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A Religious and Family Journal

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ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and friendly intercourse among them and all religious societies.

Subscription, $2.00 a year. Six months, $1.00. May begin at any time. Single copies, 5 cents.

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Classified advertisements, set in plain type, no display, 25 words or less, 25 cents for each insertion; each additional word, one cent. Each initial or number counts as one word.

A large part of the circulation of the INTELLIGENCER is in Pennsylvania, New Jersey, New York, Delaware and Maryland, but it goes also to New England, the West, and Canada. Its circulation (November, 1915) is 3,700, and is gradually increasing. The interest of its readers, however, is increasing rapidly, as many letters from them testify. Because of the remarkably high level of its readers in intelligence, prosperity and purchasing power, their confidence in INTELLIGENCER advertisers, and the care taken to exclude unworthy advertising, it has become a medium of unusual power and influence, although its circulation and cost are so small. For advertising goods used in the HOME, the INTELLIGENCER is a medium of rare excellence.

To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Photographs Wanted.—We always want photographs of persons, places, groups or scenes of interest to readers of the INTELLIGENCER.

Unsolicited contributions are not paid for.

We can very seldom use original poems, or articles of more than one thousand words.

If contributors desire unused articles returned, stamps should be sent with them.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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17	American Boy	$1.00	$2.60
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17	Boys' Magazine	1.00	2.60
70	Century	4.00	5.25
23	Christian Herald	1.50	2.90
35	Collier's	2.50	3.50
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FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIRST MONTH 1, 1916

Volume LXXIII
Number 1

A PRAYER FOR AMERICA.

BY WENDELL P. STAFFORD.

O THOU whose equal purpose runs
In drops of rain or streams of suns,
And with a soft compulsion rolls
The green earth on her snowy poles;
O thou who keepest in thy ken
The times of flowers, the dooms of men,
Stretch out a mighty wing above—
Be tender to the land we love!

If all the huddlers from the storm
Have found her hearthstone wide and warm;
If she has made men free and glad,
Sharing, with all, the good she had,
If she has blown the very dust
From her bright balance to be just,
Oh, spread a mighty wing above—
Be tender to the land we love!

When in the dark eternal tower
The star-clock strikes her trial hour,
And for her help no more avail
Her sea-blue shield, her mountain-mail,
But sweeping wide, from gulf to lakes,
The battle on her forehead breaks,
Throw thou a thunderous wing above—
Be lightning for the land we love!

—*Atlantic Monthly.*

THE ARMING OF AMERICA.

BY JOHN WILLIAM GRAHAM.

GREAT as is the importance of the events of the war in Europe, it is my belief that the most important issue now being fought out in this distracted world is the issue which will be before the next meeting of the American Congress—the question whether the one great peaceful region of the modern world is to enter upon the old bad path which has led Europe to its present crash of destruction. Doubtless I am less qualified than most Americans to judge of an internal political question, and I hope I may be excused if I fall into any errors, but the matter is of such importance for the world as a whole, and the effect on Europe is felt by us here so acutely, that perhaps your crusade against armaments may be strengthened by the knowledge of our sympathy with you.

These great armaments are built for *use*. The builders, such as President Wilson, may not *intend* ever to bring them into action, but let it be remembered that no great armament has ever existed in the world which has not in the end justified its existence by being used in war. The fleets and armies of Europe have all of them been created ostensibly and, so far as Great Britain is concerned, I believe sincerely, for pure contingent defence, and on the motto, "If you want peace, prepare for war." This motto has been finally and utterly discredited. The armaments *produced* the war at the end. They were piled so high on both sides that they toppled over, and the war was fatally hurried on, lest either party should give the other a day's advantage in mobilization.

First, let us suppose that this war is not followed, as we shall all struggle that it may be followed, by a diminution of armaments, by the establishment of a European Conciliation Board or International Standing Conference, and by the establishment, both in men's minds and in their organization, of a definite outlook for permanent peace; suppose that the victorious nations still in the future flaunt their navies on the seas of the world. Then if we are, due to our greater power of endurance, ultimately victorious, there will be a supreme British fleet. The kinship and friendliness between our two nations is such that we may reasonably trust that without the provocation which armaments themselves produce, the peace between us, which is based on something far deeper than force, would be permanently maintained.

But if there is to be a *rivalry* in fleets, if both nations are to be nervous if the other's fleet is even equal to their own, if both are to seek safety in an excess of the number of their keels, the horrible prospect of ultimate war becomes even probable. On both sides of the sea the military mind will operate, as it has done between Germany and ourselves.

There is, as a matter of fact, between our present enemies and ourselves absolutely no real conflict of interest anywhere. It is all the result of glaring at one another across the narrow seas with increasing suspicion. I do not see how the jingo press and its followers in both our countries are to be prevented from creating the same danger across the Atlantic.

If Germany were either to win the war or to remain after it with undiminished claims after a military deadlock, the danger of war would be even greater; for whilst the United States and Great Britain have no conflicting interests, there can be no doubt that Germany would like to undertake the government of any South American republic to which she could get access. Already there is a large German population there. One district of Argentina is practically a German colony, and South America affords by far the most attractive sphere left for European aggression. The consequences of such a struggle would desolate the world, for it might easily bring in the other European powers on one side or the other.

If, on the other hand, the advocates of peace achieve something real at the end of this war, if we succeed in persuading the mind of Europe, wearied with and sick of the evil dispensation under which it has lived, to grapple resolutely with the age-long terror of war, then the disaster inflicted upon the world by the arming of America would be even more heart-rending.

Our difficulties in any case will be enormous. The vested interests are powerful in all countries; only a minority of people or politicians are really conscious of the possibility of the abandonment of war, or even see a hope of it. If, in addition to this, the enemies of mankind can point to a danger across the Atlantic, and can say, "If we cease to be afraid of one another in Europe, and agree to diminish our armaments, can we afford to leave a great Power only a week away from our coasts arming itself?"

We can only win if America will help us. We ought to be able to point to a great continent lying in fearless security, and ready rather to *diminish* than to increase its fleet.

The whole proposal is, however, seriously mixed up with possible mistakes in American policy. The English papers appear to understand that President Wilson foreshadows an extension of the Monroe doctrine from the region of sovereignty and government to the region of trade and investment, and proposes that no further European capital shall be allowed to develop South America.

This is an evil and a fatal policy, and it gives a just cause of offence to all Europe. It flies in the face of free trade and international good-will, and it is economically a pure fallacy. When will the nations learn that their wealth lies in their neighbor's *wealth*, and not in his poverty?

If any great district of South America were developed with European capital, instead of being reserved in its primitive condition for some future American syndicate, the wealth produced in that district would stimulate trade

everywhere. If coffee, say, were produced, it would require a market. Much of it would be sold in the United States, and it would be paid for by exports from the United States, so that on account of coffee plantations in Brazil there would be an increased demand for cotton fabrics or steel rails in the United States.

It is better to have wealthy customers than poor ones. Good trade in one part of the world produces good trade in other parts, just as it does in a single town. These restrictions upon one another's commerce are likely to be in the future the only surviving danger to the peace of the world, if once the militant autocracies of Europe crumble away under the shock of the war, as they may.

All these armaments are for "defence," but the shores of America are not, nor ever will be, in danger of invasion. As with the countries of Europe, it is certain external American policies which require defence, and it may be that to avoid all causes of external unrest some righteous settlement of the race question with Japan may also be needful. I write this with much hesitation, and with a consciousness that I know less about it than some of my readers.

I do not doubt that in the pages of the INTELLIGENCER, I am preaching to the converted, but it is not necessary only to be converted, it is vital that the Society should put its back into the political issue with all the force at its command.

Our feeling on the matter is well put in the following extract from the (London) *Nation:*

"It has been a consolation to think that across the Atlantic eighty millions of civilized men preserved a disdainful security and cherished a fearless pacifism, while our world was riven by strife. Since President Wilson talked to the Manhattan Club about "preparedness," that illusion is gone. If it is not the greatest tragedy of this war, it is perhaps the most startling measure of the whole decline of our civilization. We are under the wave so deep beneath it that we can hardly see our case, but we can measure its violence by its back-wash upon that distant shore. We have told ourselves that this must be the last of wars; consoled ourselves with the phrase, 'a war to end war;' and listened to perorations from statesmen as sober as Mr. Asquith and M. Viviani about the ending of the struggle for a balance of power and the creation of a permanent concert. The American comment on it all is a resolve to arm, as their continent never has armed since the Civil War. This resolve, moreover, is proclaimed, not by a primitive, muscular man like Colonel Roosevelt, but by the grave intellectual, the diplomatist of infinite patience, who said that there is such a thing as being too proud to fight."

CONCERNING MIRACLES.

BY HENRY B. HALLOCK.

Read at Friends' Meeting in Brooklyn, N. Y., First-Day, Twelfth month 19th, 1915.

THERE is no conflict between faith and reason. They both proceed from the same Divine Source, and both are essential to man's happiness.

Reason is the eye of the mind, but like the eye of the body, it can see but a short distance unless assisted by the telescope of faith. It requires the aid of faith in order to obtain a correct view of spiritual realities. It is thus, and thus only, that we can become fully conscious of the presence of God and of his Heavenly Kingdom.

By the aid of faith our finite faculties are enlarged and quickened, and thus, by the aid of the Spirit of God, we are enabled to perform what otherwise would be impossible. This is what we understand by a miracle.

This is no doubt what Jesus meant when he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you."

Jesus was a wonder-worker. It was thus that he performed his miracles. They were accomplished by Divine assistance, or as he himself expressed it, "by the finger of God."

He utilized the resources of nature to effect his purpose, which was the restoration of man to a normal condition, physically, morally and spiritually.

If he healed the sick it is what medical science does daily by the aid of drugs and the recuperative power of the patient, which recuperative power is nothing less than the power of God. In the absence of this, the physician, however skillful, is powerless. What the physician does by the aid of drugs, Christ did by means of his magnetic touch, or the tones of his voice, thus calling into action by means of faith the recuperative powers of the patient.

We frequently make a distinction between the works of nature and the works of God. In this way we deceive ourselves. The works of nature *are* the works of God. The laws of nature *are* the laws of God. We thus seek to distinguish between the natural and the supernatural, when in reality, there is no such distinction. They both proceed from the same Divine Hand.

Any theory of creation which seeks to eliminate the past or present action of a First Cause is simply non-Christian. The Scriptures from Genesis to Revelation assert such a cause. He is the "Alpha and Omega," the Originator and the Sustainer of all created things whether temporal or spiritual.

He is not only the Creator and the Sustainer, but he is the Father of our spiritual natures, blessed be his holy name.

A book entitled, "God in His World," published by Harper & Brothers in 1890, contains the following: "There is no gospel of the supernatural. The term *miracles* in the supernatural sense is not germane to the Gospels. Our Lord's expression, "mighty works," which he says he does not of himself, has no such meaning. "Ye know not the power of God," he said, and when we regard Nature not as a mechanism, but as a direct manifestation of the Father, we are not surprised by any degree of power shown therein, especially in response to the faith of the children of this Father; neither can we call such extraordinary manifestations supernatural, since it is in Nature that they occur.

The healing of diseases is in the line of reparative processes which are characteristic of Nature, and human co-operation with the processes through faith, gives the restorative power its full effectiveness.

Is human science competent to determine the limitations of this power? May not this power raise the dead? "The continually recurring resurrection of the dead would be regarded as natural. How, then, can a single case be supernatural?"

"WE TRUSTED THAT ——"

YOU remember the story! Two men, of no particular prominence in national or church circles, although loyal and thoughtful supporters of both, were journeying together to Emmaus, and entered into conversation with a fellow-traveler. The latter inquired the cause of their evident disheartenment, and one of them explained that the recent execution of a condemned criminal was, in their opinion, a crushing and irreparable blow to all that was most important in their aspirations. His words were, "We trusted that it had been he which should have redeemed Israel." The story goes on to state that the stranger explained the misconception under which the two travelers labored. The catastrophe that had so disheartened them, that had seemed to absolutely demolish all possibility of success in their altruistic plans, would eventually bring about a much greater and better result than could possibly have been attained in any other way. The two, the story continues, were converted to the new point of view and went to work enthusiastically under the new conditions.

Like all the best stories, this one's central idea finds a counterpart in the life of many other persons. We long earnestly for the redemption of our Israel, and our hopes and aspirations cluster round the methods and institutions

that we trust are chosen of God for the bringing about of this redemption. Should the methods and institutions, the right ones according to our biased thought, be smashed and discredited, in heartbroken accents we call on the mountains to cover us. Happy are we when the Christ comes to enlighten us, comes perhaps in the garb of a casual stranger, or some strange movement, if we can rise above our long-espoused and hereditary and well-beloved opinions, and accept the new interpretations, look at life, religion and experience from the stranger's standpoint, and in the common meal of fellowship with him rejoicingly recognize the Christ of God.

"And they rose up *the same hour* and returned to Jerusalem . . . and they told what things were done in the way, and how he was known of them in the breaking of bread, and as they thus spake Jesus himself *stood in the midst of them.*" (Luke 24: 13-36.)

Hobart, Tasmania. GILBERT ROWNTREE.

STORIES FROM THE LIFE OF ISAAC T. HOPPER.

THE QUICK-WITTED SLAVE.

About the year 1805, a colored man, who belonged to Colonel Hopper, of Maryland, escaped with his wife and children, who were also slaves. He went to Philadelphia and hired a small house in Green's Court, where he lived several months before his master discovered his retreat. As soon as he obtained tidings of him, he went to Philadelphia, and applied to Richard Hunt, a constable who was much employed as a slave hunter. Having procured a warrant, they went together, in search of the fugitives. It was about dusk, and the poor man just returned from daily toil, was sitting peacefully with his wife and children, when in rushed his old master, accompanied by the constable.

With extraordinary presence of mind, the colored man sprang up, and throwing his arms round his master's neck, exclaimed, "O, my dear master, how glad I am to see you! I *thought* I should like to be free; but I had a great deal rather be a slave. I can't get work, and we have almost starved. I would have returned home, but I was afraid you would sell me to the Georgia men. I beg your pardon a thousand times. If you will only forgive me, I will go back with you, and never leave you again."

The master was very agreeably surprised by this reception, and readily promised forgiveness. He was about to dismiss the constable, but the slave urged him to stay a few minutes. "I have earned a little money to-day, for a rarity," said he; "and I want to go out and buy something to drink; for I suppose old master must be tired." He stepped out, and soon returned with a quantity of gin, with which he liberally supplied his guests. He knew full well that they were both men of intemperate habits; so he talked gaily about affairs in Maryland, making various inquiries concerning what had happened since he left; and ever and anon he replenished their glasses with gin. It was not long before they were completely insensible to all that was going on around them. The colored man and his family then made speedy preparations for departure. While Colonel Hopper and the constable lay in the profound stupor of intoxication, they were on the way to New Jersey, with all their household goods, where they found a safe place of refuge before the rising of the sun.

When consciousness returned to the sleepers, they were astonished to find themselves alone in the house; and as soon as they could rally their wits, they set off in search of the fugitives. After spending several days without finding any track of them, the master called upon Isaac T. Hopper. He complained bitterly of his servant's ingratitude in absconding from him, and of the trick he had played to deceive him. He said he and his family had always been extremely comfortable in Maryland, and it was a great piece of folly in them to have quitted such a happy condition. He concluded by asking for assistance in tracing them; promising to treat them as kindly as if they were his own children, if they would return to him.

Friend Hopper replied, "If the man were as happy with thee as thou hast represented, he will doubtless return voluntarily, and my assistance will be quite unnecessary. I do not justify falsehood and deception; but I am by no means surprised at them in one who has always been a slave, and had before him the example of slaveholders. Why thou shouldst accuse him of ingratitude, is more than I can comprehend. It seems to me that he owes thee nothing. On the contrary, I should suppose that thou wert indebted to him; for I understand that he has served thee more than thirty years without wages. So far from helping thee to hunt the poor fugitives, I will, with all my heart, do my utmost to keep them out of thy grasp."

"Have you seen my man?" inquired the slaveholder.

"He came to me when he left his own house in Green's Court," replied Friend Hopper; "and I gave him such advice on that occasion, as I thought proper. Thou art the first slaveholder I ever met with bearing my name. Perhaps thou hast assumed it, as a means of gaining the confidence of colored people, to aid thee in recapturing the objects of thy avarice."

The Colonel replied that it was really his name, and departed without having gained much satisfaction from the interview. He remained in Philadelphia a week or ten days, where he was seized with *mania a potu.* He was carried home in a straight jacket, where he soon after died.

A few months after these transactions, the slave called to see Friend Hopper. He laughed till he could hardly stand, while he described the method he had taken to elude his old master, and the comical scene that followed with him and the constable. "I knew his weak side," said he. "I knew where to touch him."

Friend Hopper inquired whether he was not aware that it was wrong to tell falsehoods, and to get men drunk.

"I suppose it *was* wrong," he replied. "But liberty is sweet; and none of us know what we would do to secure it, till we are tried."

He afterward returned to Philadelphia, where he supported his family comfortably, and remained unmolested.

JAMES DAVIS.

In 1795, James escaped from bondage in Maryland, and went to Philadelphia, where he soon after married. He remained undisturbed for ten years, during which time he supported himself and family comfortably by sawing wood. But one day, in the year 1805, his master called to see him, accompanied by two other men, who were city constables. He appeared to be very friendly, asked James how he was getting along, and said he was glad to see him doing so well. At last, he remarked, "As you left my service without leave, I think you ought to make me some compensation for your time. Autumn is now coming on, and as that is always a busy season for wood-sawyers, perhaps you can make me a small payment at that time."

This insidious conversation threw James completely off his guard, and he promised to make an effort to raise some money for his master. As soon as he had said enough to prove that he was his bondsman, the slaveholder threw off the mask of kindness, and ordered the constables to seize and hand-cuff him. His wife and children shrieked aloud, and Isaac T. Hopper, who happened to be walking through the street at the time, hastened to ascertain the cause of such alarming sounds. Entering the house, he found the colored man hand-cuffed, and his wife and children making the loud lamentations, which had arrested his attention. The poor woman told how her husband had been duped by friendly words, and now he was to be torn from his family and carried off into slavery. Friend Hopper's feelings were deeply affected at witnessing such a heartrending scene, and he exerted his utmost eloquence to turn the master from his cruel purpose. The wife and children wept and entreated also; but it was all in vain. He replied to their expostulations by ridicule, and proceeded to hurry his victim off to prison. The children clung round Friend

Hopper's knees, crying and sobbing, and begging that he would not let those men take away their father. But the fact that the poor fellow had acknowledged himself a slave rendered resistance hopeless. He was taken before a magistrate, and thence to prison.

Friend Hopper was with him when his master came the next day to carry him away. With a countenance expressive of deepest anguish, the unhappy creature begged to speak a word in private, before his master entered. When Friend Hopper took him into an adjoining room, he exclaimed in an imploring tone, "Can't you give me some advice?" Agitated by most painful sympathy, the Friend knew not what to answer. After a moment's hesitation, he said, "Don't try to run away till thou art sure thou hast a good chance." This was all he could do for the poor fellow. He was obliged to submit to seeing him bound with cords, put into a carriage, and driven off like a sheep to the slaughter-house.

He was conveyed to Maryland and lodged in jail. Several weeks after, he was taken thence and sold to a speculator, who was making up a coffle of slaves for the far South. After crossing the Susquehanna, they stopped at a miserable tavern, where the speculator and his companions drank pretty freely, and then began to amuse themselves by shooting at a mark. They placed the slave by the tavern door, where they could see him. While he sat there, thinking of his wife and children, feeling sad and forlorn beyond description, he noticed that a fisherman drew near the shore with a small boat, to which was fastened a rope and a heavy stone, to supply the place of an anchor. When he saw the man step out of the boat and throw the stone on the ground, Friend Hopper's parting advice instantly flashed through his mind. Hardship, scanty food, and above all, continual distress of mind, had considerably reduced his flesh. He looked at his emaciated hands, and thought it might be possible to slip them through his iron cuffs. He proceeded cautiously, and when he saw that his guard were too busy loading their pistols to watch him, he released himself from his irons by a violent effort, ran to the river, threw the stone anchor into the boat, jumped in, and pushed for the opposite shore. The noise attracted the attention of his guard, who threatened him with instant death if he did not return. They loaded their pistols as quickly as possible, and fired after him, but luckily missed their aim. James succeeded in reaching the opposite side of the river, where he set the boat adrift, lest some one should take it back and enable them to pursue him. He bent his course toward Philadelphia, and on arriving there, went directly to Friend Hopper's house. He had become so haggard and emaciated, that his friend could hardly believe it was James Davis who stood before him. He said he dared not go near his old home, and begged that some place might be provided where he could meet his wife and children in safety. This was accomplished, and Friend Hopper was present when the poor harassed fugitive was restored to his family. He described the scene as affecting beyond description. The children, some of whom were very small, twined their little arms round him, eagerly inquiring, "Where have you been? How did you get away?" and his wife sobbed aloud, while she hugged the lost one to her heart.

The next morning he was sent to Bucks County in a market wagon. Some friends there procured a small house for him, and his family soon joined him. He was enabled to earn a comfortable living, and his place of retreat was never afterward discovered by enemies of the human family.

The Christmas moon rides bravely in the skies,
The young and untried year is at the gate.
We tremble at his aspect grave with fate,
At his inscrutable, unsmiling eyes,
Subtle with hope and full of prophecies.
Lord, he is all unknown, but thou art true,
As in the old year, guide us in the new!

"IN NO STRANGE LAND."

BY FRANCIS THOMPSON.

"The Kingdom of God is within you."

O WORLD invisible, we view thee!
O world intangible, we touch thee!
O world unknowable, we know thee!
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we harken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;—
Turn but a stone, and start a wing!
'Tis ye, 'tis your estrangèd faces,
That miss the many-splendored thing.

But (when so sad thou canst not sadder)
Cry;—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,
Cry,—clinging Heaven by the hems;
And lo, Christ walking on the water,
Not of Gennesaret, but Thames!

WHAT'S THE USE? DOES IT PAY?

[Lewis U. Bean has been for thirty-seven years chief worker in the Sunday Breakfast Association, of Philadelphia, which deals with a class of men usually regarded as almost hopeless—confirmed drunkards, tramps, and "bums," the "men farthest down," to use Booker Washington's phrase. Mr. Bean's words may cheer and encourage other faithful workers in difficult and unpromising fields, who are trying to "seek and save that which was lost."—H. F.]

WHAT'S the use? Does it pay? We are often asked and we naturally ask ourselves these questions. Are we doing any good in the association, at least commensurate with the exertion and the years spent in this work?

During the summer the writer had occasion, at mid-day, to go for a few squares through the tenderloin district. He was particularly impressed by the number of persons loafing and sitting around, and several lying around, visibly under the influence of liquor, drunk—parasites upon society. The thought came to him very strongly, Has he wasted all the thirty-seven years in a work among these unfortunates of the city? Of what use has it been? What is the use of the waste of all these years? All that Thursday afternoon, all day Friday, Saturday and Sunday the question seemed to be uppermost in his mind, with the downward inflection, "What's the use? What's the use?"

On Sunday evening, going to the association meeting, he met three redeemed men in the vestibule, who accosted him so kindly, inquiring with solicitude for his health, which had been impaired, while yet the question still seemed uppermost in his mind, but with the downward inflection, "What's the use? What's the use?" He was accosted in the committee room and on the platform by other redeemed men, with kind, sweet words, full of sympathy and solicitude. Shortly a man stepped on the platform, who was at once recognized as a former beneficiary of the association, and that for many years, but the memory of whose face, many years ago, had passed away, and would likely never have been recalled but for its unexpected presence with us. The writer looked into his face and at his clothing and general appearance, all so changed into that of a respectable gentleman, and said to him, "Why, where did you come from, and where have you been all these years?"

He said, "I came from Cincinnati, where I have been for almost seventeen years. Since my conversion here at the association I have not tasted a drop of liquor or used any tobacco since my surrender to God. Is it any wonder that I should come to the Sunday Breakfast Association the first place in my old home city, to thank you people for your forbearance and kindness shown to me during the many

years of dissipation that I was one of your boarders?" From being "a miserable tramp, beat and fraud," he looked, acted and addressed the audience only as a Christian gentleman could. And this is but one out of many hundreds who are scattered throughout our land to-day, rescued and saved through the ministrations of this association and enjoying a prosperous and happy life.

Then the writer looked around on the faces of eleven redeemed men on and about the platform, as fine-looking and polished gentlemen as one ever would want to meet. Ask some of these men, "What's the use? Does it pay?" and hear their answer, and your heart will swell and leap for joy for what the association has been to these saved ones, "in his name."

Among many experiences, Mr. Bean tells the following incident:

One Sunday morning, on my arrival at the old church building, a gentleman came up to me and said, "There is a lady wearing a sealskin coat on the platform upstairs, who wishes to see you." Thinking that it was someone who had come to make a liberal contribution to the association, I went up to the platform to see the lady in question, but as soon as I got my eyes on her face I made up my mind that she had not come to make a donation, but that she was some broken-hearted mother. I went up to her and said: "Madam, do you wish to see me?" She said, "O sir, can't you help me find my poor lost boy?" and tears rushed down her face.

I inquired concerning her boy, and she said he had run away from home about three years ago, when he was about thirteen years old, and as far as she knew he was a tramp, wandering up and down the earth, and she said she thought she might find him here. She also said that she had never been here before, and knew very little of the work, but maybe she could find her boy in the audience.

After getting the boy's name, I went to the front of the platform and called for him. No reply came. After two or three inquiries, I went to the lower room into the overflow meeting, and made the same inquiry, but without any response whatever.

The lower room is divided into an aisle at each side and also an aisle down the centre, and two very small aisles between, for the purpose of serving sandwiches and coffee. After standing on the platform for a little while, in deep meditation and with a prayer where I might find this boy, I went down through one of the narrow aisles, where I never go, excepting to see someone, or on special business, and about one-third of the way down the aisle I stopped, with my hand under my chin, and thought: "It cannot be possible that God Almighty will send a poor, broken-hearted Christian mother on a fool's errand after her boy."

After studying awhile and saying: "Lord, show us where to find the boy," I drew my hand from underneath my chin, and at my right elbow there was a young fellow, filthy and dirty all over, looking almost like a colored person, looking as if he had not had a bath for months, and as if he might have just arrived in the city underneath a freight car after many miles' travel.

I tried to look into his face, but immediately his countenance fell. I said to him: "Do you know that boy?"

With a faltering tongue he said: "What did you say his name was?"

I said: "You know his name better than I do; you are the boy."

He burst into tears and said: "Yes, I am the boy. What are you going to do with me?" evidencing at once that he had been doing something criminal and expected to be arrested.

I assured him to the contrary, and told him that this was not the intention. I told him that something had been sent in to him, and that I would go upstairs and bring it down.

After a little while he seemed willing to trust me, and went with me behind a large partition in the back part of the room, where I requested him to stay while I went up and got what had been sent for him.

I beckoned to the mother, saying to her: "We must try to find your boy." I stayed between her and the boy so that she could not see him until I stepped aside. When the mother discovered the boy and the boy the mother, they made one wild rush for each other and gathered each in their arms. Such a scene of mother's love and boy's affection I am sure I never before witnessed.

The mother would press him to her bosom, kiss him and hug him, and then hold him at arm's length to be sure that she was not mistaken, while I stood with my head against the partition and great big tears ran down my face and dropped on the bare floor.

She cried out: "Oh, my boy! my boy! why did you not come home?" He said: "Mother, I didn't know that you would allow me to come home." "Oh! yes," she said, "you must go right home with me."

After a few moments of this, I looked at the boy, and where the mother had kissed him there were light spots all over his face, and where the tears had run down they had ploughed furrows through the grime on his face. I then turned to the boy and said, quite severely: "Now, if I will let you go, will you go home with your mother (she lived in one of the suburbs) and be a good, dutiful son and do what your mother tells you?" He said: "Yes, I will, if mother will let me." And then they went through the same performance again, after which she said: "Now, come and go home with me."

I said: "Hold on, mother, he has not had his breakfast yet, and we will get him washed up a little bit." And you can rest assured that the mother kept close to his heels as we went to the wash-room and kitchen. We gave him soap and towel and let him wash himself as best he could. Then I said: "Mother, you had better look at your own face in the glass," which she did, and was astonished at the grime she had gotten in kissing her boy. She then took off her gloves and washed her face. I do not presume that there is a lady in any of our churches who would have kissed that boy that morning for fifty dollars.

After breakfast the mother took her boy home.

I had almost forgotten the circumstances, until about six years afterwards, one Sunday morning, one of the cleanest, brightest, nicest young men came to me and asked me if I remembered about that boy. "Yes," I said, "I do; but I had almost forgotten." He said: "I am the boy."

I said: "You can not be the boy, for you are a nice-looking young man." He said: "That was six years ago; I am now twenty-two years of age." I said to him: "What are you doing?" He said: "I am in the grocery business in our little town, living with mother. I joined the Presbyterian Church and I am teaching a Sunday-school class." Although I am a Presbyterian, I gave a grand old Methodist shout: "Amen, praise the Lord!"

Will anyone who doubts the efficacy of prayer please tell us how it came that this mother came to the Sunday Breakfast Association that Sunday morning, never having been there before in her life, and that this boy should have arrived from the far West, about two o'clock that Sunday morning, having ridden on and underneath coal cars and freight cars all the way, and was brought there by a poor, forlorn outcast to get his breakfast, and how it was that this mother and son came together that Sunday morning? Why was it that the mother had not come on some previous Sunday or some later Sunday, and why did the son arrive just at that time? Neither one had ever before been in the building.

I could tell many instances of mothers, fathers, wives, sisters and brothers coming to the Association to seek their lost ones, and how they have often found them there, and how some of the brightest intellects that our country knows, who were "down and out" through sin, came to our Association and were made good and useful citizens, "in his name."

Whosoever would fully and feelingly understand the words of Christ, must endeavour to conform his life wholly to the life of Christ.

THOS. À KEMPIS.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIRST MONTH 1, 1916

NOTICE TO SUBSCRIBERS

FRIENDS' INTELLIGENCER.—In order to make our subscription rates the same to all, we have DISCONTINUED the special rate of $1.50 heretofore allowed to new subscribers, and to subscribers west of the Mississippi River. The uniform rate to subscribers is to be $2.00 a year. The terms to club agents, however, remain unchanged.

SCATTERED SEEDS.—The committee in charge has directed that the regular rate of 50 cents a year shall be charged for all papers mailed separately to individuals, and 40 cents a year each for 20 or more papers wrapped together and mailed to one address, for distribution at schools. All other club rates and special rates are discontinued.

HENRY FERRIS, Business Manager.

RACE PREJUDICE AGAIN.

OUR Friend Isaac Roberts, always ready to defend the rights of the negro, sends us a clipping from the New York *Globe*, and writes:

"Enclosed I send thee a copy of the *Globe's* editorial last evening (December 10th), referring to a case of gross injustice to a woman of brilliant mind because of her color. The last paragraph reminds me of part of Lincoln's second inaugural, the great lesson of which our people seem to have forgotten. I rejoice that one or two of the great newspapers here dare to speak out for the oppressed."

The editorial referred to says:

Isabel Vandervall was recently graduated from the Women's Medical College. She had the distinction of leading her class, having maintained an average of 97 per cent. throughout her course, and having been publicly awarded an appropriate prize. But the young doctor has pigment in her skin. When she applied for a place in a hospital where some colored women are given training as nurses she was told, it is said, point-blank that the hospital never intended to have a colored interne, and that if she attempted to take the examinations her papers would be marked below the passing point. This hospital, it appears, bears the name of Lincoln.

The next application was to a hospital in Syracuse, and on the strength of her papers the honor pupil was accepted. On reporting for duty, the arrangement was promptly cancelled.

The simple story speaks for itself. It is not fair to pick out the authorities of Lincoln Hospital or the Syracuse hospital for special attack. They acted as they did doubtless because they felt they must. The fault is with all of us, or most of us. Yet the thought cannot but come back that in some way the American people must pay for the injustice they show to the negro. They heavily paid for the sin of slavery, and they can hardly expect to avoid penalty in some manner for tolerating an extreme caste spirit that nullifies every American principle.

This is the kind of case that I think should appeal especially to white women, because they have so long suffered and still suffer the degradation of being denied their political rights, and to women physicians, because they have suffered so much from mere sex prejudice. Hard as the lot of the colored man, that of the colored woman is even harder.

Has our Society any duty more pressing than that of helping and protecting the colored people? H. F.

Underneath the winter's snows,
The invisible hearts of flowers grow ripe for blossoming!
And the lives that look so cold, if their stories could be told,
Would seem cast in gentler mould, would seem full of love and spring.
—T. B. ALDRICH.

Note and Comment

FREEDOM'S BATTLE.

BY ARTHUR HUGH CLOUGH.

Say not the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars;
It may be, in your smoke conceal'd,
Your comrades chase e'en now the fliers,
And but for *you*, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright!

LAW AND GOODNESS, LOVE AND FORCE.

EDITOR FRIENDS' INTELLIGENCER: That second growth of feudalism, the war lord, by every day's report, is using force without any regard to humanity in general. Every consideration of mercy must yield to "military necessity," for it is claimed that "might makes right." Contrast this with William Penn's idea of government, "where the laws rule and the people are a party to those laws," and his conclusion as to the use of force:

"If lenitives would not do, coercives should be tried; but though men would naturally begin with the former, yet wisdom had often sanctioned the latter as remedies, which, however, were never to be adopted but with regret."

This rule may serve well in control of a child by a parent or in government of, for and by the people.

A pioneer official of the Hudson's Bay Company, of wide experience with the aborigines, acted upon a policy "based upon the fundamental idea that all men, civilized or savage, have an innate love of justice, and will therefore be ultimately best satisfied with fair, honest dealing."

Although our democracy is founded on this presumed fact, that a large majority of people have this sense of justice and are well-meaning, yet the fact must also be recognized that from many causes—defects in our civilization, in most cases—a minority are morally defective and ill-meaning, and injustice to all must be *controlled*.

Our Friendly belief that each individual is divinely led should give us faith in *vox populi*, when it is freely expressed. The individual conscience of the well-meaning majority goes with the ballot cast to establish and support the civil government. The civil government, in all our history, has controlled the forces used by it.

Along our Canadian frontier the mounted police, on one side, and the United States marshals, on the other, by arresting horse thieves and others of the unruly minority, have kept the peace. With the civil power thus in authority, and order maintained throughout the country, all the many institutions of church and State—religious, educational and social—secure in their freedom from disorder, are busy teaching the unruly minority, and giving many evidences of progress towards the time when the need of authority will be less, for individuals will become more and more "a law unto themselves."

In the December number of that excellent publication, *The Advocate of Peace*, an editorial note on the Society of Friends tells of "the importance of substituting *law for force*." This seems strange, for law not enforced against the unruly, would lead to what William Penn, in his day of slim, homogeneous population, called "confusion," and would result, in our day of dense, heterogeneous population, in anarchy.

The test of a law is that it is good, and the warrant for its enforcement that it is just to all concerned. May we not look for peace on earth when, in the words of Whittier, "law and goodness, love and force, are wedded fast beyond divorce?"

HENRY GAWTHROP.

Swarthmore, Pa.

AN IMPORTANT RESOLUTION.

EDITOR FRIENDS' INTELLIGENCER: As all Friends are deeply interested in the establishment of a permanent world-peace, it seems proper to call attention to the following resolution, recently introduced in Congress by Meyer London, of New York.

This resolution, if passed, will call upon President Wilson "to convene a congress of neutral nations, which shall offer mediation to the belligerents, and which shall sit in continuous session until the termination of the war;" and it will declare "that it is the judgment of the Senate and House of Representatives of the United States that a durable peace can be established, if the following principles shall be made the basis of discussion in said congress of neutral nations: (1) Evacuation of invaded territory, (2) liberation of oppressed nationalities, (3) plebiscite by the populations of Alsace-Lorraine, Finland, and Poland, as to their allegiance or independence, (4) removal of the political and civic disabilities of the Jewish people, wherever such disabilities exist, (5) freedom of the seas, (6) gradual concerted disarmament, and (7) establishment of an international court of arbitration, with the commercial boycott as a means of punishment for disobedience.

As this resolution has already been favorably commented upon by the press of the warring nations, indicating a spirit of co-operation, it seems to me that it should receive the support of all peace-loving citizens.

Norristown, Pa. DARLINGTON HOOPES.

MINORITIES VS. DEMOCRACY.

"IS THE Society of Friends ruled by the minority?" asks a member in the INTELLIGENCER. Certainly it is—I trust, always will be. The rule of the Unity, by which we have always been governed, meant the unity of Age, Experience, Wisdom, not of numbers and bulk; the ascendancy of knowledge, not of force.

That age-long sham known as "democracy" has been known throughout history for its tendency to lower attainable standards, to substitute haste and hysteria for order and deliberation, lesser for greater wisdom.

And speaking of "democracy," is it not a fact that the one thing which makes "the people" most nearly unanimous is the proposition to engage in some iniquitous war?

The very genesis of Truth is a refutation of the "democratic" theory. Truth is always communicated at first to the few. Truth applied, that is to say, the ideals necessary to the governance of societies, are always the possession of the few, else they would not be ideals. To say, "The people decide right ultimately," is true—also it is a surrender of the whole argument for democracy. The World, the Nation, the Society, is entitled to the best government to be had NOW, by the means at hand, to wit, the rule of wisdom and experience, not that of muscle or avoirdupois.

The mob in Jerusalem asked for the deliverance of Bar Abbas, the robber, not of the Blessed Prophet of Nazareth. During the reign of Elizabeth, her Lord of the Treasury, Sir Thomas Gresham, stated the case against a debased coinage; yet in the year of grace 1896, we in this land of "democracy" had to debate the question all over again, and 6,500,000 of "free" Americans voted against the accumulated experience of the wise men of the three centuries that had elapsed since the days of the great Tudor queen. I may add, it was the largest number that, up to that time, had given their support to a single political party in the history of the Republic.

In certain parts of our land, too, "the people" believe that murder is right if committed by a mob upon a person, generally guilty of being black and friendless, and—*sometimes*—suspected of crime; thus effecting a "recall" of both those ancient charters of Liberty Restrained, the Ten Commandments and the Constitution.

Had the rule of the majority obtained among us, I believe the Society of Friends would have ceased to exist.

DANIEL GIBBONS.

WHO PAYS?

AND who pays for preparedness and the wars that result from preparedness? Is it those who cry out for armament and compulsory military training? Never. It is the common people, those who pay nearly all of the taxes and spill nearly all of the blood; not the strenuous and loud-voiced War Men who see themselves as officers and heroes, whose idea of maintaining their honor or their country's honor is to kill some one who did not commit the offence. That is war.

The danger of preparedness is preparedness. You can't train men to play football and keep them trained without their wanting to play football.—*Will Price, in "Peace Man or War Man."*

PRESIDENT FAUNCE ON TRUE PREPAREDNESS.

OVER 1,200 people crowded Trinity Church in this city Thursday, says the Springfield *Republican,* to hear Dr. William H. P. Faunce, president of Brown University, speak on "The True Meaning of Preparedness," on the occasion of the second annual union Thanksgiving service. Dr. Faunce made a plea for a better understanding of the principles of humanity and for a closer communion between the several kinds of people who go to make up the American type. He declared that the true type of preparedness is not militaristic, but that the nation which measures up to John Milton's "One huge Christian personage, one mighty growth or stature of an honest man" will succeed where others fail. The achievement of a finer, juster social order, one which sees that no body of men within the nation has cause to complain of injustice, will achieve that solidarity that cannot help but win. True internationalism and broad idealism were declared to be the type of preparedness for which America should strive.

THE "LAWS OF WAR."

WE may believe that when men first discussed the "laws of war" Mars chuckled, and since that time high Olympus has resounded with his guffaws. Laws of war, what are they? What are the laws of arson? The laws of mayhem? The laws of murder? Can there be laws of lawlessness? When we accept these laws we bow to the rule of orderly disorder, moral immorality, justly and equitably planned disregard of human right to life, liberty and the pursuit of happiness. We discover that under their rule it is righteous for an army to explode mines under the feet of an unsuspecting man; it is unrighteous to use false flags. It is proper for a submarine, like a midnight assassin, to blow up a vessel of war; it is improper that a peaceful merchantman, to escape destruction, should fly the flag of a foreign nation.

What is the error of which we are guilty and at which Mars laughs? We have treated war as a legitimate thing, with regard to which consistent laws might be laid down. Nationally, we have laws against mayhem, arson, murder. Internationally, we accept these things as just. We have no laws *against* them. We have so-called laws *of* them. In Hague Peace Conferences we have passed six times as many conventions concerning the warlike relations of States as we have concerning their peaceful relations, so legitimate is war. We never proscribe it, limit it, punish it.

Our laws of war have utterly failed because they have started from the premise above indicated, that war is natural, inevitable, even laudable and righteous. We can never meet the difficulty until we approach the problem from an entirely different standpoint. We must, as a nation, treat war as abhorrent and to be stamped out. We must never again send a representative to a peace conference to write the laws of war. In the place of such burlesque upon peace, we must write real declarations of principle by nations which intend not to enter into war, but propose to render it unnecessary and impossible.—*Jackson H. Ralston.*

SILENT MEETINGS.

"Now I sate on a Haystack, and spake nothing for some hours; for I was to famish them from Words."—*George Fox, Journal, year 1651.* "ANONYMOUS."

PEACE BY EXAMPLE.

IN these times of preparedness agitation, Pacific Coast cities are sending memorials to Congress, calling attention to the probable effect of going among our neighbors, either individually or as nations, with revolver in hand.

In the past, moral influence and argument have done more than the American navy toward restraining European nations from dividing China among themselves. America, with her island dominions, is capable of teaching Europe the principles of peace more effectually by example than by precept.

Our States do not arm themselves against the encroachments of each other. Why should nations?

Seattle, Wash. GEORGE M. COLE.

FORD'S VIEW OF CHARITY.

WHEN Henry Ford was asked if he had devised any new charities, he answered, "Shucks, I haven't any charities. Charity is a sin—it takes more than it gives. It gives a moment's relief and takes away a lifetime of self-respect. I practice no charity. I give nothing for which I do not receive compensation."

OUR "wet" friends never weary of telling us that "prohibition does not prohibit." Even with this kind of prohibition these people seem to be rather hard hit. At least so it looks as we learn that according to Government reports in the year 1915, 42,000,000 gallons less of liquor were made in this country than the year previous.—*Baptist Commonwealth.*

NEW IDEAS OF HEAVEN.—We are not losing our hope that heaven will be a place of rest, but we are changing some of our ideas of rest. Rest does not necessarily imply lack of motion. You have seen pictures of a railroad wreck. Everything is very still, twisted rails, shattered stacks, splintered cars, sprawling brake-wheels, but they do not signify rest, rather restlessness. Look next at a picture of the Twentieth Century Limited in full flight. Intense motion—yet no note of restlessness. Perfect poise, perfect efficiency—that is the dream of earnest souls.—*The Christian Herald.*

"UNTO THE HILLS."—Happy is he whom the summer days have led away from the noises and business and throngs of city streets, to the calm and strength and majesty of the "hills of the Lord."

The mountains and the forests gently draw one's thought away from "man's inhumanity to man" in our war-stricken world, and renew our patience for the thousand years that are as a day in the measurements of the Lord; and our courage to take up again the burdens that have to be borne in the slow upward march of mankind.—*Elizabeth Powell Bond.*

"PREPAREDNESS."

BUT suppose a nation has enemies, how shall we be safe from them unless we prepare with arms?

Germany was the best prepared, yet she was not safe.

No nation is safe who has enemies. The answer is, don't have them. Have friends. We have in our body of citizens the heartstrings of all Europe. Shall we play on them a harmony or a discord?—*L. Hollingsworth Wood, in The Friend.*

THE measure of a man is the quality of his hope.—*Hugh Black.*

THE power of graft is a transient deception.—*David Starr Jordan.*

HISTORY is, and always has been, hampered by facts.—*Agnes Repplier.*

BACK of the big navy is the shipbuilder, and back of the shipbuilder is the subsidized newspaper which spreads hatred.—*W. J. Bryan.*

DEMOCRACY has still to work out some method of discussing its affairs more satisfactory than the newspaper.—*H. G. Wells.*

WHINIVER I'm called on to fight for Gawd an' me counthry, I like to be sure that the senior partner has been consulted.—*Mr. Dooley.*

THE abolition of beer and whiskey would be as miraculously beneficial to this country as the abolition of vodka has been in Russia.—*Arnold Bennett.*

WITH all due respect to editors of great newspapers, I have to say to them I never take my opinion of the American people from their editorials.—*Woodrow Wilson.*

THE use of candy in dry States has increased almost proportionally to the decrease in the use of liquor.—*Leonard Schlitz, Brewer.*

GERMAN Kultur means and is the supremacy of the male. It is maleness carried to the point of obscenity.—*Christabel Pankhurst.*

I AM devoting the biggest part of my time to bringing about peace between labor and capital.—*John D. Rockefeller, Jr.*

CIVILIZATION has stript for a life-and-death wrestle with tuberculosis, alcohol, and other plagues.—*Dr. Abraham Flexner.*

IT is not possible for mothers to fulfil their duties as mothers when they are expected to engage in a chaotic group of duties such as cooking, washing, and housekeeping, for which they have no special training.—*Charlotte Perkins Gilman.*

IF peace is to be maintained, it must be by brave men, who have come up to the same height as the hero, namely, the will to carry their life in their hand, but who have gone one step beyond the hero, and will not seek another man's life.—*Emerson.*

TREASURED.

THERE are so many things to make me glad:
Remembered music, snow and daffodils;
A one-day meeting with a barefoot lad
With two limp-hanging fish (such pride he had)
And once-trod foot-trails high among wild hills.

There are so many things to make me good:
Easters, and Junes, and firelight reveries;
And August shadows in a fragrant wood;
And swimming in cool waters; oh, and trees
That spoke to me as only comrades could!

There are so many things—each laughing day
More sweet with little gladnesses has been;
A friend's hand touching mine, a word to say,
A laugh to hear, a flower along the way;
And memory to keep my treasures in!

—Mary C. Davies, in Epworth Herald

Current Events

OLD AND NEW FRIENDS.

BY HENRY VAN DYKE.

MAKE new friends, but keep the old;
Those are silver, these are gold.
New-made friends, like new-made wine,
Age will mellow and refine.
Friendships that have stood the test,
Time and change, are surely best.
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For 'mid old friends, kind and true,
We once more our youth renew.
But alas! old friends must die;
New friends must their place supply.
Then cherish friendship in your breast;
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

BOOKER WASHINGTON'S SUCCESSOR.

ROBERT R. MOTON, of Hampton Institute, Virginia, has been selected by the trustees to succeed Booker T. Washington as president of Tuskegee Institute, Tuskegee, Ala. The choice was unanimous. The new head of Tuskegee has been commandant of cadets at Hampton since 1890. He was born in Virginia and is of pure negro parentage.

Major Moton will not be installed until the commencement exercises in May, 1916. Until that time he will give his services to the campaign for the Booker T. Washington Memorial Fund.

Robert Russa Moton, known to thousands of white and colored people as "Major" Moton because he has been commandant of cadets at Hampton Institute for nearly twenty-five years, tells this graphic story of his ancestry:

"About the year 1735 there was a fierce battle between two of the stronger tribes on the west coast of Africa. The chief of one of these was considered the most powerful of his time. He succeeded in overpowering his weaker rival and slaughtered and captured a great many of his band. This chief delivered to his son a dozen of these unfortunate survivors to be sold to an American slaver.

"The young African chief delivered these men to the captain of the ship, and received his pay in trinkets. He was then asked to go out to the ship to see this wonderful sailing vessel. After he had inspected the ship he was asked by the captain to dine. He said that they gave him some nice food to eat and some strange things to drink, all of which he enjoyed so much he fell asleep. When he awoke he was chained to one of the creatures whom he himself had sold, and the vessel was headed toward the United States."

Major Moton was born in 1867, and spent his early years at the Vaughan plantation in Prince Edward County, Va. In October of 1885 he entered Hampton Institute. He was assigned to the saw-mill, where he learned to fire the huge boilers and to run a Corliss engine, under the direction of an ex-Confederate officer, who was as strict as he was kind. During his work year he was constantly learning by doing. It was a period of initiation into an entirely new life—new people, new duties, different races, new standards, new ideas, new ideals.

In recent years, Major Moton has toured a number of Southern States with Dr. Booker T. Washington, and has addressed thousands of white and colored people on the value of working together in the spirit of mutual helpfulness for the improvement of community and race conditions.

There are to-day some 350,000 Virginia negroes being helped in the fundamentals of life—health, education, agriculture, home-making—by the Negro Organization Society, of which Major Moton has been president since its founding three years ago. "The movement among colored people for better schools, better homes, better health, better farms, seems to have made an irresistible appeal to all the people of Virginia," said Major Moton recently. "Religious, benevolent, secret, and educational organizations of every character have joined in this movement. Leading white people, including the officials of the Virginia boards of health, education, and of charities and correction, have been most cordial in their support."

Major Moton has caught the spirit of Armstrong, Frissell and Washington. He has been teaching men how to live clean, useful, Christian lives.

"General Armstrong struck the keynote," he says, "when nearly fifty years ago he founded Hampton Institute—an institution which, while it was in no sense lacking in appreciation of what is called higher education, did put emphasis upon the importance and value of such a moral and industrial training as would lead to character and competency.

"The strongest evidence of General Armstrong's wisdom and foresight we find in the work that is being done by the thousands of young men and women, black and red, who have gone out from Hampton. They are now scattered all over the South and West. Their farms, their homes, their schools, their churches, their lives and their character are living influences of civilization in its best and most far-reaching sense. The demand of this age and hour is not so much what a man knows, but what he can do and how well he can do it.

"The blackest negro in Alabama, Mississippi or Africa, who puts the same heart and amount of skill and energy into his work, gets as large returns for his labor as the whitest Anglo-Saxon. The forces of nature—wind, wave, heat, steam and electricity—are blind forces and see no race distinction and draw no color line."

Dr. W. D. Weatherford describes clearly the attitude of the most thoughtful Southerners toward Major Moton and his constructive policies. "I have heard more than one Southerner say that Major Moton was the sanest and strongest representative of the negro race that they had ever met. Others have said to me that he is the best speaker, white or black, that they have ever heard and yet he does not claim to be a speaker at all. He has a clear head, a noble heart, and a manly bearing which at once convinces you that he has a message worth while and is not afraid to give it."

Major Moton holds a most delicate position at Hampton. In the school community there are pure negroes, mulattoes, Indians, northern white people, southern white people—all working for the same great cause—the elevation of the race. It is no easy matter to harmonize all these types, and yet so rare is his tact and so true is his judgment that each group gives him enthusiastic support.

Booker Washington said of him: "It has been through contact with men like Major Moton that I have received a kind of education no books could impart. It would be worth a trip to Hampton just to know him. If more of our southern white people could see him, so calm, so unostentatious, so unpresuming, and yet so efficient and thorough, they would never say again that the negro race could not produce a pure-blood leader."—*William Anthony Aery, in Springfield Republican.*

LIFE AT WOOLMAN HOUSE.

The following extracts are taken from a new booklet whose title-page says it is "a little description of the way students live at the new John Woolman School at Swarthmore, of what they are there for, what they study and what they hope to do in the world."

It is a sunny autumn morning in Swarthmore. About the fine old mansion on Walnut Lane there are already signs of young life. A group of girls is gathered on the porch, two are already on the tennis court, and a young man and woman are playing tetherball on the lawn. "Mother" Brown appears in the doorway and calls them in to breakfast.

At nine o'clock they are all gathered in the pleasant library around the table for the inspiration of Friendly worship. Then the work begins. Mrs. Collins is unfolding her wonderful Old Testament charts, or Dr. Holmes is giving a vision of the sweep of religious history, or Dr. Janney is planning a tour of investigation to some social institution in Philadelphia. Perhaps Dr. Forbush comes in to assign the practice work in the neighboring First-day schools for the term.

After lunch some Friendly guest may have brought news of his mission or his travels, or there is quiet in the dormitories for preparation of the recitations of the morrow. At four o'clock perchance the school is due at Emilie Pollard's for afternoon tea, or perhaps J. Russell Hayes, the Poet of the Brandywine, drops in to lead the monthly walk to the Woolman House Tree.

Evening is always pleasant at the House. When "Father" Brown winds up the Victrola the groups come together in the parlor, or the piano invites the old-time songs, or in the library in front of the fireplace someone reads or gives an interesting talk. Or there may be a concert at the College, or a social in Whittier House. Seventh-day is a half-holiday, and there is much to enjoy. In the fall it was the great Swarthmore - Haverford game; in the winter it may have been some worthwhile event in the city; in the spring it was a trip together to Sleighton Farm, nested among the hills.

First-day finds all in the meeting-house, gathered into the reverent silence, broken almost always by some notable message. Afterward nearly all who do not serve elsewhere are observing or helping in the splendid First-day school in Whittier House.

The school has its own high days. Every term there are evening lectures and social events. Each term, too, there is "The Retreat," when for nine days Friends, some from a distance, gather for spiritual and mental refreshment, and men like Rufus Jones and J. Estlin Carpenter, of England, and Joseph Swain and Elbert Russell supplement the teachings of the faculty.

The nearness of the college is a great privilege. Russell Hayes gives the hospitality of the beautiful library, and nearly every week there is some great visitor at collection. In one term the school heard David Starr Jordan, Norman Angell and Henry Hodgkin.

And who are these who fill the house that is the new center of Quakerism? They are young Friends who have a great desire to come here and learn how to help the Society. For this is a power-house. It is not a theological seminary. Those who have already left its doors have simply gone back to their meetings. The particular work of Woolman House is to help on our task of advancement, especially in developing leadership, sense of responsibility and the upbuilding of the Society through its children and young people.

During the first year of the school twenty-three students were enrolled, not counting many who came in for single courses or who attended the first Retreat or the hundreds who were reached by Woolman House extension courses. It will be interesting to know how they are using the Woolman work. One is teaching at George School. A second has been putting new life into the Brooklyn First-day school, and is coming back to continue her work at Woolman House. A third goes on strengthened and broadened with her temperance work for the L. T. L. Still another is bravely working out a hard problem in the little First-day school in the Frankford district. Two more have assumed the superintendency of First-day schools. Two men have gone home to tackle with renewed courage the difficulties of the country meeting.

DR. HULL ON INTERNATIONAL LAW.

Dr. William I. Hull, in the course of "Quaker Lectures," in New York Meeting-house, said that in the past sixteen or seventeen years, although international law seems not to have gained much, there have been two or three very important conferences. These conferences have raised standards, and when the world swings back, it will find these standards waiting. There have been two Hague Conferences, a conference at Geneva in 1906, and one at London in 1908. These are examples of the new motto, "In time of peace, prepare for peace."

These conferences have dealt with the law of war, with the law of neutrality, and with the law of peace—three great fields of international relations. In the field of war, standards were uplifted, although the new standards have been departed from. Warfare from the air, projectiles filled with gas, etc., were condemned. At the second Hague conference, many safeguards were thrown around the use of submarine mines.

At both the first and the second Hague conferences, the American delegates tried to bring about the freedom from capture of private property of belligerents in naval warfare, as in land. The vote for this was much larger at the second conference than the first, although not large enough to carry it.

In 1864, the first Geneva Convention suggested the Red Cross rules. At the second Hague conference, these laws, after revision, were made applicable to war on sea, as well as on land. There has yet been no occasion to use them.

Not until 1899 was any serious attempt made to protect the rights of neutrals. Belligerents had all their own way. At this time a statement was definitely made, that war is abnormal and that the neutrals were doing the normal things of peace, and their rights are, therefore, those which first should be observed. When the third Hague conference is held, neutral rights must be even better defined.

It is in the principles of peace that The Hague conference has made its greatest strides since 1899. The thought of the family of nations is growing. It is better to have a number of independent nations. Our own republic is a good example of independent states living in harmony. The Holy Experiment, founded by Washington, Hamilton and Madison in 1787 in America is now being fought for in the world, and some notable victories have been won.

A Federation of the World would be founded on the equality of sovereign states. At the Hague conference, the representatives of Hayti were on the same plane as those of the United States or Germany.

The weakness of international law throughout its course has been the absence of a central executive power to enforce its decrees. So many writers are prone to say that international law has no sanction, as there is nothing to enforce it. This is only partly true. There are various intangible forces which enforce international law. First, diplomatic forces; second, economic forces, which may be exerted as commercial and financial boycott; third, public opinion. Lord Bryce says that the greatest power in the United States is that of public opinion. Public opinion must now become more than national, it must be international. Public opinion was much felt during the Hague conferences, and was instrumental in causing representatives not only in small matters, but in large ones, to follow the desires of others. "A decent respect for the opinions of fellow-men," as Jefferson put it.

There have been in the last century seven hundred cases of partial or total arbitration, 234 of these total. Not one of these judgments has been disputed. This shows the power of public opinion, the intangible master-force of the twentieth century.

The greatest issue after the war is the calling of the third Hague conference. The judicial organs of the World Federation have already been somewhat worked out. The permanent court of arbitration, the dream of William Penn, the first international court of the world, was planned in 1899, and went into operation at the request of our own country, in 1902. Since then it has settled fifteen disputes, and another case is now on its docket. These cases have been settled so thoroughly that we have almost forgotten what they were about.

The jurisdiction of this court is to be widened. To do this, more than two hundred treaties of arbitration have been adopted, mostly since 1899.

These are elastic, and provide for arbitration for all questions which do not affect the independence, land or honor of the countries concerned. Such a treaty between the United States and England was brought up in Congess, but failed in the Senate.

If the courts pronounce a decision, that decision may be kept, but if a member of the League to Enforce Peace refuses to accept arbitration, and is forced to do so by other nations, would this nation abide by the decision of the arbitrators?

An international grand jury was planned in 1911 by Taft and Bryce.

That in the last dozen years the Hague Court has settled fifteen cases is alone enough to make this age illustrious.

In war, economic pressure can only be fully effective after some time. Will the fear of such pressure stop a nation from going into war?

The League to Enforce Peace is sometimes called "Hamilton Holt's Deformed Child." During last winter, a series of conferences were held in New York, to plan for a real Family of Nations. But the "frightfulness" of the war, and the constant thought of it, threw these deliberators off their balance, and brought about "the League to Enforce Peace," as well as "the League of Peace." The League to Enforce Peace calls for economic pressure on recalcitrant nations before military power.

The world treaty of arbitration and the world court of arbitral adjustment were the two things in which the American delegates to the Hague have been most interested. The country which made most opposition to these two measures was Germany, on the ground that Germany had no sympathy with arbitration. This was in 1899. In 1907, her representatives said that she could arbitrate with some countries, not with others. "Arbitration is only to let the weaker side get ready." Admiral Fisher, of England, said practically the same thing. Germany and England could not arbitrate in 1914, because their armaments pushed them into war. A. L. C.

WITH FRIENDS IN CALIFORNIA.

TURLOCK, FRESNO, DINUBA.

I LEFT Oakland on the 7th of Twelfth month for Southern California. Riding for several miles along the banks of the Sacramento, I was impressed by the bigness as well as the beauty of that stream. Then we turned south into the fertile valley of the San Joaquin, where they raise almost everything in the way of grains, fruits and vegetables. Encouraged by the recent rain, the new grass was from four to six inches high, and the ranchers were plowing the ground for next year's wheat. At Turlock I found two brothers, with their families, who came from the Clear Creek (Illinois) neighborhood. One of these has been in Kansas and California for a quarter of a century, and though they think there is no other place equal to California, they like to talk of the old days with Friends in Illinois. Two Friends from the home neighborhood were visiting them when I arrived, and we all enjoyed one another. On one ranch they were cutting their seventh crop of alfalfa, and we were shown a gallon glass jar that was nearly filled by three peaches, with an inch to spare at the top. Without irrigation these things would not be possible. On the whole, farming probably pays better in the middle west than here, but it is worth something to escape the snow, ice and biting winds of winter.

Four Friends were supposed to be living in Fresno, but they were not at the addresses given, nor could I find any trace of them at the postoffice or in the telephone book. They have probably yielded to the migration fever and moved elsewhere.

At Dinuba, three hours further south, I found another Clear Creek Friend, with an invalid husband, with whom I spent a very pleasant afternoon, and then took the night train for Los Angeles.

PASADENA.

I reached Pasadena on the 11th, a few days before they were looking for me. The next day was the regular time for Orange Grove Monthly Meeting. There were 85 in attendance, at least one-third of whom were not members of the meeting. Among the visitors were the English Friends, Septimus and Leila Marten. There were four helpful messages during the hour for worship, two of them from regular attenders.

All were invited to remain for lunch and the business meeting in the afternoon, and about sixty accepted the invitation. It was evident to the visitors that the committee and class-room, kitchenette and toilet at the back of the meeting room are entirely too small, and the Pasadena Friends were encouraged to make plans for enlarging them and to ask for help from the Jeanes Fund. The entire membership of this meeting is but 81, including minors; none of them are wealthy and nearly all are in very moderate circumstances; taking the year through, one-third of the attenders are not members and contribute little or nothing to the maintenance of the meeting. Any assistance voluntarily given is much appreciated.

The business of the meeting was ably conducted; the clerks, Levi Taylor and Ella Hunt, are well known to Philadelphians. A proposition was made to send a protest against increase of armaments to the representatives in Congress, but some of the members thought that perhaps President Wilson understood the situation better than they did, and as there was not unity the protest was not sent, but individual members were encouraged to write letters to their representatives. The same evening the Friends' Church united in sending a very strong protest to Washington against any unusual increase of armaments at this time.

On the following Sixth-day evening, I attended a meeting of the Friendly Circle in the Wilbur meeting-house. This is composed of Friends of all branches, and was well attended. Two very able papers were read, one by a woman on "Women in Civics," which told of work accomplished by women before they were given the ballot; the other, by George Yarnall, formerly of Philadelphia, dealt with Peace and Prohibition. These were followed by remarks by Septimus Marten. He had also addressed the Friends' Church on First-day evening.

Isaiah and Catharine Lightner and two other Nebraska Friends arrived on the 16th. They had attended the Oakland Meeting on the 12th; the day was very rainy, and the meeting was composed of six of their own party, Marianna Burgess, and three of the regular attenders.

About 60 were present at Orange Grove Meeting on the 19th. The Bible Class preceding the meeting was so large that the class-room would hardly hold it. In the meeting there were three messages and two prayers, and a member who formerly lived in the East, said: "It was as good as a Quarterly Meeting."

ELIZABETH LLOYD.

FRIENDS IN INDIANA AND OHIO.

RICHMOND.

NATURE did her best to beautify the Richmond winter scenes while I was there. The ice and snow which brought joy to the small boys made it difficult, however, for others to get about. While it was impossible for me to meet as many of the Friends as my hosts seemed to wish, yet it seemed to me a goodly number of new faces to learn in three days, and I want right here to correct the impression which had been given me that Richmond lacks people to do things. There are plenty of them and plenty of enthusiasm.

One evening I spent at Earlham College, where I met the two students present of our branch, and where Henry J. Cadbury told me about Henry T. Hodgkin's meeting regarding the Fellowship of Reconciliation at Garden City just before he sailed, and of the plans to continue his work in this country. Another evening was spent socially with the younger folks at Huttons.

First-day, Twelfth month 12th, we had an all-day session in true Indiana style, First-day school, meeting, and in the afternoon, a round table. In the latter there was a lively discussion of the needs of the meeting and of the city. The Philanthropic Committee was re-named "Social Service Committee", to bring it into touch with the problems of the day. It is privileged to send a supplementary report to the INTELLIGENCER if the little that was told there did not do its work justice. I hesitate to tell about the talk regarding a study circle, lest some think I always recommend one whatever the local needs. Nevertheless, the circles and Friendly groups that exist are eager, I find, to keep in touch with the others, particularly the new ones. Some of the Richmond young Friends seemed really to feel the need of more Friendly association, keeping up the social side, but going deeper into the *what* we believe and *why* we are Friends and *how* we can serve. They will report in due time for themselves of what they decide to do.

WAYNESVILLE.

After a month on the level country of Illinois and Indiana, it is a welcome sight to a Pennsylvanian to get among the hills of Waynesville. My ride down the Little Miami valley with the sun just breaking out at sunset, and the trees covered with fresh snow, was particularly charming. The Friends' Home at Waynesville welcomed me hospitably, and I was glad to make the acquaintance of Howell and Emma W. Pierce, who had recently taken charge. Second-day evening I met with the Friendly group at an open meeting, which they held in the meeting-house. The Friendly Group now has a membership of between 40 and 50. Owing to the irregular date of the meeting, only about half of them were there, but an equal number of older Friends came in. No definite program had been arranged in order that we might talk over together the various things we wanted to discuss. The Group meets monthly, and has a very lively social time. Every three months they hold an open meeting at the meeting-house and entertain the older Friends.

GREEN PLAIN.

About 30 miles from Waynesville on the level upland or "green plain" at the headwaters of the Little Miami is located the Green Plain Meeting. It is as entirely rural as any of our meetings. The house is in a grove of trees entirely away from other buildings, and in the heart of a rich farming country. The Friends who are grouped fairly evenly on either side, have their town connections in three directions, at Selma, South Charlestown and Springfield, O. In each of the latter two there are city problems to meet, but only a fraction of the meeting convenient to work in that direction. It has been said that our greatest success as a Society has been in our country meetings. Green Plain is one of these meetings, where the spirit seems about perfect. It has the opportunity to work out the problems of the country church in present-day conditions, and adapt the Friendly thought to modern needs. I attended the monthly meeting Fourth-day morning, Twelfth month 15th. Besides the regular business, Evelyn B. Howell read a paper which she had compiled from the different thoughts presented at a round table held there last winter on "Some Needs and Benefits of a Friends' Meeting." This was passed on, according to their yearly meeting's custom, to the quarterly meeting. After lunch in the meeting-house, we had a round table discussion on the needs of the meeting.

Green Plain completed my journey, and from there my steps were turned toward home.

J. BARNARD WALTON.

GEORGE SCHOOL NOTES.

ISAAC H. CLOTHIER addressed the school on the 15th, after which he read Whittier's poem, "The Angels of Buena Vista." A few days later, five barrels of particularly fine eating apples were received from Mr. Clothier for the school. It is needless to say that both feasts were enjoyed by all.

On the 17th the Lincoln Society debated the question, "Resolved, That the United States should spend five hundred million dollars for an increase of armaments within the next five years." It was won by the affirmative side, which was upheld by John Wright, Wynne Keever, and Joseph Christian. The negative was supported by Alfred Wright, William Kemp, and Edward Large.

The annual Penn-Whittier oratorical contest was held on the 18th. Four contestants represented the Whittier Society with two recitations and two orations. The Penns had two recitations and one oration. The Penns received the decision.

FISHING CREEK HALF-YEARLY MEETING.

THE winter series of Friends' meetings at Millville, Pa., convened the 4th, 5th and 6th of Twelfth month. We were favored in having Joel Borton, of Philadelphia, with us.

He brought strong, helpful messages, the carrying out of which would tend to build lasting Christian characters, and bring the kingdom of God more fully in this present world.

The season of the year is drawing near when we turn our minds especially toward the spirit of giving, that we may a little better show our love and appreciation; and while we may sometimes question whether we can make this outward expression of our love go around, we find it not so with the spiritual gifts, for with these the more we give the more we have.

Something is lacking in the Christian vision of those in power when such conditions exist as in Europe at the present time, and the licensed saloon and other evils are supported in our own home-land.

Much interest was manifested in the business sessions. A plea was made that we be faithful to our privileges and obligations, within and without our own borders.

The outcome of temporary changes, as an experiment, in the time of holding our Half-Yearly Meeting, seemed to justify a permanent change, and the time for holding our future meetings was fixed for the first Second-day in Sixth and Twelfth months.

S. J. K.

THE CHRISTMAS CAROL.

Two days before Christmas, it was my privilege to listen to Charles F. Underhill's recital in one of our Friends' schools, of Dickens' "Christmas Carol." It was a surprise to many of the children to see how many personalities were wrapped up in the genial gentleman who had been presented to them by their teacher. Their attention was held from the first sentence of the wonderful story. They saw with the mind's eye the dismal office of Scrooge with its miserly appointments, and Bob Cratchit, his clerk, in his still more dismal cell. The "genial gentleman" was quite lost to view when Scrooge with scowling, most unlovely face, declared against the happy Christmas spirit with which his laughing young nephew came to him. Then, again, he was Bob Cratchit, the affectionate poverty-pinched father, yearning over his "tiny Tim," or he was the mysterious spirits that visited the miserly Scrooge in his sleep, and showed him the better way, so that when he woke on Christmas morning, he was ready to look upon the glad day with new eyes. These visitors had really taught him to laugh; and this sunny aspect of life had such contagion in it, we all had to join in, and laugh with him. How glad we were in Scrooge's gladness, and in the Cratchit family's glad Christmas dinner, and the merry nephew's.

This hour of *realizing* the misery of Scrooge's selfish soul, and the blessedness of his revelation of the Christmas spirit, will doubtless go through life with many of that audience, and they will not need to be taught why the day is sacred to the Prince of Peace. This will be his joy who has this rare gift of characterization, and dedicates it to the highest service.

ELIZABETH POWELL BOND.

FRIENDS IN NEW JERSEY.

Burlington First-day School Union was held at the Mount on December 11th, and proved a well-attended and very interesting session.

This is the only Union within the limits of Philadelphia Yearly Meeting which meets four times a year. Though several times we have discussed the question of meeting only twice a year, we seem justified in making no change by the splendid Union just held.

The delegates to the First-day School Conference, held at Fifteenth and Race Streets, Philadelphia, gave a full account of that interesting session. Discussion arose as to how we should teach the Bible stories to children. Should they be taught literally, and children led to believe implicitly in what developing mind would be forced to modify? Dr. Janney claimed that it was deception to teach certain stories to children. Others thought that the minds of little children could not grasp the spiritual significance of these stories at first, but they should be made familiar with them, and gradually they would take on a new meaning.

The report from Crosswicks showed plenty of material for building up a fine school, but a great lack of teachers. One class is composed of children of all ages, and it is impossible to interest and hold them. A girls' sewing class helps to hold some of the children together, and gives them something to work for.

The Mount School is doing good work, though sickness and the moving away of families have lessened its numbers.

The report from Trenton showed activity and interest.

The afternoon session opened with a hymn, led by the Mount School. Readings and exercises followed.

A fine paper, by Susanne Willets, on "Woolman School, its Origin and Aims," was read by Martha Willets. She presented very clearly the need for such a training, which has been felt increasingly by our Society for some years. The work of the Advancement Committee and the Summer Schools were earlier stages of the same movement. Its purposes of educating, stimulating and training for social as well as religious service, were fully explained.

Helen Roberts, of Trenton, gave an account of the Summer School held at Swarthmore.

The subject of child welfare was introduced for discussion by Franklin Zelley. Dr. Janney mentioned woman suffrage as necessarily an important factor in the welfare of children.

We all appreciated the kindness and energy of the Mount Friends in entertaining the Union at this time of year, when cold weather and limited space make things doubly difficult. R.

PERSONAL.

Elizabeth Lloyd expects to continue "keeping house" in Pasadena for two months. Her address is 225 North Mentor Avenue. She writes that in vases in her room she has roses, chrysanthemums, marigolds, narcissus, violets and yellow poppies, all of which and many other flowers are blooming out of doors, while the East is buried under the snow.

Isaiah and Catharine Lightner, of Genoa Meeting, Neb., are "keeping house" at 648 Galena Avenue, Pasadena, Cal.

Edward Rice, of Cape May, N. J., a young graduate of Haverford College, who with another Haverford student, and two graduates of Earlham College, has been doing Red Cross work at the front in France, has been revisiting his home recently. Mr. Rice has been speaking about the Red Cross work and the conditions in the trenches and on the firing line before several organizations. He spoke in the Friends' Meeting last Sunday, and collected nearly a hundred dollars to take back with him for the work.—*Swarthmore News.*

GRANVILLE FARQUHAR.

At his home, "Mt. Olney," Olney, Md., on Twelfth month 23d, Granville Farquhar died, after a short illness.

He leaves a widow, Martha Thomas Farquhar; two sons, William John Thomas and Granville Elgar Farquhar; and two daughters, Mrs. Edwin Bateman Morris, of Bethesda, Md., and Mary Willis Farquhar.

Born in Sandy Spring neighborhood, he lived for nearly 73 years within half a mile of his birthplace. His vocation was farming, his taste was literary.

His funeral was from Sandy Spring Meeting-house on Christmas morning, and was largely attended by relatives and friends, many of whom bore testimony to his purity, nobility and strength of character.

Dr. Charles Farquhar said: "I wish to give my testimony, and as a tribute to the memory of my brother, to add that having been intimately associated with him during the greater part of a long life, I have never known him to be guilty of a mean act. The poet has said:

"When summer comes with flower and bee,
Where is my brother gone?
He is home at last, home at last."

Allan Farquhar said: "What could be a more fitting tribute to him than the record of his own life—a model son, brother, husband and father?"

Edwin B. Morris said: "The ceremony we are gathered here to observe is not one that need cast a shadow over the glory and beauty of the best day of our whole year. The soul whose earthly symbol lies with us has been a pure pattern of all earnestness and goodness, and we are assembled here simply to celebrate the passing on of that soul to a better and broader land, within whose portals all time is a perpetual and unshadowed Christmas day."

Charles F. Kirk said: "I cannot follow Granville Farquhar to his grave without one word of tribute to his memory. He was the friend of my youth and early manhood, and always stood for what was clean and upright and noble. We will keep his memory green."

A man much respected and beloved, he will be greatly missed in this community. Mary E. Thomas.

CHALKLEY STYER.

"Life, we've been long together,
Through pleasant and thro' cloudy weather.
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, or tear!
Then steal away! Give little warning!
Choose thine own time!
Say not 'Good-night,' but in some brighter clime
Bid me 'Good morning!'"

The wish, which had become almost a prayer, was realized; there was no "good night" for "Uncle Chalkley." Just as with a little child, too tired with play to even lisp the bedtime prayer, sleep crept softly over consciousness; while the spirit of life and love, which all through the years had made a holy temple of the human body, stole gently away, to bid "good morning" in some other life.

A host of friends, older and younger, are the better "for having met him on the way and known the sunshine of his stay." F. C. G.

BIRTHS.

Smith.—At their home in Newton Highlands, Mass., to Lawrence S. and Caroline Vail Smith, on Twelfth month 25th, a daughter, Estelle Warren Smith.

Woodward.—Born, near Marshalltown, Iowa, William Russell Woodward, son of William Laurence and Harriett Taylor Woodward, grandson of Wm. and the late Elizabeth Woodward; also grandson of Theodore and Hanna M. Russell, of Winfield, Iowa.

MARRIAGES.

Conrow–Sutton.—In Philadelphia, Pa., Tenth month 25th, 1915, J. Atkinson Conrow and H. Lucile Sutton.

DEATHS.

Balderston.—At Newtown, Pa., on Twelfth month 23d, Anna M., widow of David Balderston. Interment in Solebury Friends' Burying-ground.

Brooke.—At Sandy Spring, Md., Twelfth month 5th, Charles H. Brooke, in his 85th year. His home was "Falling Green," the old home-

stead of his family. The imprint of his life and character will long be felt by his large circle of loving friends. The few who were left of his early companions were devoted to him to the last. The liberal hospitality and assured welcome of his home, drew around him young as well as older persons, to enjoy his genial bright conversation. A keen sense of humor and ready wit cheered the hours spent in his society. He and his wife, who was Anna Farquhar, lived to celebrate their golden wedding, to which a large number came, showing the high esteem and affection they had inspired. He was a lifelong member of Sandy Spring Meeting, which he faithfully attended. Strong religious convictions marked his life, and no one could have been more ready than he to step into the great eternal, and join in the "glad sweet song" of love and peace.

M. B. M.

CARTER.—Twelfth month 20th, at the home of his son, S. Mason Carter, near Mickleton, N. J., JOSEPH T. CARTER, in his 72d year. He was a member, by convincement, of Upper Greenwich Preparative Meeting of Friends. His funeral, on the 23d, was largely attended. Testimonies were given of the worth of his exemplary, upright life.

CHEYNEY.—ELIZABETH RUTH CHEYNEY died Twelfth month 20th, 1915, at Swarthmore, Pa., in her 86th year. Burial was made at Colora, Md.

CLOUD.—At Clifton Farms, on Twelfth month 21st, FULTON K., son of J. Blaine and D. Edna W. Cloud, aged one month. Interment at Old Kennett, Pa.

CROMWELL.—On Eleventh month 29th, 1915, at her home, 151 West 105th Street, New York, PHEBE CROMWELL, aged 88 years, a member of New York Monthly Meeting.

EVES.—At Millville, Pa., Tenth month 25th, ELLIS EVES, aged 81 years, a lifelong member of Millville Meeting. He took an active part in the meeting for many years, serving most efficiently on committees and as clerk. He was one of Millville's most progressive citizens, always taking an active interest in the affairs of town and community. His business career began as a manufacturer of wagons, but later he established a general store, now conducted by his son, P. L. Eves. His wife and two sons, P. L. and C. M. Eves, survive him.

EVES.—On Tenth month 25th, at his home in Millville, Pa., VERNON P. EVES, aged 63 years, a member of Millville Meeting during his whole life. He had been in failing health for some time, but was able to go about, and had just returned from a walk when life suddenly loosed its hold. His wife and two daughters, Bernice Eves and Kathryn Shambach, and his son, C. Larue Eves, survives him. He held positions of trust in town affairs, and was faithful in attendance of meeting when conditions permitted. S. J. K.

GILLAM.—In Philadelphia, on Twelfth month 26th, 1915, SARAH C., widow of Harvey W. Gillam, aged 86 years. Funeral at Friends' Meeting-house, Newtown Square, Pa.

GORDON.—On Twelfth month 9th, at the home of her daughter in Centerville, Ohio, LYDIA ANN GORDON, eldest daughter of Stephen and Hanna Burnett, in her 80th year. She was a birthright member of Miami Monthly Meeting at Waynesville, Ohio.

GREEN.—On the 20th inst., LEWIS P. GREEN, aged 78 years. Services at Concord (Pa.) Friends' Meeting-house.

JONES.—On Fourth-day, Twelfth month 22d, 1915, at St. David's, Pa., SUSAN NEWBOLD, widow of Samuel A. Jones, aged 83 years.

SMITH.—On Seventh-day, Twelfth month 25th, 1915, MARGARETTA SMITH, daughter of the late Dr. George Smith, at Upper Darby Township, Delaware County, Pa.

WARNER.—At Penn's Park, Pa., on Third-day, Twelfth month 21st, 1915, EMILY WARNER, widow of Joseph Warner, aged 79 years. Interment in Doylestown Cemetery.

WILKINS.—Near Medford, N. J., on Twelfth month 25th, RACHEL EVANS WILKINS, wife of Jay Wilkins, aged 42 years. Interment Friends' Yard, Medford.

Coming Events

	S	M	T	W	T		S
1st Month JAN.	.....	.....	.....	.....	.....	.....	1
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	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31	.....	.....	.....	.....	.....
2d Month FEB.	.....	.....	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	.....	.....	.....	.....

FIRST MONTH.

2d.—Preparative Meeting in New York and Brooklyn, after the meeting for worship.

2d.—Friends' Association of Rising Sun, Md., at 2.30 o'clock. Subject for the day, "Life, Its Meaning and Possibilities."

2d.—Daniel Batchellor expects to attend Girard Avenue Meeting, Philadelphia, 11 a. m.

2d.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Paul's Early Ministry in Antioch."

4th.—Chesterfield Monthly Meeting, held at Crosswicks, N. J., 2.30 p. m.

4th.—Anti-militarism meeting, addressed by Friends, at Y. M. C. A., Marcy Avenue and South Ninth Street, Brooklyn, N. Y., 9.30 p. m. Speakers, Anna L. Curtis and Francis W. Pennell.

6th.—Fourth number in "Quaker Lectures," addressed by Thomas Raeburn White, on "A Summary of Current Plans for Solving International Problems."

6th.—Fourth number in "Quaker Lectures," New York Meeting-house, at 8.30 p. m., address by Thomas Raeburn White, of the Philadelphia Bar, on "A Summary of Current Plans for Solving International Problems." He is author of the standard text on "The Constitution of Pennsylvania," and president of the Pennsylvania Arbitration and Peace Society. Single admission, fifty cents.

8th.—New York Monthly Meeting, at 221 E. Fifteenth Street, New York.

8th.—The annual meeting of the stockholders of Griscom Hall Association will be held at 1.30 p. m. in room 4, Meeting House, 15th and Race Sts., Philadelphia. The term of office of four directors expires at this time, namely, Harriett Cox McDowell, Arthur H. Jenkins, Anna B. Sheppard, Emma S. Webster, and their successors are to be appointed.

10th.—Business meeting of the National Federation of Religious Liberals at Fifteenth and Race Streets, Philadelphia, Room 4, at 2.30 p. m., to consider the new plan of organization proposed by the committee appointed at the last business session. Jesse H. Holmes, president.

15th.—Social at the New York Meeting-house, 8 p. m. All Friends are invited, with their friends.

17th.—Fairfax Quarterly Meeting, at Waterford, Va.

20th.—Fifth number in the "Quaker Lectures" on "International Justice, Law, and Order." Justice Almet F. Jenks will speak on "The Function and Possibilities of Courts of International Jurisdiction."

23d.—Isaac Wilson will attend meeting at the Brooklyn Meeting-house.

25th.—Western Quarterly Meeting, at London Grove, Pa.

27th.—Caln Quarterly Meeting, at Christiana, Pa.

29th.—Meeting at Home of Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p. m. Friends of both branches expected in attendance.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

29th.—Westbury Quarterly Meeting, at New York, N. Y.

30th.—A short meeting of the Horsham Friends' Association was held Twelfth month 26th, but the regular monthly meeting has been postponed until First month 30th, when the two programs will be given.

REGULAR MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take

Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

NEW YORK.—Buffalo, 85 Manchester Place, 3.30 p. m.

Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; First-day School, 11.40 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted weekly or once a month as desired, for one cent a word for each insertion.

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Friends' General Conference 1916

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THE committee has secured the refusal of a number of the best rooms in all the hotels, with board, holding two each, ranging from $50 to $18 per room for the week. Also some holding from three to four, at various prices down to $8 per person. Single rooms from $20 to $10 per week. A few rooms with bath in suite can be had for four persons at $100, eight persons at $120. The committee can also secure suitable places at a lower figure, if desired. Some rooms at Hotel Cape May, about twenty minutes' walk on ocean front from Auditorium, and convenient by trolley, can be secured now. Single rooms, without bath, one person, $25 per week. Double rooms, without bath, two persons, $45 per week. Double rooms, with bath, two persons, $60 per week.

Application should be made as soon as possible in order that the committee may act quickly on the refusals given. Apply to any member of the committee.

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57 Pierrepoint Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON,
25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD,
Locust Brook Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Penna.
LYDIA C. LEWIS, Lansdowne, Penna.
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FAIRHILL BURYING GROUND

The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with

AQUILA J. LINVILL,
Treasurer of the Committee on Interments,
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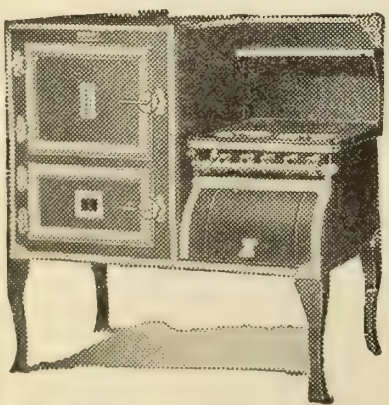
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THE CLEAR VISION.

BY JOHN G. WHITTIER.

I DID but dream. I never knew
What charms our sternest season wore.
Was never yet the sky so blue,
Was never earth so white before.
Till now I never saw the glow
Of sunset on yon hills of snow,
And never learned the bough's designs
Of beauty in its leafless lines.

Did ever such a morning break
As that my eastern windows see?
Did ever such a moonlight take
Weird photographs of shrub and tree?
Rang ever bells so wild and fleet
The music of the winter street?
Was ever yet a sound by half
So merry as yon school-boy's laugh?

O earth! with gladness overfraught,
No added charm thy face hath found;
Within my heart the change is wrought,
My footsteps make enchanted ground.
From couch of pain and curtained room
Forth to thy light and air I come,
To find in all that meets my eyes
The freshness of a glad surprise.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since richer for its chastening grown,
I see, whereas I once was blind.
The world, O Father! hath not wronged
With loss the life by thee prolonged;
But still, with every added year,
More beautiful thy works appear!

As thou hast made thy world without,
Make thou more fair my world within;
Shine through its lingering clouds of doubt;
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to thee and man;
Strike when thou wilt the hour of rest,
But let my last days be my best!

STORIES FROM THE LIFE OF ISAAC T. HOPPER.

MARY HOLLIDAY.

A VERY light mulatto girl, named Fanny, was slave to the widow of John Sears, in Maryland. When about twenty-four years old, she escaped to Philadelphia, and lived in the family of Isaac W. Morris, where she was known by the assumed name of Mary Holliday. She was honest, prudent, and industrious, and the family became much attached to her. She had not been there many months when her mistress obtained tidings of her, and went to Philadelphia, accompanied by a man named Dutton. She was arrested on the seventh of June, 1805, and taken before Matthew Lawler, who was then mayor. Isaac W. Morris immediately waited on Isaac T. Hopper to inform him of the circumstance, and they proceeded together to the mayor's office.

Dutton, being examined as a witness, testified that he knew a mulatto named Fanny, who belonged to Mrs. Sears, and he believed the woman present, called Mary Holliday, was that person. Mary denied that she was the slave of the claimant, or that her name was Fanny; but her agitation was very evident, though she tried hard to conceal it.

Friend Hopper remarked to the mayor, "This case requires testimony as strong as if the woman were on trial for her life, which is of less value than liberty. I object to the testimony as insufficient; for the witness cannot say positively that he *knows* she is the same person, but only that he *believes* so. Wouldst thou consider such evidence satisfactory in the case of a white person?"

The mayor who was not friendly to colored people, replied, "I should not; but I consider it sufficient in such cases as these."

"How dark must the complexion be, to justify thee in receiving such uncertain evidence?" inquired Friend Hopper.

The mayor pointed to the prisoner and said, "As dark as that woman."

"What wouldst thou think of such testimony in case of thy own daughter?" rejoined Friend Hopper. "There is very little difference between her complexion and that of the woman now standing before thee."

He made no reply, but over-ruled the objection to the evidence. He consented, however, to postpone the case three days, to give time to procure testimony in her favor.

Isaac W. Morris soon after called upon Friend Hopper and said, "Mary has acknowledged to us that her name is Fanny, and that she belongs to Mrs. Sears. My family are all very much attached to her, and they cannot bear the thought of her being carried away into slavery. I will advance three hundred dollars, if thou wilt obtain her freedom."

Friend Hopper accordingly called upon Mrs. Sears, and after stipulating that nothing said on either side should be made use of in the trial, he offered two hundred dollars for a deed of manumission. The offer was promptly rejected. After considerable discussion, three hundred and fifty dollars were offered; for it was very desirable to have the case settled without being obliged to resort to an expensive and uncertain process of law. Mrs. Sears replied, "It is in vain to treat with me on the subject; for I am determined not to sell the woman on any terms. I will take her back to Maryland, and make an example of her."

"I hope thou wilt find thyself disappointed," rejoined Friend Hopper. The slaveholder merely answered with a malicious smile, as if perfectly sure of her triumph.

Finding himself disappointed in his attempts to purchase the woman, Friend Hopper resolved to carry the case to a higher court, and accumulate as many legal obstructions as possible. For that purpose, he obtained a writ *De homine replegiando,* and when the suitable occasion arrived, he accompanied Mary Holliday to the mayor's office, with a deputy sheriff to serve the writ. When the trial came on, he again urged the insufficiency of proof brought by the claimant. The mayor replied, in a tone somewhat peremptory, "I have already decided that matter. I shall deliver the slave to her mistress."

Friend Hopper gave the sheriff a signal to serve the writ. He was a novice in the business, but in obedience to the instructions given him, he laid his hand on Mary's shoulder, and said, "By virtue of this writ, I replevin this woman, and deliver her to Mr. Hopper."

Her protector immediately said to her, "Thou canst now go home with me." But her mistress seized her by the arm, and said she should *not* go. The mayor was little acquainted with legal forms, beyond the usual routine of city business. He seemed much surprised, and inquired what the writ was.

"It is a *homine replegiando,*" replied Friend Hopper.

"I don't understand what that means," said the mayor.

"It is none the less powerful on that account," rejoined Friend Hopper. "It has taken the woman out of thy power, and delivered her to another tribunal."

During this conversation, the mistress kept her grasp upon Mary. Friend Hopper appealed to the mayor, again repeating that the girl was now to await the decision of another court. He accordingly told Mrs. Sears it was necessary to let her go. She asked what was to be done in such a case. The mayor, completely puzzled, and somewhat vexed, replied impatiently, "I don't know. You must ask Mr. Hopper. His laws are above mine. I thought I knew something about the business; but it seems I don't."

Mary went home with her protector, and Mrs. Sears employed Alexander J. Dallas as counsel. The case was kept pending in the Supreme Court a long time; for no man understood better than Friend Hopper how to multiply difficulties. Mrs. Sears frequently attended, bringing witnesses with her from Maryland; which of course involved much trouble and expense. After several years, the trial came on; but it was found she had left some of her principal witnesses at home. Most of the forenoon was spent in disputes about points of law, and the admissibility of certain evidence. The court then adjourned to three in the afternoon.

Mrs. Sears was informed that even if the court adjudged Mary to be her slave, Friend Hopper would doubtless fail to produce her, and they would be compelled to go through another process to recover from him the penalty of the bond. She had become exceedingly weary of the law, the trouble and expense of which had far exceeded her expectations. She therefore instructed her lawyer to try to effect a compromise. Friend Hopper, being consulted for this purpose, offered to pay two hundred and fifty dollars for Mary, if the claimant would pay the costs. She accepted the terms, well pleased to escape from further litigation.

When the court met in the afternoon, they were informed that the matter was settled; and the jury with consent of parties, rendered a verdict that Mary was free. By her own earnings, and donations from sympathizing friends, she gradually repaid Isaac W. Morris three hundred dollars toward the sum he had advanced for the expenses of her trial.

In his efforts to protect the rights and redress the wrongs of colored people, Friend Hopper had a zealous and faithful ally in Thomas Harrison, also a member of the Society of Friends. When recounting the adventures they had together, he used to say, "That name excites pleasant emotions whenever it occurs to me. I shall always reverence his memory. He was my precursor in Philadelphia, as the friend of the slave, and my coadjutor in scores of cases for their relief. His soul was always alive to the sufferings of his fellow creatures, and dipped into sympathy with the oppressed; not that idle sympathy that can be satisfied with lamenting their condition, and make no exertions for their relief; but sympathy, like the apostle's faith, manifesting itself in works, and extending its influence to all within its reach."

Thomas Harrison was a lively, bustling man, with a roguish twinkle in his eye, and a humorous style of talking. Some Friends, of more quiet temperaments than himself, thought he had more activity than was consistent with dignity. They reminded him that Mary sat still at the feet of Jesus, while Martha was "troubled about many things."

"All that is very well," replied Thomas; "but Mary would have had a late breakfast, after all, if it had not been for Martha."

A flower unblown, a book unread,
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed—
This is the year that for us waits
Beyond to-morrow's mystic gates.

—MARY GRAY.

REPORT ON TEMPERANCE.

THE following review of the temperance situation up to date, says the *American Issue,* was made to the monthly meeting of Friends in Baltimore, December 8, by the Nestor of temperance work in Maryland, Mr. Jonathan K. Taylor. We commend it to our friends for a careful reading, as it is a clear-cut statement of the fighting up to the present time.

As chairman of the Temperance Committee I wish to say that since our last report the returns from Ohio show that over a half million voters of that State declared for prohibition, failing to carry it by about 50,000 votes, reducing the majority of one year ago by about 30,000 votes. The temperance people did not lose the State, as they did not have it to lose. They feel confident of carrying the State next year, when a full vote will be out.

The three vacancies in Congress from New York were all filled by those pledged to the submission of the National Prohibition Amendment.

Three Pennsylvania judges of the Supreme Bench, favorable to the dry cause, and many County Judges throughout the State opposed to license were elected.

The two most active supporters of the liquor interests in former Legislatures of Maryland have been defeated, one a Senator and the other a member of the House of Delegates. A substantial majority in both branches of the Legislature of Maryland favorable to submission having been elected, and the Governor having expressed his willingness to sign the bill if passed, there seems to be no doubt but that the State-wide Prohibition bill for Maryland will be submitted to the people by the Legislature which convenes in January next. When submitted we believe the people of Maryland will be ready to follow the example of her sister States of Virginia and West Virginia and make prohibition of the liquor traffic the policy of Maryland.

The prospect is bright for the passage of the bill prohibiting the sale of intoxicating liquors for beverage purposes in the District of Columbia by the present Congress. Also, for the passage of the bill submitting to the several States the constitutional amendment prohibiting the sale of intoxicants for beverage purposes, which, when adopted by three-fourths of the States, namely 36, will forever prohibit the sale of intoxicating liquors for beverages within the United States, and thereby take this vexatious question out of the political arena. We now have 19 dry States, and the following States will vote in 1916: Michigan, Montana, Nebraska, South Dakota, Utah, Vermont and California. The argument for opposing this bill on the ground of States rights has completely collapsed, as that is just what the bill provides, namely, leaving the matter to the States for their decision. Congress is only giving the States their rights under our constitution.

The enormous amount of money and time wasted by an army of good men and women endeavoring in some degree to ameliorate the effects of the licensed saloon, is awakening our people from their long and easy indifference to active work for the destruction of that monster known as the American saloon.

The determination of those interested in the sale of intoxicating liquors to prevent the enforcement of all legislation against the sale of intoxicants, is rapidly forcing the people to the conclusion that the only way to secure full compliance with prohibitory laws is by national prohibition.

Should Congress fail to submit the amendment at this session, it is practically certain that the temperance question will be injected into the presidential campaign next year as one of the leading issues, if not the most vital question for the two great political parties to struggle with, and if neither of them puts submission to the States in its platform, then a tremendous effort will be made by the temperance element in both of the old parties to organize an independent party to draw the temperance men from

both of the old parties, and no one can foresee which party will be the greater loser. The politicians will act wisely in averting this catastrophe by passing the bill for the amendment giving the people their constitutional rights. It has been truly said that no presidential bee can live in alcohol at this time.

A special emergency fund of $100,000 ought to be raised, in order to secure the passage at this session of Congress, of the bill submitting the constitutional amendment to the several States, prohibiting the sale of intoxicating liquors for beverage purposes, within the United States. This fund to be used for advertising, for the circulation of literature and for various other expenses incident to the passage of this amendment. It is proposed to raise the amount named above from the friends of the cause in the several States, for the Anti-Saloon League of America, in addition to what is being done by the League through other channels by various other temperance organizations for the same purpose.

In this connection we would call attention to James Hay, Jr.'s book, a most valuable contribution to the prohibition cause, entitled "The Man Who Forgot," published by Doubleday, Page & Co., Garden City, New York.

There is much said at this time about preparedness for war. Why not prepare our country for war, if it must come, by first destroying the most formidable enemy the country has, namely, the legalized liquor traffic? This kind of preparedness will relieve our people of a tremendous load of taxation, too large and too grievous to be borne. The German Kaiser said that that army will finally be successful whose soldiers drink the least intoxicating liquors. Lloyd George said that the worst enemy England had was drink. Why not follow the example of the Czar and destroy the liquor traffic within the United States?

Dr. John Roach Straton, in his prize essay, declares that every dollar Baltimore receives from license costs the people $50 when you consider the effects, morally, physically, mentally, financially and industrially.

Phillips Brooks says: "If we could sweep intemperance out of the country there would hardly be poverty enough left to give healthy exercise to the charitable impulses."

The license system is wholly bad, and having no redeeming features, should be destroyed by the adoption of national prohibition at the earliest possible date.

The Hobson-Sheppard joint resolution proposing national prohibition of the beverage liquor traffic was voted upon for the first time in the House of Representatives on December 22, 1914, and received 197 votes in the affirmative and 190 in the negative. Whilst it passed the House by seven votes, it lacked 27 votes of a constitutional majority.

This same measure will be introduced in the present Congress with a good prospect of success.

WHY OUR MEETINGS ARE SMALL.

The reply of my Friend Wilson M. Tylor to the article on "Silent Meetings" revives in my mind my feeling of duty to present what I think the cause of the decline in the attendance of Friends' meetings.

The history of the rise of "Quakerism," as named by the world, shows that it was an appeal to the perception of a sub-conscious truth that had been clearly set forth by Jesus—*i. e.*, the consciousness of God as an indwelling Spirit, which consciousness had been lost in the clash of creeds, in the development of what is, erroneously, called Christianity.

As in the history of the development of the Hebrew apprehension of monotheism, the prophetic spirit was lost in the growth of the priestly caste, culminating in the spiritual servitude of the Jews to the rule of the Scribes and Pharisees, which Jesus found to be almost insurmountable, so the Bible of to-day has been made the *barrier* to spiritual growth.

There are two elements of human ability to reveal truth, which, as Browning says, "abides in fulness," an inmost centre in us all. These are *enthusiasm* and *oratory*.

Jesus eminently possessed them both. He was constantly on the go. Everywhere he went he preached the gospel, wherever he found an opportunity to gather a group of people to hear him, he attracted by his eloquence, as attested by the accounts of his parables. One can fancy how his audiences marveled at his skill to make them feel the power of his message. "They were astonished, and said, 'Whence hath this man this wisdom, and these mighty works?'" His were no "silent meetings." For him, these were only on the mountain sides where he "went apart to pray, and when the evening was come, he was there alone."

His message was not a definition, it was an appeal to their understanding, recalling to them a shadowy *experience*, dawning upon them, as a wonderful premonition of a deeper affinity with God, than they had ever felt before.

So also in the experience of George Fox we find the same spirit of devotion to what he termed the Inner Light—not as a doctrine for a definite people, but as an universal gift of God to all mankind—to bring them to a knowledge of their real relationship to him.

Fox also tried the hermit life, where, doubtless, he experienced the value of the "silent meeting," but his spirit found no abiding comfort there. He was compelled to go out among his fellow-men. Like Jesus, he did not plan to form a religious sect—his message was to all mankind. For this end he traveled among all classes of people. Separated from the professors who claimed to represent the Christian ideal, disputing among themselves as to matters of dogma, Fox had re-discovered God, and he could do no otherwise than devote his life to the task of revealing this knowledge to his fellow-men, whose spiritual insight had been clouded by the "Lo heres" and the "Lo theres" of the various sects.

We are all familiar with the history of the rapid growth of Quakerism, and of the enthusiasm of its adherents. Men of great literary ability, men of distinction in national affairs, men from the ranks of what were known as the common people thronged to hear him, in the open, on the street corners, in the churches, on his way to jails.

Thus grew a heterogeneous convocation of enthusiasts who felt the need of some bond of association, which at length developed into the Quaker meeting—the "Children of the Light."

Notwithstanding the persecution of the Quakers, their number grew with marvelous rapidity, and there arose the desire with many for a greater solidarity of membership, which, though opposed strongly by others, became an established organization with a discipline for the management of their affairs. Perhaps this was the cause of the subsequent failure of the doctrine of the Inner Light to retain its power to create spiritual enthusiasm. As an organization governed by a discipline, Friends, as they called themselves, became possessed with a feeling of self-satisfaction in having in their possession a faith in an "Indwelling Presence." Probably in their jealousy in strictly maintaining their discipline, they lost their sensitiveness to the "still, small voice," which had brought them into fellowship. We know that as a result of the organization with its discipline, Friends became conservative in an extreme degree, and exclusive in their order of membership. Their message was no longer to the world. In their discipline they adopted a creed which re-enacted the spiritual thralldom which brought discord in the churches of their forefathers.

Is it any wonder that Quakerism lost its power to develop —that in the early part of the second century of its history it became congregations of disputing members, and eventually lost its power to develop as an organization. Nevertheless Friends, as individuals, innately retained their fidelity to God in their morality, their philanthropy, and their purity of life. Thus they are known to the public as a people of splendid character, but as religionists, a "peculiar people," a relic of the past. As a religious organization they have become spiritually less active than their forefathers. Sectarian differences crushed out the spirit of love and unity.

However, there seems to be the dawn of a better day, under an inspiration coming to the young people of the various divisions of the Quaker organizations. Starting with the Woodbrooke movement, which attracted to its attendance young Friends of every Quaker community, it brought into close communion members of the various meetings and "put them in remembrance that they stir up the gift of God," with the result that they returned to their homes filled with the spirit of power and of love, and of a mind to do service in every field of opportunity. This had its effect in making the proceedings of our Friends' Conferences more and more spiritual in character, and called forth a feeling of need which culminated in our "Summer Schools," and doubtless gave birth to the opening of the Woolman School. WM. M. JACKSON.

New York.

AN APOSTLE OF PEACE.

THE most popular subject just now in metropolitan pulpits is "Preparedness," says A. Eugene Bartlett, in the *Universalist Leader*. The great majority of the preachers are taking the side of the big navy and the big army, and many sermons show a more diligent reading of the newspapers than of the gospel of Jesus. In the midst of much that breathes little of originality, and which causes one to ask why it is preached at all, stand the utterances of John Haynes Holmes, minister of the Church of the Messiah, in New York City.

Dr. Holmes has the vision, the utterance and the power of the old-time prophets. He stands firm for the ancient commandment of Moses, "Thou shalt not kill." He is a believer in Tolstoi's non-resistant principles, and he marshals arguments against force and hurls them with the ardor of the man eloquent that he is. December 12 he preached on "The Testimony of the Jewish Prophets against War and War Preparedness." He showed how in a similar crisis to the one America is now facing the Prophets were pacificists, and consistently opposed preparedness. On the 19th he spoke on "The Testimony of Jesus and the Apostles against War," and on the 26th his subject was "The Peacemakers."

Those who stand with him are few and scattered. But if any nation is to show the way out of militarism with its crimes and its agonies, should not ours be that nation?

WAR IS NOT KIND TO WOMEN.

IN Germany there were, at the beginning of the war, 800,000 more women than men. This fact is used to justify all sorts of discriminations against women. From the cradle to the grave the German woman is made to feel her inferiority, in order that the German men may overcome the supposed handicap of inferior numbers. For example, the German woman receives an inferior education. It is true that the compulsory education law applies equally to the sexes, and all girls as well as boys must attend school to the age of 14. But the girls get far more needlework than arithmetic. The compulsory continuation school for wage-earning women exists, but instead of existing to give the women more skill in their trade, it is devoted mainly to teaching them more cooking.

Since the war began 482,000 German men have been slain in battle. Suppose another year of war with the same ratio of loss. That will leave a Germany with 1,764,000 more women than men. It is hardly to be expected that German men will give the great majority population the power of the ballot. Rather, they will seek further measures of repression. War is not kind to women.—*Philadelphia Ledger.*

When we prepare for peace as carefully as certain nations have prepared for war, then our civilization will not be in the danger that it seems to be in to-day. —THE PEACE CALENDAR.

Note and Comment

A NEW YEAR'S RESOLVE.

I WILL be true, for there are those who trust me;
I will be pure, for there are those who care;
I will be strong, for there is much to suffer;
I will be brave, for there is much to dare.

I will be friend of all—the foe, the friendless;
I will be giving, and forget the gift;
I will be humble, for I know my weakness;
I will look up—and laugh—and love—and lift.

A. L. K., in Unity.

THE LAW OF NATIONS OR OF THE JUNGLE?

WRITING to the Philadelphia *Ledger*, Alice M. F. Newkirk says, "May I stress the plea of Doctor Mullowney that your paper show intelligence and independence in dealing with those whose patriotism does not express itself in a demand for large armies and navies, maintained by burdensome taxation of the masses? If some of us who trace our ancestry to the founders of the nation, with just pride in our American heritage, prefer to work for a world federation of States and the reign of international law, rather than to foster a patriotism that emphasizes national egotism, and is easily prostituted to the uses of greed and the lust of power, it is not because we love country less, but humanity more.

The anti-militarists call to the war-crazed world to substitute the law of nations for the law of the jungle.

THE WORD THAT WAS NOT SPOKEN.

THERE can be little doubt of the correctness of John William Graham's belief that "the most important issue now being fought out in this distracted world" is whether the United States shall succumb to the hysteria of the hour and enter now upon a career of competitive arming under the specious guise of "Preparedness."

It is not so much what President Wilson proposes, as that he proposes it *now*. It may be a matter of fair discussion whether under the continuance of the hitherto prevailing policies of other nations the United States should not maintain a naval and military armament as great as our President advocates. But when all Europe is so exhausting itself that, humanly speaking, we shall, for decades to come, be safe from attack, and when there is a hope that at the close of the war the Old World nations will be eager to listen to suggestions for a plan for general disarmament, it is conspicuously *not* the time for us to begin any increase in armament here.

The one sane word, therefore, which President Wilson might have spoken, was that while it might become necessary for the United States to put itself into a better state of preparedness, against possible attack, yet if the *other nations* of the world would, when the present conflict should end, agree to limit their armaments until our existing forces should be sufficient for defensive purposes, we would welcome such an international arrangement. That such word was not spoken is greatly to our discredit, and cause for profound regret.

It is, in my judgment, much wiser to confine our efforts to creating a sentiment for the *future* establishment of peace, leaving the present war to be fought out. There are, now that the war exists, certain clear issues involved. There is only too much reason to fear that, should hostilities cease now, those issues would remain unsettled, and

an enduring peace be impossible. It is a grave question whether the most earnest pacifist may not consistently say that he would regret to see peace come now, for if peace now, then the militaristic policy would claim to have been vindicated.

As John Bright, than whom no truer peace apostle ever lived, wrote in August, 1863, concerning our civil war, "I want no end of the war, and no compromise, and no re-union till the negro is made free beyond all chance of failure," and again a month later, to Senator Sumner, "The Union is only good and great when a Union of Freedom, and any compromise which gives up the (Emancipation) Proclamation will be the most deplorable event in history. It will be a curse on your reputation which no time can remove."

John William Graham's article gives a hint of one fact that sincere pacifists must face. The principle of world-wide peace fundamentally involves world-wide freedom of intercourse and trade. If any pacifist is unwilling to concede this, let him search his heart to see if, in reality, he is an advocate of peace.

Trenton, N. J. LINTON SATTERTHWAITE.

"GREETINGS OF THE SEASON."

THE task of the "peace-at-any-price" men, in our time, is to substitute law for violence; and that is a task for the accomplishment of which they are indeed willing to pay any price that is worthy of it and of the Divine Taskmaster. All that they have of mind and soul and life and. if need be, the surrender of life itself, they are willing and eager to invest in the achievement of a Peace which shall be as great a blessing in the sphere of international relations as the substitution of law for violence has been in the relations between man and man, and between State and State, within our own republic.—*Mr. and Mrs. William I. Hull, in Swarthmore News.*

A FRIEND OF WIDOWS.

HIS love for and appreciation of the struggles gone through by his own mother as a widow and mother of seven children led Charles Page, a millionaire oil magnate of Oklahoma, to build a series of two and three-room cottages where he installs such widows as are deserving and in the need of help, says the *Jewish Exponent.* There is a kindergarten and day nursery under a caretaker for the children of the community, whom Mr. Page has legally adopted, having no youngsters of his own. There are broom factories, laundries, and so on where their mothers find work, and a resident physician as well as educational advantages for the children who are given a chance to learn a trade or profession after their regular schooling is finished.

"DESECRATING" THE FLAG.

A CRITIC writes to the Philadelphia *Ledger,* saying, "There has recently been opened, in the Lincoln Building, a 'Peace Shop,' which shows in the windows articles for sale, certain fallacious statistics, and American flags with a white border. Much comment has been passed by the public upon the fact that they have desecrated the American flag by sewing white borders thereon. Would this be tolerated in any other country? Is there not a law to protect the flag against such additions to its stars and stripes? Are we, as American citizens, to be compelled to tolerate such propaganda as 'Peace Societies' and such like?"

PROFITS OF MUNITIONS MAKERS.

ONE firm is making 15,000 shells per day at $12.50 each, or about $180,000 per day. Scientific management experts have demonstrated that average shells can be made at a complete cost of $7.10 each, which leaves a profit of $5.40 per shell. On 15,000 shells per day this would be a profit of $81,000 per day!—*Review of Reviews.*

THE FAILURE OF NEUTRALS.

THE war now begins to be fought for permanent results. One hears little of the recriminations of a year ago. The best aid that the United States could render to the world would be to maintain a great body of public opinion, capable of justice, generosity, fair play, and the other qualities that command esteem and respect. It is unfortunate that this country is steadily losing the good opinion of the rest of the world. There could have been brought into association a neutral group of nations, with definite sentiments, that would have played a very influential role in the history of the war and in the ultimate settlement. Nothing would have seemed more appropriate, at the outset of the war, than to have invited a certain number of neutral countries, including all those that we have named, to join in an official conference at Washington, under the auspices of our Government, to consider questions having to do with the rights and obligations of neutrals, and specific issues arising out of actual incidents.—*Review of Reviews.*

OUR LEGACY TO THE PHILIPPINES.

THE following statement was made to a writer in the *American Review of Reviews* by an intelligent and highly-respected Filipino, and is submitted as a final resume of a situation which cannot possibly continue with credit to our Government:

"When the American flag is lowered, whether it be in one year or in ten years or in a hundred years, I feel that the United States will be remembered in our island by three principal contributions to our national life: First, by a splendid system of public instruction; secondly, by an excellent judicial system; and, thirdly, by an all-pervading system of petty Tammany politics, to the fostering of which the present administration has very largely contributed. And I feel that the last of these contributions will far outshadow in effect the results of the other two *to the everlasting misfortune of my race.*"

WILL EQUAL SUFFRAGE AID PROHIBITION?

THE last annual report of the Superintendent of the Illinois Anti-Saloon League says:

"The woman's suffrage bill, which could not have been passed without the almost unanimous support of the men who were elected by the help of the Anti-Saloon League, has proven to be the most valuable piece of temperance legislation the State has enacted. . . . The Illinois suffrage law demands that there be separate ballot boxes for the women inasmuch as they have only limited suffrage. This makes it possible to know just how the women vote on the wet and dry question. On account of the majorities found in the women's ballot boxes, 900 of the 1,150 saloons (outlawed a year ago by local elections) were closed."

It would seem, says the *North American Review,* that the possession of the ballot by women is an asset of the Prohibitionists in States where they are campaigning, the exception of California; or, in other words, that to a considerable extent the sentiment for the two movements is co-extensive.

WHEN THE WAR IS OVER, ———

MANY business men have real fears about war order discontinuance. But the wiser ones are paying almost no serious attention to such fears. Even if peace is declared next week, no nation at war will feel safe without a large store of war supplies. Munitions-making will unquestionably continue apace in this country for years after the war is over.—*Review of Reviews.*

Hope not the cure of sin till Self is dead;
Forget it in love's service, and the debt
Thou canst not pay the angels shall forget;
Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own!—WHITTIER.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, FIRST MONTH 8, 1916

NOTICE TO SUBSCRIBERS

FRIENDS' INTELLIGENCER.—In order to make our subscription rates the same to all, we have DISCONTINUED the special rate of $1.50 heretofore allowed to new subscribers, and to subscribers west of the Mississippi River. The uniform rate to subscribers is to be $2.00 a year. The terms to club agents, however, remain unchanged.

SCATTERED SEEDS.—The committee in charge has directed that the regular rate of 50 cents a year shall be charged for all papers mailed separately to individuals, and 40 cents a year each for 20 or more papers wrapped together and mailed to one address, for distribution at schools. All other club rates and special rates are discontinued.

HENRY FERRIS, Business Manager.

SIGNS OF RELIGIOUS PROGRESS.

Is our progress toward peace and freedom *slow?* Does it seem as though this great war had turned back for a century the hands of civilization's clock, and that the world of the telephone and aeroplane and wireless telegraphy had suddenly dropped back into barbarism?

If it seems to us so, then we should try to correct our judgment by taking what President Sharpless, of Haverford, calls the "long view" of history. If we do this, we shall begin to realize one of the great truths of life, that while spiritual progress may seem very *slow,* in comparison with material progress, it is even more sure and permanent.

Robert Stephenson, the great English engineer, used to explain failures of his plans by saying that while he could always engineer *matter,* he could not engineer *men.* He often invented machinery or apparatus that would do the most admirable work, only to be thwarted by the obstinate prejudices of men against using machinery at all.

In Macaulay's famous essay on the Catholic Church, he says: "There are branches of knowledge in which the law of the human mind is progress. In mathematics, whenever a proposition is demonstrated, it is never afterward contested. Nobody ever heard of a reaction against Taylor's theorem, or Harvey's doctrine of the circulation of the blood. But as respects natural religion, the case is different. Natural theology is not a progressive science. For of the dealings of God with man no more has been revealed to the nineteenth century than to the first, or to London than to the wildest parish in the Hebrides. The history of Catholicism strikingly illustrates these observations. During the last seven centuries the public mind of Europe has made constant progress in every department of secular knowledge. But in religion we can trace no constant progress."

Was Macaulay right? In religion do we "make no constant progress"?

Any one who thinks so should "take the long view"—should contrast the present war with the Napoleonic wars of a century ago, or those of Louis XIV in William Penn's time. All of the great nations now at war solemnly asserted that war was forced upon them, and published with anxious care the most elaborate justifications of their action. Which of the nations thought it necessary to do so in the Napoleonic wars? When Belgium was violated and ravaged in the present war, Germany carefully explained that this action was absolutely necessary for her own protection. But Louis XIV did not trouble himself to explain or justify the ravaging of the Rhine Valley, which drove thousands of poor Germans to find a refuge in Pennsylvania. Millions of money and shiploads of supplies have been sent to the suffering Belgians; but who cared for the victims of the French armies in the Palatinate, or of the wars of Marlborough or Napoleon? Such butcheries and burnings then were matters of course; the important thing was not to help the sufferers, but to give due praise to the conqueror, and to the "God of battles" who gave him the victory. Says old Kaspar in Southey's poem:

"Great praise the Duke of Marlboro won,
And our good Prince Eugene;"
"But 'twas a very wicked thing!"
Said little Wilhelmine.
"Oh, no, my little girl," said he,
"It was a famous victory!"

However un-Christian may be the Christianity of to-day, it is far in advance of the Christianity of 1800, which mobbed Priestley for adhering to his heretical belief in one God, and hanged a man who stole a sheep to get food for his starving children. Even among Friends, note the contrast between their attitude and action now and a century ago. Then the characteristic of Friends was a harsh, intolerant, censorious formalism, shown by such acts as the disownment of Hannah Barnard for refusing to believe that the Israelites were really commanded by God to make war on and kill their enemies, as stated in the Old Testament. To-day the characteristic deeds of Friends, those of England at least, are their hospital and ambulance work in France, their work in helping the ruined farmers to rebuild their homes and plant their fields, and above all their organization for helping their "alien enemies," the poor Germans and Austrians who are left helpless and friendless in England by the war.

Do such signs as these indicate that in religion we "make no constant progress?" Any one who thinks so must hold a very different conception of religion from that of James, the brother of Jesus, who said, "Pure religion and undefiled is to visit the fatherless and the widows in their affliction, and to keep unspotted from the world," or that of Jesus himself, who said, "But I say unto you, Love your enemies, bless them that curse you, and do good to them that hate you, that you may be the children of your Father who is in heaven."

H. F.

REAL NEUTRALITY.

COMMENTING on the striking article in the INTELLIGENCER of December 25th, "Private Profit and the Nation's Honor," by Charles F. Aked and Walter Rauschenbusch, our Friend J. W. Branson, of West Virginia, writes: "It is so much to the point as to neutrality that I wish it could be published in every newspaper in the country. It should meet with the approval of all peace-loving people. Why should our government sanction the shipment of munitions of war to make millionaires of a few, to the destruction of millions of lives, making widows and orphans, desolation and destruction on every hand. "How long, O Lord, how long" will it be before we as professing Christians will follow the teachings of the blessed Master, "Peace on earth and good-will to men"?

Doctor Rauschenbusch is Professor of Church History in Rochester (N. Y.) Theological Seminary. A recent letter from him says, "We need the Friends nowadays. To me the country reeks of blood. We shall have to pay heavily for our profits in ways we do not foresee. In so far as the present preparedness hysteria is due to the feeling that victorious Germany would get even with us for our partisanship, the money which we shall spend for militarism will be a punishment, laid on the whole country, for the profit some have made from the death traffic."

H. F.

If you would fall into any extreme, let it be on the side of gentleness. The human mind is so constructed that it resists vigour and yields to softness. —FRANCIS DE SALES.

WAYS AND MEANS.

WHAT follows is about *business*. Any one who reads it has fair warning.

I have received very few criticisms of the INTELLIGENCER lately, but last week there were *three*, all on different grounds. The first two are the usual ones—when they *do* come; the third is very unusual.

One woman Friend says, "I hear Friends objecting to the *small print* of the INTELLIGENCER. Is it on account of a lack of *room*? My eyesight is very good—can read hours at a time without tiring; but I found this week's number a tax."

Is it not singular that at the very same time came a letter from another woman Friend, who said she had often "groaned" over the *mixture* of large and small types, and was *so* pleased that one uniform *medium-sized* type was now adopted. She said she had read the last issue from beginning to end at one sitting, with entire comfort.

Is it not fair to consider that these two letters "cancel" each other, as we used to say at school?

The next critic said she thought the paper ought not to cost more than $1.50 a year.

This criticism comes pretty regularly about once every three weeks, so I know that there are at least seventeen people every year who agree on this point. I am not going to reply to this now, except to say that I am sure some ought not to pay more than others do, and therefore we have abolished all "special" rates.

The third critic (a *man* this time) does not like so much opposition to "preparedness," nor what Scott Nearing advocates, nor initiative and referendum, nor recall of judges (he is a lawyer), and some other things that I can't remember, and think were never printed in the INTELLIGENCER. I think, therefore, that this criticism does not require a reply here.

Now about the size of type, let me explain that for years past the paper has been *losing money*. My first duty on taking charge was to "make ends meet."

A periodical has only two sources of revenue, subscriptions and advertising.

As to subscriptions, there are in all only about 18,000 Friends of our branch, or say 3,600 families. As the INTELLIGENCER now has over 3,600 subscribers, it seems hardly practicable to get many *more* from our own members. We can hardly expect to get many from Orthodox Friends, especially as they have several papers of their own.

Can we get many from people of other denominations, or of *no* denomination?

I want very much to know the answer to this question. Will not twenty readers who like the INTELLIGENCER each ask four persons not Friends to subscribe, and write me what they say in reply?

Of course, I expect to get more subscriptions, but not very *many* more, unless our liberal branch of the Society of Friends grows very rapidly.

This brings up a tremendously interesting question: Can we increase the number of liberal Friends to 100,000? We might take up this question at the conference next June.

So much for subscriptions. Now as to advertising. We have now about five pages of advertising out of twenty, leaving about fifteen pages for reading matter.

And nearly every week I have matter enough for about *thirty* pages, which I and others want printed.

Somebody says, "Why not print more pages?"

Because that would make the paper *lose money* again.

It is plain that I must get just as much matter in that fifteen pages as possible, without making the type too small.

Now I have found the type that is *just right*. I know, because the Friend who used to "groan" is now perfectly satisfied.

And practically everybody else is satisfied. At any rate, a remarkably large number of readers take the trouble to write nice letters, saying so, and spend money for stamps beside. If more than seventeen—or say thirty-four—are unhappy about anything except the type, they are certainly keeping it to themselves.

And so, Happy New Year to all!

H. F.



WOOLMAN HOUSE, SWARTHMORE, PA.

A DIGNIFIED REBUKE.

THE Philadelphia *Ledger* is one of the papers which apparently think it good journalism to print cheap ridicule of Henry Ford's peace mission. Writing from Swarthmore, Pa., to the *Ledger*, Ellen W. Battin says, "I wish to express my appreciation of your fair and dignified account of the Peace Shop that has been opened in the Lincoln Building. Many of us, in whose homes the *Public Ledger* has been the morning paper as long as we can remember, and who have depended upon it for reliable news and fair-minded criticism, have been very much discouraged indeed by the attitude it has recently shown toward various endeavors to further the peace cause. We deplore the fact that instead of giving us actual information about Henry Ford's undertaking, your paper filled some of its most valuable columns with ridicule, displaying a lack of judgment, and poor taste. We hope and trust that the paper will return to the ideals which gave it its wide reputation, and furnish us with trustworthy information.

Our sorrow increases day by day.—*Pope Benedict.*

Oh, our women! They are sublime.—*Gen. Joffre.*

Talk is a very dangerous thing.—*Woodrow Wilson.*

I'd rather be a mollycoddle than be Theodore Roosevelt. —*Eugene V. Debs.*

All the problems of America are religious problems.—*Rev. Hugh Black.*

I'M ONLY A LITTLE THING.

O MOTHER, please don't scold me!
Upon my way from school,
Of course I know I've loitered,
For the playground air was cool;
And then there were dirt-pie gardens,
And bars, and a glorious swing;
Please don't be angry, mother:
I'm only a little thing.

Dear child, I stand in the starlight
And gaze at the orbs above,
Then think of thy words and wonder
If I unto Infinite Love
Might cry when the worlds are crashing
And a last wild splendor fling:
"I've loitered late on the playground,
I'm only a little thing!"

ALBERT J. EDMUNDS.

1300 Locust St., Phila.

Current Events

CHRISTMAS IN WAR-TIME.
(1863.)

I HEARD the bells on Christmas Day
Their old familiar carols play,
And wild and sweet,
The words repeat
Of peace on earth, good-will to men!

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!

Then from each black accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, good-will to men!

It was as if an earthquake rent
The hearth-stone of a continent,
And made forlorn
The household born
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth he sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good-will to men!"

LONGFELLOW.

LIFE IN ENGLAND IN WAR-TIME.

[Our Friend James Thorburn, of Pittsburgh, Pa., sends me the letter below, the second that has been printed from an English friend (not a Friend), giving vivid glimpses of life in England in war-time—H. F.]

LONDON, 28th Nov., 1915.

DEAR MR. THORBURN: I thank you for the honor of a place in the press of America, which was quite a surprise.

Did you get the paper about Keir Hardie I sent? We are just discovering what a good man he was, and although many of his old friends have deserted his cause, yet his name is now honored by those who knew little of him in life, but who have found that he had such broad sympathies and such an international outlook. I shall never forget his figure on the momentous Sunday in August, 1914, just before war broke out, as he stood on the pedestal in Trafalgar Square trying to stop the threatening danger. He had finished speaking, and led the crowd in singing the "Red Flag," but they wouldn't respond heartily, and he had to make it practically a solo. Bernard Shaw says that "his kingdom was not of this world, so God took him away," and no doubt the war was too much for him. I suppose the breakdown of the International Socialist movement, together with the assassination of Jaurés was his chief disappointment.

Well, I thought perhaps you would like to hear a bit about things in London now. There is a lot going on. To-morrow, is to take place a tremendous change in the habits of the people. The "pubs" [English for saloons] will be closed till 12, shut again at 2.30, open at 6.30 again, and close again at 9.30. Although it seems hard on the publicans, many of whom will probably be ruined, yet I think it will be a good thing on the whole. There will probably be some riots in places, but I think men will be inclined to find more interest in their homes and families than heretofore.

Next, conscription is threatening, although we have an army of over three millions. I was at a meeting at a Quaker house at Hempstead the other evening of twenty-four men who had resolved not to take up arms at all. They were Adult School men, Quakers and Socialists. It was an inspiring gathering.

There is still every appearance of prosperity here, and money is plentiful amongst the working-classes. The theatres and cinemas are very busy, indeed. The streets are full of life and interest. In the open spaces are recruiting meetings, at which all sorts of novelties are introduced. On the Nelson Column plinth rail, orators are holding forth about our glorious liberties which we must defend to the last breath. Clergymen and ministers take an active part in this work, preaching a holy war, and one Irish parson in particular is very successful in getting men to join. As he hauls men up beside him every day he reminds me of a certain gentleman who is supposed to haul men downward. I wonder what he will have to say to those same victims of his in years to come if he meets them broken by the wars.

Then the streets are thronged with soldiers from all parts of the world, Maoris and Negroes, Ghurkas and other Indian troops. French, Belgian and Russian soldiers jostling together with generals, colonels and majors, saluting or ignoring each other as they feel inclined. The Canadians, however, do not appear to do much saluting. In breaks and motor cars, society ladies are taking wounded Tommies for rides round to see the sights. Huge motor lorries driven by soldiers are always thundering past. In the Horse Guard are crowds of people inspecting the trophies of war in the shape of captured guns, torpedoes, mines and aeroplanes.

Military balloons frequently hover over our heads, and on the tops of the tall buildings are anti-aircraft guns pointing to the sky, manned by men in naval uniform who fill up their time by signalling to each other over the roofs. Then, as night comes on, the searchlights blaze out all over the place for half an hour's practice on the clouds. Then the ambulance corps comes out, and guns on motor cars prepare for alarms of Zeppelins, while the streets are kept so dark that crossing the road is a perilous undertaking.

The Zeppelins have not been here for a couple of months now. We had a grand view of one in September. Mrs. Belcher and myself had just been to the post about eleven o'clock at night, and while returning had been admiring the glorious stars (which many Londoners had hardly ever seen before the streets were darkened). We hadn't been in the house ten minutes before we heard an awful bang, and then another. We popped out of the door, and there, brilliantly illuminated against the sky by the searchlights, was the monster, so high that it appeared like a lead-pencil, and below it the shells were bursting and showering sparks like fireworks. It seemed to be coming toward us rapidly, but suddenly turned upwards and disappeared through a gap in a cloud, leaving a red glow of burning buildings in the sky over the city.

It is surprising what a small effect these things have, though, and although they have paid us a few visits, one would find it difficult to discover where the damage has been done. One reason, I think, is that London buildings are very well built, and bombs only wreck the top story. I must now close by wishing Mrs. Thorburn and yourself a Merry Xmas and Happy New Year from Mrs. Belcher and yours sincerely,

R. BELCHER.

"PEACE WEEK" IN WEST CHESTER.

ON the earnest initiative of Ann Sharpless, sister of President Isaac Sharpless, of Haverford College, members of the two bodies of Friends of West Chester united in conducting a Peace Week, with headquarters at 131 N. High St. Here during the last week of the old year posters prepared by the young people made the window, door-way and walls conspicuous by their declaration of adherence to the principles of the Prince of Peace, and gave a warm welcome to the public. An abundance of good peace literature was freely distributed, some one being in attendance each day to answer questions and welcome any who might enter.

The chief feature of the work was the afternoon lecture and conference held on five successive days.

The first of these, led by Dr. Francis Harvey Green, dealt with the spirit that had prompted three great characters to give utterance to certain profound aspirations at the close of life —that of Goethe being "Light, more

light;" of Queen Victoria, "Oh, that peace may come;" and of Whittier, "Give my love to all the world." Should these sentiments generally prevail, war would be unthinkable. Persuasion, the pulpit, the platform, the press, the pedagogue, prayer and personal power were suggested as the avenues through which such a goal might be reached.

Dr. C. E. Ehinger, of the State Normal School, led the second afternoon's work, standing as did each of the lecturers under the American flag which draped the doorway between the adjoining rooms. He emphasized the value of cultivating in our children and ourselves, in the home and school, the wholesome, altruistic sentiments that shall carry us safely past the rocks of selfishness, jealousy and the spirit of unworthy competition. He called attention to the ideas presented by Ray Stannard Baker in this month's *American Magazine*, on "The Great American Conscription." "The best sort of preparedness is education of the people in a respect for work, and an abhorrence of the cruelty and wastefulness of war" was the Doctor's final summing up.

On Fourth-day afternoon LeRoy Jones, a Westtown instructor, told of his visit to President Wilson, as one of four Friends, of whom Joseph Elkinton was the chief, sent by Orthodox Friends to earnestly present the Friendly view. His story was vigorously told, the later interview with Claude Kitchin, Leader of the House and a positive and active opposer of "preparedness," claiming the keenest interest. Mr. Kitchin was highly optimistic, declaring that the business men of our country are waking up to what the proposed program means, that he is daily receiving hundreds of letters opposing war preparations, and that if action by Congress can be deferred until May, he feels sure that the plan will be defeated. This view was highly encouraging; "but," he added, "send your petitions in opposition to the Preparedness Program, all that you can muster, *for they have weight.*"

On Fourth-day afternoon Dr. Jesse Holmes of Swarthmore put in some clear-headed direct arguments for non-preparedness. Talking "against time," as he had a train to make, his concise, pithy statements won the approval of the gathered company through the fact that they were convincing. We are grateful to have such a power in our society.

That President Wilson's "preparedness" scheme is directly opposed to democracy and therefore to the policy of the American people was the keynote of Dr. Holmes' address.

If this policy be adopted, he said, and a standing army of a million soldiers be maintained, it will mean conscription, and every man will be obliged to do military service whether he wishes to or not.

"Preparedness," he declared, "is equivalent to shaking the fist under the nose of one's neighbor. Nothing so quickly provokes a quarrel as such an action, and to prepare for war is to invite war.

"When people say, 'Do you not believe in a police force?' I reply 'Certainly,'" said Dr. Holmes. "But this is not a question of police. The police officer derives his authority from the persons policed, and to make the United States army and navy a police force it would be necessary to call a conference of all the nations and mutually agree to such a measure. This is not the method of procedure proposed by the advocates of preparedness.

"The thing for us to do," said the speaker, "is to protest earnestly against this scheme, which is gotten up by a few persons in order to create a panic and frighten the nation into militarism.

"We should inform ourselves upon the question and distribute literature where it will do most good."

Sixth-day's meeting ended the week's series with Howard Brinton, instructor at Guilford College, North Carolina, as speaker. He is a West Chester man, son of Edward Brinton. The thoughts presented involved both the economic and idealistic points of view in a highly interesting way. Preparedness was declared to be unsafe. The real question before the people being, "Shall we import militarism?"

The following resolutions prepared by a committee of which Dr. Francis Harvey Green was chairman were presented and approved:

"Peace Room," West Chester, Pa.,
December 31st, 1915.

As an assemblage of people believing emphatically in the principles of peace, by us, be it Resolved,

1. That we oppose any steps taken toward what is termed preparedness for war, and hereby express our protest against further expenditure of money and effort for the strengthening of matters military.

2. That we record our appreciation of all righteous efforts in our nation to promote the spirit of peace, and we petition our country's officials to do all in their power to maintain international peace.

3. That we appeal to the pulpit, platform, and press of our land to exert their strongest influence to do away with war and establish peace.

4. That we urge our school authorities to give such instruction to those committed to their care as shall emphasize the glory of the victories of peace rather than of war.

5. That we denounce most rigorously the making of war munitions, and hereby express our abhorrence of the attitude and action of persons who aim to benefit themselves financially by sanctioning and encouraging militarism.

6. That we, believing in the teachings of the Prince of Peace, do individually and collectively pledge ourselves to the cultivation and dissemination of "peace" ideas and the furtherance of the spirit of brotherhood throughout the world.

F. H. Green,
L. K. Stubbs,
Edw. Brinton,
Lavinia C. Hoopes.

The week's work with its discussions, the distribution of literature, the daily reports in our local paper, and the general activity of thought fostering good-will to all—those across the water as well as at home—was felt to be stimulating and valuable.

L. C. H.

FRIENDS IN INDIANA.

Our Indiana Friend Thomas E. Scott sends me the following report taken from the Muncie (Ind.) *Star*, of a sermon by Henry J. Cadbury, spoken in "Friends' Memorial Church" in Muncie. "When this gets to be the prevailing thought," says T. E. S., "we need not say 'the *other branch*' of Friends." —H. F.

Henry J. Cadbury, a prominent member of the Friends' congregation in Philadelphia and recently a professor in the Biblical department of Earlham College, delivered the morning sermon at the Friends' Memorial Church yesterday. He urged that people discontinue citing temptation as the excuse for not being religious, and that they go to the bottom of the thing and find the real reason, which is lack of will-power.

"We speak of temptation as some sort of dragon that is ready to devour us, but the real trouble for being unrighteous lies within ourselves, and is the fault of our will," said Mr. Cadbury.

Continuing he spoke in part as follows:

"God reveals himself in many ways. To Moses God appeared in broad daylight; to Jacob at night in a dream; to Isaiah he appeared in the house of worship; but for more than 1,800 years he has revealed himself to men through Jesus Christ more often than any other way. Perhaps we will not see God with our eyes, but seeing God through his different revelations will make religion real to us.

"Why do we take years of our life to study books and to gain an education? We do this in order to get facts and make things a reality to us. If we do this in a material way, how much more anxious should be to strive after facts in our religion.

"We realize sometimes that our religion is mere hearsay. We can talk about being saved, and sometimes all

of us want to be saved. This often comes to us after we see the unreality in religion in which we have been brought up. We somehow feel it is second-hand to us, and we do not know it in our real life. It is then that we long to make our religion a reality.

"Why is it so hard for us to make religion real? In the first place it is taught us in old-fashioned terms. We are brought up on the words of ancient Palestine. We speak in our religion a foreign language. Our thoughts are not of local places, but of foreign lands. We should make these ancient thoughts and terms live to-day. Again, we are taught that if a person does not believe a certain way, or express his belief in certain terms, he can never hope to be saved.

"The real reason we do not make our religion real is because of our lack of will. It lies within our own power. We have a very good way of excusing ourselves with the excuse of temptation. We speak of it as some sort of dragon that is ready to devour us. The trouble is within ourselves, and we cannot fasten the blame upon some external force, for the fault is in our will."

FRIENDS IN MARYLAND.

THE new "Bulletin" of the Advancement Committee of Baltimore Yearly Meeting for January is just received. As it is marked "Vol. I, No. 1," the reader naturally infers that more issues are to follow, which is much to be hoped for.

The interest of Baltimore Friends in Advancement Work was very evident to visitors at the Yearly Meeting in October last. The *Bulletin* says, "The entire Yearly Meeting may now be said to be a Committee on Advancement, so eager were the members to do all in their power for the cause. . . . The office force at Park Avenue has been kept busy with correspondence and the planning of conferences and other meetings. The working out of plans for Advancement has taken time and thought. The harvest is plenteous, and as our people gain a clear vision of our greatly-needed message to the world, there will surely come forth the consecrated messengers."

Two most excellent suggestions are given in the *Bulletin* for practical work, which should be adopted by Friends everywhere. The first is, "Suggestions for Pilgrimages."

Definition—By a pilgrimage is meant a visit of a part of a day, or of several days' duration, by members of one or more meetings to others.

Objects—The purpose is that Friends may become better known to each other; that our members may be induced to enter into service in other meetings as well as their own; that meetings may be helped and encouraged by such visits; that the experiences and ideas of the visitor and those visited may mingle and be mutually helpful.

Character—The nature of the pilgrimage may be wholly social, or social and religious, or some time may be given to study groups, lectures and discussions. It is essential to good results that the visits be carried out in a spirit of Christian fellowship.

Organization—Originating in a study group, or in an individual concern, a "Group of Pilgrims" may be formed under the direction of a "Chief Pilgrim," whose duty it will be to arrange for visits and attend to details. Or it may be quite informal.

Co-operation—The Advancement Committee will be glad to assist in planning pilgrimages and in carrying them into effect.

Then follow these excellent "Suggestions for a Committee on Community Interests."

Purpose—The object of the appointment by the Monthly Meeting of such a committee is that the responsibility of commencing and assisting in carrying on community work may be placed upon a definite group of people.

Duties—This committee will interest other neighboring churches in a united effort for community betterment, and endeavor to form a larger committee with representatives from each religious body.

Methods—This united committee will arrange for its own organization and hold regular meetings. It will make a survey of the neighborhood in order to ascertain in what ways it can be improved, and will then take the steps likely to carry out its plans. It may decide, among other things:

To endeavor to improve the roads and bridges.

To endeavor to improve the schools, and methods of teaching.

To endeavor to improve the dwellings of tenants and employees.

To organize Farmers' Clubs, or Institutes.

To arrange for lecture courses.

To establish a Library.

To clear away unsightly or immoral conditions.

To banish the sale of liquor.

To establish or improve County Sabbath School Unions.

To establish or improve hospital facilities. Engage a visiting nurse.

To improve jails, almshouses.

To organize community gatherings, where all the neighbors may meet and have an enjoyable social occasion.

H. F.

FRIENDS IN NEW YORK.

ANNA L. CURTIS sends the following notes from the address of Jean Cabell O'Neill, at New York Monthly Meeting, on the Friends' Relief Work in the war zone.

After the first bombardment of Ypres, the Friends practically took charge of the city. They cared for the wounded, buried the dead, removed all the women and children who would go at that time, purified the contaminated water-supply, and inoculated 20,000 persons against typhoid fever. They made the town habitable. Then came the second bombardment, and all this work was made useless, except as a good deed is never useless.

Perhaps the greatest wisdom shown by the Friends in their relief work for refugees was in their eagerness to provide work for the women refugees and for the men, too old to fight but not to work, who had been thrown back into a strange country with nothing to do but to think. Sewing machines, cloth, sewing materials, and yarn were obtained and the women were enabled to make clothes for their children and themselves. As for the men, there was much work to be done in putting up shacks for the merest shelter, or in repairing houses that could be repaired. As each place became habitable, the men refugees were set to clearing away rubbish and debris about it, and every foot of land cleared was at once seeded for a future harvest. In all this work of rehabilitation of the land, the French government has co-operated with the Friends, giving them money and lumber, and even placing additional labor at their disposal, all to be used as might seem best to the Friends.

FRIENDS IN PENNSYLVANIA.

WEST CHESTER.

AN excellent suggestion for young Friends' association programs is given by a recent meeting of the Chestnut Street Friends' Reading Circle (Orthodox) of West Chester, Pa., described in the *Local News*. Young members of the circle home for the holidays gave short talks on matters of interest at several of the large educational institutions at which they are now teachers or students, or which they have visited.

Ellen Cope, a graduate of Westtown and Wellesley College, gave an account of a short stay at the Colored Industrial Institute at Hampton, Va. The young negroes are going out to do good work among their people. She said the students learn aptly all kinds of trades. Their school life is also enjoyed, as they have home comforts, and many activities and events. The music is a feature much enjoyed. Students go about the community and do manual work, and on Sundays mission work. They do not think of themselves only. They are poor, and parents stint themselves to send them there, but it is worth it. Miss Cope's description of the life and training of the Indian and negro was very interesting.

William C. James and Willard Smedley, graduates of Westtown School, gave talks about Pennsylvania State College, where they are taking a course in scientific agriculture. Engineering, civil and electrical, and many

other studies are taught. It has about 2,500 regular, besides summer school students, in all about 3,300.

There are more Friendly students there than formerly, and they now hold meetings after the Y. M. C. A. The State gives boys an opportunity to make their way, and these are not looked down upon because they work to obtain an education. The dairy feature is the only one of its kind in this country, and its exhibit took first premium at the Panama exposition.

Francis Sharpless, also a Westtown "grad," now a senior at Haverford, described the activities at that old Friends' college. He told of the student associations and their work, the honor system and self-government method. There is an association to minimize hazing, a publication club, which prints several publications, a dramatic association, chess, community, and musical clubs, a scientific society, and a large Y. M. C. A., to which every student but four belong.

Lauretta P. James, a "grad" of Westtown and Wellesley, who is taking a special course in household and domestic economy at Columbia College, N. Y., gave a sketch of that wide-reaching institution. Experienced teachers are there, and graduates are sent out to do excellent work elsewhere. Domestic science teaching is gaining ground in schools.

Howard Brinton, a college graduate, who has been teaching in different parts of this country, gave a very interesting account of the difference in Quakerism in Canada, the West, the South and in this section. He said it was difficult at first to accustom himself to these differences, and told why they differed. The environment of isolated branches or meetings has much to do with this. He has lately been teaching at Guilford College, North Carolina, which is doing good work. The public schools down there are superficial; they cover too much ground and are thorough in none. At college the students have to begin at first principles again. Some colleges are good, others are not.

Of Southern Quakers, Mr. Brinton said that many do not seem to know why they are Friends, or what the Society stands for. The young people at Guilford have a class which is teaching Friendly principles and history. He said they hadn't yet gotten out of George Fox's history. But they are doing good work. Incidentally, Mr. Brinton intimated that while the Philadelphia branch of Quakers was of the best type, there might yet be something learned by them, and it is up to the young Friends to find out the best things needed.

This closed the interesting and unusual program. The audience got a glimpse of educational life and work outside of our own narrow borders.

"PREPAREDNESS" AND THE CIVIL WAR.

During Christmas week daily peace meetings were held at noon in Twelfth Street Meeting-house, Philadelphia, by the Women's Peace Party. On the 30th, says the *North American*, an advocate of national preparedness jolted the peace meeting. Speakers had been urging disarmament as a road to universal peace, praising Henry Ford's European cruise, and denouncing preparedness as a "selling out to a dangerous military aristocracy."

In the midst of a discussion, a man who said his name was Maslan, a stranger to most of the peace advocates in the audience, asked permission to say a word.

"If the United States had been prepared in 1861," he said "the civil war might have been avoided."

Other speakers were on their feet immediately to take issue with this view. Deborah C. Leeds asserted that no amount of military preparedness would have stopped the civil war. The Rev. J. B. Mann, a Methodist Episcopal clergyman, denounced the policy. "When you prepare for war you bring about what you prepare for," he said.

Miss Elizabeth Lowry presided at the meeting, and the principal speaker was the Rev. Dr. Elmer W. Powell, of the Second Baptist Church. He defended Henry Ford's peace mission, and said Ford had only tried to express what all men wish was true.

A plea for peace by peaceful means uttered in a fervent prayer by an aged Quaker in the peace meeting held at the Friends' Meeting-house, on Twelfth Street below Market, stilled a martial note which had for a time threatened to disrupt the meeting, says the *Ledger*. A working-man who had sat near the front advocated that the United States use the sword if necessary to prevent further hostilities between European nations, and his remarks threatened a lively discussion which would have been out of order at a peace meeting.

At the conclusion of the address by Dr. Louis C. Washburn, rector of Old Christ Church, and a few remarks by Joseph Elkinton, a minister of Friends, a man stood up and said that he "was moved by the spirit" to make a few remarks. "I advocate peace, and believe that the United States should draw the sword and sacrifice the lives of a few of its citizens if necessary, but put a stop to the war." He said that if the United States did not soon take a step, foodstuffs would be raised to double their present price.

A white-haired member of the Society of Friends then rose and protested against the attitude of the United States at the time of the occupation of Belgium. When murmurs of dissent were becoming loud, a Friend jumped to his feet and prayed fervently for peace. "Help us, O God, to discuss peace by peaceful means," was his plea. When the prayer had been concluded addresses were made by Charles Paxson, of Swarthmore, and R. C. Howe, a young man from the West, who attempted to offset the theories advocated by the militant invaders of the peace meeting.

Doctor Washburn, in his address, said the people must come to know that the old method of preserving peace by large armies and navies is primitively savage and unchristian and the policies of mutual hate, fear and distrust by show of might and force must ultimately be displaced by a spirit of love and brotherhood.

The meeting was the second of a series held under the auspices of the Woman's Peace party of Pennsylvania and the Peace Committee of the State Federation of Women's Clubs. Mrs. Edwin C. Grice was in charge of the meeting.

CONFERENCE AT CHESTER.

Rev. Homer T. Tope, of Philadelphia, district superintendent of the Anti-Saloon League in Pennsylvania, delivered an interesting address on the 17th at a conference of Chester Friends in their meeting-house, says the Chester *Times*. He predicted that in twelve years national prohibition would be adopted as the law of the land. He urged a propaganda to educate the people to support temperance. He pointed out that nineteen States have already decided for prohibition, and said that if the Hobson-Shepherd bill was not passed in Congress during this session, national temperance would ultimately come.

Following Dr. Tope's address, remarks were made by Sarah B. Flitcraft, Thomas H. Higgins and Rev. Thomas M. Thomas, of the Fifth Presbyterian Church. Charles Palmer, clerk of the Philanthropic Committee, presided.

HELP WANTED.

Volunteer workers are very much needed to help carry on the work of the "Peace Shop," in the basement of the Lincoln Building, Broad and South Penn Square, Philadelphia. This work has attracted wide attention and interest, and it has been decided to continue it until January 21st. It is hoped that Young Friends especially will come and help. Apply at the Peace Shop, or write to Hannah Clothier Hull, Swarthmore, Pa.

BIRTHS.

Griscom.—At Logan, Philadelphia, Twelfth month 30th, 1915, to Leslie and Edith P. Griscom, a son, Leslie Griscom, Jr.

MARRIAGES.

JANNEY–ALEXANDER. — On Twelfth month 28th, in the city of New York, DR. JAMES CRAIK JANNEY and MAUD DUNCAN ALEXANDER.

DEATHS.

BISSEY.—Twelfth month 28th, 1915, ELIZABETH B. BISSEY, widow of James T. Bissey. Services at Buckingham Friends' Meeting-house.

FREEMAN.—On December 28th, at Orchard Park, N. Y., MARY JANE HOWLAND, wife of the late Elias H. Freeman. She was laid to rest in the old Friends' Cemetery, which lies around the meeting-house that she had attended for half a century past. Isaac Wilson, a life-long friend, paid a touching tribute, dwelling affectionately upon her gentle traits and sweetness of character. John A. Black, pastor of the Presbyterian Church, contributed an impressive appreciation.

Mrs. Freeman was born in Walworth, N. Y., in 1838, her parents being Solomon and Margaret Howland. She married Elias H. Freeman at Mendon, N. Y., in 1864, and the young couple came immediately to East Hamburg, where they established their home, and endeared themselves to their friends and neighbors by kindly ministrations and constant consideration and thoughtfulness. Mr. Freeman passed away five years ago. Three daughters, Mrs. Mason H. Holmwood, Mrs. Stephen W. Stickney, and Miss Josephine Freeman, survive her. By her death the Society of Friends loses one of its oldest and most faithful members.

GODFREY.—On Second-day, Twelfth month 27th, at Philadelphia, HANNAH LINTON, widow of John Godfrey.

GRISCOM.—Twelfth month 31st, 1915, at Logan, Philadelphia, LESLIE GRISCOM, JR., infant son of Leslie and Edith P. Griscom.

IVINS.—At Langhorne, Pa., on Seventh-day, First month 1, 1916, WILLIAM HENRY IVINS, aged 75 years. Interment Langhorne Friends' Burial Ground.

KINSEY.—At Quakertown, Pa., on Twelfth month 30th, 1915, JANE G. KINSEY, in her 89th year.

LIPPINCOTT.—At West Chester, Pa., on New Year's day, 1916, CAROLINE M., widow of Barclay H. Lippincott, and daughter of Joseph and Margaretta Williams Thorne. Interment at Ercildoun, Pa.

Three daughters survive her, Clara, wife of Ernest F. Peirce; Ida, wife of Jos. W. Passmore; and Emma Lippincott Higgins, with whom she made her home. There are also three stepdaughters, Mary D. Davis, Flora L. Hancock, and Julia D. Lippincott.

She was a lifelong and consistent member of Fallowfield Monthly Meeting. Her religious views were very liberal. She was often heard to say, "Our religion is in our lives." She was a woman of sweet, gentle disposition, of remarkable intelligence, a keen and noble sense of justice, and never-failing devotion to duty. She was very fond of poetry, and even in her eighty-fifth year, would often quote long poems. She often repeated Whittier's beautiful lines:

"I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care."

MOORE. — Entered into rest, on Twelfth month 29th, 1915, at Parkesburg, Pa., ENOCH P. MOORE, in his 85th year. Interment at Sadsbury Friends' Cemetery.

OAT.—On First month 2d, 1916, in Philadelphia, Pa., SARAH R. OAT. Interment South Laurel Hill Cemetery.

PALMER.—In Stoughton, Wisconsin, on December 29th, MORRIS PALMER, son of the late Morris and Margaret Palmer, in his 61st year.

PHILLIPS.—On First month 3d, 1916, at the residence of her son-in-law, Owen B. Jenkins, 6018 Greene St., Germantown, MIRA L. PHILLIPS, in her 73d year.

SILL. — On Twelfth month 29th, 1915, NAOMI PASSMORE, widow of Alfred Sill, in her 77th year, at her late residence, 65 West La Crosse Avenue, Lansdowne.

STRINGHAM.—At the home of his daughter, Mrs. William J. Mudge, at Glen Cove, L. I., Twelfth month 31st, JOHN STRINGHAM passed on after a brief illness. He was born in Dutchess County, New York, on Ninth month 22d, 1835. During this past fall he celebrated his eightieth birthday with his twin brother, James, of Brooklyn. He married Ann Eliza Barnes, in 1857, and they celebrated their golden wedding in good health. His wife passed on three years ago. Three of his four brothers had celebrated their fiftieth wedding anniversary, and the fourth enjoyed forty-eight years of wedded life.

He had high ideals, and constantly strove to impress them upon others. His calm disposition and loving nature endeared him to all who knew him. He was active until a few days before his death. He was buried at Matinecock, Locust Valley, L. I. He leaves a twin brother, James; four sons, one daughter, eight grandchildren, and three great-grandchildren.

S. W. M.

WOOD.—In Germantown, Philadelphia, First month 4th, 1916, MARY S. WOOD. For many years a teacher at Race Street School, Philadelphia.

Literary Notes

THE "WESTONIAN."

AMONG other Quaker institutions that are evidently taking on new life is the *Westonian*, "a monthly magazine for Friends," published by a strong committee of seven former pupils of Westtown School, and edited by Carroll T. Brown. The December issue is remarkably interesting. It contains a picture of Penn College at Oskaloosa, Iowa, one of the excellent educational institutions which have done so much to strengthen Orthodox Friends in the West, with an article about the college by the president, David Edwards. He says, "The attendance has increased from a small group of students who assembled at the first to an attendance of 555 in the college year of 1914-15. The enrollment for the present year is the largest in the history of the school. Forty per cent. of the student body are Friends. Students from fifteen religious denominations are enrolled. About 75 per cent. of the attendance is local; that is, from Mahasko County and adjoining counties. The remainder come mostly from the Friends of the State of Iowa and a small number from other States," and adds in closing, "Situated as she is equi-distant between Earlham College on the east, and Friends' University on the west [this institution is at Wichita, Kan.], with a large important territory so far as Quakerdom is concerned, as her individual field of activity, Penn College looks forward to an enlarged sphere of activity and usefulness, and covets the interest and sympathy of Friends everywhere."

Speaking of President Edwards' article, the editor of the *Westonian* says, "The editor met David Edwards, president of Penn College, at the conference held at Richmond in Tenth month. As one result of some pleasant conversation, the article and picture dealing with that institution are published in this issue. There is a distinct advantage to both East and West in this closer knowledge of conditions, from which will come closer sympathy, and mutual help. Some of the notable papers given at that conference and inaccessible to most of our readers, will probably be published soon. They ought to help us in the East see more clearly the point of view and the problems of our western brothers.

"The time has now come when Friends are feeling the weakness of isolation and lack of co-operation. We no longer have the old fear of contamination. It is safe to say that the average young Philadelphia Friend, as he mingles with Friends from other places, or of other branches, in no way feels his loyalty to the church of his

birth weakened. It is true rather, that it is made stronger. All sorts of Friends have a great deal in common, and we have learned that co-operation does not involve complete endorsement."

In the same issue is an interesting article on "The Problems of Our City Meetings," by Paul I. D. Maier, in which he says, "Almost from the rise of the Society of Friends, it has been the small country meeting that has been a matter of especial concern, but now it is the meetings in our large cities that claim much thought and attention. We are not alone in these problems and responsibilities, for in all religious denominations, the cry is going up—What is to become of our churches in the center of our cities? Once they were filled with large congregations—now with empty pews.

"Philadelphia Monthly Meeting, at Fourth and Arch Streets, is located in the midst of business houses. The membership is no longer very large, and there are few who live within walking distance of the meeting-house. At one time Arch Street was almost populated with Friends, but now there are few families residing there. The attendance at mid-week meetings is augmented by the presence of a number of men whose business is in the city, but who have their membership where they reside. In the alleys and small streets near by are found not a few families of those not Friends. They do not attend our meetings, probably do not know of their existence, but nevertheless they may have some claim upon us.

"Let us look at Western District Monthly Meeting, at Twelfth below Market Street. The conditions are practically the same, except the membership is somewhat larger, numbering about six hundred, and like Philadelphia Monthly Meeting, consists largely of adults.

"It is, however, the materialistic side of the city meeting that concerns many. They are not fearful about our spiritual welfare or our influence abroad, but they do want to know how we are going to manage the loaves and fishes. Both meetings have valuable properties and numerous trusts and responsibilities. Some are controlled by joint committees of the two meetings, others by the separate meetings. Among those are Friends' Select School, Forrest Estate, Raspberry Street School, Alms House property, White and Richardson Trust, Southwestern Burial Ground, and sundry others.

"The problems are these: the holding of our Meetings for Worship and Discipline and all that this involves, and the faithful and proper administration of trusts.

"At once the question arises, Are we sufficient within ourselves, or do we need help from without? We admit that our membership is slowly decreasing, and that there seem to be few young people coming in. We are, however, constantly adding to our number by certificate and convincement, and there will always be Friends and others residing in and near the city who need the Quaker message. In a Friends' meeting for worship, each soul should have a part in giving and receiving, and in the affairs of the meeting, since there is no pastor to carry the whole burden of the congregation, each member should be willing to do his share in the work of the church. When we are an active working body, we will be a live and interested one, and there will be service for all. If our individual members were more mindful of their privileges and opportunities our meetings for worship, especially those held in the middle of the week, would have greater power and influence in the community.

"The time may not be far distant when it will seem best to unite the two meetings and thus conserve strength in the administration of trusts. It may also be a move in the right direction to place the care of most of the trust property in the hands of a Trust Company. In educational matters, an advisory committee, composed of the best educators in the Yearly Meeting, would be most helpful in conducting our schools. It has been thought that in the near future it would be advisable to have some of the members of the suburban meetings share our burdens by having a sort of dual membership in two meetings. I doubt whether this will be satisfactory, although the day may come, when something along these lines must and can be worked out. I believe the city meetings, separately or collectively, are able to care for themselves and work out their own salvation, at least for some time in the future.

"In recently considering these problems, I found they did not weigh so heavily upon me as our opportunities. In addition to the trusts and responsibilities intimately connected with our meetings, are there not others, not to be overlooked, that we owe to the outside world? Cannot we share more fully our meetings and meeting-houses with our neighbors, by being more cordial and letting the world know that our doors stand open? Is there a better place to do this than in the great city, where there exists so much soul-hunger and a yearning among many for such a mode of worship as is ours? A non-sectarian Bible class, under the leadership of one who is not a member of the Society of Friends, has been held in one of the city meeting-houses. When told that no hymns could be sung, the reply was made that they did not miss or wish them, but it was a help to come into a place so quiet and peaceful. Has the time come for us to keep our doors open at all times, so that any one can come aside and rest awhile?

"During the summer months one of the meeting-house yards was open during the noon hour for workmen and girls to eat their luncheon and rest. There may be other places which can be put to similar uses or as recreation centers for mothers and children.

"Is the stranger among us sufficiently welcomed in our meetings for worship, or is he made to feel that ours is a close corporation and outsiders are not admitted?

"I believe the world wants to know more of our principles and testimonies, for we have a precious heritage. We have much to share, but I fear we are hiding our lights, instead of letting them shine so that our Father in heaven may be glorified. We should rejoice that we have meetings where there are such opportunities. If all who are members and attenders of our city meetings will awaken to the sense of their personal responsibility, the problems will soon solve themselves in the joy and fellowship of service."

But perhaps most interesting of all is "Votes for Women in Germantown," an "intercepted letter" written to a friend by Agnes L. Tierney. She says, "When we talked last month about the prospect in the four States which were to vote on the amendment, we thought New Jersey most likely to carry it, New York next, then Massachusetts, and last of all Pennsylvania. But behold! the last was first. We must conclude that Pennsylvania is leavened to a considerable degree with the Quaker ideal of the equality of men and women.

"We of Germantown are especially jubilant because the twenty-second ward with its population of over 90,000 returned a majority for the amendment. We were the more elated because while it is a reform ward municipally speaking, it is also, as thee knows, a conservative residence section. It is undoubtedly true that the work of the Women's League for Good Government, which has been remarkably helpful in this ward, has influenced many men to believe that the vote would be only a step further in the right direction. But we have strong suffrage workers in this ward, women of all stations, and men as well, who believe in the justice of the cause and are willing to work for it. Our own meeting gave its quota of workers. Natalie Kimber flew about in her car urging people to put posters in their windows. These read, 'Vote for Women Suffrage Nov. 2nd.' (Tell it not to the 'Antis,' but I will whisper in parenthesis that women will have to learn to be more wary of the ways of politicians, for in the lower wards of the city our beautiful blue and yel-

low poster was displayed with the 'v. 2nd' covered over so that it read 'Vote for Woman Suffrage NO.')

"The butcher, the baker, and the candlestick-maker must have been utterly wearied out long before election by the inquiries of housewives concerning their faith and intended practice, but they almost invariably smiled and said, 'O, we'll give the women a chance.' 'Indirect influence,' however, had no effect on our laconic colored heaterman; he persisted to the end in replying, 'No, Miss, I won't vote for it.' I sometimes wonder if any grocer really thinks women are fit for the ballot. Our poor corner martyr sometimes confides in us his exceeding great tribulations. But perhaps we'll be just as fussy over municipal housekeeping as over our own. Did thee read the delicious story in the *Atlantic* about the deep peace that fell on the men in a Cape Cod town when the women got the village-improvement germ and turned their energies away from too frequent and vigorous orgies of house-cleaning?

"Our headquarters were on Chelten Avenue, where inspiration buttons and banners were at all times available. Every opportunity to speak for the cause was utilized. One day after Morris Leeds had given a talk to the [Coulter Street] school on the work of 'Efficiency' Taylor, I told them a little about Frederick W. Taylor's mother, Emily Winslow, who was one of that delegation of women sent from America in 1840 to attend the World's Anti-Slavery Convention in London. I told of their not being allowed to sit in the Convention because they were women; of the immediate resolve of certain of their number to devote their lives to removing the professional, legal and political disabilities of women; of the first Women's Rights Convention held in Seneca Falls, New York, in 1848; and I ended with a little plea for suffrage. It never occurred to me that it was anything but a natural development of my theme, but the teachers were highly amused, and Stanley Yarnall [the principal] pretended I had taken base advantage of my liberty of speech—which was all a jest, of course, as he, with the rest of the teachers, are good friends of the cause. That is one of the advantages of private schools—the teachers can impart their convictions without fear of dismissal.

"How I wish thee could have seen the parade, the pageant rather, on Broad Street the evening the women marched. I had to confess to a rheumatic inability to walk so far, but I donned my cap and gown, and with the pennant which marched with me two years ago, went in to look on. It was all I could do to refrain from stepping into the ranks when the splendid college delegation came along. They presented an imposing argument. The whole thing made a deep impression on the spectators.

"A goodly number of Friends were in the procession. Our Quarter was represented by Hannah P. Morris, Lydia E. Morris, Jean M. Smith, Natalie B. Kimber, Susan A. Roberts, Lelia W. Stokes, Frances R. Taylor, and Irvin C. Poley. We missed our ardent worker, Helen Whitall, who is in California.

"But for some of us the effort of chief educational value to ourselves was the vigil at the polls on election day. A few of us shrank from that duty almost to the point of refusal. Owing to attendance at Suffrage debates we had lurid visions of contamination stalking spectral and unescapable at the polls, and we more than half feared that we might never be the same again if we ventured into those dark contentious places. But a little band of intrepid Friends, Eleanor Cope Emlen, Margaret Cope, Mary Emlen Scattergood, Kitty Mason, Margaret Jenkins, Natalie Kimber, Esther Morton Smith, Grace, and I, volunteered for the service, and on election morning were at our assigned places by seven o'clock. Grace and I were sent to the same division, so took up our stations 100 feet on either side of the polling place with our cards, which read:

"The Women of Pennsylvania have faith in you.

"They believe *you* believe in fair play.

Yes X
"Amendment No. 1
No

"The division to which Grace and I were sent was distinctly a workingmen's section, with a large admixture of colored people. But in spite of that—or rather I should say because of that, for I believe it was in the aristocratic neighborhoods that an occasional man had his feelings outraged to the point of rudeness—we met with almost uniform courtesy and respect. Two or three men ignored the proffered cards, but the great majority spoke pleasantly, touched their hats, and in many cases either displayed a suffrage button or said 'I'll vote for you.'

"The representatives of the bosses who were in ubiquitous evidence, were cordial and genial. They had had, they told one of our leaders, their Smith and 'Anti' buttons handed out together, but that did not prevent their beaming upon us with expansive good-will. Natalie Kimber, who was the only woman at her polling place after evening fell, was invited to stand on the porch, where she was gallantly protected by the members of all parties. So chivalry hasn't died even at the entrance to the polls. It is said that at an election in a western State one of the candidates wheeled the baby coaches up and down while the mothers voted.

"One of the pleasant features of our post was that it was on the way to Queen Lane Station and a number of our friends passed on their way thither. They were not ashamed to greet us, as I fear they would have been a few years ago. Familiarity with the idea has bred respect in this case. Thee recalls Susan B. Anthony's being asked at that great reception held for her in Washington, near the close of her life, if she weren't tired from so much shaking of hands. She replied, 'Not half so tired as when there were no hands to shake.'"

After a striking review of the history of women in Greece, Rome, and England, she adds, "It was the Reformation with its strict interpretation of Paul's writings that extinguished the public activities of women. Even an ordinary common school education came to be thought unnecessary for girls, and the epithet 'blue-stocking' was fastened to women like Mary Wortley Montague, who ventured to study and write. We all know what a struggle girls had to get leave to go to school in New England. An old record says of the Hopkins School in New Haven, established in 1684: 'Certain small girls, whose manners seem to have been neglected and who had the natural curiosity of their sex, sat on the schoolhouse steps and heard the boys recite or learn to read and construe sentences from their brothers at home, and were occasionally admitted to the school.'

"This background is what made the early Friends' attitude on the subject to equality of the sexes so striking. How can any Friends be opposed to further advance?"

Other articles follow, an especially interesting one being a symposium on "The Private School, its Function and Value in the Community," including opinions by ex-President Eliot and Professor Hanus, of Harvard; Professors Russell and Dutton, of Columbia Teachers' College; Presidents Hadley, Burton, Thwing, Judson, Smith, Swain, Hibben, Hall, Sharpless, Faunce, Thomas, Pendleton, Wooley, and others, nearly all expressing the conviction that the private school holds a most important place in our educational system.

How many of our "Race Street Friends" are acquainted with this excellent and interesting monthly, *The Westonian*? Yet it is published right under our noses, so to speak, and deals most ably with subjects of the deepest interest to all Friends.

H. F.

The Lord lift up his countenance upon thee, and give thee peace.—Numbers 6: 26.

"MIDSUMMER MAGIC," by Walter Bamfylde, is laid in the Cotswold Hills, one of those remote corners of England where the life is still simple, almost primitive—a land with its "warmth and beauty, its picturesque villages, simple warm-hearted folk . . . gardens gay with country flowers, redolent of sun-warmed herbs and green with the cottagers' crops." (Putnams.)

"FRANCE AT WAR," is Rudyard Kipling's warm tribute to the noble nation that is

"First to follow truth and last to leave old truths behind—
France beloved of every soul that loves its fellow-kind."

(Doubleday, Page & Co.)

Coming Events

FIRST MONTH.

8th.—New York Monthly Meeting, at 221 E. Fifteenth Street, New York.

8th.—The annual meeting of the stockholders of Griscom Hall Association will be held at 1.30 p. m. in room 4, Meeting House, 15th and Race Sts., Philadelphia. The term of office of four directors expires at this time, namely, Harriett Cox McDowell, Arthur H. Jenkins, Anna B. Sheppard, Emma S. Webster, and their successors are to be appointed.

8th.—Park Avenue Meeting, corner of Laurens Street, Baltimore, 8 p. m. Course of two lectures by George A. Walton on "The Development of the Christian Life."

9th.—George A. Walton expects to attend Park Avenue Meeting, Baltimore, 11 a m. Second lecture by him at 8 p. m.

9th.—The subject for the Conference held after Meeting at 15th and Race Sts., Philadelphia, will be "Paul's Evangelistic Work in Cyprus and Galatia."

10th.—Business meeting of the National Federation of Religious Liberals at Fifteenth and Race Streets, Philadelphia, Room 4, at 2.30 p. m., to consider the new plan of organization proposed by the committee appointed at the last business session. Dr. Joseph Krauskopf will read a paper on "The Canon of the Hebrew Scriptures."

10th.—Meeting of Philadelphia Young Friends' Association, Auditorium, 8 p. m. Anna K. Way will speak on the Preventive Work under care of the Child Welfare Committee of the Philanthropic Committee of Philadelphia Quarterly Meeting.

14th.—Park Avenue and Laurens St., Baltimore, new-featured supper and social evening for all members and their friends at 6.30 p. m. All urged to attend. 50 cents.

14th.—15th and Race Sts., Philadelphia, 8 p. m. Meeting under auspices of the Peace Section of the Philanthropic Committee of Philadelphia Quarterly Meeting, to be addressed by George W. Nasmyth, Secretary of the World's Peace Foundation, Boston, Mass., on the subject, "Preparedness Against War."

15th.—Social at the New York Meeting-house, 8 p. m. All Friends are invited, with their friends.

17th.—Fairfax Quarterly Meeting, at Waterford, Va.

19th.—Monthly meeting of Philadelphia, 15th and Race Sts., 7.30 p. m.

20th.—Green Street Monthly Meeting of Philadelphia, 17th St. and Girard Ave., 7.30 p. m.

20th.—Daniel Batchellor will address Woodstown (N. J.), Young Friends' Association on the subject, "How Best to Prepare for Conditions Following the War," 8 p. m.

20th.—Twentieth Street Meeting-House, New York City. Fifth number in the "Quaker Lectures" on "International Justice, Law, and Order." Justice Almet F. Jenks will speak on "The Function and Possibilities of Courts of International Jurisdiction."

23d.—Isaac Wilson will attend meeting at the Brooklyn Meeting-house.

23d.—Daniel Batchellor expects to attend York Meeting, 10.30 a. m.

25th.—Western Quarterly Meeting, at London Grove, Pa.

25th.—Oyster Supper for the benefit of Friends' Home for Children at Scottish Rite Hall, Philadelphia.

27th.—Caln Quarterly Meeting, at Christiana, Pa. Daniel Batchellor expects to attend.

28th.—Peace Meeting at 15th and Race Sts., Philadelphia, 8 p. m. Hamilton Holt, of the "Independent," on "The Great War and Peace."

29th.—Meeting at Home of Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p. m. Friends of both branches expected in attendance.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

29th.—Westbury Quarterly Meeting, at New York, N. Y.

30th.—A short meeting of the Horsham Friends' Association was held Twelfth month 26th, but the regular monthly meeting has been postponed until First month 30th, when the two programs will be given.

REGULAR MEETINGS FOR WORSHIP.

(*Where no day of the week is named, First-day is understood.*)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, 85 Manchester Place, 3.30 p. m.

Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m

Horsham, 10 a. m.; First-day School, 11 a. m.

Germantown, School House Lane and Greene St., 11 a. m. First-day school, 10 a. m. Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Sts., 10.30 a. m., First-day School, 9.30 a. m.

Girard Avenue and 17th St., 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Ave. and Cambria St., 3.30 p. m.; First-day School, 2.30 p. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; First-day School, 11.40 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

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PEACE LECTURES

at Friends' Meeting-house, 15th and Race Streets, Philadelphia, on Sixth-day evenings, at 8 p.m.

January 14th

George W. Nasmyth

Secretary of the World's Peace Foundation, Boston. Subject, "PREPAREDNESS AGAINST WAR."

January 28th

Hamilton Holt

Editor of The Independent, New York. Subject, "THE GREAT WAR AND PEACE."

February 11th

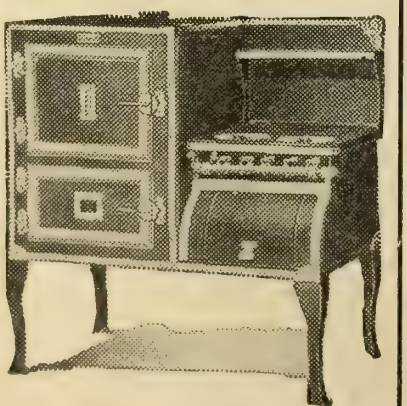
Elbert Russell

Assistant Professor of Biblical Literature, Johns Hopkins University. Subject, "CHRIST AND MILITARISM."

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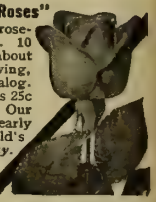
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FRIENDS' INTELLIGENCER

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While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and friendly intercourse among them and all religious societies.

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A large part of the circulation of the INTELLIGENCER is in Pennsylvania, New Jersey, New York, Delaware and Maryland, but it goes also to New England, the West, and Canada. Its circulation (January 1916) is 3,700, and is gradually increasing. The interest of its readers, however, is increasing rapidly, as many letters from them testify. Because of the remarkably high level of its readers in intelligence, prosperity and purchasing power, their confidence in INTELLIGENCER advertisers, and the care taken to exclude unworthy advertising, it has become a medium of unusual power and influence, although its circulation and cost are so small. For advertising goods used in the HOME, the INTELLIGENCER is a medium of rare excellence.

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If contributors desire unused articles returned, stamps should be sent with them.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, FIRST MONTH 15, 1916

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IMMORTAL YOUTH.

When twilight splendors burn and beckon,
Rekindling hopes, consuming fears,
Why do we vainly seek to reckon
By scores and tens the passing years?

Say, if you please, the body dieth;
We could not if we would grow old;
Against that fate all Nature crieth
By signs and symbols manifold.

Three score and ten! It brings no message
Of coming doom or closing strife,
No deep significance or presage
That bears upon our daily life.

The wheels of time roll on forever
As they forevermore have rolled,
Beginning not, nor ceasing ever;
How can we ever, then, grow old?

We seem to stand upon the portal,
But is not this the simple truth:
What once has lived must be immortal,—
Our real life immortal youth?

—*Eugene C. Gardner, in Springfield Republican.*

STORIES FROM THE LIFE OF ISAAC T. HOPPER.

SARAH ROACH.

Sarah Roach, a light mulatto, was sold by her master in Maryland to a man residing in Delaware. The laws of Delaware prohibited the introduction of slaves, unless brought into the state by persons intending to reside there permanently. If brought under other circumstances they became free. Sarah remained with her new master several years before she was made aware of this fact. Meanwhile, she gave birth to a daughter, who was of course free, if the mother was free at the time she was born. At last, some one informed the bondswoman that her master had no legal claim to her services. She then left him and went to Philadelphia. But she remained ignorant of the fact that her daughter was free, in consequence of the universal maxim of slave law, that "The child follows the condition of the mother."

When the girl was about sixteen years old, she absconded from Delaware, and went to her mother, who inquired of Isaac T. Hopper what was the best method of eluding the vigilance of her master. After ascertaining the circumstances, he told her that her daughter was legally free, and instructed her to inform him in case any person attempted to arrest her.

Her claimant soon discovered her place of abode, and in the summer of 1806 went in pursuit of her. Being aware that his claim had no foundation in law, he did not attempt to establish it before any magistrate, but seized the girl and hurried her on board a sloop, that lay near Spruce street wharf, unloading staves. Fearing she would be wrested from him by the city authorities, he removed the vessel from the wharf and anchored near an island between Philadelphia and New Jersey. A boat was placed alongside the sloop, into which the cargo was unloaded and carried to the wharf they had left.

The mother went to Isaac T. Hopper in great distress, and informed him of the transaction. He immediately made application to an alderman, who issued a process to have the girl brought before him. Guided by two colored men, who had followed her when she was carried off, he immediately proceeded to the sloop, accompanied by an officer. When the claimant saw them approaching, he went into the cabin for his gun, and threatened them with instant death if they came near his vessel. Friend Hopper quietly told the men to go ahead and pay no attention to his threats. When they moored their boat alongside of the one into which they were unloading staves, he became very vociferous, and pointing his gun at Friend Hopper's breast, he swore he should not enter the vessel.

He replied, "I have an officer with me, and I have authority from a magistrate to bring before him a girl now in thy vessel. I think we are prepared to show that she is free."

The man still kept his gun pointed, and told them to beware how they attempted to come on board.

"If thou shouldst injure any person, it would be impossible for thee to escape," replied Friend Hopper; "for thou art a hundred and twenty miles from the Capes, with hundreds of people on the wharf to witness thy deed."

While speaking thus, he advanced toward him until he came near enough to seize hold of the gun and turn it aside. The man made a violent jerk to wrest the weapon from him, and still clinging fast hold of it he was pulled on board. In the scuffle to regain possession of his gun, the man trod upon a roller on the deck, lost his balance, and fell sprawling on his back. Friend Hopper seized that opportunity to throw the gun overboard. Whereupon a sailor near by seized an axe and came toward him in a great rage. Even if the courageous Quaker had wished to escape, there was no chance to do so. He advanced to meet the sailor, and looking him full in the face said, "Thou foolish fellow, dost thou think to frighten me with that axe, when thy companion could not do it with his gun? Put the axe down. Thou art resisting legal authority, and liable to suffer severely for thy conduct."

In a short time they became more moderate, but denied that the girl was on board. The vessel was nearly emptied of her cargo, and Friend Hopper peeping into the hold found her stowed away in a remote part of it. He brought her on deck and took her with him into the boat, of which his companions, including the constable, had retained possession.

The girl was uncommonly handsome, with straight hair and regular European features. No one could have guessed from her countenance that any of her remote ancestors were Africans.

The claimant did not make his appearance at the alderman's office. A warrant was obtained charging him and the sailor with having resisted an officer in the discharge of his duty. Isaac T. Hopper returned to the sloop with a constable and brought the two men before a magistrate to answer to this charge. They did not attempt to deny the truth of it, but tried to excuse themselves on the plea that they resisted an attempt to take away their property. Of course, this was of no avail, and they were obliged to enter into bonds for their appearance at court. Being strangers in the city, it was difficult to obtain bail, and there seemed to be no alternative but a prison. However, as there must unavoidably be considerable trouble and delay in procuring all the necessary evidence concerning the birth of the alleged slave, her friends agreed to dismiss them, if they would pay all expenses, give each of the officers five dollars, and manumit the girl. Under existing circumstances, they were glad to avail themselves of the offer; and so the affair was settled.

No indulgence of passion destroys the spiritual nature so much as respectable selfishness. —GEORGE MACDONALD.

MILITARY TRAINING OF BOYS.

William C. Allen, of San Jose, California, who last year visited Friends in Australia and New Zealand, has addressed "To Educators of California," a very interesting letter regarding military drill in schools, most of which is reprinted below:

The compulsory military training of lads fourteen years old and upward in Australia, and sixteen years old and upward in New Zealand, has been so thoroughly exploited that an investigation into the practical operation of such a system, or its dangers, is justifiable at the present time.

Compulsory military training is claimed by some of its advocates to be different from conscription, but in practical operation it proves to be the same. The Defense Act of New Zealand of 1909 was made possible by the agitation of the National Defense League and by influences originating in England. The visit of the United States fleet to Australia resulted in a great wave of military enthusiasm spreading over that land, and one of the developments connected therewith was the demand to arm. The result of a combination of circumstances, seized by the militarists to their own aggrandizement "without any direct reference to the will of the people," and backed at first by some well-meaning educators, was that the men of those countries put their defenseless boys under military discipline to which the voters would not themselves pretend to submit.

Figures supplied by Arthur Watts, organizer of the Australian Freedom League, revealed extraordinary conditions. Even registrations were difficult to get. He shows that in Australia in 1914, despite the fact that the military officers had power to register boys without their parents' consent, the number liable to prosecution for non-registration at the end of the registration period was 7,324.

Official figures quoted in the Melbourne *Age* of the 31st of May, 1911, disclosed that to that date the total average attendance for Australia at the statutory parade drills was 59,562 out of the total strength of 88,859 senior cadets (18 years old and under) stated by the military authorities to be in actual training. The percentage of absentees from drill ranged from about 31 to 52 per cent. The *Age* adds: "It is plain that large numbers of cadets are shirking their legal obligations."

There have been very many prosecutions of boys under the system which in both countries is known as the Defense Acts. Non-attendance at drill from almost whatever cause necessarily constitutes a basis for prosecution. In the city of Auckland, New Zealand, of about 80,000 population, during the twelve months ending at an early date last year, there were, not counting withdrawn cases, a record of 770 prosecutions. There are reported, for instance, as many as 50 defense prosecutions in the police court of the little city of Invercargill, N. Z., at one time.

The administration of prosecutions has been very severe in many cases. The Act in both countries provided alternative service and assumed relief for members of denominations opposed to military service, but no relief for the many others who resisted drill because of religious or other conscientious principles. Here are a very few sample prosecutions reported:

Sydney Crossland, a Quaker lad, was, on account of religious scruples, sentenced to fifty days' detention in Victoria Barracks, Sydney being released before half the time had expired. The Minister for Defense is reported as saying that immediate action would be taken to punish the "unruly" cadet. He was visited in a cell by a member of the Freedom League.

"Victor Yeo, a lad of fourteen, was, on August 25th, 1913, sentenced to one month in Broken Hill Jail. His release was ordered after serving twenty days, but he served the full term, including another imprisonment of twelve days." A good deal of this time he was on bread and water diet, and for ten days of his second imprisonment he was locked up in a cell for twenty-two out of the twenty-four hours.

"J. and W. Size made a statutory declaration that in September, 1913, when in detention in Ft. Largs, they were placed on bread and water diet in a cell with a stone floor. One night nine lads were in the cell, which was about 12 by 9 feet. They had only one blanket each—it was in early spring in that country—contrary to the regulations which provide for three blankets. On a second occasion John Size was kept in solitary confinement for ten days continuously.

"Arthur E. Ettridge was prosecuted in Adelaide in September, 1913, for failing to render personal service. His mother and a physician, Dr. D. W. Ray, gave evidence that the lad had been too ill to work. In spite of this the officer pressed the case, demanding ten shillings cost, which was refused.

"On the 21st of December, 1913, W. Bennett, of Dulwich Hill, N. S. W., was for the second time charged with preventing his son from drilling." He stated to the court: "I have conscientious objections to my boy being compelled against his will to become a soldier." He was fined twice. He had already been in jail for refusing to pay a fine in connection with the same matter.

The writer, when in Australia, met with equivalent cases. Australia seems to have become anything but a free country since it established juvenile military drills. These conditions are not, as far as I can learn, indicated in government reports or mentioned in circulars for intending immigrants.

John F. Hills, M. A., a well-known educator of Australia, has recently stated that in times of peace military imprisonment was inflicted on "over 4,000 Australian boys and youths."

The effect of military drill has been bad. The schoolmaster aims to make the child think for himself, which is exactly the reverse of the work of the drill-master. Dr. Howse, F. R. C. S., V. C. (gained in South Africa), of Orange, N. S. W., says that the present system of drilling boys is distinctly injurious to boys of nervous temperament. It creates indigestion, and distinct physical injury has resulted. He denies the physical benefit of military drill in view of the number of such cases, and states that twenty years of age is early enough to begin training. Thus the *Age*, when citing some of the hardships connected with the training camps, tells of how a medical examination revealed numerous cases of acute dilation of the heart, etc.

The New Zealand Freedom League in its first annual report, 1914, when discussing the prosecutions in police courts which were found necessary in connection with the enforcement of military drills, says: "There are many instances of ludicrous absurdity, many of shameful injustice, and altogether one is impressed with the fact that boys from fourteen years upwards are compelled to mix with the worst characters off our streets, to hear of filth and crime from which they should be protected, simply because they object to be brutalized by the agents of war or because they happen to have been absent from parade." There has also been much testimony to the moral damage done to lads in detention barracks and jails and also to those who willingly participate in the drill.

Those who are opposed to drill from conscientious or other reasons, are often called "liars," "unpatriotic," "traitors," etc., and it is insisted that they do not know whereof they speak. Claims as to the presumed success of military discipline do not seem to be justified by facts. Colonel Heard, when explaining to a committee his difficulties connected with the Act, is reported to have said, "We are placed in a humiliating position; we are open to all kinds of insults; to all kinds of insubordination; and we are perfectly helpless."

An oath is demanded of the boys, which, in New Zealand, is as follows:

"I, ..., do sincerely promise and swear that I will be faithful and bear true allegiance to our Sovereign Lord, the King, his heirs and successors, and that I will faithfully serve in the New Zealand mili-

tary forces, according to my liability under the Defense Act at present in force, and that I will observe and obey all orders of his Majesty, his heirs and successors, and of the generals and officers set over me until I shall be lawfully discharged. So help me God."

This oath, we are told, was often forced by threats of fine and imprisonment on boys who were drilling and on those whose parents refused to consent to their boys binding themselves to so drastic a surrender of their consciences into the keeping of the military authorities. We may easily conceive of the attitude created in the minds of thousands of lads at a most impressionable age, toward governmental authority, when many are thus compelled to take oaths and others are placed in a position of disobedience to parental control.

"The Lyttleton *Times* of the 17th of June, 1912, when speaking of the scruples thus invaded, declares that the objections of parents to their children assuming solemn obligations in this airy fashion should be respected. But the hard facts indicate that after once surrendering to military influences it seems almost impossible to secure religious or civil freedom. They have gone.

"Before New Zealand came under the iron heel of militarism the only person who could inflict a fine upon any one was a magistrate. But to-day a military officer can impose fines on the boys under his care at his own sweet will, and, what is far more serious, can cause that fine to be collected by a policeman out of the lad's wages" (if he works for wages).

From what the writer can learn, the Military and Naval Board in both countries has acquired an undesirable influence and power over the teachers of state and private schools.

The general unpopularity of these conditions in Australia is proved by the fact that, according to the carefully collected reports of the Australian Freedom League, in two and one-half years up to the last day of 1913, there were 22,143 prosecutions of young people from fourteen and upward. There have been additional prosecutions since then. This was in a population of 4,500,000 persons or about twice the number then in the State of California. Some church people, and labor unions whose working lads are affected very much by such laws, have been bitterly opposed to military drills. The Amalgamated Society of Engineers of New Zealand, when speaking of the Defense Act, appealed "to all thoughtful citizens to do their utmost to stem this drift into barbarism."

Any efforts to establish military drill in the schools of a democracy carry with them tendencies that are in direct opposition to the moral and political ideals that these schools are primarily intended to develop.

Military instruction of boys is not a valuable moral factor, but in practical operation is apparently the reverse. It does not tend to improve the national health, or seem to foster the sort of discipline that is wanted. The most satisfactory discipline for boys is that which in many excellent schools is obtained without the temptations and moral damage of military associations. The training of children in military ideals, however well intended, is a retrograding step. It tends to lure them from gainful pursuits towards illusive militarism. The burden eventually falls heaviest on the poor. It strikes at civil freedom and in practice leads to compulsory tyranny. A well-known clergyman of New Zealand has said of it, "It represents paganism in excelsis." To maintain this system a propaganda of jingoism and international fears has to be promoted in the community. Even Germany has not taught her boys how to kill. Shall we out-Prussia Prussia?

If you give the military or naval advocates an inch they will take an ell. You never know how far they will lead you. Militarism is the same the world over—first ingratiating, next seductive, then remorseless. Do we want it? Do we want even the thin edge of militarism introduced into our public schools?

Respectfully, WM. C. ALLEN.

WARDEN OSBORNE OF SING SING.

[Our Friend Henry Gawthrop, of Swarthmore, Pa., sends me an article from the Cincinnati *Times-Star*, by Samuel Eli Hilles, the son of William S. Hilles, and grandson of Samuel and great-nephew of Eli Hilles, brothers who used to sit one at the head of the Orthodox, and the other at the head of the Hicksite meeting in Wilmington, Del. H. G. says, "That Warden Osborne is a grandson of Lucretia Mott is interesting," and adds: "The warden's vindication seems to be coming along by such explanations as in the *Outlook* of January 5th, and now in the removal of Superintendent Riley by Governor Whitman. The daily papers, as a rule, have not stated the trouble at the prison properly, and now the Osborne side is being presented in periodicals."—H. F.]

To the Editor of the Times-Star:

My paper this evening tells of the pledge made last night by every one of the 1,600 men in Sing Sing prison "to live up to the principles of the Mutual Welfare League, and to continue order and discipline."

To me, who spent a night there recently, by appointment with their Entertainmnt Committee, and thus, though a stranger, now largely understand the situation, the news that led up to this pledge is of stirring interest, and I wonder if the Westchester County authorities have been fully justified in the action reported against the warden.

It is not so much that Warden Osborne is a grandson of Lucretia Mott, the revered Quaker Abolitionist and preacher—nor that his antecedents at Auburn, N. Y., were as a successful manufacturer and respected citizen; but that he is the man who, in a year's time, has changed a moral pesthole into a self-respecting and mutually helping community—prison though it be—this it is that has appealed to me, as to so many others.

Last October I stood in their mess hall, where formerly, under the old regime, eighty guards, with drawn clubs, were frequently unable to keep order; but now, under the Osborne methods, two or three guards only stood near the men just admitted, and the men were quiet and orderly, though no longer forbidden conversation, or even to turn their heads toward a neighbor. Without fear I went anywhere among them, and I met eyes that met me straight, and hearty hand-shakes. The able-bodied men were at work. They were imprisoned for various offenses, some of them serious, but in no case did I inquire. Now, at least, they were largely a law unto themselves, in the best sense—they were on the honor system. Even the old leaders in trouble (and I met them) were proud to behave themselves, in their new sense of loyalty to the warden, and I inspected the careful records of their own patrol system, which my friendly guide, a convict, was anxious for me to understand.

As one of the prisoners has lately written: "When I came here I was crushed in spirit, broken in body and full of bitterness against everybody, same as most of the men who came here. In the shoe shop where I worked were three keepers, but the days could not be passed without fighting with knives or other instruments and sometimes the fights were very bloody. We worked very little, and we did not work well, and sometimes we wasted raw material and damaged the State property, because the rage and the bitterness was so great in the man's heart against the prison officials and against the society who sent us here with long sentences, that we could not fight against our own feelings. . . . When we came out again we were not a bit better, but a good deal worse, sick, disordered in mind, full of vindictiveness, and we longed for revenge."

He continues: "About a year ago came Mr. Osborne, and with him his new system and the League. Mr. Osborne understood our condition. . . . He trusted and treated us like a father would treat his sick children, and we wondered at his goodness. He presented us with his confidence and founded our faithful friend, the M. W. L. (Mutual Welfare League). A new epoch is started with the League. It is a body of prison self-government. . . . The new system of the League made a great change all over the prison. We do not use drugs any more. Our excited temper became calm, and so in the shoe shop this year not a single fight occurred, and only a very few happened in the other shops. Now everybody is willing to work, and do our

work with care, and willingly. . . . We do not dream revenges, but we work steady, and teach ourselves to do good, and so we are going to show the people our real character."

And when these trusted men—and all are trusted who show themselves worthy of it—now go out from Sing Sing, they are sought by employers of labor; the stigma of prison life is removed by their own good conduct in the institution, and most of the 600 or more who are released each year find honest employment and are saved for useful lives. It may not be according to old ideas of vindictive punishment, which in so many cases made a confirmed criminal of a first offender, but the gain, by Mr. Osborne's methods, is tremendous, measured by results—by men. And so I would ask your readers to suspend judgment in this present case—to give at least some credit for what has been done at Sing Sing since Mr. Osborne took hold, and to believe that the men themselves believe in him.

SAMUEL E. HILLES.

MEMORIAL OF ORTHODOX FRIENDS.

Following is "A Memorial to the Members of the Senate and House of Representatives of the United States from the Religious Society of Friends of Pennsylvania, New Jersey, Delaware and parts of Maryland," dated Twelfth month 10th, 1915.

In view of the present agitation and propaganda for a large increase in the military and naval strength of our country, the Society of Friends, through its Representative Body, respectfully presents to you the following memorial.

From its inception this Society has believed that all war is unrighteous, and that military service is contrary to the teaching and the life of Christ; that it is the duty of nations as it is of individuals to practice Christianity by basing their actions on justice, good-will and love, which alone can heal the social and economic diseases of mankind. In maintaining this faith many Friends in the past have suffered imprisonment, loss of property, sickness and death, and, we believe, many to-day would not shrink from similar sacrifice if it were required. It is not, therefore, a lack of courage, or an easy security that prompts our appeal, but rather a patriotism that includes the welfare of all the nations of mankind, and an abiding faith in the ultimate victory of human brotherhood. We are willing to sacrifice more than war would call for in the interests of peace.

Basing our plea on this broad Christian ground, we would briefly state some other considerations against committing our country to a policy of military expansion.

Advocates of "preparedness" urge national defense as the only justification for their program. Aggressive warfare by the United States is inconceivable, unless the temper of the people is changed by the existence of greater armaments.

We are already defended geographically by two oceans, by an unfortified northern boundary of three thousand miles that has proved a sure guarantee of peace for a century, and by a southern frontier where self-restraint and magnanimous patience have maintained peace in the face of extreme provocation.

The citizens of the United States are a composite people of many racial strains. We are connected so intimately by ties of blood and sympathy with all the nations of the old world that public opinion would make a war with any of the great powers practically impossible. These international bonds are a pledge of continued friendship and good-will.

The terrible war now in progress is exhausting the strength of the combatants. The inconceivable wreckage and waste of life, treasure, industry, commerce and intellectual and moral force are reducing all the great European powers to a condition from which they cannot soon recover. This is a fact and not a supposition. Japan, the only other power mentioned as a possible antagonist, has shown a consistent desire to maintain friendly relations with our country and is already heavily burdened by taxes and an overwhelming war debt.

A policy of military expansion on a grand scale will commit the United States to militarism.

True democracy and militarism are contradictory. The one must destroy the other.

It is almost impossible to arrest a militaristic policy when once it is launched. Fear is added to fear, false ideals flourish, international friendship changes to suspicion, special interests warp the public mind.

The true greatness of the United States in international affairs has not rested upon naval and military force, but upon candor, and good-will, a high sense of national honor and fundamental justice.

The great war is abundant proof that great armaments are not a protection against attack. In the hands of a militaristic administration they may be a fertile cause of war. They are a constant menace on the one hand and an invitation to aggression on the other. They fill the popular imagination, so that if differences arise between nations the people cry out for war, and thus force becomes the basis of settlement rather than justice and equity.

The genius of the United States has been for arbitration and the judicial settlement of international disputes.

These are a few of many reasons against committing the United States to a military policy at this time of popular unrest.

We believe it is a grave moment in the history of our country, and we appeal to you who bear the heavy burden of responsibility, to meet the crisis in the spirit of Christian patriotism. Your action in this Congress may bind the shackles of the old world militarism upon our continent, or free it for true world leadership in the cause of enduring liberty based on justice, brotherhood and peace.

The destinies of the other American Republics are intimately connected with those of the United States. They are anxiously awaiting your action. A military policy adopted by the United States will create suspicion among them, and they will begin to arm against us. Thus fear will beget fear, and suspicion, suspicion.

Instead, therefore, of acting at once and hastily on the question of "preparedness" against dangers probably imaginary, and certainly remote in time, we strongly urge upon this Administration, and upon the Congress now assembled, the calling at once by the United States of a great conference of all the American Republics for solemn council that may guarantee perpetual peace and community of interest in this hemisphere.

William Penn, the Founder of Pennsylvania, conceived a "Plan for the Peace of Europe." If it had been fairly tried, great armies and navies would have disappeared long ago and the present war would have been impossible. We citizens of the Commonwealth where Penn tried his "Holy Experiment," and believers in his religious faith, urge upon you at this time as an act of the truest and noblest patriotism, consideration of a Plan for the Peace of America. A League of American Republics united for co-operation, mutual progress and reciprocity in trade and commerce, and in the things of the mind and the spirit, would forever safeguard the peace of this western hemisphere, and challenge Europe to imitate the American example. Men of faith and vision agree that this will be a reality in the future. Will there ever be a better opportunity than to-day?

Signed on behalf of and by direction of the Representative Meeting. William B. Harvey, *Clerk.*

O God of mountains, stars, and boundless spaces!
O God of freedom and of joyous hearts!
When thy face looketh forth from all men's faces,
There will be room enough in crowded marts:
Brood thou around me, and the noise is o'er;
Thy universe my closet with shut door. —MAC DONALD.

THE YOUNGSTOWN RIOTS.

[Our Friend Walter G. Heacock, formerly one of the little group at Harrisburg, Pa., composed of Friends of both branches, is now living at Youngstown, Ohio, and sends this account of the recent riots there, written from a Friend's point of view.—H. F.]

During the past week the public has been startled by reading of the loss of property and life in the riots at East Youngstown, Ohio. As this happened close at home to me, a few words on the subject may be of timely interest.

East Youngstown is about two miles east of the actual center of Youngstown, along the line of the Pennsylvania, B. & O., and Pittsburgh & Lake Erie Railroads, and the Youngstown and New Castle Limited trolleys. It has a population of perhaps 15,000 people, almost all of whom are foreign-born.

In the center of the town, at a point known as "Stop 10" on the one trolley line, is the northern entrance to the bridge crossing the railroad tracks and the Mahoning River, and leading to the main shops of the Youngstown Sheet and Tube Works and the Western Conduit Co., employing 7,500 men, the common labor being almost entirely Slavs, Poles and Hungarians.

During the week the Republic Iron and Steel Company, the next largest company, whose plant is nearest to Youngstown, had been shut down on account of the laborers striking for an increase of from 19½ cents to 25 cents per hour. There were no disturbances, however, but all along the valley were heard mutterings and signs of dissatisfaction, and at the Youngstown Sheet and Tube Works on Fifth-day they were hourly expecting trouble. The writer, however, was at their plant on business at noon, and all departments were working; but on Fifth-day night, it being Christmas Eve according to the Greek Church, all the foreigners began to celebrate in their usual manner, that is, by over-indulgence in strong drinks. During Fifth-day night and Sixth-day morning the conditions became worse, and executive officers of the different steel and employing corporations were in consultation with civic and county officials as to how best to cope with the situation. The sheriff of Mahoning County, located at Youngstown, was swearing in extra deputies, and appealing to business organizations for assistance.

East Youngstown is a separate municipality from Youngstown. Its mayor, Mr. Cunningham, was elected last fall by the liquor interests at the last election, who stood for a "wide-open town." When the sheriff and the better citizens and business interests appealed to him to close the saloons and to swear in extra policemen, he tried to "bluff" them all into believing that there was no danger. In the meantime, the sheriff, accompanied by several officers of the National Guard of Ohio, newspaper reporters and citizens had come down from Youngstown, and gone to the south end of the bridge, expecting to meet the strikers there. They were received roughly, and red pepper was thrown in the eyes of the sheriff, temporarily blinding him; but no serious outbreak occurred. The party then came to the north end of the bridge where several thieves and strikers and drink-crazed men were menacing the guards that had been established at the entrance to the bridge.

Some one began shooting, and in a moment pandemonium broke loose. One person was killed, and a score or more were injured. This happened about 4.30 p. m., and ambulances were busy until dark taking the injured to the two Youngstown hospitals.

The mayor was at last prevailed upon to close the saloons, but he refused to give orders to the police to quell the disturbance, which had now assumed the proportion of a riot. In the meantime Governor Willis of Ohio had been advised of the real facts, and at nine o'clock three regiments of the National Guard were ordered from Cleveland, Akron, Alliance and Columbus.

As darkness settled down, the frenzied mob started on further trouble. A group was seen to approach a saloon, smash in the doors and windows, and were soon escaping with bottles of liquor, and even rolling whiskey barrels out on the street. In a few moments a torch was applied, and thus started, it was the signal to go to other saloons and do the same thing. The volunteer fire-fighters were held at bay with guns and threats of violence, while the mob, by this time crazed with drink, proceeded to apply the torch to all buildings.

In the meantime certain quarries near the town and storehouse of the sheet and tube works were entered, and hundreds of pounds of dynamite taken. This was carried throughout the town and used to destroy building after building. Wagons were impressed into service to carry away the loot carried from the buildings. By midnight the whole town seemed afire, and mob rule was at its height, with no show of resistance or control by the mayor or his police.

Goaded to action, the city solicitor, who has always stood on the side of justice, got together about fourteen citizens of the valley, including a former secretary of the Y. M. C. A., and armed them, and this little band set to work to bring order out of chaos. They fought their way through the streets, shooting as they went, and within a short time fought back the mob, telephoned the Youngstown fire department for their apparatus, and guarded them when they arrived, while the fire was gotten under control. Not one of the fifteen was injured, and on Seventh-day every one of them was at work as usual.

By daylight the entire business and most of the residential section, a space perhaps five blocks long and three wide, was but a desolate, fire-swept ruin.

On Seventh-day morning, the Ohio National Guard arrived on the scene. Care had been taken to select those from a distance, rather than local troops. All saloons in Youngstown and most other places within ten or fifteen miles were ordered closed and kept closed.

Since Seventh-day morning there has been no disturbance, and already the rebuilding of the town is being talked of, with the militia on guard.

It is estimated that over one and a half million dollars in property has been destroyed. Ten lives are known to have been sacrificed, and hundreds are injured and homeless.

Four years ago Professor Ross, of the University of Wisconsin, while making a survey of "The Alien in America," after an inspection of East Youngstown, pronounced it the most un-American of any place in the United States; and he said then with what now seems a prophetic vision, "Some day something will happen here that will startle the world."

It has happened, and what has happened in East Youngstown may happen in other American communities, if the same contributing causes exist, namely, liquor selling and blindness of the American people to the danger of large groups of foreigners, left to themselves without the teaching of American ideals.

Surely lessons such as this which are undoubtedly the reflex thoughts and actions of their brothers of Europe, should not be without a warning that to the foreigner in our midst we owe more attention both for his good and our protection.

Already Federal judges are quoted as suggesting that those unnaturalized aliens who have been arrested shall be deported as undesirable citizens and those who have been recently naturalized shall have their papers rescinded.

One of the greatest contributing causes of all the misery has been the freedom with which liquor was obtained, and it has been a sad lesson indeed for the citizens of Ohio. Those who wanted "home rule" got it, but found that it was really "Mob Rule." Let us hope that this great catastrophe will awaken the American people to the danger of the combination of ignorant foreigners with American liquor and the licensed saloon.

W. G. HEACOCK.

Revenge is the heaviest load any man or nation ever carried.—*W. J. Bryan.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIRST MONTH 15, 1916

FIGHTING FOR OUR RIGHTS.

IN the debate that is going on over the great questions of peace, war, and "preparedness," it is interesting to note that those who, like Theodore Roosevelt, denounce the pacifists, commonly assume that the only way for this or any nation to get its rights or its claims is to fight for them.

Any American who thinks that going to war is the way for a nation to get what it wants should consider the three wars of the United States that followed the Revolution.

The war of 1812, as every school-boy has been taught, was undertaken because England insisted on the right to search our vessels for English sailors. The special "glory" of that war, as the school histories of our boyhood used to tell us, was that we beat Great Britain on the sea, where she proudly claimed to be invincible.

But did we secure the right that we fought for? Did England yield her intolerable claim?

The school histories were discreetly silent on that point. After telling of our triumphs at sea, and winding up with the glorious victory of Jackson at New Orleans, it would, no doubt, have been awkward to admit that we made an "inglorious" peace with England, while that nation still asserted just as before her "right of search," which she never gave up until in our Civil War of 1861, *we*, the people of the United States, attempted to exercise the same right by stopping and searching a British merchant vessel, and taking from her the Confederate commissioners, Mason and Slidell. Then England demanded that we surrender them, which we promptly and "cheerfully" did, according to Secretary Seward's dispatch.

Was this "getting our rights" by the war of 1812?

The Mexican war of 1846 was fought to secure Texas, California, and New Mexico for new slave territory. We secured the territory, just as Germany secured Alsace and Lorraine from France in 1870, and as Germany is now *paying* for them, we paid for our new slave territory by a four-years war. Then we abolished slavery.

Did we get what we fought the Mexican war to obtain?

As to the Civil War, the North did not begin it. President Lincoln in his first inaugural said to the South, "The Government will not assail you. You can have no conflict without being yourselves the aggressors."

And they *were* the aggressors. To secure the "rights" of the slaveholders, the South opened fire upon Fort Sumter in 1861. In 1863 the slaves were set free, without compensation to their owners. In 1865 Lee surrendered.

Did the South *get* what it went to war for?

The evident truth is that war, like wine, is "a mocker," a deceiver, a cheat, and the nation that is deceived thereby is not wise. In wars of conquest, like Germany's wars against Austria and Denmark and France, and our Mexican war, it is nearly always a small party that draws the nation into war, on the old pretext that war is the only way to secure our "rights."

But experience has proved that making war is the way for a nation to *lose* its rights, and to obtain nothing but wrongs.

Shall we then be always ready for war, careful not to "lose our fighting edge," as Roosevelt would have us, or shall we not rather take for our guidance the words of Lincoln, and "do all that may achieve and cherish a just and lasting peace among ourselves and with all nations?"

H. F.

PROGRESS OF THE WOOLMAN SCHOOL.

THE gift of Matinecock Preparative Meeting to Woolman School is pleasant evidence of the growing appreciation by Friends of the value of this School to our Society. We have been so bound by our old tradition against religious education that the growth of the School and of its power to help in the spread of Friends' principles has been slower than it ought to be.

Friends have been very loyal to their common schools, but rather slow to appreciate and make the best use of their colleges, as was made clear by the address of President Thomas, of Bryn Mawr College, a few weeks ago, at the meeting of the Educational Association at Fourth and Arch Streets, Philadelphia. Will the Woolman School be given the place in our hearts which it deserves, and in which it can do so much for our Society?

The response of Matinecock Meeting is an inspiring omen for the future of the School. H. F.

NEIGHBORHOOD WORK.

VERY interesting and important, it seems to me, are the suggestions made by the Baltimore Advancement Committee for Pilgrimages and for local committees on "Community Interests," which were reprinted in last week's INTELLIGENCER.

Pilgrimages, where a *group* of persons visits a meeting, are, I think, much better than individual visits, for several reasons:

First, a group by its mere *numbers* adds much more to the life of a meeting.

And a group is very apt to be at least partly composed of *young* people.

Then a group visit avoids the concentration of attention on *one person*, who of course feels that he is *expected* to speak, whether he desires to do so or not.

Further, where several persons speak briefly, others are more apt to speak also than where one person speaks at length; and what is said is apt to have more force and value.

Then a group multiplies new acquaintances and friendships, and a pilgrimage *to* a meeting naturally suggests a return pilgrimage *from* that meeting—and also from both meetings to *other* meetings, thus setting up a general "circulation" throughout the Society.

So much for the Baltimore suggestion of pilgrimages. As to the suggestion of local committees to join in work for "community interests," its great merit is that such work promotes intercourse and co-operation of our members with those of other churches, and tends to put new life into *all*. Friends have so long kept apart from other churches that we probably cannot appreciate how much we have suffered by this self-inflicted isolation, and how much better Friends we shall be when we get into the habit of working with members of other churches "for the good of all," as Isaac Roberts is so fond of quoting from Whittier. H. F.

AN APPEAL.

THE Peace Calendar, advertised for several weeks past, was prepared and published by our friend John J. Mullowney, of Paxtang, Pa. He had 10,000 copies printed, only a small part of which are yet sold, and unless others assist him he will be obliged to meet a heavy loss alone. Will not Peace Societies as well as individuals help by purchasing copies of the Peace Calendar at the reduced price, 50 cents, to be sent to persons by whom its influence against armament is needed? H. F.

"I know not a more serious thing than the responsibility incurred by all human affections. Only think of this: whoever loves you is growing like you."

Note and Comment

Now looking backward through the year
Along the way my feet have pressed,
I see sweet places everywhere,
Sweet places where my soul had rest.
My sorrows have not been so light,
The chastening hand I could not trace,
Nor have my blessings been so great
That they have hid my Father's face.

—PHOEBE CARY.

"CAST OUT YOUR WAR SPIRIT."

[ANNA SHIPLEY COX, of San Jose, California, a granddaughter of Joel Bean, sends me an interesting message from a Japanese student of philosophy, Yoshio Aoki, in the College of the Pacific at San Jose, to the "International Student Reunion," from which I make the following extracts.—H. F.]

MANY economic, political, and religious thinkers have come to the same conclusion, that war is contradictory to human progress, and that it must be stopped. They propose to cure the war evil by economic improvement, by political union, by religious belief or the advancement of human understanding by education. Of course we all agree with these arguments, but I shall emphasize the individual aspect; that war cannot be stopped unless the war spirit be entirely cast out.

Nature, the creative power, is not blind or indifferent. She is intelligence with infinite force. It is indeed a wonderfully rapid progress which we have witnessed in this century of so-called civilization, in the discovery of applied sciences resulting in external material improvement. Internal human nature, or moral improvement, has not kept pace with this. Therefore, the misuse of material civilization by undeveloped man has often caused failure and misfortune and brought the cry, "Better had there been no material discovery." Since we are in the line of progress with the whole universe, we cannot return, if we would, to primitive, simple life. We cannot stop even more discoveries of dangerous explosive powders or the invention of airships.

The cure, then, must be to promote an internal development of life which shall turn the discovery of dynamite or the invention of flying-machines toward the promotion of human happiness, instead of its destruction. Human nature must be in sympathy and mutual aid with universal nature. If it were not so to some extent no life could exist. An absolute egoism is annihilation. In the outer universe we look at the sun, the stars, and the earth, and all life in harmonized helpfulness whether in unorganized life or organized life, tending toward the evolution of creation.

The universe is in its nature constructive, while war is destructive or contrary to the work of creation. Human desire is to achieve universal happiness, the realization of higher and higher ideals. War brings misfortune and demoralization. Then war is the thwarting of the greatest privilege of God, the right to live. There is no right to kill. No one can have the right to kill, because life belongs to God only.

Those who promote the war spirit for supposed national safety or selfish desire are unconscious enemies of God and mankind. To build up militarism makes for war rather than for the spirit of peace.

There would be no true peace even were we to lay down arms unless we lay down also the evil spirit of strife.

Now, my dear friends, this is no time to hesitate or stand by until the human race perish and some lower organism come to take the slowly won place of human privilege. We ought to realize, and to exemplify, and to teach the peace spirit, to strive to lead our dear brethren to understand what the existence of the universe means and the worth of life, that our duty is not destruction, but creation. This great work is our duty and we may be assured of our success, if all students join to work for it in each nation, under the blessing of God.

YOSHIO AOKI.

PREACHING VS. SILENCE.

I REMEMBER, years ago, reading of a meeting in which George Fox preached for two hours or more at a stretch (I cannot *verify* the statement by referring to his Journal, as can our friend "Anonymous"). I marveled then, and still do, at the physical endurance of the speaker and his audience. Talking in the open air is a great strain upon the throat muscles, and the people were not sitting upon upholstered cushions either.

A sermon now-a-days that occupies more than twenty minutes, is considered too long—that is, by the "world's people." I do not think Friends, as a general rule, would say so.

May we not reasonably suppose that this two-hours' sermon carried conviction to the hearts of the listeners, fully as much as the two hours' silence quoted by our friend?

"A word fitly spoken is as apples of gold in pictures of silence." May I mention also a passage in the Epistles to the Hebrews, 4th chapter, 12th verse?

I would not depreciate in the least the "*living* silence" that should characterize a real Friends' meeting, for it is surely eloquent in meaning.

Holder, Ill. ELIZABETH H. COALE.

IF FORD IS A FOOL.

[Samuel H. Ranck, librarian of the Public Library at Grand Rapids, Mich., sends me an article by Alfred W. Wishart, which was published in the *News* of that city and from which I take the following.—H. F.]

THE other day a friend jokingly asked me why I did not go on Ford's peace ship. My reply was: "I am a peace advocate, but not a fool."

That night in my study I reflected on my answer. I soon became ashamed of that thoughtless retort. I began to recall the great men of history who were as "fools" in their generation—men who attempted the impossible, men who stood up bravely against apparently unconquerable institutions of entrenched error or wickedness. There was John Brown and his "idiotic," almost single-handed fight against slavery, whose folly inspired men to action. There were Wyclif, Huss and Luther, fighting the mightiest institution on earth at that time. What could one individual do to usher in a new day?

There was Jesus, without an army or navy, penniless and nigh friendless, speaking out of his heart a simple message of love and truth among a despised people. What victories that lowly Jew has won! Yet men mocked him as a fool when he died—the victim of his forlorn hope.

Ford cannot stop the war. We all know that, but he could and did rise to protest in the name of God and humanity—thus shaming many a professed follower of Jesus, who "plays safe."

Ford a fool! And pray what are the crowned heads of Europe? Or, for that matter, the masses of the workingmen who have everything to lose and absolutely nothing to gain, but who allow themselves to be dragged by their "wise" rulers into this bloody struggle?

Ford a fool! Will the average German or Frenchman or Englishman be one whit better off, no matter how the war turns out? What is he fighting for? What good can come to him or to his wife and children? Tell me that, ye who sneer at those who seek to force the real fools of the world to do a little honest thinking.

What cowards most of us are! Oh, not physical cowards. Physical courage that we hear so much about as so desirable, so praiseworthy, that sort of courage is the commonest thing in the world. The German is no braver than the Serbian, or the Britisher than the Turk, or the American than the Jap, or the civilized man than the primitive Indian.

But we are moral cowards. We run with the herd. We are afraid to stand up alone in defense of a gospel we profess to believe. We are afraid to die for the cause of peace, preferring rather to swarm in the trenches and die like rats in a scuttled ship—for what? We don't know,

but that is the popular thing to do. If we Christians of this world had any faith in our gospel, any courage of conviction, any real willingness to suffer and to sacrifice for Christ's sake, war would soon be a thing of the past. But we are trying to serve God and Mammon at the same time.

If Henry Ford's a fool, I wonder what the rest of us are? And then my eye fell on the following lines by Florence Ripley Martin, which appeared in the New York *Times:*

TO THE DREAMER.

NOT MENTIONING ANY NAMES.

I CANNOT help but love the knight who goes,
Unchampioned, derided by his foes
And friends, to seek the white star of his dream
In the black night. He only sees the gleam;
And heeding neither laughter nor the sneers
Of sane complacency, his course he steers
Into the starless skies. Perchance for him
The gleam will never out of darkness swim.
Yet, better dream-possessed to fall down
In failure than to snicker like a clown
Over the dream. God give us grace to see
The grandeur in the soul of errantry.

WAR PROFITS—A CONTRAST.

A RECENT news dispatch from Wilmington, Del., said: "To-day brought millions of dollars to stockholders of E. I. duPont de Nemours & Co., for the 30 per cent. dividend on stock of the big powder company was paid. The dividend represented a distribution of about $18,000,000. It was the greatest dividend distribution that ever had come to Wilmingtonians, and the golden stream that poured into many pockets was more than welcome. The Christmas business in this city, it is believed, will be given a mighty impetus."

Another dispatch of the same date from York, Pa., says: "That his own concern has not made a dollar since the war began and that he believes other prominent manufacturers of York to be in the same plight, was declared to-day by A. B. Farquhar, head of the A. B. Farquhar Company, widely known as makers of farm implements. He attributed the condition to rejection of war orders, which stand he defended.

"We are constructive, do not care to have our regular business disorganized by making things to kill people," he asserted. He said that he believes with President Wilson that the depression is largely psychological.

JOHN BOLLINGER VS. JOHN DOE.

LITTLE John Bollinger, of Chicago, is dead, and a whole nation is stirred up about it. His physician and his mother agreed that death for him would be better than life, because life would have meant both idiocy and pain. The doctor figured, too, that the little fellow dead would be a greater asset to society than the little fellow living, for defective children are both a burden and a danger. So little John Bollinger was allowed to slip quietly out of the world upon which he had just opened his baby eyes.

The death of John Bollinger stirs up the emotions, while the death of hundreds of thousands of little babies from neglect simply wearies and bewilders us. Thousands upon thousands of little lives go out every year that might be spared if society were more thoughtful, more just, more kind. Every municipality can do specific things to lower the infant death rate.

Some things are being done to help; some to hinder. The establishment of the Children's Bureau will help; the defeat of the bill forbidding interstate commerce in child labor products will hinder. Scores of other things are hindering. Pressure of low wages; pressure of no wages when parents' jobs are gone; pressure of industrial employment of mothers; pressure of the shameful traffic in child labor in many industries; pressure of high rents and high foodstuffs and poor air; pressure of crowding and disease and dirt—all these things roll up the sad, gigantic death-roll of America's babies. But just because there are so many we do not care. Just because we do not know their names we do not care. Can we not make the vision real—not a great multitude of John Does whom we cannot see nor count, but of little people with chances of happiness and usefulness such as this little creature at Chicago could never have had? Who shall measure the grief of these needlessly stricken homes? Who shall measure the guilt of the civilization that lets these babies die?—*Christian Herald.*

FRIENDS' FOREIGN MISSIONS.

A STATEMENT FROM HENRY T. HODGKIN.

DURING my recent visit to America, I was asked by a number of Friends as to the effect of the war on the extended work which is being done by the Friends' Foreign Mission Association. I was not then in a position to give more than a very rough estimate of what effect the war was likely to have on our work. Since coming back, however, I have received full information up to date.

I find that the prospect is far from being an encouraging one. I think that you know that we have work in five fields, on which we spend, year by year, some 26,000 pounds. In reviewing the situation a week or two ago, our Finance Committee came to the conclusion that they would have to recommend a curtailment of something like 5,000 pounds on the annual expenditure. This would come on top of considerable reductions which have already been made, and would mean the closing down of schools which have been doing magnificent work, and, perhaps, even the calling back from the field of some who have had a concern for work abroad which has been endorsed by their friends in this country.

The Board gave very careful consideration to this serious situation. We felt what a heavy responsibility it would be to go forward with work which was clearly beyond the means that are now forthcoming, at a time of financial crisis in the country's history. At the same time we felt the very serious responsibility of bringing to an end prematurely work which had been begun, as we firmly believe, in answer to the call of God, at a time when it seems peculiarly necessary that it should be prosecuted with vigor.

We are, therefore, making a careful statement of the position to Friends at home; and I hope that a considerable proportion of the money required to close the year without a deficit may be raised—if not the whole.

The future, however, still gives us ground for serious thought. We have already been warned by a good many Friends that they cannot expect to keep up their contributions at the old level.

After the very kind inquiries made by Friends in America, it seems to me that I ought to give them this information. We can hardly conceive the disastrous effect, among non-Christian peoples, of the present war between so-called Christian nations. It is the great desire of our missionaries to set forth the peaceable nature of the gospel of our Lord Jesus Christ, and to show that Christianity, as a religion, is not to be identified with our so-called Christian civilization, but that there are some, at any rate, who interpret the teaching of Jesus Christ as diametrically opposed to war and all that makes for war.

While there is a vast amount to be done at home in relation to the present situation, this is no reason for reducing our work abroad. If we take the opportunities of the next few years in the right way, the very ferment caused by the war may be the means of drawing together men and women in all nations as brothers and sisters in the family of God.

[Contributions for the above cause will be gladly received and forwarded by Hannah Clothier Hull, Swarthmore, Pa.]

THE SOONER THE BETTER.

What, again, is the precise meaning of a "premature" peace? It can only mean a peace that stops the war too soon. Too soon for what? Too soon, perhaps, for securing the avowed objects for which the war is prosecuted. The objection involves once more the admission that, so far at least, the fighting has been a waste of effort. And how far is it likely that, if such is the result of sixteen months strenuous endeavor, an indefinite persistence in the same policy will yield better results? Each of the belligerent nations might well ask itself this question. It is to be remembered, too, that as the war continues, its avowed objects are being constantly enlarged. Great Britain, for instance, has now pledged herself to secure the independence of Serbia as well as of Belgium. Or, is it meant that the war would be stopped too soon because, even though the full program might not be achieved, better terms will be secured six months or a year hence than could be obtained to-day? This delusion has been exposed by Mr. J. A. Farrer in an enlightening correspondence in the *Manchester Guardian*. He shows by specific examples that within the last two centuries England has suffered far more from belated than from premature peaces, and reaches the conclusion that "the balance of history is on the side of those who in former wars favored what seemed a premature peace, not on the side of those who prolonged those wars for no result that justified their continuance." For that matter, who can doubt that each of the present belligerents would have been infinitely better off by an agreement that might have been made on August 1st, 1914, than by any pace that can conceivably be concluded on August 1st, 1916?—*The Venturer.*

A MESSAGE OF CHEER.

In the closing issue of *Present Day Papers,* Rufus M. Jones gives this cheery message:

"While we are waiting for this European tragedy to end, for goodness to triumph, for truth to be established, for love to grow into power—for 'the thirty-first of April' to arrive, perhaps we, each one of us in his own way, might be making a real, even if modest, contribution to the spiritual stock of the world. There are many things no doubt that need to be done, and the children of light must sometime learn to be as wise and as efficient at the tasks of love as the sons of mammon now are at their aims, but the most triumphantly beautiful contribution after all which any of us can make is the fashioning, up to our highest capacity, of a luminous, radiant, joyous, dynamic personal life.

"While we are waiting for the philosophical and theological mysteries to be solved it would make some difference in the interim if we could be quietly revealing the irresistible might of a loving, sympathizing and understanding human spirit, if we could win and practice an optimistic temper of mind, if we could maintain and circulate perennially pleasant inward weather and if we could make these tiny lives of ours transmitting organs for the abounding, invading Life of God. This little service of ours would still leave some questions unanswered and some practical tasks undone, but a life like that would at least bring a path of guiding light to every perplexed soul whose orbit it touched and it would make it a little more difficult for anyone to be bad.

"Nineteen hundred and sixteen will be a splendid year in which to try the experiment."

RELIGIOUS TEACHING IN THE GARY SCHOOLS.

The religious teachers at Gary are excellent, says the *Christian Herald.* Not all the children are taught at the same time, but the grades are separated. Each group comes for two hours a week. To attend some of these classes is a revelation for one acquainted only with the superficial hurry and noise of the average Sunday-school. These are religious schools, with the emphasis all on the schools. On the walls are pictures and charts to illustrate the lesson. On a table are contour maps of Palestine, which the children of another grade were finishing at an earlier hour. As a frieze around the room run books with pictures and Bible verses, which children have colored and written to impress the lesson on their mind. For the younger ones there is a sand-table as an incentive to their imagination in making the lessons graphic. It is plain that every effort is made to bring the Bible stories into the mind and understanding of the pupils and fix them there permanently.

The religious instruction has not divided the children into groups, nor developed clannishness. In fact, neither the church nor the school authorities that we interviewed had realized any evil effects from the denominational grouping of the school children during the week. Some rather considered it stimulating and good, as honest differences arouse interest. In the Bible school of the Gary Settlement House on the south side, the various teachers cooperated in carrying on an interdenominational school. The facts and stories of the Bible were taught, leaving the denominational interpretation to the Sunday School. This year nearly 300 are attending the Gary Settlement. Otherwise, however, each denomination carries on its work separately.

Quakerism came into my life as a flood of beauty. Its simplicity charms me—from the plainness of our buildings to the plainness of our services. The old Greeks, who gave to us the finest ideals of beauty, gave us also the keynote of beauty as simplicity. To them nothing was beautiful if elaborate. We always think of democracy as the simplest form of government that can possibly be, and democracy we find in our own Society of Friends.—*J. Jay Watson, in Friends' Fellowship Papers.*

History has always been distorted by the victor.—*Ferrero.*

At present mankind has enough to do in the war against disease.—*Dr. S. G. Dixon.*

No nation in Europe would have slums, were it not for war.—*David Starr Jordan.*

Germany's peace terms are evidently put forth for domestic consumption.—*New York World.*

After all the most vitalizing thing in life is Christianity. —*Woodrow Wilson.*

As soon as King George's health is entirely restored he will resume total abstinence.—*Sir Frederick Treves, M.D.*

I'd rather give up my own life than send my son into battle to seek the life of another mother's boy.—*Mrs. Henry* Ford.

One way to obtain an adequate navy would be to establish Government shipyards in every Congressional district. —*St. Paul Pioneer Press.*

Why should any profess the ideas of Jesus, if it is not possible to carry them right through life and politics?—*Walter Walsh.*

So long as mankind bestow more applause on their destroyers than on their benefactors, the thirst for military glory will exist.—*Gibbon.*

War is a great mollycoddle factory. A great war leaves at home a generation too weak to think or act, and like the seed is the harvest.—*David Starr Jordan.*

Roman Catholic schools are the real non-sectarian schools, while the so-called public school system based on agnosticism is sectarian.—*Bourke Cockran.*

In time our civilization is but a thin fringe, like the layer of living polyps on the coral reef, capping the dead generations on which it rests.—*Sir William Osler.*

Current Events

WINTERING IN CALIFORNIA.

When people hear that flowers bloom profusely in California all winter long, they generally have the idea that cold weather is unknown here. The truth is that while the mercury seldom reaches the freezing point, it frequently goes down to forty or below, in the mornings and evenings. When the sun shines it gets quite warm in the middle of the day, but if it is cloudy the gas radiator or the wood stove is kept busy all day long. Last week Pasadena witnessed the very unusual sight of a snow-ball battle in the streets. The snow for this purpose was brought in automobiles from the foothills, but enough snow actually fell here to make the lawns white.

The great winter show of Pasadena is the Tournament of Roses on New Year's Day. It is said that in twenty-one years it has rained but three times on this festive occasion, and that only once did the fête have to be postponed. It rained on New Year's day, 1916, but during parade hours it was an insignificant drizzle that did not interfere with the beauty of the display, and the temperature was much warmer than on the preceding days. I will make no attempt to describe the wonderful variety and beauty of the floats, except one that was awarded a prize —a hay-rack drawn by six of Anita Baldwin's magnificent Percheron horses. The rack was surmounted by a tent-shaped structure, and the whole framework was entirely concealed by asparagus ferns, studded with red roses about eight inches apart. I must not omit to mention the noble dog "Bruce," garlanded with roses, who has enabled his master at different times to save the lives of thirty persons who were dying of thirst on the desert, and to rescue dozens of others who were perilously near a similar fate.

THREE FRIENDS' MEETINGS.

There are three Friends' Meetings in Pasadena: the largest is the "First Friends' Church" with a pastor, singing, etc. We attended this one First-day evening and were told that the attendance was much smaller than in the mornings, there being fewer than fifty present. After the sermon there was a brief silence, and a young woman arose and told what Jesus had done for her. The theology of the sermon was impossible for those who think rationally, but the members generally are evidently much better than their theology. In their daily lives they try to live as Jesus taught, and that we all agree is the essential thing.

The "Villa Street Meeting" is composed of "Wilbur" Friends, or conservative Orthodox; it is a part of Iowa Quarterly Meeting and of Ohio Yearly Meeting held at Barnesville. It has a large membership, and the older women still wear the old-time plain bonnets, which they get from Iowa. With one or two exceptions the men do not wear coats with standing collars, because they cannot get them made here. Several of the Orange Grove Friends attend their mid-week meeting, and very pleasant relations exist between the two bodies. Isaiah Lightner is invited to sit facing the meeting and his ministry seems to be acceptable.

On taking my seat in the meeting-house I was forcibly reminded that I was in "sunny California." Around one of the registers on the women's side is a wire network two feet in diameter and over a foot high, around which were placed a dozen or more foot cushions, which the women took with them as they went to their seats. There were about fifty in attendance, ranging in age from forty to eighty, and nearly half of them were men. On First-days, of course, the attendance is much larger. There were four sermons during the hour, one of which, by a visiting Friend who sat at the head of the meeting, was given in the cadences with which we were so familiar in our childhood; his theme was the vengeance of God.

The third meeting, Orange Grove (named from the avenue on which it is situated) I have described in a previous letter. Last First-day it rained (not drizzled) and Californians generally are not prepared for rainy weather, but there were twenty-five present, and we had a good meeting. On the following Fourth-day evening the Friends' Association met at the Hunts', with an attendance of over ninety, and Emily Hunt gave us a very interesting talk on "The Two Expositions."

The English Friends, the Martens, like Pasadena so well that they hope to make it their home for a time. Septimus Marten has gone to England to see if he can so arrange his business as to do this, leaving his wife here for the winter. If he cannot come back she will join him in England later.

This is a delightful place to live if you have clothing suited for all kinds of weather. It never gets "bitter cold," and the streets are never slippery with slush or sleet. The city is beautifully clean, being free from dust and coal smoke, and the water is excellent; it is an ideal place for people who have money enough to live on, but it is not an industrial city. Aside from its desirable climate there are parts of the Union where it is easier to make a living than in California.

ELIZABETH LLOYD.

Pasadena, California.

A GIFT TO WOOLMAN SCHOOL.

Those who are laboring for the permanent establishment and recognition of Woolman School as a central "charging station" where the new battery cells of the Society may be energized, do most deeply appreciate the spirit of helpfulness and approval contained in the following minute adopted at Matinecock Preparative Meeting of Friends, held at Matinecock, Long Island, N. Y., Twelfth month 12th, 1915.

"This meeting also directs its treasurer to pay the sum of $200 to the Friends' School for Social and Religious Education, lately established at Swarthmore, Pa., very largely through the influence of Henry W. Wilbur.

"This contribution to be an expression of approval by this meeting of the School, in the establishment and success of which Henry W. Wilbur was so intensely interested, and of this meeting's desire to lend assistance in continuing the school, so that it may remain a suitable memorial of our revered friend, and that it may become a powerful and continuing agency in the promulgation of the principles of the Society of Friends, so dearly loved by him, and of which he was so good an exponent."

The school will truly become a living, growing, and therefore most fitting memorial to the memory of the great Friend who saw so clearly that the future of our Society depended on education, when all meetings and all members give expression of their approval.

ROBERT G. BROWN.

FRIENDS IN AUSTRALIA.

[Readers will recall the interesting letter from Margaret Thorp, printed recently, telling of the "General Meeting" at Sydney, Australia. The following extract, telling of the same meeting, is from the *Australasian Friend*.—H. F.]

Amid the flicker of ladies' knitting needles, from which war victims' socks, in various stages, hung, the meeting turned to the consideration of epistles received. (Does the same accompaniment have a place in London Yearly Meeting, we wonder?)

Among others were two from New York, representing the branches of our Society there, commonly spoken of as the "Orthodox" and the "Hicksite," and it was interesting to note that whatever in the past may have occasioned separation between American Friends, the leading thought, and largely, even the detail of the loving messages we received from both Yearly Meetings were identical—diversities of administration, but one and the same spirit.

We had also a sympathetic communication in Chinese script, with the necessary translation, from the Yearly Meeting held in Sze-chwan, and also one from a Friends' Mission Quarterly Meeting at Matale, Ceylon, prompted

possibly by one of our returning Woodbrookers having visited that station on her homeward way.

Also we had from our friends W. C. and Eliz. Allen, and W. B. Harvey, lately with us, a loving letter of encouragement and greeting on behalf of their Yearly Meeting. It had been cause for sincere sympathy that the frail state of W. C. Allen's health whilst in Australia had lessened his opportunities for active work, and we were glad to be remembered so kindly both by our Friends themselves and by Philadelphia Yearly Meeting.

A minute from South Australia was read, recommending the formation of an Australian Branch of the Friends' Ambulance Unit, with a view to making it easier for our young members who may feel that duty demands their active personal help in Europe, to give this in connection with the organization provided by our Society rather than let them be forced, through want of funds, to throw in their lot with the R. A. M C., which, out here, can only be entered by enlistment.

FRIENDS IN NEW YORK.

THE "PEACE CRUSADE."

It seems appropriate, at this time, to give some account of the progress of the "Friends' Peace Crusade," as the Brooklyn *Eagle* calls it, which is taking shape in Greater New York. Up to date five meetings have been held outside of our own meeting-houses, four in Young Men's Christian Associations, and one in a Hebrew Association. We have only two definite dates fixed in the future, though we have the promise of six or seven more to be arranged a little later. These are all in Christian and Hebrew Associations, for young men and women. We are addressing ourselves to other associations and clubs, in which place might be found for our speakers; and are confident that our activities will have much broader scope than the thirteen or fourteen meetings above-mentioned.

The size of the meetings has varied greatly; from fifteen or twenty men on the night when one of our set speakers was literally snow-bound in the country, to a hundred or more on a fine evening with no especial counter-attractions. The composition of the gatherings is, from all accounts, astonishingly similar in the very different quarters of the city visited,—a few rampant militarists, a few in full sympathy with the views of the Friends, but the great majority eager listeners and questioners, anxious to hear something beside the "necessity for preparedness" which is so loudly spoken in our newspapers.

The undersigned was one of two speakers at one of the largest meetings of the five. In this meeting, only three or four men were sufficiently warlike (or timid) to voice their belief that "preparedness" is a necessity; two spoke vigorously in our support; the remainder had, apparently, not fully made up their minds, but were intensely interested in the subject. They bombarded us with questions as to policy, causes of the present war, the Quaker stand in the past and the present, etc. There was an occasional brisk discussion on the morality of war, or the safety of preparedness, etc., to which the audience listened with the closest attention, and impartially applauded both parties at every sentence. It was an inspiring meeting, the audience constantly increasing from 9.30 to 10.45, when the chairman said, "Well, boys, I'm afraid we'll have to let these good Friends go home." Even after this, a number remained to ask further questions.

This was at a Christian Association. On the following night, at a Hebrew Association, with different speakers, the same description would apply almost word for word throughout, except that the proportion of militarists was much larger. But there was the same interest, the same desire for enlightenment, the same eagerness to obtain another viewpoint from that which is so constantly presented.

It seems to us here in New York that the need for the peace message of Quakerism was never greater; it seems, too, that the opportunity for us to present it is easily found. And when presented, as in these five meetings, it has been received everywhere with respect; with argument, certainly, but with consideration. It is worth while.

ANNA L. CURTIS.

WOOLMAN HOUSE NOTES.

Recently the Intelligencer printed a large part of the pamphlet just sent out descriptive of "The Life at Woolman House," toward the end of which a brief mention was made of some of the work being accomplished by some of these students. We have thought that Friends everywhere would be pleased if we should publish a list of the students enrolled at Woolman School during the past year, 1915. Each day brings in new evidence of how beneficial the Woolman School courses have been to them.

The list is as follows:—Dorothy Brooke, Sandy Spring, Md.; Ella Broomell, West Grove, Pa.; Bertha S. Buckman, Woodlawn, Va.; Isabel P. Bunting, Swarthmore, Pa.; Arabella Carter, Somerton, Pa.; Tacy E. Clark, East Williston, New York; Charles S. Coates, Nottingham, Pa.; Helen L. Davis, Baltimore, Md.; Thomas W. Davis, Woodstown, N. J.; Lydia C. Engle, Frankford, Pa.; Helen F. Hallowell, Philadelphia; Caroline Van-Helden, New York City; Anna J. Kissam, East Orange, N. J.; Natalie W. Kissam, East Orange, N. J.; Anna C. Levis, Baltimore, Md.; Marion H. Longshore, Langhorne, Pa.; Ethel W. Martin, Kennett Square, Pa.; M. Elizabeth Moore, Sandy Spring, Md.; Gertrude R. Skelton, Chatham, Pa.; Esther K. Smedley, Wilmington, Del.; Julia D. Thom, Sandy Spring, Md.; Matilda J. Underwood, Wilmington, O.; Louise Walker, Brooklyn, N. Y.; Lillie A. Way, Belhaven, N. C.; Edith M. Winder, Richmond, Ind.

ROBERT G. BROWN.

FRIENDS IN NEW JERSEY.

On Seventh-day, the 8th, I had the pleasure of a trip to Salem, N. J., to visit the Men's Class after meeting there the next day, and was entertained in the hospitable home of its leader.

Salem had previously been famous in my mind chiefly for its giant oak tree, which proved to be even more impressive than I had been told. It stands in the grave-yard opposite the old meeting-house where the Orthodox meetings are now held. Our meeting-house is a little larger building a few blocks toward the other end of the main street. It holds the Quarterly Meeting comfortably; and at the same time the regular First-day Meetings, with attendance averaging about one hundred, are not lost in it. The deep gallery is divided by curtains at intervals to make class-rooms for the First-day School.

Salem is a city of about seven thousand. Its people work in the glass-works, the canneries, and now several of them are driving over by automobile the twenty miles to Penn's Grove to help make powder for the war. The country around is rich Jersey farmland, and contributes its share to the business of the town and the life of the meeting.

The Men's Class is studying very definitely the local problems of the city, its play-grounds, opportunities for recreation, the wholesome and the demoralizing influences on its boys, and the public institutions. Their program includes visiting and reporting about the county jail, almhouse, the State school for feeble-minded at Vineland, and a discussion of the work of Thomas Mott Osborne and Judge Ben B. Lindsey.

Next First-day the local probation officer is to visit the class and tell about his work. The members are willing, if he urges them, to become "big brothers" to the boys under his care. Another First-day they are asking one of the city policemen to tell them how they can co-operate with him. Also, they have the idea that he may put them in touch with some "little brothers" who have not yet run afoul of the law, but need preventive work.

They tell a story that settlers from Salem, New Jersey, migrated west and

named towns Salem in several other States of the Union. I came away impressed with the idea that it might be well for the spirit of this Men's Class to spread in the same way through our Friends' First-day Schools. J. BARNARD WALTON.

PLAINFIELD.

The Plainfield Young Friends' Association met in the Meeting-house on Seventh-day evening, the 8th, the Executive Committee having decided to change the date that we might have Philadelphia visitors with us. Thirty-two members answered roll call, and five new ones were added.

After the opening exercises and routine business, Arabella Carter told us of the History of the Association Movement in interesting detail.

Anna S. Roberts, of Riverton, spoke on "The Personal Touch of the Master," with many beautiful quotations.

The meeting was then given over to the hostesses, S. Frances Stryker and Ruth S. Vail. A quotation contest, social hour, and refreshments followed.

CAROLINE G. BORTON.

FRIENDS IN PENNSYLVANIA.

CENTER QUARTERLY MEETING.

This meeting was held at West Branch (Grampian, Pa.), on Eleventh month 14th, 1915. The First-day School Association Meeting on Seventh-day afternoon was enlivened with interesting exercises by the children and young people, followed by discussions of methods of improving our teaching. First-day morning meeting for worship was very acceptably addressed by Reuben P. Kester, who seemed to be at his best among old friends and associates.

In the evening a Philanthropic Labor meeting was held, at which the different reforms in which Friends have been active were discussed, and a proposed minute embodying our feeling on war preparation and traffic in munitions prepared. On Second-day morning the business of the Quarterly Meeting was concluded with satisfaction and the following minute was approved:

"As a branch of the Christian church, having faith in God, and believing as we do that the essence of Christianity is contained in the teachings by precept and example of its founder, Jesus of Nazareth, we protest against the preparation by military and naval armament of our country, as a Christian nation, for any purpose whatever, believing that our best defense lies in righteousness and in its exemplification in our showing our true friendship to all the nations and peoples of the earth.

"Further we feel that the manufacture and sale of munitions and engines of war by the people of our country to other nations, and especially to belligerent nations, is not practically consistent with our profession of friendship with all the nations at war, and that its moral effect has been and is a menace to our safety from resentment and possible attack by other nations and peoples."

T. L. W.

NEWTOWN.—The forty-sixth annual meeting of the Friends of Newtown First-day school was held December 20th. The superintendent reported the number of pupils enrolled, 99; number of visitors, 145; average attendance, 57. Eight pupils attended regularly for two years. A great deal of interest is manifested.

The officers are: Superintendent, Robert Kenderdine; assistant, William T. Wright; clerk, Mary Cooper; treasurer, John S. Wright; executive committee, Reuben P. Kester, Mary G. Wilson, Emma S. Wright, Sarah E. Twining, Catharine H. Brown, Evan T. Worthington and Franklin Packer.

BYBERRY FRIENDS' ASSOCIATION.

The first meeting for 1916 was on First month 3d, the program being "A Review of 1915." The new president, Elmer W. Carter, assumed office. "A Civic Review of 1915" was quite comprehensively given by James Bonner. "Religious Review," by Nathaniel Richardson; "Scientific Review," by C. Grannis Bonner, and "The Review of Prohibition," by Elizabeth Hallowell Bonner. After each paper, questions were asked and remarks made, bringing still further light. The meeting continued with interest and life until the house became quite shadowy within, and it was felt well worth while to continue 1915's review for another session, going into still other fields not yet touched upon. A. C.

PHILADELPHIA.

The first public meeting in the New Year at the Friends' Home for Children, 4011 Aspen Street, Philadelphia, was held on First-day, the 2d, and was well attended. The children repeated from memory, in concert, the 14th Chapter of John, the Lord's Prayer, and selections from the Psalms. Seven hymns appropriate to the New Year season were sung under the direction of their music teacher, Mrs. Darling, and talks were given to the children by the visitors. Mrs. Darling is assisting Mary W. Collins and Mrs. Horner, the matrons, in preparing the program for the entertainment to be given First month 25th, at Scottish Rite Hall, Broad and Race Streets, Philadelphia.

The Lecture course Bible class of the First-day School, at Thirty-fifth and Lancaster Avenue, W. J. MacWatters, leader, have as their subject for First and Second months, "The Advantages and Perils of our Country," considering our natural resources, wealth, religion, emigration, laborers, socialism, intemperance, liberty, etc.

SCHOOL AND COLLEGE NOTES.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.

On Sixth-day afternoon, the 7th, the boys of the Central School were assembled in the lecture-room to hear the first of a series of lectures given this winter by business men who are interested in boys. George L. Mitchell, of the School Committee, introduced George B. Heckel, secretary of the National Association of Paint Manufacturers, as the first speaker of the series. Mr. Heckel's talk was an interesting and not too technical exposition of the various processes and methods employed in the production and manufacture of the oils and pigments that are combined in our modern paints. The talk was well illustrated with lantern-slides.

On Twelfth month 23d, the Senior Girls' Literary Society of Friends' Central School gave its Christmas play in the school auditorium. Departing from the customary comedy, the pupils presented "Arthur," a serious play, based on the "Idylls of the King," and written by Rachel C. Jones, one of the Senior Class. The performance was a more ambitious effort, in both acting and setting, than any hitherto attempted in the school, and was considered highly successful.

The cast was as follows:

Arthur .....Rachel Jones
Lancelot .....Margaretta Rapp
Modred .....Mary Pettit
Leodogrand .....Evelyn Roberts
Gawain .....Hannah Evanson
Athewald .....Beatrice Emes
Ethelbert .....Helen Rowan
Ulfius .....Consuelo Ruoff
Dubric .....Mary Easby
Toore .....Bena Rosenthal
Guinevere .....Ruth Barnard
Bellicent .....Maybelle Heacock
A Novice .....Alice Hanscom
Ladies in Waiting—Margaret Mahon, Helen Baxter, Marion Dickinson. Marion Vandegrift.

The parents of many pupils attended, and were later entertained at afternoon tea by the class.

RANCOCAS (N. J.) FRIENDS' SCHOOL.

In the Children's Annual Drawing Contest for prizes, offered by John Wanamaker, there were 8,891 competitors in all, from various sections of the United States. The Rancocas Friends' School was the only representative from its locality, and for the second year its pupils carried off the highest honors in their respective classes in the contest; at the same time, receiving the greatest number of awards given any one community.

Many of the competitors received

their training under the direction of well-known artists and teachers of drawing in Philadelphia, thus making competition keen and spirited, which tends to awaken in children a realization of the necessity of devoting time and effort to their work if it is to compete successfully in fields open to varied personal attainments.

The little school has received similar honors at the Mt. Holly Fair, and in other contests open to school children.

E. J.

Dr. Jesse C. Green, of West Chester, Pa., was 98 years old on December 13th. The 13th day of the month was not unlucky for him, says the *Daily Local News*. Indeed, he feels that it was a fortunate time, and since then he has had a most busy and useful life, with every prospect of retaining his interest in affairs until he is past the century mark. Yesterday he was able to attend High Street Friends' Meeting as usual, sitting in the gallery and afterward shaking hands with several of those who attended. To-day he received many calls, congratulations and flowers. He did not shovel snow, as had been his custom for many years, the reason being that an arm broken some time since is not strong enough for him to handle the shovel with his old-time dexterity, but his general health is better than it has been for some months.

Prof. Benjamin F. Leggett, of Concordville, was eighty-one years of age on December 29th, and many friends near and distant remembered him with letters and gifts. He was born in 1834, in Chestertown, N. Y., in the foothills of the Adirondacks, and taught for fifty years, also writing and lecturing. He published several volumes of poems, all now out of print except one, "The Cruise of the Half-Moon." At the time of his birth, Andrew Jackson was President, and there were only twenty-four States in the Union, two being west of the Mississippi. Since then the population of the country has doubled twice, and its territory has been greatly extended. Mr. Leggett is in good health, going about every day, and being greatly interested in meeting and hearing from his friends.—*Chester Times.*

CAROLINE P. AMBLER.

In the very sudden passing on of this dear young woman, the whole community is saddened. She was a very active member of the Norristown Garden Club, and took great interest in the cultivation of vacant lots, which has proved quite a success in the past year. She was a teacher in the First-day School at Norristown, Pa., and her last work in this life was to prepare the gifts for the little folks of her class, to be given out on the following evening at the Christmas entertainment. But before the dawn of another day, the call was given. Thus with her heart full of the true Christmas spirit of giving gifts to the little children, her spirit went home.

M.

MARY S. WOOD.

A life of "loving service" as daughter, sister, teacher, friend, a little more than rounded out for her the three-score and ten years. Physical infirmities were sometimes crippling, but the brave, strong spirit was untouched, and kept right on in its beneficent interest in the children who needed help, and the friends whom she could serve, and the trees that must be directed in their growth. She made herself needed to the end; then calmly went her way out of our sight, into the "large place." Her memorial hour was a harvest-time of love. As she had sown, so did she reap, in "good measure, pressed down, shaken together, running over."

Wherever this strong soul's shining and doing are yet needed, we may believe she will find her happy place; and it may still be permitted to her to light our way, as in the past, as sister and friend.

ELIZABETH POWELL BOND.

BIRTHS.

Bedell.—Twelfth month 6th, 1915, at Holder, Ill., to Elmer and Annis Bedell, a son, named Elmer Vernon, great-grandson to the late Edward Coale, of Benjaminville Monthly Meeting.

Michener.—At Media, Pa., First month, 1st, 1916, to Maurice H. and Mary Walton Michener, a son, named Maurice H. Michener, Jr.

MARRIAGES.

Paxson-Chandlee.—On Eleventh month 20th, 1915, in Friends' Meeting-house, West Stratford and Owen Avenues, Lansdowne, Pa., Ruth Margaret Chandlee, daughter of the late Webster and Emily W. Chandlee, of Richmond, Ind., and Walter Ross Paxson, son of the late Joshua Paxson and Anna Paxson Hallowell, of Hallowell, Pa.

DEATHS.

Ambler.—Suddenly, on Twelfth month 28th, 1915, Caroline P. Ambler, wife of William L. Ambler, and daughter of William S. and Elizabeth K. Jamison. She was a member of Norristown Meeting, and an active worker in the First-day school.

Cope.—On First month 8th, at Germantown, Phila., Annette, daughter of the late William D. and Susan L. Cope.

DeCou.—At Crosswicks, N. J., First month 5th, 1916, Sarah H., widow of Nathan DeCou.

Engle.—Suddenly at Mt. Holly, N. J., on Third-day, First month 11th, 1916, Theodore E. Engle, in his 42d year. Interment Friends' Burial Ground.

Ferris.—On First month 9th, at Philadelphia, Thomas M., son of Ziba and Eliza M. Ferris, in the 82d year of his age.

Heritage.—First month 7th, 1916, Hannah A. Heritage, in her 73d year. Funeral from Friends' Meeting-house, Mickleton, N. J.

Ivins.—On First month 1st, at Langhorne, Pa., William Henry Ivins, in his 75th year. Interment in Middletown (Pa.), Friends' burying-ground.

Jones.—Suddenly, at Greenwich, Conn., Twelfth month 29th, 1915, Edson Salisbury Jones, husband of Mary Ward Jones; a member of Purchase Executive and Preparative Meeting.

Losey.—At Poughkeepsie, N. Y., Eleventh month 26th, after a long illness, Hannah Haines, beloved wife of Henry E. Losey, and sister of the late Samuel B. Haines, of New York, and Edith W. Corlies, of Poughkeepsie, N. Y.

Lundy.—Suddenly, at Rancocas, N. J., Sixth-day, First month 7th, 1916, Joseph Lundy, aged 75 years. Interment Rancocas Burying Ground.

Mendenhall. — Near Hamorton, Pa., on First month 9th, 1916, Alfred Mendenhall, in his 46th year.

Michener.—At Media, Pa., First month 2d, 1916, Maurice H. Michener, Jr., son of Maurice H. and Mary Walton Michener.

Moore.—On Twelfth month 29th, at Parkesburg, Pa., Enoch P. Moore, in his 85th year.

Parker.—On First month 9th, 1916, Gulielma D., wife of William M. Parker.

Pew.—Suddenly, near Mount Holly, N. J., First month 10th, Bloomfield B. Pew, aged 60 years. Interment Mt. Holly Cemetery.

Pusey.—On Twelfth month 27th, 1915, Fannie M., daughter of the late Joseph M. and Elizabeth Pusey, all of Wilmington, Del.

Ridgway.—First month 9th, 1916, at Mullica Hill, N. J., Edmund T. Ridgway, aged 56 years. Interment Friends' Cemetery.

Wilkins.—Near Medford, N. J., First month 11th, 1916, Sarah A., widow of Benjamin J. Wilkins, aged 81 years.

Literary Notes

"The Twentieth Century New Testament" (Fleming H. Revell Co.) had its origin, its editors tell us, "in the recognition of the fact that the English of the Authorized Version (closely followed in that of the Revised Version), though widely valued for its antique charm, is in many passages difficult, or even quite unintelligible to the modern reader. The retention, too, of a form of English no longer in common use is liable to give the impression that the contents of the Bible have little to do with the life of to-day. The Greek used by the New Testament writers was not the Classical Greek of some centuries earlier, but the form of the language spoken in their own day. Moreover the writers represent those whose utterances they record as using the words and phrases of every-day life.

"We believe that the New Testament will be better understood by modern readers if presented in a modern form; and that a translation of it, which presents the original in an exalted literary and antiquated dress, cannot, despite its 'aroma' and the tender memories that have gathered around it, really make the New Testament for the reader of to-day the living reality that it was to its first readers."

A minister thus commends it, from his experience in using this version: "To have boys and girls beg the leader to read longer to them in the New Testament, to have them borrow it from each other, and sit up nights to read it through like the latest novel, is sufficiently unusual to merit attention."

As a specimen of this version we give this passage from Corinthians I, 13, "Love is long-suffering, and kind; Love is never envious, never boastful, never conceited, never behaves unbecomingly. . . . Love never rejoices at evil, but rejoices in the triumph of Truth; Love bears with all things, ever trustful, ever hopeful, ever patient."

Jack London, in his story, "The Star Rover" (Macmillan), tells of the spirit's adventures apart from the body—a fascinating book for all interested in dreams and psychology. Says the hero, "Wordsworth knew . . . in his passage that begins 'Not in utter nakedness, not in entire forgetfulness,' . . . when we were new-born we did remember other times and places. [In my early childhood] all that I had ever been in ten thousand lives before strove in me."

"Tales by Polish Authors," translated by Elie Benecke, are by Sienkiewicz and three others; absorbing stories of life in eastern Europe, strange of background and with the Slavic melancholy and satire. (Oxford, England: B. H. Blackwell.)

William Dean Howells, at a dinner in Boston, said of modern American letters:

"The average popular novel shows on the novelist's part an ignorance of his trade which reminds me of a New England clerk.

"In a New England village I entered the main street department store one afternoon and said to the clerk at the book counter:

"'Let me have, please, the letters of Charles Lamb.'

"'Post-office right across the street, Mr. Lamb,' said the clerk, with a naive, brisk smile."—*Sunday Magazine.*

"The Dreamer and Other Poems," by Kenneth Rand (Sherman, French & Co.). Forward-looking dreams, and visions of the long-ago. "Credo" is better than most of the verse in the book:

"I think the soul of Man is but the sense
That teaches us the magic of the world,
And but for aid of this high evidence
There were no virtue in the shouting creeds,
Nor faith that follows where a hero leads."

At least 85 per cent. of our book reviews are mere amicable perfunctory echoes of the enthusiastic "canned" review which the publisher obligingly prints on the paper jacket of his best seller.—*Henry Leon Wilson.*

"The Fortunes of Garin," by Mary Johnston (Houghton Mifflin Co.), is a romance laid in France in the era of the Crusades—a book of gallant and picturesque incident.

Coming Events

FIRST MONTH.

10th.—Prison Exhibit. The first of its kind in the country will be held under the auspices of the Joint Committee on Prison Reform, from First month 10th to 22d, inclusive, 2 to 10 p. m., at the Russell Sage Foundation Building, 130 East Twenty-second Street, New York. There will be exclusive (non-commercial) motion pictures of life in Sing Sing, Auburn and Great Meadows prisons. There will be charts, photographs and models, and daily conferences and lectures by such specialists as Katharine B. Davis, Adolph Lewisohn, Thomas Mott Osborne, and Maud Miner. Admission free.

14th.—Park Avenue and Laurens Street, Baltimore, new-featured supper and social evening, for all members and their friends at 6.30 p. m. All urged to attend. Fifty cents.

14th.—Fifteenth and Race Streets, Philadelphia, 8 p. m. Meeting under auspices of the Peace Section of the Philanthropic Committee of Philadelphia Quarterly Meeting, to be addressed by George W. Nasmyth, secretary of the World's Peace Foundation, Boston, Mass., on the subject, "Preparedness Against War."

15th.—Social at the New York Meeting-house, at 8 p. m. All Friends are invited, with their friends.

16th.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Paul's Relations with the Jerusalem Church Leaders."

16th.—The Philanthropic Conference of Concord Quarterly Meeting will be held in Wilmington, Del., at 2.30 p. m., in the meeting-house at Fourth and West Streets. Francis R. Taylor will address the meeting on Peace. He will also be present at the regular meeting for worship at 11 a. m.

17th.—Forum on International Problems, First month 17th to 21st. A series of meetings has been arranged for the purpose of giving the public information concerning problems confronting the American people at this time. The meetings will be held daily at four o'clock p. m., in the Lincoln Building, Broad and South Penn Square, the time being so arranged as to enable business men, as well as others, to attend. After each address the meeting will be open to questions and discussion.

Monday, First month 17th Hon. Martin Dies, Representative from Texas, "Preparedness."

Tuesday, 18th. Debate on Increased Armament. Dr. William I. Hull, opposing, Mr. Russell Duane, representing National Security League.

Wednesday, 19th. Mrs. Lucia Ames Mead, "What Does America Fear?"

Thursday, 20th. Dr. Sydney L. Gulick, "Is There a Japanese Peril?"

Friday, 21st. Mr. Thomas Raeburn White, "The League to Enforce Peace." Dr. William I. Hull, "The Possibilities of a Third Hague Conference."

17th.—Fairfax Quarterly Meeting, at Waterford, Va.

19th.—Monthly Meeting of Philadelphia, Fifteenth and Race Streets, 7.30 p. m.

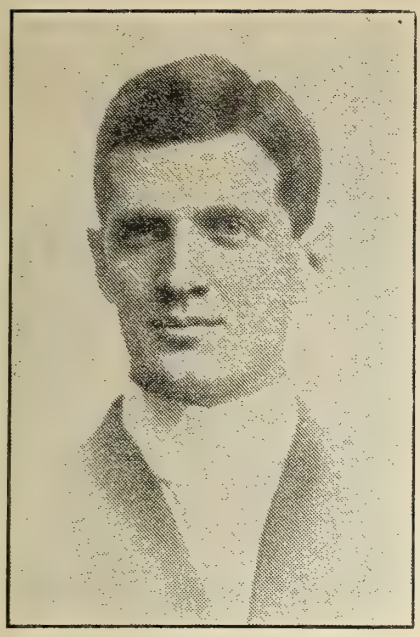
20th.—Green Street Monthly Meeting of Philadelphia, Seventeenth Street and Girard Avenue, 7.30 p. m.

20th.—Daniel Batchellor will address Woodstown (N. J.) Young Friends' Association on the subject, "How Best to Prepare for Conditions Following the War," 8 p. m.

20th.—Meeting-house, 221 East Fifteenth Street, New York City. Fifth number in the "Quaker Lectures" on "International Justice, Law and Order." Justice Almet F. Jenks will speak on "The Function and Possibilities of Courts of International Jurisdiction."

20th.—The Young Men's Hebrew Association at Lexington Avenue and Ninety-second Street, New York, will hold a meeting on "Peace and Preparedness: The Quaker View," at 9.15. J. Hibberd Taylor will speak for the Friends.

23d.—Daniel Batchellor expects to attend York Meeting. 10.30 a. m.



GEORGE W. NASMYTH, of Boston, Director of World Peace Foundation, who is to speak on "Preparedness against War" on Sixth-day evening, the 14th, at the first of the three meetings to be held at 15th and Race Streets, Philadelphia, to consider the subject of Preparedness.

24th.—At Fairhill Meeting-house, Philadelphia, Pa., George W. Nasmyth will address a meeting on "Preparedness Against War," at 8 p. m.

25th.—Isaac Wilson writes that he has a prospect of attending Western Quarterly Meeting, to be held at London Grove, Pa., on the 25th inst. In the afternoon the Philanthropic Committee will hold a meeting in the interests of "The Value of a Higher Education." Jane P. Rushmore and George A. Walton expect to discuss this topic with us. The usual arrangement will be in force for meeting visitors at Avondale and Willowdale. All who expect to come are requested to notify Edward A. Pennock, Chatham, Pa.

25th.—Oyster supper for the benefit of Friends' Home for Children at Scottish Rite Hall, Philadelphia.

26th.—Chester Monthly Meeting at Providence, Pa.. at 2.30 p. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa. Daniel Batchellor expects to attend.

28th.—Representative Committee of New York Yearly Meeting will meet in New York, at 1 p. m.

28th.—Peace Meeting at Fifteenth and Race Streets, Philadelphia, 8 p. m. Hamilton Holt, of the "Independent," on "The Great War and Peace."

29th.—Meeting at Home of Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p. m. Friends of both branches expected in attendance.

REGULAR MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, 85 Manchester Place, 3.30 p. m.

Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m

Horsham, 10 a. m.; First-day School, 11 a. m.

Germantown, School House Lane and Greene St., 11 a. m. First-day school, 10 a. m. Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Sts., 10.30 a. m., First-day School, 9.30 a. m.

Girard Avenue and 17th St., 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Ave. and Cambria St., 3.30 p. m.; First-day School, 2.30 p. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; First-day School, 11.40 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.



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Friends' General Conference 1916

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Application should be made as soon as possible in order that the committee may act quickly on the refusals given. Apply to any member of the committee.

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HARRY A. HAWKINS, 57 Pierrepoint Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON, 25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD, Locust Brook Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Penna.
LYDIA C. LEWIS, Lansdowne, Penna.
L. RAE CHANDLEE, Lansdowne, Penna.
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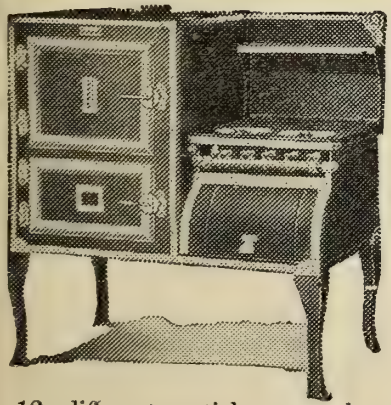
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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, FIRST MONTH 22, 1916

Volume LXXIII
Number 4

SILENCES.

How sweet a summer Silence ere the bird-note,
When the dead night is glimmering into soul!

How rich that ritual Silence of the noon hour,
When God himself seems burning down on flowers!

How large that Silence of a million flashes,
When all the waiting glory is unrolled!

Yet ah! How fell that after-murder Silence,
Which now hath gotten a memory and a soul;

It speaks no more than a dumb injured creature,
Yet worse than Silence, since it may not speak!

Noble the Silence his that deigns no answer,
Who falsely stung, yet openeth not his lips!

Silence how beautiful of the young mother,
Stolen with a light to brood above her babe!

But Silence grandest that of the Creator,
Who silent lifts the heavy world to light!

—STEPHEN PHILLIPS.

QUAKER APOSTLES OF INTERNATIONAL PEACE.

BY WILLIAM I. HULL.

[Professor Krehbiel, of Leland Stanford, Jr., University, has written a book, soon to be published, entitled, "War and Society." He requested Professor Hull to prepare for this book a list of Friends who have been especially active in the promotion of the cause of international peace, with a brief statement of the services which each of them rendered to that cause. Readers of the INTELLIGENCER are asked to send to Professor Hull, Swarthmore Pa., any suggestions which may occur to them as to errors of omission or commission in this statement.—H. F.]

GEORGE FOX, the Founder of the Society of Friends, refused a captaincy in Cromwell's army for the reason, as he stated it, that he "lived in the virtue of that life and power that took away the occasion of all wars." He based his opposition to warfare, preparations for and participation in it, upon the Mosaic commandment, Thou shalt not kill, and the Christian injunction, Resist not evil with evil, but overcome evil with good. He asserted the supremacy of the Divine law over that of the State, and the inviolability of the individual's conscience. This religious and moral opposition to warfare and everything connected with it has been one of the cardinal principles of the Society of Friends throughout its history of two centuries and a half, and on both sides of the Atlantic.

WILLIAM PENN, the Founder of the Commonwealth of Pennsylvania, put into successful practice between his colony and the neighboring Indians his Quaker belief that friendship and justice are better than forts and guns as means of defense against a possible foe. He also outlined and advocated in his pamphlet entitled, "An Essay towards the Present and Future Peace of Europe," which was published in 1693, that epoch-making International Conference and Court which were realized two centuries later at The Hague.

ROBERT BARCLAY, "the Quaker Theologian," who stated and defended the early Quaker faith in a learned and scientific treatise, also stated and defended in several writings the Quaker doctrine in regard to international war and peace. One of these writings, entitled, "An Epistle of Love and Friendly Advice," was translated into Latin and a copy of it presented to each of the ambassadors and deputies who met to negotiate the Treaty of Nymwegen in 1678.

JOHN WOOLMAN, "the Quaker Saint" of the eighteenth century, strengthened the religious and moral basis of international peace by his essay entitled, "Considerations on the True Harmony of Mankind," which was published in 1770, and illuminated in his immortal "Journal," published four years later and soon after its author's death, the foundations of the Quaker's opposition to slavery, luxury, commercial injustice and war.

BENJAMIN WEST, the house of whose nativity in 1738 still stands like an inspiration on the campus of Swarthmore College, and who became the president of the Royal Academy, immortalized by the painter's art the historic friendship between William Penn and the Indians, and did much to popularize in all lands and generations that unique "treaty which was never sworn to and never broken."

THOMAS CLARKSON, one of the leading historians of Quakerism and the founder of the successful campaign against the slave trade, did much by the abolition of that trade to remove one of the most prolific causes of rivalry and enmity between the nations who had participated in its crimes and its profits.

WILLIAM ALLEN, STEPHEN GRELLET, DANIEL WHEELER and THOMAS SHILLITOE are types of the numerous Quaker missionaries who traveled throughout the length and breadth of the civilized world, preaching to princes and peasants the peace and other principles of Quakerism. They impressed their peace principles especially upon Alexander I, Czar of Russia, one of whose successors inherited his international ideals and summoned the first Peace Conference at The Hague. Daniel Wheeler, after service in the British army and navy, became a "convinced Friend," and spent fifteen years of his life as a pioneer of scientific agriculture in Russia. Here, at the request of the Czar, he successfully drained and cultivated the lands around St. Petersburg, and sowed, together with his agricultural seeds, the seeds of international peace and amity. "Christian Tourists," as Whittier calls them, "worn sowers of Truth's holy seed," they went

"To kings and courts forgetful of the pains
And wants of human kind,
Or pleading, as Christ's freeman only could,
With princes and with powers."

JOSEPH STURGE was for many years the president of the Peace Society in England, and the chief reliance of its great secretary, Henry Richard, in the first eleven years of Richard's forty years' service in that capacity. Sturge exemplified his peace principles by strenuously opposing the "Opium War" against China in 1840 and the Crimean War of 1854. By so doing he encountered much popular hostility and execration; but his native city of Birmingham erected a statue of him, after his death, to commemorate his philanthropy and good citizenship, and Whittier wrote in his memory a most worthy poem.

LUCRETIA MOTT, one of the founders of Swarthmore College, and a pioneer in the cause of Anti-Slavery and Woman's Rights, took a prominent part in the first Anti-Slavery Convention in Philadelphia in 1833, and the first World's Anti-Slavery Convention in London in 1840. Next to the abolition of slavery, the cause of peace became the chief object of her solicitude, and she devoted her eloquence and impressive personality for more than a half century to the promotion of it. She collaborated with such peace pioneers as Elihu Burritt and John Jackson (author of "Reflections on Peace and War," 1864); and believing, as she said, that "it only needs the *will of the people* to substitute other settlements [than war] of claims and redress of grievances," she entered upon the fundamental peace campaign of educating the children.

JONATHAN DYMOND, whose essays on peace and war have

gone through many editions and have been published in both English and French, made one of the strongest appeals ever written in behalf of peace, basing it upon both religion and reason.

John G. Whittier, "the Quakers' poet laureate," not only sang in burning verse the wrong of human slavery and the right of human freedom, but he also devoted some of his best poems to international, as well as to national and individual, peace. Among the best of these are "The Peace Convention at Brussels" and "Disarmament," in which he struck the true prophetic note of encouragement "to the faithful few whose clear-eyed faith transcends our evil time," and bids them "dream of peace amidst a world in arms," and strive for "peace unweaponed" which "conquers every wrong."

Right Honorable John Bright, one of England's most eloquent statesmen, and, with Cobden, the father of Britain's Free Trade, championed the cause of peace on many occasions during his long and illustrious public career. He opposed the Crimean War with so much energy, both within and outside of Parliament, that he was burned in effigy in several English towns as "the friend of Russia;" and his bitter opposition to Palmerston's war with China in 1857 caused him to lose for a time his seat in the House of Commons.

Right Honorable Sir Edward Fry, a nephew of Elizabeth Fry, the reformer of England's prisons, and herself an earnest and eloquent advocate of international peace, crowned his long career as Judge of Chancery and Lord Justice of Appeal by serving as Great Britain's first delegate to the Second Peace Conference at The Hague. Although over eighty years of age at the time of this Conference, he made a gallant effort in support of the proposals to limit armaments and establish a world-treaty of obligatory arbitration, the International Court of Prize and the Court of Arbitral Justice. He served as a judge of the Permanent Court of Arbitration in the first case brought before that tribunal, namely, the Pious Fund case between the United States and Mexico, and also in the Casa Blanca case between France and Germany.

Benjamin F. Trueblood, who has long been known as the Grand Old Man of the Peace Cause in America, was for twenty-three years the able and devoted secretary of the American Peace Society. In that capacity, he made countless public addresses, wrote numerous editorials in *The Advocate of Peace*, and toiled faithfully in the administration and organization of national societies and international meetings in behalf of the constructive peace program which is being slowly but surely adopted in our time.

BUILDING A SCHOOLHOUSE.

The boys of the Manual Training Department of the Central Grade School at Klamath Falls, Oregon, are busy erecting their own building. This novel innovation in the curriculum has been recently instituted, but it is working out very successfully and incidentally proving a substantial economy in the department's expense budget.

The new building, made necessary by this year's increased enrollment, is being erected adjacent to the main building. It is a frame structure, 25 by 45 feet ground measure, and 16 feet high.

Most of the work was marked and laid out by the instructor; but the assembling has all been done by the youngsters, about twenty in number. Scorning the use of scaffold or platform, they wriggle up the studding and over the rafters like so many monkeys, presenting a most unique and amusing spectacle.

The interest of these juvenile carpenters in their work is decidedly marked. Instead of going off to play at the hour of dismissal, they stay "on the job" with a strong disregard of union hours, until sent home by the instructor at supper time.—*The Independent.*

WHY TONY WENT BACK TO SING SING.

Many witnesses will testify about Warden Osborne, of Sing Sing, at his coming trial, says the *Literary Digest*, and many eminent men will rally to his support, but perhaps the most eloquent testimony of all was given a few days ago by a man whose eminence is best indicated by his nickname—"Tough Tony." Tony did what few men would care to do for another. He gave up his freedom in order that his former warden and the new prison system might benefit thereby. Freedom is not everything, but there are men who have died for it, on occasions.

Tough Tony has spent eight years in prison, seven of them under the "old system," which included solitary confinement, beatings, isolation, silence, spying, favoritism, and many other equally unpleasant things. As told in the New York *Tribune*, the story is as follows:

Tough Tony Mareno, who on New Year's day walked out of Sing Sing prison, walked back into prison the next night.

Safe in New York, with a new suit of clothes and $150 in cash in his pocket and an automobile waiting to take him out of the city en route to the West, he changed his mind when Harry Volasky, Warden Thomas Mott Osborne's valet, found him in his hiding-place.

"Tony, this will hurt the boss. He feels awful about it," Volasky said.

"Does he?"

"He does. You ought to go back."

"On the level, do you think so? Does he want me to?"

"He sure does."

"Then, by God, I'll go! But I won't go back with a 'screw.'"

"All right, Tony, we'll go back together."

The two were in a room not far from the Brooklyn Bridge. There Volasky left him to notify Dick Richards, secretary to the warden, and other former prisoners who are interested in making the Welfare system a success. Richards and several others at once called on Mareno and told him that he was doing right in going back. To them he explained that he would never have tried to escape had he realized what it meant.

"When Mr. Osborne left the prison the whole world went black," he said. "He was the only man who ever gave me a square deal. He's been a father to me. I'll go back, boys, if I have to go to the chair for it.

"I suppose I was a fool, but when I read in the papers that Riley had said Mr. Osborne would not be allowed to come to the prison again I just had to quit.

"I was mad all through just to think that a lot of dogs and skunks could make trouble for such a man, who was giving his life up to help us fellows."

After Richards left to telephone Mr. Osborne in Auburn more than twenty of Tony's old friends—many of whom are ex-convicts now making good in New York—called on him and repeated the advice given him by Volasky and Richards. Among them were men whose names stand high in the criminal hall of fame.

"Before God," said one of them, an ex-gang leader, "I never thought any of us would ever have a hand in sending a man back; but, Tony, it is the only thing to do. It's up to you. Say the word and we'll help you make your get-away. You can make it clean. But if you listen to us you'll go back."

His reasons for leaving and his subsequent change of heart Mareno explained to his friend on *The Tribune* as the train carried him back to jail:

"I had seven years in hell in prison. I was in Sing Sing, in Auburn, in Clinton, and back to Sing Sing again, before Osborne came, on this sentence. I was a young, healthy fellow when I went in. I was half starved, beaten, and tortured under the old system. I bear the marks of beatings on my body now. This scar on my face they took sixteen stitches in. I got that in the prison. I was going to kill the man who did it, but when Tom came I forgave him and shook hands.

"I was crazy when I read that Tom was gone, and wasn't coming back. I had only two years to go, but I'd rather be dead than do them under the old 'screws.' I was going to North Dakota, where I have friends, and then to Alaska. Now I suppose I will have to do those two years and the other six of my sentence besides.

"You see, my sentence was ten to sixteen years. They will probably give me another bit for leaving, and I don't care, so long as it helps Osborne and the other men in the prison."

In the prison office Mareno was greeted by Dr. Kirchwey, for whom he had acted as valet since Osborne's departure.

"Tony," said his Warden, "I'm afraid I'll have to ask you to make my bed."

"Warden, I'm sorry. Forgive me," said Tony.

"That's all right," said the official. "Go up-stairs and do your work."

"This," said Mr. Dorner, who has been in Sing Sing for twenty-three years, "is the most remarkable thing that has ever happened here. It could not have happened under the old conditions."

"It just shows," said Dr. Kirchwey, "what the new system will do. It is a demonstration of the power of the new system to aid men in doing right."

When, by Dr. Kirchwey's orders, word was sent through the prison that Tony had returned, the gray old walls resounded with cheers.

AFANNAS GALUSO; HERO AND MARTYR.

[Our Friend Daniel Gibbons sends me this account, which will interest all lovers of peace and freedom.—H. F.]

About fifteen years ago a young Russian, Afannas Galuso, came to New York. By perseverance, he established in time a good business and a comfortable home; but falling into bad company he became a desperate drunkard and a persistent gambler, beggaring, in a few years, himself and his family. He had, however, one steadfast friend, the Rev. Michael Lodsin, of the Russian Department, Mariners' Temple.

For many weary months this friend earnestly besought him to give up his evil habits, but in vain. The effort was so discouraging that Mr. Lodsin came near abandoning it; but finally, about three years ago, determined to make one more plea. It proved to be God's time.

That night Afannas was transformed. He united with the Church, obtained work and re-established his home. Later, his wife and children returning to Russia, he regularly sent the money necessary to their support.

In July, 1914, he himself sailed for Russia.

The day after he landed, the great European war broke out. Afannas was called to the colors.

He told the officials that he had become a follower of Jesus Christ, and had, in America, united with a church where he had been taught to love his enemies. They warned him that he would be shot if he refused to fight. He answered, "I am willing to lay down *my* life rather than take the life of another. Jesus Christ said, 'My sheep hear *my* voice and follow *me*.' He laid down his life for me. I will gladly lay down my life for him."

They thereupon imprisoned him, and then executed him.

His death was as heroic as that of Stephen, the first martyr. The power of the Christian religion in lower New York is the same as when displayed among the early disciples. Conversion means duty in Christ's name, and duty in Christ's name often means death.

The following resolutions were adopted by the First Baptist Mariners' Church, New York:

"*Whereas,* Our brother, Afannas Galuso, under the most trying circumstances, gave his life for religious convictions received during his connection with us, be it

"*Resolved,* That the clerk do now, as a mark of honor, publicly transfer the name of Afannas Galuso from the list of living members of the Church to the list of its dead; and be it further

"*Resolved,* That the following expression of regard for our brother be spread upon the minutes, printed and distributed, to the end that others may be influenced to a life of service for Jesus Christ, which, perchance, may also have hidden in it, a death for conscience' sake."

PEACE ON EARTH—THREE TIMES.

(A letter from one of the warring countries)

Christmas, 1915.

My dear Child:

It is not often these days that I make the effort to pen a letter to my distant friends. Nearly ninety years of earth-life have been mine, but, thank God, even though my body shows signs of the wear and tear of time, my memory still is green.

You have asked me of the war and what the attitude of the Christian churches is in this country. The question touches keenly on wounds that never heal.

FIRST TIME.

Even as I write the years slip away, and I am a little child again, sitting in the high-back pew of our village church. It is Christmas Day. I can see the white-robed choristers with upturned, glowing faces, and I can hear clearly the words they sing—"Glory to God in the Highest, and on Earth Peace to Men of Good-Will." The spicy scent of fir and pine cling to the words, for in all these years the odor of the evergreen has called up to my mind that song.

We walked home, father and mother and I, crunching the hard snow beneath our feet, I holding to a hand of each.

"What is Peace on Earth, father?" I said.

He answered as though there was no question in his mind: "It is freedom from war, my dear."

"But who are Men-of-good-will, mother?" I still persisted.

Again the answer came without a moment's hesitation, "They are Christians, my child, those who follow the Prince of Peace."

"Then brother is not a Christian, is he, mother?" I said, for I remembered the gloom and sadness in our home only a month before, the day that Brother Henry, our big, big brother, went away, and how, after the regiment had marched down the street with flying flags and beating drums, I danced about in childish exhilaration, and missing mother, had searched throughout the garden and the house and found her at last on her knees beside her bed, with face upturned and wet.

Mother's only answer to such heresy was a closer clasp of the hand she held and the whispered words, "There, my child, when you are older, you will understand."

SECOND TIME.

Again another picture comes before me. I am "older" now. Fifty years have come and gone. It is Christmas morning, and again I am in the same old high-back pew in the same old village church. The choir boys, sons and grandsons of those who sang in the days gone by, ring out again the same old song—"Glory to God in the Highest and on Earth Peace." The faces of father and mother are very plain to my inner vision. Dear, beautiful souls, they have long since entered into that land where Peace is more than a name.

And Brother Henry—you cannot recall him, because he "went away" long before your time—I see him yet, splendid and tall in his youthful strength. And then I see his home-coming from that awful war, the war that gave us the false hope of ending war, wrecked, broken, paralyzed. He lived among us many years upon a bed of pain, a living token of the cruel waste of war.

Still other faces crowd on these. The sweet, "small experiences of every day, concerns of the particular hearth

and home" fill in the years. Wifehood, motherhood, widowhood, the cup of life has been drunk to the dregs.

Both my sons, my beautiful boys, lie buried in a foreign land. They were filched from me that time the country called to arms that she might press her borders farther to the East. A husband taken in the very bloom of youth. He died with sword in hand, and my poor solace was an honored name.

Yet over all this human havoc voices sing, and fir and pine tree shed abroad their spice. "Glory to God in the Highest and on Earth Peace."

I am "older," but still I do not "understand," as mother said I would. My country's altar needed Life, not Death —Love, not Hate, to be laid thereon and consecrated to its making.

THIRD TIME.

And now we face a present Christmas Day. Another generation has passed by, and still I am left. On Christmas morning again I will sit in the village church and listen to the "Angel Song" sung by sweet, young voices. I am old, very old, and still I do not "understand."

The whole world to-day shakes with tread of soldiery. Nations leap to war on every side, and in the midst of carnage and strife the children's voices sing, "Glory to God in the Highest and on Earth Peace," and millions echo "Amen."

What is the meaning of this ghastly gap between the thing we say and the thing we do? The Blessed Christ has never once a thought of war in all his wondrous message. His gospel thunders in upon the old-time "Love for love and hate for hate," with the "But I say unto you, Love all, even those who would destroy you."

Why then this bitter confusion in the voice of his Church? Is not now the time for her, his bride-elect, to speak with confidence? Does she not stand for faith in a God that promises a "sure defense?" If she fails now to proclaim enduring peace, where else in all the world can we look for it? How can she bless her sons as they fare forth to kill each other? How little she knows of the "wondrous Love" of which she sings.

Yes, I am old, but the dream-spirit of my childhood is returning. While to-day I cannot "understand" the Christmas message in its fullness, still I somehow apprehend the sense of Dawn. A new day is at hand. The night is far spent. Men's hearts are a-thrill as they face the light of a beautiful new adventure for God.

Slowly, very slowly, we are learning that in this world of chance and change, the only real and lasting thing is Love, and that Peace is not born of force, nor might, but that it is a Way of Life.

So let the fir and pine in spicy odor fling the "Glad Tidings" to the air, while children's voices sing again, and still again, the Angel Song, until mankind learns to look into each other's eyes without fear, and the Church of Christ begins to live the song that now her children lisp—"Glory to God in the Highest, and on Earth Peace to Men of Good-Will."

MARY V. GRICE.

THE LARGEST TREES.

The largest deciduous shade-tree in the United States is a sycamore at Worthington, Ind., that is forty-two feet three inches in circumference and one hundred and fifty feet high. The tree was made known through a prize contest held by the American Genetic Association. According to government foresters, the prize went to a tree of a worthy variety, for there are few shade-trees better than the sycamore.

The contest brought out the fact that the largest nut-bearing tree—if acorns are regarded as nuts—is the valley oak of California, of which there is a specimen in San Benito County that is thirty-seven feet and six inches in circumference and one hundred and twenty-five feet high.

Of the trees that we commonly think of as bearing nuts, the chestnut and the black walnut are the largest; and there is a chestnut tree near Crestmont, in North Carolina, that is thirty-tree feet four inches in circumference and about seventy-five feet high.

The contest revealed other great trees, among which are "the great elm" at Wethersfield, in Connecticut, which is twenty-eight feet in circumference, and about one hundred feet high; a sassafras at Horsham, in Pennsylvania, which is fifteen feet ten inches in circumference; a white birch in Massachusetts that has a girth of twelve feet two inches; a pecan in Louisiana that has a girth of nineteen feet six inches; and a catalpa in Arkansas that has a girth of sixteen feet.

The tallest shade-tree is a yellow poplar in North Carolina that is one hundred and ninety-eight feet high, and that has a circumference of thirty-four feet six inches.—*Youth's Companion.*

THE CAUSES OF INDUSTRIAL UNREST.

[In the *Survey* of December 18th is a series of three important articles reviewing the reports of the United States Commission on Industrial Relations, commonly called the Walsh Commission. Our Friend Will Walter Jackson sends me this article, with the hope that parts of it may be reprinted, which is done below as far as practicable.—H. P.]

Now that it is possible to examine the full texts of the various reports of the United States Commission on Industrial Relations, it has become more clearly evident than ever how dissension and disagreement divided the commission at the close of its work into nearly as many factions as there were commissioners. Including "supplemental statements" and "dissenting opinions," there are no less than ten distinct statements, signed by from one to five commissioners which together make up the report of the nine members of the commission.

There is a "staff" report written by Basil M. Manly and signed with some reservations by Chairman Walsh and the labor group in the commission; there is the report written by John R. Commons and signed by himself and Mrs. Harriman, and with reservations by the employer group; there is the report written apparently by Commissioner Weinstock and signed by all three employer members.

Starting in October, 1913, a body of nine people who seemed likely to find a common working basis, in twenty-two months they were torn into opposing groups, suspicious of each other and unable to agree either on facts or on recommendations.

It need not have caused surprise, therefore, that at the end of the twenty-two months of investigation and public hearings and the expenditure of half a million dollars of public money, no report was forthcoming that could be called the report of the commission. The nearest approach to it is the Commons report, for it is signed by five commissioners, a majority. Even though three of the signers express dissent on certain points, this report as a whole has their endorsement, just as the Manly report has unquestionably the approval of the four commissioners who sign it, though all of them dissent in some particular.

First, although signed by only four commissioners, comes the Manly report. Then follow all the dissenting and supplemental reports of these four commissioners. After all these is the Commons report, signed by a majority of the commission, and at the end is the report of the employer members, the reply to which by the union representatives appears more than a hundred pages earlier.

It does not follow, however, that because there are three major reports instead of one, and because these reports contain inconsistencies, there is no good in them. They are different, they are opposed, but this very difference and opposition give greater strength to the points in which they are agreed.

For the first time in the history of this country, a government commission brings in a report unequivocally favoring the organization of labor in all industry. The employers, to be sure, qualify their approval of collective bargaining by adding the words "when properly conducted," but they

declare that labor is justified in organizing "in order better to protect itself against exploitation and oppression."

The two main reports are the Manly and the Commons.

The Manly report is labor's report. It sets forth as perhaps no government document ever had done before the essential claims and the indignant protest of a class that feels itself consistently and habitually the victim of oppression.

The report of the employer commissioners subscribes to the views of the Commons report for the most part on the larger issues. Their separate report is written almost exclusively to express their dissent from the Manly report.

"We find," says their report, "that Mr. Manly's report places practically all the responsibility for the causes of industrial unrest at the doors of one side, forgetting that both sides to the issues are human, and, being human, are guilty of their fullest share of wrong-doing and are alike responsible in greater or lesser degree for the cause of industrial unrest." (Page 411.)

The employers give evidence that their conception of their duties is no narrow one, by freely admitting that employers, too, have many things to answer for.

"Despite the fact that we have been appointed to represent, on this commission, the employers of the nation, we are free to admit that the investigations made by the commission and the testimony brought forth at our public hearings, have made it plain that employers, some of them, have been guilty of much wrong-doing, and have caused the workers to have their fullest share of grievances against many employers.

"There has been an abundance of testimony submitted to prove to our satisfaction that some employers have resorted to questionable methods to prevent their workers from organizing in their own self-interest; that they have attempted to defeat democracy by more or less successfully controlling courts and legislatures; that some of them have exploited women and children and unorganized workers; that some have resorted to all sorts of methods to prevent the enactment of remedial industrial legislation; that some have employed gunmen in strikes who were disreputable characters, and who assaulted innocent people and committed other crimes most reprehensible in character; that some have paid lower wages than competitive conditions warranted, worked their people long hours and under unsanitary and dangerous conditions; that some have exploited prison labor at the expense of free labor; that some have been contract breakers with labor; that some have at times attempted, through the authorities, to suppress free speech and the right of peaceful assembly, and that some have deliberately, for selfish ends, bribed representatives of labor. All these things, we find, tend to produce industrial unrest, with all its consequent and far-reaching ills."

The report points out that the organization of labor is proceeding very slowly, estimating that only 16 per cent. of the wage-earners of the country belong to trade unions. The opposition of employers has had something to do with this slow growth, they assert, and one reason for such opposition they find in the evil practices of unions. Those specifically pointed out are sympathetic strikes, jurisdictional disputes, labor union politics, contract breaking, restriction of output, etc.

Faith is expressed "in the honesty of purpose, in the fairness of spirit, and in the law-abiding character of the American worker." The way to eliminate the evils on both sides, it is prescribed, is for the employers and employees to be strongly organized and to respect each other's rights.

"The hope is expressed," the report concludes, "that employers will strive to work *with* rather than *against* intelligent labor representatives in aiding . . . to lessen industrial unrest and to still further improve the condition of wage-earners and their dependents."

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth PEACE. —ISAIAH 52:7.

CONFERENCE OF AMERICAN REPUBLICS.

THE Pennsylvania Arbitration and Peace Society has sent to the President of the United States, the Secretary of State, the Members of the Senate and House of Representatives the following memorial:

War is waging in Europe, involving many nations and attended by vast loss of human life and treasure, and waste of much that characterizes the achievement of civilization.

The heart of America is united as never before by this spectacle. Our sympathy and help go out to bind up the wounds of Europe. Our thoughts are busy with plans to render future wars impossible.

The immediate duty of the hour, however, is to limit, as much as possible, the area of conflict, and to preserve those neutral rights as well as to fulfill those neutral obligations, which have received the sanction of time and experience.

There are in America twenty-one sister republics sharing common ideals of democratic government united by ties of sympathy and interest; administrative, commercial, scientific and educational. Upon these republics, standing aloof from the European conflict, rests the obligation to prevent the destruction of those standards of international law and order, which have developed in the course of the centuries. This can best be done through common understanding and united action, and we, therefore, earnestly urge upon you the desirability of calling a conference of the American republics to consider the rights and obligations of neutrals and to remain in permanent session during the course of the European conflict.

It is our earnest hope that such a permanent conference may ultimately serve as a mediating organ between the warring Powers.

In any event, such an example of unity of purpose will be of lasting benefit to the cause of Pan-Americanism, and will lay the foundations for unity of action in the solution of many other problems of common concern to the republics of America and to the peace of the world.

Signed on behalf of the Pennsylvania Arbitration and Peace Society, by George Burnham, Jr., Charles J. Rhoads, Charles Richardson, Leo S. Rowe, Thomas Raeburn White, and Stanley R. Yarnall.

BRONZE MEDALLION OF MISS ANTHONY.

THE historical department of the Smithsonian Institution of Washington has just accepted and placed on view a bronze medallion bas-relief of the late Susan B. Anthony, by Michel Jacobs, a painter and sculptor of note of that city. The bas-relief, which is in the "modern style," being of the school of Rodin, is a noteworthy example of the present tendency in sculpture, which is to keep the relief as low as possible. The relief on the medallion of Miss Anthony is only one-fourth of an inch high. The portrait reveals a thoughtful idealist, with a suggestion of the unconquerable fire which shone out through the bold personality of the great suffrage leader.—*Jewish Exponent.*

PEACE.

SWEET Peace, how beautiful thy name,
Thy popularity and fame,
Suggesting sunset glows and brooks,
Flowers growing in shady nooks
And children browsing, in picture books.

Sweet Peace, our hearts do for thee long;
Those who praise war surely are wrong,
For many a voice near the cannon's roar,
And many far from the storm of war
Cry—we wish for peace more and more.

—H. Pennington Haile (aged 12), in Springfield Republican.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIRST MONTH 22, 1916

Like one who leaves the trampled street
For some cathedral, cool and dim,
Where he can hear in music beat
The heart of prayer, that beats for him;
Restored and comforted, I go
To grapple with my tasks again;
Through silent worship taught to know
The blessed peace that follows pain.

—BAYARD TAYLOR.

SHEEP OF OTHER FOLDS.

"I ENJOY the INTELLIGENCER more than ever," says an old friend, and then, and after praising it beyond its deserts, she adds, "but I think it sometimes has more about Orthodox Friends than is necessary."

This remark gives me opportunity to say something that I have long wanted to say.

Why are Friends a "remnant?" Why does the Society go on declining instead of growing?

In my opinion, the main reason is that we almost entirely cut ourselves off from fellowship, intercourse, and co-operation with other churches, and especially with the other branches of our own Society.

The sectarian divisions of the Church have for centuries been confessedly the reproach of Christianity. Think what it means for Christians to admit that they cannot live and work together in peace and love because they do not agree in theology!

But now the Protestant churches at least have come together in a Federation for united work. Yet we Friends, with ancient centres in this City of Brotherly Love, from which we preach peace to a warring world, have not yet even *tried* to form a Federation of the various groups of the Society of Friends.

There is one subject which has pointedly brought home to the minds of many Friends the inconsistency of our continuing divisions—that is the subject of Peace.

When the Peace Jubilee was held at the end of our war with Spain, Friends of both branches held a joint meeting in Twelfth Street meeting-house, Philadelphia, presided over by a member of our branch,—the first joint meeting, I believe, approved and recognized as such by both branches since the separation of 1827.

And last summer at Winona Lake, Friends held a Peace Conference composed of delegates from *all* branches of the Society, which issued testimonies and appeals in the name of the entire Society of Friends in America.

That conference formed an organization which was evidently intended and understood to be permanent, for it appointed permanent committees for continuous work in the name of the Society.

Now if all branches of our Society can meet in conference to promote peace among nations, and to aid in forming a Federation of the World, can they not meet in conference to promote peace among *ourselves*, and to form a Federation of all bearing the name of Friends?

If some bodies or meetings should take a position similar to that of the Allies in Europe, and refuse to take part in such a conference, would it not be proper to appoint a committee to offer "continuous mediation," and to ascertain what their demands are, and the terms on which they would consent to resume friendly intercourse with their brethren of "other branches?"

If such a conference of all bodies of Friends were once held, I believe it would in a few years end the divisions in the Society. I believe it would soon bring all bodies of Friends into a permanent federation, similar to the Union of the States of the republic—a federation which should have no authority or power but what the constituent yearly meetings might agree in delegating to it, such as authority to work for peace, or temperance, or aid to colored schools. I believe that such conferences would in a few years create an entirely new spirit among American Friends, a spirit of love and unity, of common interest and fellowship, such as made the Society grow so fast in the early days of war and persecution, and which would make a united Society grow much faster to-day. When we are once more "joined in heart," those who, like George Nasmyth, want to join a religious society "in the root and not in the branch," will find among Friends a real spiritual home.

Probably few members of our branch realize how Friends of other branches long for re-union. A Friend of Philadelphia, who recently visited Friends in Canada, told the Whittier Fellowship how meetings of Orthodox Friends there had gone to pieces in consequence of recent divisions between "evangelical" and "conservative" Friends, and how the scattered remnants are looking to Philadelphia Friends for counsel and aid, because there had been no recent division in Philadelphia.

In New England the clerk of the "little body" of conservative or "Wilburite" Friends, now almost extinct, recently made an affecting appeal to Friends of the larger or "Gurneyite" Yearly Meeting to expunge from their old records the statements that had caused bitter feeling in 1845, in evident hope that this kind and Christian action might promote re-union.

In a word, the branches of our divided Society, like the warring peoples of Europe, are longing for peace and brotherly intercourse. In relation to the various sub-divisions of Orthodox Friends, our branch holds a position somewhat similar to that of the United States toward the fighting nations. We are in a position to call a conference with a view to peace, and federation of all branches of Friends. Shall we not do it? H. F.

"PREPAREDNESS" OR FREEDOM—WHICH?

THE essential evil of war and war preparation is not its cost, but its tyranny.

If a nation is to be trained for war, it cannot be left to each individual to decide whether he shall be trained or not. No matter what may be the objections of fathers and mothers to having their sons forced to drill with gun and bayonet, it is obviously unfair to exempt some if others are compelled to comply. Accordingly, even in countries as democratic as Australia and New Zealand, we see seventeenth-century tyranny even in our own day. Such accounts as those given in William C. Allen's recent letter, of the punishment of Australian boys who refused to drill, read like a chapter from Janney's History, telling how early Friends were fined and dragged to jail because they would not swear or pay tithes.

The great lesson for us all to learn and remember is that war and freedom are irreconcilable. War cannot be efficiently carried on by a democracy, or even by a half-democracy like Great Britain. Contrast the marvelous efficiency of the German army with the endless "muddling" of the English, and you have an illustration of the superiority in war of a despotic government.

The truth is that the first essential of war is sacrifice of individual freedom. A warlike nation must have one ruler, and a strong one. In England the king has practically no power at all. In Germany, on the other hand, the emperor is almost absolute, and proclaims his divine authority as "war-lord" with all the strength of conviction that characterized the Stuart kings of England.

Which shall America choose, war and despotism, or peace and freedom? Shall we have universal military service and a strong, efficient army, like Germany's, or no standing army at all, and risk being attacked when unprepared, as we were in 1861?

But let us remember that we cannot have a strong standing army and free government both. The two cannot live together. Never in all history was there such a democratic standing army as that of Oliver Cromwell; but yet at last that army drove the Parliament out of the senate-house, and pulled down the short-lived commonwealth which it had set up. The armies of the United States in 1865 stacked their guns and went back to the plow or the pen; and just because this republic has never had a standing army worthy of the name, government of and by the people has not yet perished from the earth. H. F.

"EASY READING" AT NINETY.

A READER who has just celebrated his ninetieth birthday writes a letter on that occasion, saying: "I am perfectly delighted with the wonderful improvement in the INTELLIGENCER, both as to the matter and the typography. The latter is especially good, and it is a pleasure to me to read it."

It is a great satisfaction to have hit upon a type for the INTELLIGENCER which even the oldest find easy to read.

H. F.

Note and Comment

"WHICH IS WHICH?"

A LETTER from Margaret Thorp, telling about the "General Meeting" of Friends at Sydney, Australia, says:

"The American Epistles from the three branches of Friends in America interested our meeting very much, and we felt so very glad to have them. Australian Friends have enjoyed hearing of my visit to America, and in many places I have been asked to tell about it, but they cannot understand why the divisions should still exist, when unity and shoulder-to-shoulder work seem so essential at the present time in giving our united message to the world. We need each other so much, and have so much to give and learn from each other's point of view.

"Each epistle was headed, 'From the Religious Society of Friends,' and the clerk asked me to explain which was which."

PEACE CONFERENCE AT WASHINGTON.

[The following letter has been sent out by request of the chairman of the Executive Committee of Friends' National Peace Conference, organized last summer at Winona Lake, Indiana.]

MOUNT KISCO, N. Y., First month 10th, 1916.

DEAR FRIEND: Just at this moment there is hanging in the balance at Washington one of the dearest concerns of the Society of Friends. The action of the United States on preparedness will surely affect other nations, and perhaps the world policy of the future. Those who are in Washington report that there is much confusion—pulling and hauling and little vision. Has not the Society of Friends a service to perform there?

The Executive Committee of the Friends' National Peace Conference believes that we have, and the chairman, Henry J. Cadbury, has asked me to write thee that we are calling a conference to meet at one of the Friends' meeting-houses in Washington, D. C., at ten o'clock, on Third-day, First month 25th, to ask for Divine guidance as to any service there may be for us to perform, if perchance we may in some way steady the ship of state, and help by our presence to lift the discussions from the merely material side to a higher ideal for our nation.

It is not at all clear what service there may for us, if any, or how long the service may continue—for days, weeks or months. We go out not knowing whither we go. There may or there may not be service for such a spiritual lobby.

As a member of the Advisory Committee of the Winona Conference, will thee as speedily as possible get in touch with the other Friends representing your Yearly Meeting, and ask such well-concerned Friends to undertake this service as may seem best to you?

We shall need some who can speak, but more who know how to receive spiritual messages and can give spiritual backing to those who do speak for us.

Possibly you have among you some young Friends to whom this service at our national capital would be a preparation for still larger and constructive political service in the future. Perhaps your monthly or quarterly or yearly meeting would help with their expenses if rightly approached. I shall be glad to try to arrange boarding-places and to give any other information I can.

May I hear from thee?

CAROLENA M. WOOD.

ARBITRATION INSTEAD OF PREPAREDNESS.

[The following is part of a letter from Isaac Roberts that was published in the New York *Globe*, pointing out the danger of a large standing army, and adding the following suggestion.—H. F.]

THERE is another and better way that would enable this country to lead the world toward an honorable and enduring world peace and avoid the hypocritical attitude it must assume if it should attempt to lead toward peace while itself preparing for war—for that is what a preparedness policy really means.

This better way is for our government to adopt the great arbitration treaty which Great Britain and France adopted in 1911 and sent over here for our adhesion, but which we amended almost to death before adopting. We ought to adopt that treaty in the very terms in which it came to us, to show our good faith. Then send it to them for their adhesion, and after securing that, send it to all the great nations of Europe for their adoption; then to the smaller neutral nations of Europe and to the South American republics and to China and Japan. No doubt, in the face of the horrors of the present wreck and ruin in Europe, all, or nearly all, these nations would be glad to adopt it.

This being done, the federation of the world would be accomplished and but one more step would be required to insure the peace of the world for all time. Let a sufficiently strong international police power to enforce the decisions of The Hague Tribunal be arranged for by this treaty, and then any recalcitrant nation could soon be brought to terms and any big bully among the nations be quickly shorn of his power. This is the supreme step toward which the world is verging. Why should not our own country, the greatest nation now at peace, be the one to take the lead in accomplishing this step?

IS DEMOCRACY A SHAM?

EDITOR FRIENDS' INTELLIGENCER:

I am deeply interested in Daniel Gibbons' letter concerning "that age-long sham known as democracy." He says the fact that truth is always communicated at first to the few is a refutation of the democratic theory; that the people are entitled to the best government, and as only a minority have been favored with a direct perception of the truth, therefore the minority should rule. This, he thinks, is a good reason for minority or unity rule among Friends.

But has minority rule among Friends maintained the Society in a position of strength and leadership?

Has minority or imperial rule in civil government withstood the natural and unavoidable demoralization of its inherent concentration of wealth and power? Is Prussian Imperialism the best government, because it has made the German people a nation of efficient children, and would make the whole world the same? Or is the only good thing about Prussian Imperialism the fact that it has goaded the German people into the grandest movement for democracy and self-government in the world to-day?

The various short-comings which Daniel Gibbons attributes to democracy are either cases where minorities have used majorities for cat's-paws, or they are the uprisings

of infuriated majorities against the injustice and oppression inseparable from minority rule.

No, the accumulation of wealth and power in the hands of a governing few is never safe or wholesome. Human nature, good as it is, cannot stand the augmented temptation. The few who rule, whether in civil, business, or industrial affairs, as well as the many who are thus deprived of self-government, are alike more and more demoralized.

White Plains, N. Y. JONATHAN C. PIERCE.

FRIENDS' FOREIGN MISSION ASSOCIATION.

MOST Friends in America know something of the work of Friends' Foreign Mission Association of Great Britain. In India and China, in Madagascar, Syria and Ceylon they have done splendid constructive work that has been, and is, a real world-service.

The attenders at the last Five Years' Meeting remember with pleasure the services of Dr. Henry T. Hodgkin, who is the secretary of the Friends' Foreign Mission Association of Great Britain, and many have rejoiced at the splendid uplift given by him to various departments of work during the more recent visits he has made to America. An address from him to American Friends appeared in the INTELLIGENCER of Twelfth month 25th.

The terrible war in Europe has brought peculiar burdens upon English Friends. With all others they are taxed upon the right hand and the left, but they also have undertaken notable enterprises of relief upon the Continent which are applauded by all and command our admiration.

As might readily be supposed, the financial situation cuts into the support of their regular work and their foreign missions are seriously suffering therefrom. The Association is now confronted with a deficit of $25,000 for the current year.

It is believed that there are Friends in America who will gladly assist our English brethren in their distress. To these the situation makes a pressing appeal. The undersigned has been asked to receive subscriptions for this purpose. This he will rejoice in doing. He will acknowledge each amount received and will forward all to the Association's office in London. JAMES WOOD.

Mt. Kisco, N. Y.

AN APPEAL.

"I KNOW of nothing more disheartening than the announcement recently made that the United States—the one great country left in the world free from the hideous, bloody burden of war—is about to embark upon the building of a huge armada destined to be equal or second to our own," says Lord Rosebery. "It means that the burden will continue upon the other nations, and be increased exactly in proportion to the fleet of the United States."

Now is the critical period of decision in regard to appropriations for this "huge armada." The Hon. Claude Kitchin, chairman of the Ways and Means Committee of the House, asks for thousands of men's signatures to support him in his efforts to prevent Congress from entering upon a militaristic policy that will be undemocratic, un-American and un-Christian.

Will not all Friends who sympathize with this appeal for help from one in power join in circulating a petition to that effect, copies of which may be had upon request from A. G. Walton, 212 West Front Street, Media, Pa.

COUNT OKUMA, the Premier of Japan, said: "Costly as it is, this is the war of right against might, of freedom and independence against militarism and oppression, of internationalism against nationalism, and I confidently hope that through this awful experience the nations of the earth will realize the folly of living in armed peace, and come to be united in their great common task of establishing a permanent rule of law and justice."

THAT BOY O' MINE.

[These lines were written in August, 1912. Two years later, on war being declared, "that boy o' mine" was one of the first to enlist. He went with the First Canadian Contingent to Flanders, and in the Battle of Langemark, on April 24, 1915, he fell. His commanding officer said: "He was the best man I had, intelligent, cool, fearless, and with plenty of common sense, and his name was about to be sent in for promotion."]

I. HIS COMING.

He came to me from out that mystic realm
Where mercies generate, and love divine;
A gift from God, my heart to overwhelm
With gratitude and awe, that boy o' mine.

II. HIS BABYHOOD.

His tiny fingers held me in a clasp
As soft and gentle as the clinging vine;
His baby touch the adamantine grasp
That naught could sunder, oh, that boy o' mine.

III. HIS YOUTH.

Through happy golden days of care-free youth
On which the sun seemed evermore to shine,
I watched him grow in strength, and grace, and truth;
My heart exulted o'er that boy o' mine.

IV. HIS FIGHT.

Out on the world's broad battlefield of life,
Full-panoplied upon the firing line,
He went; he fought, he won, though in the strife
My eager heart ached for that boy o' mine.

V. CONCLUSION.

Now in my age I lean upon his arm,
His strength my constant stay in life's decline;
When final shadows fall, and evening calm
Surrounds me, then I'll bless that boy o' mine.

—*J. G. Hallemond, in The Christian Herald.*

A CORRECTION.

EDITOR FRIENDS' INTELLIGENCER:

I see in the last issue of the INTELLIGENCER an article by Samuel E. Hilles, also a note accompanying it from our friend, Henry Gawthrop, of Swarthmore, Pa., both of which say that Thomas Mott Osborne (late warden of Sing Sing prison) is a grandson of Lucretia Mott, which is not correct.

Thomas Mott Osborne is a grandson of my late uncle and aunt, David and Martha Coffin Wright, of Auburn, N. Y. David Wright was a brother of my mother, Rebecca Wright Thomas, of Philadelphia, and his wife, Martha C. Wright, was a sister of Lucretia Mott. Consequently Thomas Mott Osborne is a great-nephew of Lucretia Mott.

Germantown, Phila. CHARLES E. THOMAS.

A PEACE ADVOCATE OF 1823.

WISTAR P. BROWN writes to the Philadelphia *Bulletin*, "Through inheritance I have in my possession a unique pamphlet, 'The Advocate of Peace,' printed in Philadelphia in 1823 by Stavely & Bringhurst, No. 70 S. Third St. In this is a contribution from 'M. P. R.,' which is quite apropos for the peace advocates at the present time.

"It reads: 'What contrast can be stronger than that presented to the mind by the contemplation of peace and war? War, direst scourge, an enemy to man, brought forth by envy in the dismal region of the damned spirits, roaming through nature with the malignancy of Lucifer, setting on fire of hell, the nations; glutting its voracious maw with the mangled corpses of its victims, and grinning like a Harpy at the fell destruction exhibited on ensanguined plains.'"

There is more, in similar lurid language; but this specimen will show how war was attacked a century ago.

I PROTEST against the criticism of Henry Ford, whatever the result of his mission may be. It is not for us to judge him, but rather to pray for more consecrated spirits who recognize a mission.—*Patience W. Kent.*

A RIDICULOUS CHRISTMAS DREAM.

[This striking article is from the *Independent*, signed W. H. W., evidently the initials of William Hayes Ward, the venerable and beloved editor of past years.—H. F.]

It was the morning of Christmas Day, and the editor had read in the morning paper the day's report how fire and brimstone had dropt down from Hell upon the field of carnage, for Hell has invaded Heaven, God, it would seem, has retired far beyond the starry spheres, and we ask if God is dead. Then the editor went to church and heard the Gospel song and vision of peace on earth, good-will to men. In the evening he read aloud, as he reads every Christmas night, the Hymn to the Nativity:

> No war or battle sound
> Was heard the world around;
> The idle spear and shield were high up hung.

And the promise:

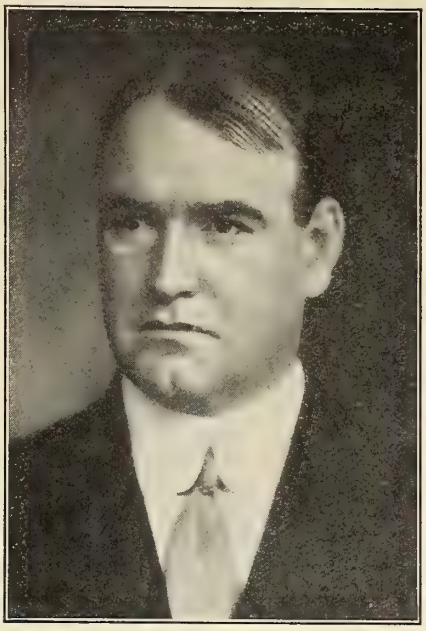
> Yea, Truth and Justice then
> Shall down return to men
> Orbed in a rainbow, and like glories wearing
> Mercy shall sit between
> Clothed in celestial sheen.
> With radiant feet the tissued clouds down steering,
> And heaven as at some festival
> Shall open wide the gates of her high palace hall.

But where was Heaven now?

Then the editor slept and dreamed. He dreamed the war had ended. He dreamed that the Allies had conquered and had driven the Teutons back within their own borders. Their armies were crushed and could no longer resist the overwhelming force against them. They were forced to submit, and their foes were prepared to require in Berlin hard conditions of peace; loss of provinces and huge indemnity to Belgium, and for the cost of the war. Then he dreamed that in France the Socialists and the allied workmen met and protested. The German workmen, the German people, said they, are our brothers; they did not wish this war, it was forced upon them. They have already suffered all they can bear. Five million of their strong young men have been disabled or have died in this horrible war. We, too, have suffered and we must bear our misfortunes, but we will add nothing more than we can help to the burdens of those across the Rhine. The provinces in question shall be French or German as the people choose. The indemnity to be paid to Belgium shall be as moderate as possible, and the world must help.

Very strange, quite absurd and ridiculous, was this decision. But dreams are absurd, and in dream the French Government accepted the folly, and England and Italy and Russia agreed to spare Germany the humiliation of a treaty of peace signed in Berlin, and the peace was concluded at The Hague.

Meanwhile, Father Clark, of the Christian Endeavor, called a great congress of his Young People in Chicago. With them came the delegates of the Young Men's Christian Association and the young women also, and the Epworth League, and the Federation of Catholic Societies, and the Hebrew Charities, all of one mind, and they voted that the neutral nations, of which the United States is the chief, must save the impoverished peoples from any added burdens of war. They sent a monster delegation to Washington to see the President and Congress. The President shared their enthusiasm and he sent a message to Congress urging generous appropriations from the public treasury. The House took the matter immediately in hand and voted, the Senate concurring, to expend two hundred million dollars to Germany to pay her indemnity to Belgium, then another hundred million direct to Belgium, and two hundred million more for Serbia and Poland, and the new buffer Armenian state. Oh! it was absurd, incredible, impossible, but the President, in a grand address to the people, declared that it had saved the country more than half a billion dollars which would otherwise have had to be expended on formidable additions to the army and navy, for defense.



HAMILTON HOLT

Editor of the *Independent*, who is to speak in Philadelphia on the 28th, on "The Great War and Peace."

Then, strange to relate, but it was only in dream, Henry Ford and J. P. Morgan and Jacob H. Schiff called a meeting in the Morgan library of the great masters of finance in the country. They were told that, while Europe had been deluged in blood and had piled up billions of debts, this country, and this country only, had been vastly enriched by the war, and that it was only decent that they personally should give their hundred, or hundreds of millions to relieve the losses that have enriched us. Strange to say, they did it. They were glad to follow where the boys and girls had led; for a little child shall lead them.

It was all a foolish dream. Once our nation gave a few hundred thousand dollars to China to help her educate her young men, but that was an altruism, not to be repeated. Our business is, have we not been told? to take care of ourselves, and let other nations take care of themselves; not to meddle; not to help—not to get entangled; to leave charity to individuals, to preach and practice thrift and wisdom, and wealth. America is for Americans, and America must be the greatest, strongest, richest country in the world. That should be our national ambition and glory; the biggest guns, the heaviest ships of war; New York the money center of the world; gold, gold pouring in upon us through every port, and every bank of every village bursting with credit. That is the true political economy, and let it shower down upon us from the same sky from which fire and brimstone dropt down upon the sodden fields of war.

It was a foolish dream. We will dream no more till Christmas comes round again.

The study of formal grammar is almost valueless.—*Principal Edwin Farley.*

What is happening in Greece to-day may happen in America to-morrow.—*King Constantine.*

"Blessed are the peacemakers," but they are overhearing a lot of unflattering remarks just now.—*Sunshine.*

No doubt the ablest peace advocate in the world would fail as a maker of automobiles.—*New York Herald.*

The San Francisco Fair closed with a surplus, which is more than some of those who visited it had when they got back home.—*Philadelphia Evening Ledger.*

Current Events

FRIENDS IN PENNSYLVANIA.

PHILADELPHIA.

"Federation of the world as against international anarchy," was the keynote of Dr. George W. Nasmyth's address last night at Fifteenth and Race Streets Friends' Meeting-house, says the Philadelphia *North American*.

"Preparedness against war," was his topic, and as he unfolded his plan the earnest attention of his audience at times broke forth into applause half-stifled in the traditional quiet of the place. At the close when questions were invited by J. Eugene Baker, principal of Girls' Normal School, who presided, many responded on all sides, showing intense interest.

Doctor Nasmyth began by telling of his experience five years ago in the European countries, when he declared "the hysterical agitation was similar to ours here now, the same argument that the only way to maintain peace was to prepare for war, was duplicated in Germany, England and France, where every appropriation for increased preparation brought it nearer, since war is the inevitable result of the militarist theory.

"I know how war scares are worked up well enough to recognize the signs; war that ammunition firms may have bigger orders. Hudson Maxim's book is the Bible of the 'preparedness side,'" he declared. "While the National Security League is largely formed of J. P. Morgan and a group of men sincere in belief, yet it is a significant fact that no labor unions or farmers' granges are passing resolutions for preparedness, but a handful of men who will profit by their adoption. It is artificial sentiment.

"This is preparedness for war; preparedness *against* war consists in making possible enemies into friends. The rational plan would be to change the Monroe doctrine into Pan-American or a world doctrine—the new Pan-Americanism changes fear into friendliness and trust." Dealing with the Japanese question, he cautioned about giving them justice in California, living up to our agreement. Regarding the Philippines, he counseled home rule and independence.

"The armament agitation is but a symptom of international anarchy," he said. "In the early days of our country the colonies were drifting the same way, and a federation of States was set up with a central government."

The league to enforce peace he characterized as a national working out of William Penn's idea to secure and preserve peace. "The essential thing," he declared, "is agreement; the details can be later agreed upon."

This plan, he felt, could be worked out before the preparedness plan, which the radicals claimed could not be really adequate for ten years, while the less hysterical claimed five years; but in less than one year, the twenty-one American republics could form a nucleus for the world.

Philadelphia Young Friends' Association held its regular meeting on January 10th, in the auditorium. After the regular business, we had a most interesting illustrated lecture on "Philadelphia, Old and New," by Albert E. Sloan.

First we saw our city as it looked over a hundred years ago. Market street looked very rural, and the site of City Hall ("Centre Square," as it was then called) very lonely and unfrequented.

Then Mr. Sloan took us a ride in a modern sight-seeing auto and we visited all the old landmarks and heard interesting things about them that we did not know before. Best of all was the ride through Fairmount Park, where Mr. Sloan made us appreciate anew our beautiful Wissahickon. The pictures of wild flowers were especially beautiful, and also those showing the Easter and chrysanthemum exhibit in Horticultural Hall.

We feel that new interest has been added to our city by this lecture. We are apt to pass by the wonderful things of Philadelphia in an unthinking way, and we do not realize what rare opportunities we have here for historical research and mental improvement.

E. V. P.

FRIENDS' NEIGHBORHOOD GUILD.

At the first meeting of the New Year Elizabeth C. Darby, head worker at the Guild, told about the festivities of Christmas week, which began on the 21st of December with a party given by an Evening Club of girls, with Miss Williams and Miss Keller as leaders. Games, dancing, and refreshments occupied the evening. The girls are from 14 to 16 in age, and are showing a marked interest in the House and their leaders. Each girl invited a girl friend, and we hope to make an arrangement for such an open meeting once a month hereafter.

On the 24th, the two district nurses gave their party for the mothers and babies who attend the clinics. The children were given toys and games, and hot chocolate and cake were served to the mothers. About one hundred and fifty were present.

The largest entertainment was for all children registered in the afternoon clubs, including the Sewing School and Book Library.

About four hundred were entertained by two plays by children from the College Settlement, supplemented by Mother Goose Tableaux by the "Busy Bee Club" with Miss Williams as leader. Cakes, candy and tangerines were served as refreshments.

On the same day, in the evening, we offered our house to Miss Jones, Probation Officer in the district, who wanted a room for an entertainment for boys on probation with her. Feeling that this was an excellent community co-operation, we were only too glad to do so, especially since the entertainment was to be a Christmas cantata; but unfortunately the fairies and Santa Claus succumbed to the grippe, so that the entertainment would have been a little meagre if the Scout Master had not come in to pay us a friendly call, and we pressed him hastily into service. He gave quite a demonstration of the Boy Scout Movement, and saved the day.

On December 30th the Kithane Camp-Fire Group, with Miss Pancoast, as leader, entertained and as they say, "enjoyed themselves." General games, dancing, popping corn, and refreshments furnished so much entertainment that, as one of the girls said when leaving, "half-past nine comes so quick when you aren't thinking about it."

Our final festivity was a party for the middle-sized boys, about fifty, with their leaders. Games, races and tricks in the gymnasium, with refreshments in the assembly room, kept the boys (and leaders as well) busy and interested from seven until ten o'clock.

It has been interesting and gratifying to both the increased ability of the volunteers to handle and conduct such parties as have been listed, and their growing solidarity, interest and ability in their attitude toward the Guild and their work are very pleasant to see.

WRIGHTSTOWN.

That Friends are not active enough in their work for the negro, was the attitude taken by the speakers at Wrightstown Friends' Association on First-day, the 16th, says a report in the Philadelphia *North American*.

The topic for the meeting was "The Colored Question" and different phases were discussed. Sarah W. Knight, of Somerton, was the first speaker and touched upon what the negro had accomplished since emancipation, giving statistics in various lines of activity.

"We speak of the colored race as being apart, and not as fellow-beings and brothers," declared James Harold Watson, one of six members of Philadelphia Association, who furnished the program for the day. It was this aloofness, he felt, which prevented the real knowledge and understanding necessary to do the good possible.

He spoke especially of the characteristics and needs of the race, and mentioned the childlikeness, quick imitativeness, loyalty and faithfulness,

and the religious nature inherent, and felt that their trust in the white race had led them to adopt our meaner qualities.

Arabella Carter dealt with "Organized Work for the Colored People," in which she spoke of the Pennsylvania Abolition Society, with its 140 years of service, and declared slavery had not been wholly abolished until the white race had freed itself from the bondage of prejudice and tradition in which it was bound, regarding the colored race. Martha W. Moore spoke of the "Social Work for the Negro," and told of different avenues through which this is being done in Philadelphia. In conclusion Anna G. Roberts, of Riverton, gave readings from Paul Lawrence Dunbar's work, illustrating the negro character.

WEST CHESTER.

The annual report of Friends' Boarding Home at West Chester, to Concord Quarterly Meeting says,

"We are reminded as we send this report that twenty-five years have elapsed since Lydia H. Hall presented to the Women's Branch of Concord Quarterly Meeting a concern which she, with others, had felt for some time in regard to establishing a Friends' Home, where those of limited means might have comfort which they could not have unaided. The concern was considered with much favor, and a committee was appointed, which later was given power to act.

"The Home was started the following spring, Fourth month 1st, 1891, with one boarder, in a small rented house. With a feeling of deep gratitude we recall how through these twenty-five years, as greater demands have come upon us, we have been able to meet them through the generosity of interested friends. That which appeared an experiment has proven a real necessity.

"Our records show that ninety-three persons have partaken of the comforts of the Home. The appreciation expressed has been much valued, not only by the Committee, but by those who have daily ministered to their needs.

"During the year there have been four deaths, and four have entered as permanent boarders. At present the total number of boarders is thirty-two, helpers fourteen, making a household of forty-six. There are several applicants for admission on the waiting list.

"We feel very thankful to those who have in various ways given cheer and comfort to the family. A number of Friends have entertained with accounts of their travels. At Christmas time they were favored with story-telling, singing, etc. Interesting books have also been brought and read aloud. All these acts of kindness have been helpful in brightening the daily life.

"Each month records donations of fruit and vegetables, which are much valued, not only in a financial way, but as proof of the interest that exists for the welfare of the Home. Friends have made it possible for the endowment fund to be increased, the revenue from which gives substantial aid in the payment of our current expenses."

Emma C. Bancroft is president, and Florence Hall Philips secretary.

NEWTOWN.

At the meeting of Newtown Friends' Association on First month 11th, Maude B. Kenderdine read a beautiful paper on Prayer. When the daily routine all goes wrong, a time of prayer for strength and forbearance will quiet the nervous irritability. True prayer is not the tame repeating of a few words and phrases, but the outpouring of the heart's deepest longings. The steadfast maintenance of the prayerful spirit will lead into a close companionship with God, that will in turn make us like him.

Language fails in times of deepest need, but every *wish* to be holier is heard. We need divine guidance and help in our business and everyday affairs, and the young people need not hesitate to talk over their interests with God.

Our New Year's deepest resolution should be a prayer for strength and help to press on to a higher mark. The paper closed with the Lord's Prayer fervently repeated, and was followed by a few moments of solemn and impressive silence.

Other features of the program were papers on the "California Trip." One by Annie C. Scarborough, telling of the tour, and the other by Esther L. Slack, describing "The Educational Features of Panama Exposition."

A. M. W.

ELBERT RUSSELL AT KENNETT.

The community meeting at the auditorium last evening, says a news report from Kennett Square, Pa., to the West Chester *Local News* of the 17th, was made up of a representative gathering of people of all denominations, and many out-of-town folks came in to hear Elbert Russell, a member of the faculty of Johns Hopkins University, Baltimore, Md., on "Jesus and Militarism." He called on history to illustrate how "They that take the sword, perish with the sword," citing Assyria, Egypt, Greece and Rome as veritable examples. Military conquest engenders hate and disgust. The Civil War gave nominal freedom to the slave, but gave them neither economic independence, suffrage or self-control. The teacher and the missionary must effect this. The work of armies cannot build the kingdom of God. It is truth, faith and love that overcome the world and sustain it. Military force and the spirit of war are alien to the spirit and methods of Jesus, and the world will not be impressed by a church that calls him divine and treats his teachings as foolish and impracticable. Rev. J. M. Wells presided, and the combined choir led the hymns.

WOOLMAN SCHOOL ACTIVITIES.

At the regular monthly meeting of the committee in charge of Woolman School, on the 12th, some interesting facts concerning the school were brought out.

At the present time there are fourteen students in attendance, two of them young men. Two are from Illinois, one from Ohio, and two from Baltimore Yearly Meeting; the others from nearer localities. Several more have promised to enter shortly.

Arrangements are being made whereby all the students, usually in groups of two, will attend nearby First-day schools and meetings, thus having an opportunity to learn new methods, and in some cases to assist.

Under the general direction of Lydia C. Lewis, dean of the School for Social Service in Philadelphia, all of the students desiring it will engage in practical social work with the charity organization, the Guild, the Housing Commission, and other agencies doing social work.

A conference for those interested in Friends' Associations, Friendly Groups, and their work and problems, will be held at Woolman House from the 19th to the 27th of next month, when workers in these and similar associations will be welcomed.

At the request of the committee, Dr. Wm. B. Forbush has consented to serve as director of instruction, with a view to more systematic arrangement of studies.

The treasurer, Arthur C. Jackson, stated that appeals are being sent out to a number of interested friends of the movement, to contribute to the Guarantee Fund needed to carry on the school until it has secured an adequate income from an increased attendance of students, or from generous endowment or gift.

It was reported that one Monthly Meeting, Matinecock, had contributed $200 to help in keeping Woolman School as a fitting memorial to the memory of Henry W. Wilbur.

O. EDWARD JANNEY.

The doctor entered the patient's room in the morning, and, according to habit, read the chart first thing. He was a little surprised to read:

"2 a. m. Patient very restless, nurse sleeping quietly."—*Collier's Weekly.*

THE WHITTIER FELLOWSHIP.

PHILA., First month 15th, 1916.

A MEETING of the Whittier Fellowship Committee was held at Coulter Street Meeting-house, Germantown, Pennsylvania, on the 27th of Twelfth month, 1915.

A letter from Catharine Jones, who is teaching in Tokyo, Japan, was read. She wrote particularly of the appreciation of our silent worship by the Japanese, and of their looking to America for inspiration in all good movements.

The report of Carroll and Anna Brown of their visit to Conservative Friends in Ohio, Indiana and Iowa was read, and it was felt that their service had been of benefit to interested young Friends in those localities. The committee felt encouraged to give further attention in this direction where Friends are reaching toward a wider vision.

Margaret Jenkins gave an account of the visit she had paid among Friends in Canada in gospel love. Her minute from our committee was received and read in the meetings of both branches and she brought one in return. In both meetings and homes she found a warm welcome and a cordial response to her message.

Horace M. Lippincott reported the conference at Conanicut in Rhode Island last summer, where the loveliness of nature and delightful fellowship produced a deepening of spiritual conviction as the pilgrims met daily in the old meeting-house where George Fox once preached. In this group were the four Fullers from England, who, like George Nasmyth and many others, wish to join Friends "in the root and not in the branch." Where can they find a spiritual home?

An earnest discussion of this condition led us naturally into the subject of peace, and Hollingsworth Wood, who is spending much of his time in Washington, described the situation and prospect there regarding the question of "Preparedness." Carolena Wood emphasized our lack of a collective impression at so critical a time for our ancient testimony. It was planned to ask a group of Friends to go to the national capital and remain during these confused days in an endeavor to lift the idealism of our country's representatives from the darkness of material things and to try and influence them to calmness. It was hoped that monthly meetings would be willing to bear the expense of such concerned Friends. The subject was referred to the Winona Peace Conference Committee.

A concern was expressed that the committee encourage young Friends who are at college toward a greater acquaintance and fellowship. Plans were made to secure their names for this purpose. Eleanor D. Wood gave an account of the Inter-collegiate Socialist Conference at Hampton Falls last summer, which felt drawn to attend Amesbury Meeting, and found much sympathy for Friends' method of worship.

A letter from Margaret Thorp, of Australia, expressed her appreciation of fellowship with American Friends. The Executive Committee were instructed to prepare a message of love to the Friends in England, New Zealand, Australia, Japan and India who have shared our fellowship.

The Executive Committee were directed to again issue a list of Friendly activities for the coming summer as a guide to wider fellowship.

It was felt that the future work of the committee should be inspirational rather than actual service as a committee, and that the Executive Committee should plan for fellowship conferences toward this end and for service as the way opened. George Walton felt that we must continue for our own sakes and to meet the need of the present day. Indeed, love for each other was deemed a sufficient excuse for the committee's continued existence. The following officers and executive committee were chosen for our fifth year:

Carolena M. Wood—in the chair.

Horace M. Lippincott—secretary.

Susan J. Dewees—treasurer, Haverford, Pa.

Hannah C. Hull, Thomas E. Jones, Hilda P. Holme, Eleanor D. Wood, Henry J. Cadbury, George A. Walton.

We feel that all who have realized the increase in spiritual power which has grown out of this unique association of all shades of thought among Friends will feel an interest in this report and in the concern for a spiritually united Society which it presents. The committee plans to hold an early conference in Germantown on the "State of the Society," to enlist the service of Friends in visiting meetings of all branches of Friends in various sections of the United States, and in having a group in Washington as a spiritual balance at a critical time.

HORACE M. LIPPINCOTT, *Sec.*

ISAAC ROBERTS, who is now in business in New York City, has planned to deliver a series of addresses to the colored Y. M. C. A. there on "Some Friends of Ours," presenting the characters of William Lloyd Garrison, Wendell Phillips, John G. Whittier, Lucretia Mott, Aaron M. Powell, and others, as being the great friends of *both* races, white and colored.

EDITH: "Would you marry a man to reform him?"

Alice: "Not if I could possibly get a man who didn't need reforming."—*Boston Transcript.*

THE LAST PARTING.

BY ELLEN M. H. GATES.

I SHALL not cry, Return! Return!
  Nor weep my years away;
But just as long as sunsets burn,
  And dawns make no delay,
I shall be lonesome—I shall miss
Your hand, your voice, your smile, your kiss.

Not often shall I speak your name,
  For what would strangers care,
That once a sudden tempest came
  And swept my gardens bare,
And then you passed, and in your place
Stood silence with her lifted face.

Not always shall this parting be,
  For tho I travel slow,
I, too, may claim eternity
  And find the way you go;
And so I do my task and wait
The opening of the outer gate.

FRIENDS IN COLORADO.

AN effort to create an organization in Denver, Colorado, of Friends and others whose connections are Friendly, was made on First month 6th, when a gathering was held at the home of Percival M. and Edna L. B. Fogg, at 1136 Josephine Stret. The idea had been briefly discussed at the meeting held by Elizabeth Lloyd in Eleventh month, and interest had been stimulated in that way.

Seventeen persons were present, and a number of others who were prevented by various causes from attendance expressed their interest. The gathering was purely social and informal, and afforded a get-acquainted opportunity for a number who, though living in the city, have never chanced to meet.

The evening was pleasantly spent with games, etc., into which all present entered with a hearty spirit. Following these, refreshments were served.

It is planned to hold additional meetings during the winter, and to form such an organization as may meet with the approval of those interested.

Those present were Jennie T. Darlington, Alice and Katherine Darlington, John and Edith Few, Mary Bell Wright, Dr. James B. and Margaret Brown, Charlotte and Martha Brown, Mary B. Eyre, Charles and Frances Savery, Dr. Edwin Perrott, and Phil. G. Byrd." P. M. F.

BIRTHS.

PUGH.—On Twelfth month 8th, 1915, to John G. and Reba C. Pugh, at their home near Oxford, Pa., a son, who is named CHARLES SAMUEL.

SHOEMAKER.—First month 18th, to Walter Rodman and Emma Jane Wilson Shoemaker, of Swarthmore, Pa., a daughter, who is named RUTH ANNA SHOEMAKER.

THOMPSON.—At Wycombe, Bucks Co., Pa., on Twelfth month 8th, 1915, to Albert J. and Katharine Rogers Thompson, a son, who is named HAMILTON S. THOMPSON.

DEATHS.

BOOKER.—At Hillcrest, Delaware, First month 14th, 1916, LYDIA THOMPSON, wife of Homer W. Booker, aged 32 years.

A rarely beautiful character, conscientious and devoted in all her relations in life. A member of Wilmington (Del.) meeting. H. M. T.

EDWARDS.—In West Chester, Pa., at the "Wentworth Home," on the 11th, SUSAN RHOADS EDWARDS, widow of Benjamin J. Edwards, aged 93 years. Both were birthright members of the Society of Friends, and married in meeting, at Springfield, Pa., in 1849. Many relatives and friends mourn her loss, for she was a very sweet, lovable woman. E. H. C.

HARPER.—At 2032 N. Camac St., First month 17th, 1916, HANNAH A., widow of Joseph M. Harper, in her 92d year.

HOLCOMBE.—Near Lumberville, Pa., First-day, First month 16th, 1916, MARY P. HOLCOMBE, wife of John H. Holcombe, aged 64 years.

JACKSON.—First month 14th, near Kelton, Pa., ELIZABETH ANN JACKSON, in her 92d year. She has long been a valued member of Pennsgrove Meeting. Interment at Pennsgrove Cemetery.

KIRBY.—Near Birmingham, N. J., Sixth-day, First month 14th, 1916, MARGARET B., wife of Asher B. Kirby, aged 80 years.

MCFADGEN.—In his 82d year, BENJAMIN MCFADGEN, a well-known resident of West Grove, died at the home of his only son, Wilmer McFadgen, at George School, Pa., on First month 3d. Service in West Grove (Pa.) Friends' Meeting-house.

MORRIS.—On First-day, First month 16th, 1916, CHARLES M. MORRIS, of Glenside, Pa., aged 58 years. Interment at Evergreen Cemetery, Camden, N. J.

PEW.—Near Mt. Holly, N. J., on Fourth-day, First month 12, 1916, LINDA D., widow of Bloomfield B. Pew, aged 57 years.

PEW.—Near Mount Holly, N. J., on Second-day, First month 17th, 1916, MYRA D., daughter of late Bloomfield B. and Linda D. Pew, aged 23 years.

REEVES.—At Germantown, Pa., on First month 15th, 1916, ADELINE REEVES, aged 80 years.

ROBERTS.—At 812 Butler Ave., Ambler, Pa., Seventh-day, First month 15th, 1916, JOHN ROBERTS, aged 67 years. Funeral, Plymouth Friends' Meeting.

ROGERS.—At Merchantville, N. J., on First month 14th, 1916, WILLIAM HENRY ROGERS, husband of Lillie L. Rogers, in his 68th year.

SHERWIN.—At Mount Holly, N. J., Seventh-day, First month 15th, 1916, ACHSAH A. SHERWIN, aged 84 years. Interment Mullica Hill, N. J.

SMITH.—In Doe Run, Pa., on First month 12th, J. EUGENE SMITH, in his 53d year. Interment in Ercildoun burying ground.

SMITH.—In Doe Run, Pa., on First month 15th, 1916, CALLIE B. SMITH. Interment in Ercildoun burying ground.

STILES.—Near Lumberton, N. J., First-day, First month 16th, 1916, HENRY B. STILES, in his 61st year. Interment Easton Burying Ground.

TWINING.—First month 15th, SARAH M. TWINING, widow of Cyrus B. Twining, in the 90th year of her age, at the residence of her daughter, Ellen T. Cooper, Wycombe, Pa. She was a member of Wrightstown Monthly Meeting of Friends.

WALTON.—On First month 12th, 1916, COMLY WALTON, formerly of Hatboro, Pa., in his 73d year.

WEBSTER.—In Oxford, Pa., on Fourth-day, First month 12th, 1916, ELWOOD WEBSTER, in his 70th year. Funeral from Oxford Friends' Meeting-house on Seventh-day, First month 15th. Interment in Oxford Cemetery.

WHITSON.—At her residence, in Langhorne, Pa., Second-day, First month 17th, 1916, ANGELINA WHITSON, daughter of the late Jeremiah and Ann Whitson, aged 80 years. Funeral at Middletown Friends' Meeting-house, Langhorne.

WILLITS.—Haddonfield, N. J., on First month 12th, 1916, S. ABBOTT, husband of Harriet R. and son of Samuel A. and Abigail E. Willits, in his 41st year.

Literary Notes

"MOLLY PRYCE" REVIEWED.

IN the Boston *Transcript*, William Stanley Braithwaite writes thus of "Molly Pryce: A Quaker Idyll," and its author. He quotes from the letter of a friend who is seeking some "pastoral note" in our poetry, and writes thus in reply:

"Why, you have," I answered, "perhaps the best pastoral poet in this country right in your own State, your own city. I shall never forget the delightful visit I made to Swarthmore three years ago to see John Russell Hayes. It was my first draught of Quaker atmosphere, and I brought away from that charming place, as I left the poet at the station with the keen February stars in the sky, a feeling of serenity, of gentle power, which I draw upon frequently in memory. Mr. Hayes is the Quaker laureate of to-day. He does not pretend to have the passion of Whittier, nothing of his strong indignation; but he has what Whittier never consistently possessed, a fine artistic equipment, and loves beauty with a serene reverence, finds and expresses it, in the humble rural experiences and landscapes. Twenty years ago that charming old-world flavor of song he gave us in a volume called "An Old-Fashioned Garden," in which his heart was with the memories of old Greek and English poets and with nature in her delicate world of flowers and fairies. And then came 'Swarthmore Idylls' and 'The Brandywine,' the latter a tribute and celebration of the river that runs amidst your meadows and farmlands, and one of the most beautiful things of its kind in our poetry. Here is your pastoral poet with a mood for nature that is exquisitely expressed as that Quaker faith of his with its quiet and glowing conscience. Lately Mr. Hayes has published a new poem, 'Molly Pryce, a Quaker Idyll,' full of the rich simplicity and tranquil rhythms for which his art is notable. He quotes Charles Lamb on his title-page, who says that 'Every Quakeress is a lily.' Molly Pryce is certainly one. It is all a simple narrative about this gentle Quaker girl going down to Philadelphia, from Bucks County, for the Quakers' yearly meeting, with her widower father, and there meeting Roger Morland, they fall in love. The description of the meeting, of the friendly and affectionate relations of the members, of the lightly-sketched environs of the city, make a charming composition in light tones and silver colors.

"Here is the art of artlessness, the treatment of simple human facts, no straining, no shouting, no deep probing of human mysteries, and yet all so real that beauty like the afterglow of a perfect summer's day, veils the facts of homespun experience. Ah, poetry is of many kinds and many beauties, and here is a poet who gives us what no other is giving us in America to-day."

BIBLICAL CRITICISM.

THE *Harvard Theological Review* for October, 1915, contains an article by Professor B. W. Bacon, entitled "Reflections of Ritual in Paul." The most startling feature of it is the explanation of resurrection on the third day, in 1 Cor. xv., as an allusion to the ceremony of First-fruits on Nisan 16, the third day after the slaughter of the Paschal Lamb. The argument of Paul in this chapter sustains the suggestion: "He compares the death and burial of Jesus to the kernel of grain dropped into the soil." Bacon thinks that this symbolism of the Festival of the New Corn underlies the whole discourse. At the same time we must never forget that, according to the Zoroastrian doctrines, which were widespread in the hither East, the

soul rises again in the other world *after three days.*

In the same review last year another scholar pointed out that there are strong grounds for supposing that Luke's Penitent Thief is borrowed from the "Finger-garland" * of the Buddhist Scriptures. This penitent brigand, converted by the Master in a moment, is one of the cardinal characters in those Scriptures, whereas there is no room for Luke's Penitent Thief in the original Christian Gospel, which tells us that both the malefactors reviled the Lord. (Mark xv., 32.)

A. J. EDMUNDS.

A POET AT PITTSBURGH.

ROBERT HAVEN SCHAUFFLER visited the Carnegie Library of Pittsburgh a number of times, says the *Monthly Bulletin* of that library. He was particularly impressed by the view of the city at night from the Mount Washington Branch Library, when the mills and blast furnaces were in full blaze. To show his appreciation of the scene and of the library's work, he wrote the following verses:

TO A PITTSBURGH LIBRARY.

From your smoky river-height
Radiate both warmth and light:
Warmth of understanding hearts,
Light of learning and the arts:
Beckoning the "scum of earth"
To a day of second birth.

As the furnace-flare below
Glorifies the murky flow
Of Monongahela's stream,
So you light the shadowed faces
Of these folk of sadder races.
Luring them to learn and dream.

ENGLAND AND IRELAND.

MOST Americans take it for granted that England's government in Ireland has improved of late years, and that Ireland herself has won home rule. These two opinions which are denied in an article entitled, "A Forgotten Small Nationality," by F. Sheehy Skeffington, announced for the February *Century*. Mr. Skeffington has been prominent in Irish affairs for the last decade. When the war broke out he declared that Ireland should remain neutral, and should contribute no men to help England. For forty weeks he spoke publicly in Dublin against recruiting, but last June, after the Coalition Ministry was formed, he was arrested and sentenced to six months' hard labor. On this occasion Bernard Shaw wrote, "If Mr. Skeffington deserves six months for his speech in Beresford Place, Lord Northcliffe must deserve about sixty years." This fierce controversialist is now lecturing on the Irish question throughout the United States, liable to re-arrest on his return to Ireland. The conviction expressed in his forthcoming article is that Ireland not only has not got home rule, but that unless England is sufficiently humbled in this war to make Ireland's friendship worth buying, she is not likely to get it.

* The nickname given to the brigand who wore a garland or necklace of human fingers.

DR. SHAW'S FIRST SPEECH.

IN her recently-published autobiography, "The Story of a Pioneer," Anna Howard Shaw tells of her first public speaking. It was while she was at the Big Rapids High School that she was to recite a poem, "No Sect in Heaven." When she faced her audience, she says: "I was so appalled by its size and by the sudden realization of my own temerity that I fainted during the delivery of the first verse. Sympathetic classmates carried me into an anteroom and revived me, after which they naturally assumed that the entertainment I furnished was over for the evening. I, however, felt that if I let that failure stand against me I could never afterward speak in public; and within ten minutes, notwithstanding the protests of my friends, I was back in the hall and beginning my recitation a second time. The audience gave me its eager attention. Possibly it hoped to see me topple off the platform again, but nothing of the sort occurred."

"STILL MORE RUSSIAN PICTURE TALES," by Valery Carrick (Oxford, England: B. H. Blackwell). With a picture on every page and fresh stories about the fox, hare, crane, lobster, goat, and their fellows of the forest and farm—there is a store of pleasure here for young readers.

"ISN'T that a Bouguereau?" asked Mrs. Oldcastle as they stopped for a moment to look at the new pictures. "Oh, my, no," replied her hostess, "it's a lion. But I told Josiah when he brought it home that it looked a good deal more like one of them things you mention."—*Chicago Record-Herald.*

BOOKS RECEIVED.

DOUBLEDAY, PAGE & CO., New York.
Collected Plays and Poems of Cale Young Rice. 2 vols. $3 net.

SHERMAN, FRENCH & CO., Boston.
Pauline, a Romance of the Civil War, by Arthur W. Spooner. $1.35 net.
The Glen Path and Other Songs, by Samuel T. Kidder. $1.00 net.

FLEMING H. REVELL CO., N. Y.
Alaska Days with John Muir, by S. Hall Young. $1.00 net.

WRIGHT-ELY CO., San Jose, Cal.
A Quaker Diary in the Orient, by William C. Allen.

HARPER & BROS., N. Y.
Holman Day: "THE LANDLOPER." $1.35 net.

VIR PUBLISHING CO., Philadelphia.
Marvels of Our Bodily Dwelling, by Dr. Mary Wood-Allen. $1.20 net.
Gleig's Wonderful Book Concerning the Most Wonderful Book in the World, by Geo. R. Gleig. $1.80 net.

FORBES & CO., Chicago.
Your Baby, by Dr. E. B. Lowry. $1.00.

Coming Events

	S	M	T	W	T	F	S
1st Month	.....	.....	.....	.....	.....	.....	1
JAN.	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31	.....	.....	.....	.....	.....
2d Month	.....	.....	1	2	3	4	5
FEB.	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	.....	.....	.....	.....

FIRST MONTH.

22d and 23d.—A committee from Philadelphia Young Friends' Association will visit Kennett Square (Pa.) Meeting. (Conference, Seventh-day evening and First-day afternoon.)

23d.—Daniel Batchellor expects to attend York Meeting, 10.30 a. m.

23d.—Jesse Holmes will meet with the young people at 7.30 p. m., followed by devotional meeting, Young Friends' Association Building, Philadelphia.

23d.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Paul's Letter to the Galatians."

24th.—Meeting at Fairhill Meeting-house, Philadelphia, Pa., to be addressed by George W. Nasmyth, is postponed until the 26th.

25th.—Isaac Wilson writes that he has a prospect of attending Western Quarterly Meeting, to be held at London Grove, Pa., on the 25th inst. In the afternoon the Philanthropic Committee will hold a meeting in the interests of "The Value of a Higher Education." Jane P. Rushmore and George A. Walton expect to discuss this topic with us. The usual arrangement will be in force for meeting visitors at Avondale and Willowdale. All who expect to come are requested to notify Edward A. Pennock, Chatham, Pa.

25th.—Oyster supper for the benefit of Friends' Home for Children at Scottish Rite Hall, Philadelphia.

26th.—At Fairhill Meeting-house, Philadelphia, George W. Nasmyth will address a meeting on "Preparedness Against War," at 8 p. m

26th.—Chester Monthly Meeting at Providence, Pa.. at 2.30 p. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa. Daniel Batchellor expects to attend.

28th.—Representative Committee of New York Yearly Meeting will meet in New York, at 1 p. m.

28th.—Donation Day, the Central Employment Association, organized in 1857, will hold its Donation Day at Friends' Meeting-house, Seventeenth Street and Girard Avenue, Philadelphia. The members of the Association will be in attendance from 3 to 5 p. m., and any donations of money or material will be gratefully received. Elizabeth Y. Webb, treasurer, 1715 North Nineteenth Street, Philadelphia.

28th.—Peace Meeting at Fifteenth and Race Streets, Philadelphia, 8 p. m. Hamilton Holt, of the "Independent," on "The Great War and Peace."

29th.—Westbury Quarterly Meeting, at 10.30 a. m., at New York Meeting-house, 221 East Fifteenth Street. Isaac Wilson expects to attend. In the afternoon, at 2.30, there will be a discussion of capital punishment by a well-known speaker.

29th.—Meeting at Home of Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p. m. Friends of both branches expected in attendance.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

30th.—A short meeting of the Horsham Friends' Association was held Twelfth month 26th, but the regular monthly meeting has been postponed until First month 30th, when the two programs will be given.

30th.—Isaac Wilson expects to attend meeting in Brooklyn, N. Y.. 11 a. m.

SECOND MONTH.

1st.—Concord Quarterly Meeting, at West Chester, Pa., at 10 a. m.

2d.—Purchase Quarterly Meeting, at Purchase, N. Y.

5th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia.

10th.—Abington Quarterly Meeting, at Abington, Pa.

12th.—Miami Quarterly Meeting, at Waynesville, O.

12th.—Salem Quarterly Meeting, at Salem, O.

16th.—Harrisburg Friends will hold a meeting for worship at the home of John J. and Emily Mullowney, Paxtang, Pa. (suburb of Harrisburg). Visiting Friends cordially welcomed.

19th.—Short Creek Quarterly Meeting, at Emerson, O.

19th.—Pelham Half-Yearly Meeting, at Coldstream, Ont.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

21st.—Center Quarterly Meeting, at Bald Eagle, Pa.

MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m

Horsham, 10 a. m.; First-day School, 11 a. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene St., 11 a. m. First-day school, 10 a. m. Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Sts., 10.30 a. m., First-day School, 9.30 a. m.

Girard Avenue and 17th St., 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Ave. and Cambria St., 3.30 p. m.; First-day School, 2.30 p. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

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This favorite magazine for children is a marvel of cheapness and attractiveness. Although printed on fine "coated paper" and illustrated, yet it costs only 50 cents a year.

Friends and others interested in the colored schools are asked to offer ten subscriptions to SCATTERED SEEDS (costing $5.00) as prizes for the pupils of these schools, to be awarded by the principal, and mailed by us every month direct to the winners. We in the North who have "more papers than we can read" can hardly imagine what it means to a colored child in the South to get from the post office every month an illustrated paper of his own, or the help it gives in his education. PRICE, 50 CENTS A YEAR TO ALL. Single copies, 5 cents each. Send subscriptions to SCATTERED SEEDS, 140 North Fifteenth Street, Philadelphia.

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

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WANTED—POSITION AS COMPANION, MATRON of institution or any position of trust. L 47, Intelligencer Office.

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STORIES FROM THE LIFE OF ISAAC T. HOPPER.

WILLIAM ANDERSON.

William was a slave in Virginia. When about twenty-five years old, he left his master and went to Philadelphia with two of his fellow slaves; giving as a reason that he wanted to try whether he couldn't do something for himself. When they had been absent a few months, their master "sold them running" to Mr. Joseph Ennells, a speculator in slaves, who procured a warrant and constable, and repaired to Philadelphia in search of his newly acquired property. They arrived on Saturday, a day when many people congregated at the horse-market. Ennells soon espied the three fugitives among the crowd, and made an attempt to pounce upon them. Luckily, they saw the movement, and dodging quickly among the multitude, they escaped.

After spending some days in search of them, Ennells called upon Isaac T. Hopper and Thomas Harrison, and offered to sell them very cheap if they would hunt them up. Friend Hopper immediately recognized him as the man who had threatened to blow out his brains, when he went to the rescue of old William Bachelor; and he thus addressed him: "I would advise thee to go home and obtain thy living in some more honorable way; for the trade in which thou art engaged is a most odious one. On a former occasion *thou* wert treated with leniency; and I recommend a similar course to thee with regard to these poor fugitives."

The speculator finally agreed to sell the three men for two hundred and fifty dollars. The money was paid, and he returned home. In the course of a few days William Anderson called upon Isaac T. Hopper for advice. He informed him that Thomas Harrison had bought him and his companions, and told him he had better find the other two, and go and make a bargain with Friend Harrison concerning the payment. He called accordingly, and offered to bind himself as a servant until he had earned enough to repay the money that had been advanced; but he said he had searched in vain for the two companions of his flight. They had left the city abruptly, and he could not ascertain where they had gone. Thomas Harrison said to him, "Perhaps thou art not aware that thou hast a legal claim to thy freedom already; for I am a citizen of Pennsylvania, and the laws here do not allow any man to hold a slave."

William replied, "I am too grateful for the kindness you have shown me, to feel any disposition to take advantage of that circumstance. If I live, you shall never lose a single cent on my account."

He was soon after indentured to Mr. Jacob Downing, a respectable merchant of Philadelphia, who agreed to pay one hundred and twenty-five dollars for his services. This was half of the money advanced for all of them. William served the stipulated time faithfully. His master said he never had a more honest and useful servant; and he on his own part always spoke of the family with great respect and affection.

When the time of his indenture had expired, he called upon his old benefactor, Thomas Harrison. After renewing his grateful acknowledgments for the service rendered to him in extremity, he inquired whether anything had ever been heard from the two other fugitives. Being answered in the negative, he replied, "Well, Mr. Harrison, you paid two hundred and fifty dollars for us, and you have not been able to find my companions. You have received only one hundred and twenty-five dollars. It is not right that you should lose by your kindness to us. I am willing you should bind me again to make up the balance."

"Honest fellow! Honest fellow!" exclaimed Thomas Harrison. "Go about thy business. Thou hast paid thy share, and I have no further claim upon thee. Conduct as well as thou hast done since I have known thee, and thou wilt surely prosper."

Friend Hopper happened to be present at this interview; and he used to say, many years afterward, that he should never forget how it made his heart glow to witness such honorable and disinterested conduct. The two other fugitives were never heard of, and Friend Harrison of course lost one hundred and twenty-five dollars. William frequently called upon his benefactors, and always conducted in the most exemplary manner.

NO EXCUSE?

"Tardy again!"

The disheveled boy, who had just rushed breathlessly into Room 1, slunk abashed into his seat before the exasperated reproach in Miss Whitney's voice and eyes.

"What shall I do with you, Bernard? This is the fourth time you've been tardy this term, with no excuse except your laziness. I will see you after school."

That was the beginning of an irritating morning session. As if it were not enough to come tardy for the fourth time, Bernard went about his tasks in his usual half-timid, half-sulky manner, until Miss Whitney feared that she should scream with annoyance; and her attitude was faithfully reflected in the strained little face upturned to her.

At last came the five-minute story period before dismissal, and forty-one weary little pupils heaved sighs of content. Bernard, however, gazed dreamily out of the window and wriggled noisily in his seat.

"Bernard, you may leave the room during the story."

Miss Whitney glared at the offender, then stared in startled unbelief. Surely that was smoke rising from beneath his desk and that odor was burning cloth. She hurried down the aisle. A match that served as a buckle on Bernard's garter had been lighted by the friction of his movements, and a large hole was smouldering in the knee of his trousers. Miss Whitney rubbed the cloth between her two hands until the last spark was extinguished.

"Bernard, why did you use a match on your garter?" she asked, while Bernard gazed ruefully at the burned spot. "Does your mother know that buckle is gone?"

"No'm, mother ain't there when I dress. She gets up at four o'clock to scrub out offices, and the girl in the next room calls me when she goes to work at seven."

"Do you dress yourself and get your own breakfast?"

"Yes'm—yes, Miss Whitney, I mean—I wash good and dress me. I have three cents to get some milk for breakfast, but sometimes a button comes off and I have to hunt for pins, and I don't have time to get milk. Sometimes we don't have pins, and I can't find nothing but a match. But they never lighted before, and I wouldn't have been late if I could have found one sooner."

Only six years old! No breakfast! And she had said there was no excuse! There was a different expression in in Miss Whitney's eyes now. Why had she not investigated before condemning? If she had talked it over with the boy, and gone to see his mother, she could have worked wonders long since. In teaching, it is fatal to forget that persons and not things are the working materials. She gathered the surprised youngster into her arms.

"We'll go to my house, dear, and patch that hole nicely. You shall have a whole package of safety pins, and we'll have some buttons here, so you can keep fastened together. I'll even teach you how to sew on a button; but don't ever come again without your breakfast, even if you have to be two hours late. Understand?"

Bernard did not understand, but he beamed.—*Youth's Companion.*

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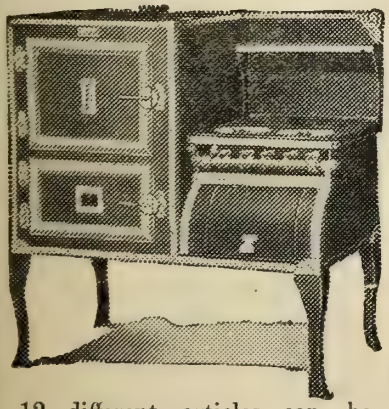
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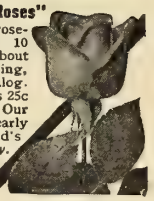
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OUR HERITAGE.

BY ELEANOR SCOTT SHARPLESS.

[Written for the Centennial of Birmingham Monthly Meeting, held at West Chester, Twelfth Month 9th, 1915, and recited by the author.]

As truly as the blossom from the seed,
As surely as the fledgling from the egg,
So comes the birthright of an inward power
To all the thinking sons of thoughtful men.

No century could pass where week by week
Were gathered in the stillness, face to face
With God eternal, men with souls intent
On learning of his universal will,
And not be born a power to mould the thought
That guides the destiny of coming years.

No century could pass where year by year
Each new home started with the solemn vow,
Not by the human wish, but will divine,
To carry on the great Creator's plan,
And not be born from out those vows,
A reverence for the sacredness of life.

Nor could be laid away our treasured dead
In abiding faith that he who giveth life
Will give, as well, his rest to weary ones
When all complete the purpose of his will,
And not be born a gladness and a trust
That all is well, in life, in death, with him.

But not alone on mountain-tops of life
Descend the vision and the power we prize;
Alike they come while treading day by day
The mile on mile of common level road.
Stumbling against the stones that, hidden deep,
Lie buried by the dust from many feet.
There where monotony but yields to change
From day to night, and night again to day,
And night's deep darkness ends but in a dawn
Whose mists shut out the sunrise and the joy,
There where is felt companionship with those
Who wear the badge of failure and defeat.

Still, on the common, level way, if walked
With patient purpose, comes a breath from heaven
Clearing the mists and showing stars by night,
And golden light at dawn, and flowers, and brooks
Where sunlight sparkles and where shadows play,
And breathing in the soul a joy from which
Is born a song along the level road,
A song like the wild bird's own song of life.

And we, who stand between the centuries,
What pass we on of power and life and faith?
Have we the joy that sings e'en ere the dawn?
Have we the power that tests each daily act,
Controlling petty thoughts, mastering appetites,
And bridling passion, selfishness and pride?
Have we the strength that can forgive a wrong,
Knowing the weakness from which strength is born?
Have we the faith to face eternity?
Can we see God in weaker brother man?
Do we trust every law of God is good?
Is our one purpose but to do his will?

Then will the heritage that we receive
Pass on, not lessened by our stewardship;
For truly as the blossom from the seed,
And surely as the fledgling from the egg,
Will pass the birthright of an inward power
To all the earnest sons of thoughtful men.

"OUR UNEDUCATED QUAKER WOMEN."

BY M. CAREY THOMAS.

[The following is the substance of a paper read by President Thomas, of Bryn Mawr College, at an Educational Conference of Friends in Philadelphia in December last, as printed in the *Westonian*. Some slight changes or additions were made in delivery, as in giving the numbers of Quaker girls now studying at different colleges, including Swarthmore, she remarked, "Our Hicksite Friends put us to shame."—H. F.]

MEMBERS OF THE EDUCATIONAL CONFERENCE:

The title of my subject, "Our Uneducated Quaker Women and Their Effect on the Quaker Church," is, I fear, a little misleading, if I may judge from the fear of what I may be going to say expressed to me since the title of my address has been published by some of Bryn Mawr's loyal Quaker graduates. I should like first of all to reassure you and them. I have nothing very revolutionary or very dreadful in mind, nor have I any such fault to find with Quaker women of the present as with Quaker women of the past. It is my hope, and my conviction, that the Quaker women of the present have seen a great light, and that in consequence there will be a corresponding change in the future in the position of women in the Quaker Church.

So many years have elapsed since Bryn Mawr College opened, in 1885, that without indiscretion I may perhaps illustrate by a bit of personal experience what I wish to say about the lack of sympathy for higher education felt by Philadelphia women of the Society of Friends thirty years ago.

I am, as some of you may remember, of Quaker stock on both sides. My grandfather and grandmother were John M. and Mary Whitall, elders and overseers in Philadelphia Yearly Meeting. My father and mother were both recommended ministers in Baltimore Yearly Meeting, and my grandfather on my father's side was a well-known Quaker preacher. All my associations were Friendly. I grew up inspired by an earnest desire to make it easier for all girls than it had been for me, and especially for Quaker girls, to get a good college education. In the whole Quaker connection of my parents and of all my innumerable Quaker relatives there was not a single woman Friend who had been to college; or, so far as I could find out, a single girl Friend who even wished to go to college. It is true that when I succeeded against almost superhuman difficulties in entering Cornell University, I found there three Friends, two Hicksites and one Orthodox Friend—now Mrs. Joseph Elkinton—but these are the only Quaker college graduates of my own age that I have ever come in contact with. Yet at this time, remember, a considerable number of women of other denominations were already going to college.

Throughout my studies at Cornell and the Johns Hopkins University, and my four years' study at Leipzig, I cherished this enthusiasm for the college education of Quaker girls. It was just before I went to Germany that the founder of Bryn Mawr College, Dr. Joseph W. Taylor, told me of his plans for the education of Quaker girls and other girls, and asked me whether I would help him work them out when I returned. But it was in Germany of the early eighties (not the poor, misguided, spiritually-ruined Germany of to-day) while I studied under some of the greatest scholars of their time, that I recognized once and forever the great principle by which Bryn Mawr and all other institutions of higher learning must stand or fall:—that the best education can be given only by the best professors, that a second-best teacher gives a second-best education, and a third-rate teacher gives a miserable third-rate education.

It was on this principle that Bryn Mawr was organized. Our Board of Trustees, selected by the founder of the college himself, consisted of thirteen very prominent men of the Society of Orthodox Friends in Philadelphia, Baltimore and New York—ministers and elders of the Quaker Church. The Board appointed one of their number, Dr. James E. Rhoads, a recommended minister, President of the college, and myself Dean and Professor of English, and asked us to nominate to them the best possible scholars for teachers, irrespective of whether or not they were Friends. Led by Francis T. King, the first President of the Board, and President Rhoads, a majority of the Board were inspired by a great enthusiasm to give Quaker women and all other women the best possible college education, and also to raise the college education of Quaker men to a higher standard. Younger scholars, men and women of the highest scholarly qualifications, among others the present President of the United States, were called to the professorships of Bryn Mawr, not only from different parts of the United States, but also from England, Canada, Germany and France. Miss Hettie Stokes, a Philadelphia Friend, was made the House Mistress of our first hall of residence. This was as far as we could go in the selection of Friends. The very few men scholars belonging to the Society of Friends were already holding professorships at Haverford, Johns Hopkins and elsewhere, and could not be dislodged. There were, of course, *no* Quaker women scholars of even the third rank. But our ship of learning was officered by Friends, our captain, first mate, and stewardess were of the right denominational complexion, so to speak, and we had every reason to believe that Quaker girls, as well as other girls, would sail with us. Here at last was a girls' college of the highest promise under Friends' auspices.

Never was there a more profound disappointment. Girls flocked from far and near, but among them pitifully few Friends. Our Trustees were attacked in public and private for their liberal management of the college. President Rhoads was misunderstood and even abused by his lifelong Quaker friends. The Dean of Bryn Mawr College was ostracized, and treated as if she were engaged in some criminal operation. Not a woman Friend, apart from the wives of our Trustees, came forward to extend the right hand of fellowship to the granddaughter of John and Mary Whitall, and the daughter of Dr. James Carey Thomas and Mary Whitall Thomas. Never again can I feel the same glow of love and admiration for the Society of Friends that I felt before Bryn Mawr College opened. Almost all other prominent Philadelphia women, including leading Hicksites, such as Anna and Emily Hallowell, welcomed Bryn Mawr College and me. In those days our uneducated Quaker women did not believe in college education for Quaker girls, and infinitely less did they believe in the *best* college education for Quaker girls. Even Quaker men did not believe in it in 1885. The provost and professors of the University of Pennsylvania, and the presidents and professors of all other institutions of learning in Philadelphia, even of Swarthmore College, realized the work of Bryn Mawr College long before it was realized by Haverford and by the Quaker schools of Philadelphia. All the other girls' schools in Philadelphia began to prepare for Bryn Mawr before such preparation was made possible in our Friends' schools.

The simple fact is that as a church we have until now been afraid of the best education. The causes for this fear seem to me two-fold:—first, the founder of Quakerism, George Fox, and many of his early followers were men and women of little education, and were nevertheless endowed with the profoundest religious genius and deepest spiritual insight. Education and knowledge seemed, therefore, less necessary and important to Friends than to members of other denominations. This mistaken belief was strengthened by a complete misunderstanding of George Fox's mystic and wonderful doctrine of the "inner light" which illumines all men and women alike, learned and unlearned, rich and poor, and in religious assemblies moves first one and then another to preach or to pray. It was feared that worldly learning might dim this "inner light," and that knowledge would interfere with spiritual sensitiveness. Quaker children were segregated and were given a guarded elementary education in meeting-house schools which, almost invariably in as small a denomination as ours, must be an inferior education. Until 1836 the Pennsylvania Quakers joined with the illiterate Germans from the Rhine provinces in opposing public school education in the State of Pennsylvania, and even in 1885 the rank and file of the Quaker Church, especially its women, were still afraid of a really good college education.

And what have been the results in the Quaker Church? Slowly but surely Quaker women have taken a less and less influential position in the church; slowly but surely Quaker women ministers have become fewer and less able. A woman minister competent to deliver a powerful, well-thought-out sermon of three quarters of an hour, or an hour in length is now almost unknown among Friends. I have not heard such a sermon by a woman minister in the last twenty years. The same seems to me true in civic work. In serving on various committees of men and women in Philadelphia interested in forwarding education and social interests it has been a great disappointment to me to find so few women Friends. It must, I think, be admitted by every one that Quaker influence in Philadelphia is not what we should expect it to be, and for this I believe that our attitude as a church toward higher education, and especially the attitude of the women of our church, is largely responsible.

At the time when George Fox lived, the principle of the equality of men and women in preaching and in the management of church affairs on which he founded the Quaker Church was absolutely unknown in the world. Nobly the earlier Quaker women rose to these new religious opportunities. But to a great extent they have given up their splendid heritage. One would have thought that, even if Quaker men became too absorbed in business to prepare themselves by study and meditation to preach great sermons, Quaker women of leisure would devote themselves to the study of Greek and Hebrew and Biblical criticism, and would become our preachers and teachers. A few years after Bryn Mawr opened we called to the chair of Semitic languages and Biblical study a Friend, acknowledged as one of the most eminent scholars in this field in the United States, in the hope that Quaker women would prepare themselves under him to become evangelists and preachers. Many women in other churches have embraced the opportunity, but only one or two Friends. George Fox, had he lived at the present time, would have been, I believe, the first to admit that the inner light must work through human capacity—that the human vessel, like the potter's clay, must be prepared for the service it is to perform. An educated ministry is required to hold our young people. Other women speakers exercise great spiritual influence over audiences. Why are our Quaker women ministers so few and so ineffective? I believe the answer to be because in the past their education has not been sufficient. An inferior guarded education such as Friends have received until recently presses most hardly on women, as men get at least the broader training of competition in business and professional work with other men who have *not* received a guarded education.

You may ask what reasons are there for thinking that the *tabu* on college education for Quaker girls is ended, and that women of the Society of Friends are at last about to come into the possession of their unique Quaker inheritance of equal opportunity of work in the fields of preaching and teaching and religious work of all kinds. Even now they alone of all women in the world have the spiritual vote.

The reasons for hoping this seem to me as follows: Our three eastern Quaker colleges, Bryn Mawr, Haverford, and Swarthmore, are now at least free from the fetish of a guarded education *for Friends only*, given *by Friends only*,

and are calling to their professorships the best men and women available, irrespective of denominational affiliation, and more than half of the students of even Haverford are not Friends.

Bryn Mawr led the way in this, and weathered the storm of disapproval. Haverford and Swarthmore followed. For twelve years Haverford has had a dean who is not a Friend—and a very capable dean he is, too. Friends' schools are now preparing girls and boys successfully for college, and are preparing many girls for Bryn Mawr. In the 26 classes that have graduated from Bryn Mawr are 80 Friends, of whom 6 graduated last June. Of these Westtown has prepared 13; Philadelphia Friends' Central School 8; Friends' Select School 6; Germantown Friends' School 5; Providence Friends' School 3; Germantown Friends' Select School 1; Moorestown Friends' Academy 1; Swarthmore Friends' Preparatory School 1, and New Bedford Friends' Academy 1—39 in all; whereas non-Friends' schools have prepared 41. Of course, many more Friends have studied at Bryn Mawr, but I am now concerned only with those who have submitted themselves to four years of college discipline and are graduates of Bryn Mawr College.

The prospects for the preparation for college of Quaker girls are now of the brightest. Mr. Stanley Yarnall writes me that in the last ten years 33 of his girls have entered college, and that of 71 girls, both Friends and others, asked about college in the past week, 27 are definitely going to college, and of these 8 are preparing for Bryn Mawr. Mr. Thomas K. Brown tells me that of the 109 Quaker girls graduating from Westtown in the four years, 1912-'13-'14 and '15, 33 girls are in college, and that of these girls in college 22 are members of Philadelphia Yearly Meeting. It is only since 1900 (that is only during the last fifteen years of Bryn Mawr's existence) that Westtown and the Philadelphia Friends' Central School have been both able and willing to prepare for Bryn Mawr. It is only since 1902 that Germantown Friends' School and Philadelphia Friends' Select School have successfully prepared for Bryn Mawr.

I am happy to say that there are more Quaker girls studying in Bryn Mawr than in any other eastern women's college. Wellesley has in all 14 Friends, of whom 1 is in its entering class; Smith has 3, of whom 1 is in its entering class of 579; Mount Holyoke has in all 2 Friends; Vassar 10 in 1,000 students; Radcliffe 1 and none in its entering class; Goucher, none; Barnard 1 in 593 students; Bryn Mawr, which has fewer undergraduates than any of these colleges and only one-fourth as many as Smith or Wellesley, has 20 Friends in a total of 347 undergraduates, of whom 6 entered this year in an entering class of 123; Swarthmore, however, has 72 Quaker girls, of whom only two are Orthodox Friends.

Now that the tide has turned for Quaker girls towards college education we may expect great things. College women are the natural leaders of women. Wherever one goes one finds them on the firing-line and in the trenches. In this peaceful battle for righteousness our 80 Bryn Mawr Quaker graduates will, I believe, do their share to change the discouraging title of my very inadequate address on a great subject into the triumphant one—"Our *educated* Quaker women and their *beneficent* influence on the Quaker Church."

May I close with a plea for college education? Now that it is clear that our Quaker girls are to have a college education, let it be the best possible college education. They have waited too long, but now at last let us give them a college education in fullest measure. Before deciding for or against Bryn Mawr, I beg you to make a comparative study of all the colleges for women. Bryn Mawr has many faults, but it is trying its hardest to improve from year to year. Already in scholarship, in its corporate life, and in those moral and spiritual ideals that make up what we mean by "the spirit of a college," it is beginning to find itself. The admirable work, the initiative, the moral leadership, and efficiency for service of our Bryn Mawr graduates are the exceeding great reward of those of us who are connected with the college. I often wish that our beloved President Rhoads, who in the storm and stress of those early days stood with splendid courage for the high academic standards of Bryn Mawr College, could have lived to see a college education, as it now is, within the reach of every Quaker girl.

STORIES FROM THE LIFE OF ISAAC T. HOPPER.

ZEKE.

A MAN by the name of Daniel Godwin, in the lower part of Delaware, made a business of "buying slaves running;" taking the risk of losing the small sums paid for them under such circumstances. In the year 1806, he purchased in this way a slave named Ezekiel, familiarly called Zeke. He went to Philadelphia, and called on Isaac T. Hopper; thinking if he knew where the man was, he would be glad to have his freedom secured on moderate terms. While they were talking together, a black man happened to walk in, and leaning on the counter looked up in Mr. Godwin's face all the time he was telling the story of his bargain. When he had done speaking he said, "How do you do, Mr. Godwin? Don't you know me?"

The speculator answered that he did not.

"Then you don't remember a man that lived with your neighbor, Mr. ——?" continued he.

Mr. Godwin was at first puzzled to recollect whom he meant; but when he had specified the time, and various other particulars, he said he did remember such a person.

"Well," answered the black man, "I am he; and I am Zeke's brother.

The speculator inquired whether he knew where he was.

He replied, "O yes, Mr. Godwin, I know where he is, well enough. But I'm sorry you've bought Zeke. You'll never make anything out of him. A bad speculation, Mr. Godwin."

"Why, what's the matter with Zeke?" asked the trader.

"O, these blacks come to Philadelphia and they get into bad company," replied he. "They are afraid to be seen in the day-time, and so they go prowling about in the night. I'm very sorry you've bought Zeke. He'll never do you one cent's worth of good. A bad speculation, Mr. Godwin."

The prospect seemed rather discouraging, and the trader said, "Come now, suppose you buy Zeke yourself? I'll sell him low."

"If I bought him, I should only have to maintain him into the bargain," replied the black man. "He's my brother, to be sure; but then he'll never be good for anything."

"Perhaps he would behave better if he was free," urged Mr. Godwin.

"That's the only chance there is of his ever doing any better," responded the colored man. "But I'm very doubtful about it. If I should make up my mind to give him a chance, what would you be willing to sell him for?"

The speculator named one hundred and fifty dollars.

"Poh! Poh!" exclaimed the other. "I tell you Zeke will never be worth a cent to you or anybody else. A hundred and fifty dollars, indeed!"

The parley continued some time longer, and the case seemed such a hopeless one, that Mr. Godwin finally agreed to take sixty dollars. The colored man went off, and soon returned with the required sum. Isaac T. Hopper drew up a deed of manumission, in which the purchaser requested him to insert that Zeke was now commonly called Samuel Johnson. The money was paid, and the deed signed with all necessary formalities. When the business was entirely completed, the colored man said, "Zeke is now free, is he?" When Mr. Godwin answered, "Yes," he turned to Friend Hopper and repeated the question: "Zeke is free, and

nobody can take him; can they, Mr. Hopper? If he was here, he would be in no danger; would he?"

Friend Hopper replied, "Wherever Zeke may now be, I assure thee he is free."

Being thus assured, the black man made a low bow, and with a droll expression of countenance said, "I hope you are very well, Mr. Godwin. I am happy to see you, sir. I am Zeke!"

The speculator, finding himself thus outwitted, flew into a violent rage. He seized Zeke by the collar, and began to threaten and abuse him. But the colored man shook his fist at him, and said, "If you don't let me go, Mr. Godwin, I'll knock you down. I'm a free citizen of these United States; and I won't be insulted in this way by anybody."

Friend Hopper interfered between them, and Mr. Godwin agreed to go before a magistrate to have the case examined. When the particulars had been recounted, the magistrate answered, "You have been outwitted, sir. Zeke is now as free as any man in this room."

There was something so exhilarating in the consciousness of being his own man, that Zeke began to "feel his oats," as the saying is. He said to the magistrate, "May it please your honor to grant me a warrant against Mr. Godwin? He violently seized me by the collar; thus committing assault and battery on a free citizen of these United States."

Friend Hopper told him he had better be satisfied with that day's work, and let Mr. Godwin go home. He yielded to this expostulation, though he might have made considerable trouble by insisting upon retaliation.

COLLEGE WOMEN AND FIRE PREVENTION.

A study of fire prevention, a gift to the community from a group of Bryn Mawr College Alumnæ in commemoration of their twenty-fifth anniversary, is just announced. The State Department of Labor and Industry accepts the direction of the study on behalf of the public, the field selected being Pennsylvania industrial establishments where women and girls are employed. The holder of the award is Miss Fanny Travis Cochran (Bryn Mawr, 1902), who associates with her Miss Florence Lucas Sanville (Barnard, 1901). Their joint social research work is widely and favorably known.

Important as this undertaking is, in view of prevailing factory conditions, it springs from a movement of deeper public significance. The following statement of the origin and purposes of the gift is made by the committees:

It was as something better even than a challenge to the old academic order that a group in the class of '89 desired to celebrate their quarter century by a gift to the public. It was a true poetic impulse to give expression to the wonderful spirit of their time; a sense that they should have some learning to show for twenty-five years in the world.

Some one had suggested a Greek theatre as a gift to the college, or a Spanish Garden as the better choice. And these picturesque archaic proposals served to throw into high relief the distinguishing achievements of the present time; its discovery of the facts of poverty, its gathering and girding of a new public spirit to shoulder this knowledge, its promise of beauty, not only of surroundings, but of race. Their gift, therefore, it was urged, ought to express a recognition of what the college owes to the public, "a token of learning's new birth unto democracy."

A group of eleven in all was found sharing this vision. They decided that, in order unequivocally to denote that their gift was devoted to the public at large, the State, as symbolic representative of the organized public, was the logical recipient. The Department of Labor and Industry was chosen, because the conditions exposed by the Triangle fire in New York made a heartrending appeal for immediate help. Commissioner John Price Jackson's sympathetic reception of this unprecedented offer of co-operation from members of a college class, deserves a grateful tribute. His patience and skill in helping to unravel the intricate details of a project that breaks new ground have been an invaluable assistance. For, natural and almost inevitable as the proposed relationship between a group of citizens and the State would seem to be in a Democracy, it is said that no similar movement is on record in the United States.

While this plan was perfecting, members from the three classes who were at college with '89, petitioned to join the original group. There are thus more than sixty women in the present movement. The plan of contemporary classes, a "college generation," joining forces to promote a piece of public work, has in this case proved so luminously successful, the co-operation has been of so high and so spontaneous an order, as to suggest that bodies of students that have shared a common life and training may well, in after years, afford finely adjusted agencies for public service.

Of the appalling fire risks in our own factories—many of them crowded as never before on account of rush war orders—the public will learn in detail from Miss Cochran and Miss Sanville. If this investigation succeeds in rousing the wider public from its mood of apathy and wins its sympathy and co-operation, a public sentiment will, it is hoped, be created powerful enough to minimize or even to eliminate the fire danger which hourly imperils the lives of thousands of young girls and women in industry.

A BELGIAN BOY'S LETTER.

About a year ago, says the Swarthmore (Pa.) *News*, a lady in Swarthmore made a suit of clothes for a little Belgian boy, in the pocket of which she put a note. The suit evidently reached him at this Christmas time, as a few days ago the donor received a letter in reply to hers, with photographs of two children enclosed. She thought it might be of interest to the people of Swarthmore to read it, too. The letter is as follows:

My Dear Friend:—Mamma thanks you very much for the clothes you send to me and to my little sister by Christmas. I shall never forget you by our Father when I speak with him, and I pray that he will bless you. I am a little Belgian boy four years old and my dear little sister Annie is three years old. It is now fourteen months we left Belgium, and we have flown the house where both us were born. We hope that this sorrowful war will soon finish and we may go back at home. For us the war has completely ruined us. My daddy was stock broker, now he is without position from one year and a half, and has not been able until now to find any job.

I hope you will not forget my dear little sister Annie and your little brother, JEAN ————.

13 Atney Road, Putney, London, S. W.

THE WOMAN WHO COULDN'T SPEAK IN MEETING.

Dr. Grenfell, of Labrador, tells how some years ago he buried a young Scotch fisherman and his wife in a desolate spit of sand running out into one of the long fiords of Labrador. Amidst the poverty-stricken group that stood by as the snow fell, were five little orphan children. Having assumed the care of all of them, he advertised two in a Boston newspaper, and received an application from a farmer's wife in New Hampshire.

Later on he visited the farm, which was small and poor and away in the backwoods. The woman had children of her own. Her simple explanation as to why she took the children is worth recording: "I cannot teach in the Sunday-school or attend prayer-meetings, Doctor. They are too far away, and I wanted to do something for the Master. I thought the farm would feed two more children."

"I was glad," says Dr. Grenfell, "that she *could not speak* at the prayer meetings. Perhaps after all we grade our Christians by a wrong standard. How many are losing the chances of preaching sermons that need no oratory? Is it one of the causes of the failures of the churches that so much undeveloped capacity remains in the pews?"—*The Common People.*

PEACE IN WAR-TIME.

It may be on a quiet mountain-top,
Or some shy valley folded in the hills,
You take your path, and often you will stop
To hear the quiet music of the rills,
The piping of the winds in branches green,
The murmuring of widely lifted spray
As the long boughs swing,
And hear the twittering
Of drowsy birds as the great sun is seen
Climbing the steep horizon to the day.

The lovely moon trailing her silver dress
By quiet waters, and each living star
Moving apart in holy quietness,
Sphere over golden sphere drifting afar,
These you can see, and the unquiet zone
Rolling in snow along the edge of sight.

The world is very fair, and I am free
To see its beauty, and to be
In solitude, and quite forget, and quite
Lose out of memory all I have known
Of everything but this,
And have some peace at last,
And have some peace.

—*James Stephens, in Collier's.*

A QUAKER HERO.

The sufferings of Friends for conscience' sake during the Civil War, says the *Friends' Messenger,* is familiar history. Few of these worthies are among us now. Their faces are hallowed memories, and as time carries us far from the days wherein they suffered, their noble deeds will embalm their names with sacredness.

Recently, in the town of Ashboro, N. C., we met an old Confederate soldier who was an eyewitness of a Quaker's refusal to bear arms. The name of our venerable Friend is William Bowman. He is a man of integrity, clear-headed, and possesses a retentive memory. His story is here recorded that it may become a definite part of Quaker history.

He says: "The incident I am about to relate occurred soon after the Seven Days' Fight around Richmond. I belonged to the Twenty-second Regiment, and was a member of Company I, in command of Captain Shubal Worth, of Ashboro.

"One day a new recruit was brought to the army and placed with another North Carolina company encamped near ours. He proved to be a Quaker, used the plain language, and spoke at times within my hearing. Upon being brought a gun and cartridges, the usual procedure with the new recruits, he refused to accept them. There being the expectation of a battle that day, the officers brought him out before our lines, and there, in plain view of all, strapped a gun on his back. They then placed him in this condition in the line of battle and so forced him into the fight. He came out of the day's struggle unhurt. The gun being taken from his back and offered to him, he again refused to carry it, and said that he would suffer death rather than engage in war.

"Then a barrel with a hole sawed in the top was put on him, his head protruding through, and with it thus hanging around him he had to march up and down before the lines, with a soldier following him. Still he refused to bear arms, repeating his declaration that he would be willing to suffer death rather than do so.

"He was next compelled to carry a very heavy log, for four hours, a soldier marching close behind him to keep him moving. It was a terrible load to carry for so long, and the strain must have utterly exhausted him; but his will and faith were strong and kept him true to his convictions.

"As a last act of compulsion, they shackled his hands behind him, threw him upon his back, doubled his knees into a cramped position and bound a bayonet through his mouth, drawing it down tightly for a gag. They placed him, tied in this manner, in the hot sun. When he was at last released he was spitting blood. His purpose being still as firm as ever, they took him out of camp. I never learned more concerning him, and do not know whether he obtained release or suffered death. If all of us had been men of his type, there would have been no war."

"PLOUGH WORK."

"Our minister is always talking to us about sacrifice. I am getting tired of it. He expects us to give, give, give all the time. He seems to think the church is the greatest institution in the world."

"Perhaps he is right. But I agree with you that we can't always be giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

The first speaker was a wealthy business man and the second was a successful lawyer. Both men had very large incomes; they lived not only in comfort but in luxury, and denied themselves nothing that they felt it desirable to have. They were church members and gave "generously;" but neither of them really knew the meaning of the word "sacrifice."

A few months after this conversation, the two men joined a party that was going round the world. Before they started, their "visionary" minister earnestly asked them to observe and to remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised —carelessly, perhaps—to do so.

In Korea, one day, they saw in a field by the side of the road a boy pulling a rude plough, while an old man held the plough handles and directed it. The lawyer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quiet reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plough themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

The lawyer and the business man had not much to say. But when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church," he said. "And give me some plough work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

How much does the average modern church member ever sacrifice for his religion? How many that call themselves Christians ever sold the ox and then harnessed themselves to the plough?—*Youth's Companion.*

A MEMORIAL TO BOOKER WASHINGTON.

A movement is on foot in Chicago to establish an industrial training school for Negro children in that city and eventually such schools in other cities, in memory of Booker T. Washington. The spirit of the enterprise is in appreciation of the great educator's work, says the Springfield *Republican,* and he would doubtless have chosen that his memory should be honored by helping his people. But it is to be hoped that the proposed school will not do anything to encourage further segregation. And as for memorials, Washington should have somewhere at sometime a suitable monument in marble or bronze. It would not be without its practical value.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, FIRST MONTH 29, 1916

"We should waste no moments in weak regret
If the days were but one;
If what we remember and what we forget
Went out with the sun,
We should be from our clamorous selves set free
To work and pray,
And to be what the Father would have us to be,
If we had but a day."

"THE TIME IS NOT RIPE."

IT is curious to notice how often this reply is made to any suggestion of forward movement.

When Henry Ford proposes an effort to make peace, even sympathetic friends shake their heads and say, "He is making a great mistake—the time is not ripe."

Theodore Roosevelt denounces Ford's effort with characteristic violence, apparently forgetting how, when he himself brought the representatives of Russia and Japan together to consider peace, many critics in like manner joined in chorus, saying, "O foolish man, you are only doing harm; the time is not ripe!"

When it is proposed to change old rules of church discipline or outgrown statements of faith to make them harmonize with actual facts or beliefs, there are always some who say, "It ought to be done, but the time is not ripe."

Now it is generally agreed that the greatest weakness of Christianity to-day is the divisions and lack of harmony among Christian churches. With Friends the situation is worse than with most other denominations, because the absurdity of a body calling itself the Society of *Friends* when split up into hostile fragments is especially glaring.

And yet, when it is suggested that we should try to draw Friends of all branches together, some even of our own liberal branch say, "The time is not ripe."

Who knows that it is not ripe? And if not ripe now, when will it be ripe?

Is the Society of Friends in America to-day filling its place and doing its work in the world? If not, what is our present duty in the matter?

Men like George Nasmyth, impressed and attracted by the beauty of Friends' principles, and desiring to join the Society professing to hold them, are shocked and repelled at finding that there are in America at least three *separate bodies*, each calling itself the Society of Friends, yet having no intercourse with each other, and making no effort to establish among the different "branches" the "love and unity" which are the subject of one of the first queries in their books of Discipline. Three of these divisions recently sent separate epistles to Friends in Australia, who were completely puzzled by them, and asked a Friend present who had visited America to explain "which is which."

Shall we of the liberal "branch" make no effort even to establish *friendship* among all Friends, on the ground that "the time is not ripe," without at least trying to ascertain whether it *is* ripe?

Can we truthfully say that we desire peace for the world, if we make no effort to establish peace among ourselves?

"Let us then follow after the things that make for peace, and the things whereby we may *build up* one another," remembering the last prayer of Jesus for his disciples, whom he "henceforth called *friends*"—"and not for these alone, but for them also which shall believe on me through their word, that they all may be *one;* that the world may believe that thou hast sent me."

Is not the time ripe? H. F.

A WELCOME NOVELTY.

"AT our last monthly meeting," writes a Friend of Lobo Monthly Meeting, Ontario, "we received four new members, one of whom was received on a removal certificate granted by a monthly meeting in England—a rather unusual occurrence."

This means, no doubt, that heretofore when English Friends have come to live in Canada, they have been more apt to join meetings of Orthodox Friends than those of our branch. This, again, is accounted for by the fact that for many years after the separation of 1827, English meetings officially "recognized" Orthodox meetings in America, and not those of our branch. But now it seems probable that to most English Friends the atmosphere of our meetings and First-day schools is quite as congenial, if not more so, than that of Orthodox meetings, in Canada at least; and if English Friends who come to live in Canada were informed in advance as to the character and methods of the different branches, they would in many cases no doubt prefer to join our meetings.

There is little cause for regret, however, if Friends coming here from other countries join meetings of *any* branch; but who can tell how many such are, like some we know of, unwilling to join a "branch" at all, and so, finding no "trunk," join some church that is at least united? H. F.

JESUS loved the symbolism of the light. He never said: "I am the hurricane; I am the frost. Men are so selfish, so unworthy, I will scatter them with tempests, I will destroy them with frosts!" Instead, as the great teacher of men, he said: "I am the *light* of the world. He that followeth me shall not walk in darkness, but shall have the light of life." E. P. B.

GERMAN SENSITIVENESS TO PUBLIC OPINION.

IT is evident that the German government has felt keenly the horrified protest of the world at the killing of Edith Cavell, for I have just received a characteristic document (anonymous) headed, "Belgian Court Martial Gives Death Sentence to Belgian Woman Accused of Spying—An Exposure of Ally Hypocrisy—Victim Shot with Male Companions." It is all arranged ready for the editor to turn over to the compositor, with such convenient ease that one gets a fresh impression of German efficiency in influencing public opinion as well as in carrying on war.

The document says: "The following account of the execution under sentence by a Belgian court martial of a Belgian woman accused of espionage before the German occupation, was found in Antwerp after the surrender of that city."

Is it not astounding to learn what endless evidences of Belgian wickedness and guilt were left behind to be discovered by the German armies in conquered cities of Belgium!

In this case, an official document is reproduced in facsimile, with the statement that it was "found recently in Antwerp in a pouch of mail which was not delivered at that time."

It states that Karl Troupin, journalist; Frederick William Romel, electrical engineer, and Julia Van Wauterghem, wife of Eugene Hontang, resident of Brussels, were accused of treason and espionage, were sentenced to death, and executed on August 18th, 1914.

After the execution of Miss Cavell, says the article, "solemn horror" was expressed that in the twentieth century a court martial should condemn a woman for a military crime and that that death sentence should be executed.

"The hypocrisy of this last is patent. Has not England for months imprisoned and starved women who merely sought the franchise? Bernard Shaw has pointed out the folly of all this, and has condemned the shocking callousness of using this woman's experience for advertising purposes."

The important point about this, it seems to me, is the evident sensitiveness of the German government to the world-wide condemnation of its deeds. The conception of Germany as caring nothing for public opinion is evidently a mistaken one. She has found by experience that it does not pay a nation at war to get the sentiment of the world against it.

After this war is ended, when Germany is again asked to join other nations in reducing armaments and providing for a world court, will she not make a different answer?

H. F.

Note and Comment

FRIENDS' FOREIGN MISSIONS.

[A second statement from Henry T. Hodgkin, written to Prof. William I. Hull. Contributions will be gladly received and forwarded by Hannah Clothier Hull, Swarthmore, Pa.]

Dear Friend: I wrote to thee a few weeks ago in reference to the very special need of our foreign mission work at this time. I want now to give thee the very cheering information that Friends in this country have responded in a wonderful way to the statement of that need which was made, after much prayer and thought, at the beginning of last month. We had already done a good deal to secure special contributions during the financial year, and a number of Friends had given largely. In addition to this, of course, as thee knows, Friends have been called upon to give heavily to War Victims, the Ambulance Unit, Emergency Committee, etc. All this, coming along with the heavy strain of extra taxation and the increased cost of living, made many Friends at our Board feel grave hesitation in putting out any fresh appeal at this time. We did feel, however, most clearly, that the work which we have undertaken is not ours, but God's, and that we ought, in fairness to the Society, to make a clear statement with reference to its needs. This statement was made, and much prayer was offered that the hearts of Friends might be touched to help us at this time. It is with very great gratitude to God that I am now able to tell thee that the large sum of £5,850 required has been almost entirely covered by contributions which were received prior to the close of the financial year. I am sure that Friends in America will rejoice with us in this news, and in the answer which has thus come to the prayer of many. We feel that it is an encouragement to us in all our work, as we start out upon a new year, to realize how ready our Heavenly Father is to answer the believing prayer of his children.

I think that Friends in America who are interested in the matter, and who will be thankful for the large response received, should also know that, as we start our jubilee year, we are still faced with a difficult position. There has been a considerable loss in our income, during the last few years, on account of the death of large givers, and it is almost impossible to make this up fully at short notice, and at a time of great financial strain like the present. This means that our normal commitments for the year are some £5,000 beyond our natural income, and that this sum must be met by some kind of special gift. Any help, therefore, that Friends in America may be able to give us at this time of peculiar difficulty will be greatly appreciated, especially as this year is the fiftieth anniversary of the Friends' Foreign Mission Association, which we hope will mark a period of strengthening and advance, not of weakening and contraction, in our work. We acknowledge with great thankfulness to God all that he has done for and through the Association during the last fifty years, and trust that, as we start out upon the next period, we may be able to take hold of some of the large opportunities which open out before us, and give more adequately than ever before the message which has been entrusted to us for the non-Christian world.

MINISTERS ON "PREPAREDNESS."

While much of the "pacifist" sentiment has emanated from clergymen, says the *Literary Digest*, it appears to be an error to look upon this body of men as a whole as holding to the doctrine of non-resistance and opposing the wide-spread sentiment in favor of preparedness. To get at a numerical expression on the subject, *The Continent* (Chicago) recently sent a return postal card to every tenth minister named in the alphabetical list officially published by the General Assembly of the Presbyterian Church of the United States. The questions and the revised figures covering the responses to *The Continent's* queries are as follows:

"1. Are you in favor of complete disarmament by the United States? (By 'complete disarmament' is intended a definite policy of assuming that this country is in no danger of attack by any other country, the thought being that it would be better to risk successful invasion than to maintain continuously a military power sufficient to cause an aggressive enemy to refrain.)"

Yes, 95; no, 305; no vote, 29.

"2. Are you in favor of an army and navy sufficient in numbers and efficiency to withstand ordinary attack while new forces are being organized?"

Yes, 375; no, 60; no vote, 37.

"3. Do you believe that teaching them to march and to drill, with the physical training calculated to give them a good 'set-up' and endurance for camp life, would tend to create in American boys an appetite for war?"

Yes, 115; no, 279; no vote, 37.

"4. Assuming that all war is wrong and unnecessary, do you believe it should be the policy of the United States to ignore the possibility of attack by some nation which does not accept that belief, that is unpersuaded by our altruistic attitude, and which is undisturbed by what other nations may think of its action?"

Yes, 76; no, 278; no vote, 47.

It should be noted that these questions imply a very moderate degree of "preparedness," and no extreme form of militarism or compulsory service.

SEVEN STATES "GO DRY."

On January 1, 1916, State-wide prohibition became effective in Arkansas, Colorado, Idaho, Iowa, Oregon, South Carolina and Washington.

Arkansas has statutory prohibition by action of the Legislature of last January.

Colorado has constitutional prohibition. The Legislature has enacted stringent law-enforcement measures. Among these is an anti-advertising law and a law prohibiting the soliciting of orders within the State.

Idaho has statutory prohibition. Next November the people of that State will also vote on constitutional prohibition. The Idaho prohibition law forbids even the possession of whiskey or brandy.

Iowa has statutory prohibition through the repeal of the Mulct law. The law in this State is stringent, prohibiting liquor containing even a trace of alcohol. Des Moines, the capital city, of more than 100,000 population, has been dry for some months. The people will also be given opportunity to vote on a prohibition amendment to the Constitution. Such a resolution has already passed one Legislature, and it is altogether likely that it will pass the succeeding one, it being necessary to pass two Legislatures before it can be submitted.

Oregon has constitutional prohibition. A thousand saloons will be closed in this State. The law enforcement measures passed by the Legislature are unusually strict. Liquor advertising by any medium whatever is forbidden.

South Carolina voted dry last September by 27,000 majority.

Washington has constitutional prohibition, adopted in

1914. The law enforcement measures are drastic. The liquor interests have made a bitter fight in the courts to have these measures declared unconstitutional. The Supreme Court recently upheld the law.—*The American Issue.*

SENATE COMMITTEE VOTES FOR SUFFRAGE.

The Susan B. Anthony amendment providing for women suffrage was reported favorably last week to the Senate by the Suffrage Committee, says a news dispatch. The report says.

"Manhood suffrage has been from time to time extended. Every enlargement of the franchise has been a natural and logical development of the principle of popular sovereignty.

"In our opinion every argument and every principle upon which universal manhood suffrage rests, demands the extension of its privileges and responsibilities to women.

"Woman's activities, her participation, sacrifices and her misfortunes in the great conflict now raging over three continents have for all time disposed of the contention that she should not be armed with the ballot because she cannot wield the sword.

"She has taken man's place in all the industrial pursuits, she has maintained his government, manufactured his ammunition, observed and enforced his laws, operated his machines, bound up his wounds, buried his dead, and has been his comrade in arms upon the firing line."

The report adds that inasmuch as the nation nearly half a century ago determined to restrict State authority over the ballot by abolishing the disqualification of color, there is no reason why it should not continue this policy by abolishing the disqualification of sex.

The report was signed by three Democrats, and three Republicans.

TUSKEGEE'S NEW HEAD.

An appealing introduction to Major Robert Roussa Moton is given by Will Cousin, in an article in the New York *Evening Post,* in which he describes a typical meeting at Hampton Institute. The speaker of the evening is late, and the audience are growing uneasy and fretful. But soon "a large man" comes to the front of the platform, and after a few friendly words starts in quite simply singing:

In bright mansions above,
In bright mansions above,
Lord, I want to be up yonder,
In bright mansions above.

The easy melody is taken up at once and swells, until the whole hall is singing itself into a most receptive mood, to welcome the tardy speaker. During the rest of the evening no one is a more inconspicuous or a more intensely interested listener than this same powerful leader of the negro race. That is, unless later there is another call for his talents—to "jolly" the audience into making contribution for some worthy purpose. Then, "he gets up and tells the story about his friend in Virginia, who met a 'ha'nt' one dark night, and he tells it so well that the delighted audience makes the subsequent collection a great success."

Major Moton, we are told, is only forty-eight years old. Since he was graduated from Hampton, in 1900, he has been almost wholly occupied with the interests of that school. He is described as of massive build, and distinctly negroid characteristics, a full-blooded African, descended from a high African chieftain.

But the best conception of the new leader is given in the words of the late Booker Washington himself. He said:

"It has been my privilege to come into contact with many different types of people, but I know few men who are so lovable, and, at the same time, so sensible in their nature as Major Moton. He is chock-full of common sense. Further than that, he is a man who, without obtruding himself and without understanding how he does it, makes you believe in him from the very first time you see him and from your first contact with him, and, at the same time, makes you love him. He is the kind of man in whose company I always feel like being, never tire of, always want to be around him or always want to be near him.

"Although he has little schooling outside of what he was able to get at Hampton Institute, Major Moton is one of the best-read men and one of the most interesting men to talk with I have ever met. Education has not spoiled him, as it seems to have done in the case of some other educated negroes. It has not embittered or narrowed him in his affections. He has not learned to hate or distrust any class of people, and he is just as ready to assist and show a kindness to a white man as to a black man, to a Southerner as to a Northerner.

"I have often heard the remark that the Southern white man knows more about the negro in the South than anybody else. I will add that colored men like Major Moton know more about the Southern white man than anybody else on earth.

"I have seen Major Moton in a good many trying situations in which an ordinary man would have lost his head, but I have never seen him when he seemed to feel the least degraded or humiliated. I have learned from Major Moton that one need not belong to a superior race to be a gentleman."

THE PAN-AMERICAN SCIENTIFIC CONGRESS.

The Pan-American Scientific Congress, one of the most important ever held in this country, closed its sessions in Washington, D. C., on January 8.

It was attended by distinguished representatives of twenty-one South American republics and the United States. The main idea of the congress is the unity of all the nations of the Western Hemisphere under one mutual agreement, for purposes of common defense. The treaty would be a broad interpretation of the Monroe Doctrine. The protection of mutual interests would be guaranteed, and a dispute between any of the countries would be settled by a court of those nations.

The congress included a woman's section, in recognition of women's profound interest in such a union.

Not one of the twenty-two republics, except portions of our own, accord to women the co-operation in self-government which is the basis of the political life of each nation, and the basis, moreover, of all the conferences which have just closed.

A true co-operation in self-government demands as a necessary preliminary the enfranchisement of women.—*Jewish Exponent.*

THE SPINGARN MEDAL.

At a great mass meeting to be held in Tremont Temple, Boston, on Second month 22d, the second Spingarn Medal will be presented by Governor McCall to the negro selected as having made the most distinguished achievement during the preceding twelve months.

The Spingarn Medal is a gold medal of the value of $100, awarded annually to the American negro who has rendered the most distinguished service during the year in any field of honorable or elevated endeavor. It is the gift of Dr. J. E. Spingarn, of New York, formerly professor of comparative literature in Columbia University, and chairman of the Board of Directors of the National Association for the Advancement of Colored People. The committee of award consists of two Northern white men, ex-President William H. Taft and Oswald Garrison Villard; a Southern white man, Dr. James H. Dillard, director of the Slater Fund, and two colored men, Bishop John Hurst, of Baltimore, and President John Hope, of Morehouse College, Atlanta, Ga.

The first medal was awarded last year to Dr. Edward E.

Just, professor in the Howard University Medical School, for distinguished work in biological research. It was presented to him by Governor Whitman before an immense audience in New York City, and the incident received an unusual amount of publicity in the press. Even Southern newspapers commented widely on the fact that a medal to a negro was awarded for scientific attainments. The recipient of the second medal will not be announced until Governor McCall presents it to him in Tremont Temple on Washington's Birthday. The Spingarn Medal may be said to be the most distinguished recognition which a colored man can receive in this country, and it exerts a great influence in stimulating men and women of the colored race to honorable effort.

The meeting at Tremont Temple will be held under the auspices of the National Association for the Advancement of Colored People, of which Moorfield Storey, of Boston, is president, and which includes on its Board of Directors Jane Addams, Oswald Garrison Villard, Dr. John Haynes Holmes and Dr. W. E. B. Du Bois.

FARM HANDICRAFT CLUBS.

To encourage boys and girls, especially those in the country, to spend their spare moments during the fall and winter months usefully, the U. S. Agricultural Department's directors of juvenile club work in the North and West, working in co-operation with the State colleges of agriculture, have developed important and interesting plans for farm and home handicraft clubs for boys and girls. The purpose of these clubs is twofold: First, to maintain interest in the agricultural club during the season when active work in the field and garden is suspended, and, second, to develop manual skill in members through practical work that readily may be correlated by teachers with the manual training work of the school as well as with the agriculture of the farm and the domestic activities of the home.

The work is so planned as to be capable of extension throughout the year, or it may be limited to the regular nine months' school year. While effort will be directed primarily towards interesting members of the agricultural and home economic clubs in these activities, membership is to be open to children 10 to 18 years of age.

These clubs will be directed much as the corn clubs, girls' gardening clubs, canning clubs, and other organizations aimed to give skill and experience in raising crops or animals or in utilizing by-products of the farm. The leaders of the clubs will supply the members with specially-prepared circulars of direction, in which are to be included working drawings and lists of materials for accomplishing the different projects.

The clubs, while directly vocational, also will be designed to minister somewhat to the winter social needs of children, and will provide for exhibits and even for contests. Members will be encouraged to select and carry through during the year ten of what might be called the handicraft units suggested in the list below. This list, designed for the guidance of the directors of these special clubs, and of teachers, offers valuable suggestions also to parents who wish to plan useful activities by those concerned with the development of almost any type of organized work for the amusement and improvement of rural children. Following is the list of activities suggested for the boys and girls who enroll in the clubs:

1. Rope tying and splicing.
2. Making seed testers (box, blotter and rag-doll testers).
3. Making a hen-coop and brooder.
4. Fruit grafting and tree surgery.
5. Making a fly-trap or window screen.
6. Making a wood-box for kitchen or sitting room.
7. Making a bird-house and watering trough.
8. Making a hotbed or cold frame.
9. Making a stepladder or handy ladder for farm and home.
10. Making one dozen vegetable market crates.
11. Sharpening saw, pair of scissors, carving knife.
12. Making a medicine cabinet.
13. Making and laying a cement walk or floor.
14. Making a book case or library file.
15. First aid to farm implements, *i. e.*, repairing. (a) Whiffletree, (b) Pair of shears, (c) Fork handle, (d) Gate.
16. Drawing plan of 80-acre farmstead.
17. Forging—two kinds, practical, related to farm work.
18. Welding—Two kinds, practical, related to farm work.
19. Horseshoe making.
20. First aid to household furniture, *i. e.*, repairing. (a) Chair, (b) Table, (c) Picture frame, (d) Door lock or hinge.
21. Pressing and cleaning men's and women's suits.
22. Papering a room.
23. Painting, staining, or treating floor.
24. Making a farmyard gate.
25. Making a home-made fireless cooker, one of two methods.
26. Making a home canner, one of two methods.
27. Making a kitchen shelf or kitchen work chair.
28. Getting out a set of plans and specifications for model farm home.
29. Giving first aid to school furniture and equipment, such as the repair of a seat, window, fence, broken gate, blackboard, doorstep or sidewalk.
30. Repairing the cover or broken back of a book.
31. Metal work for household.
32. Modeling in clay and plaster.
33. Leather work; repair of leather goods or art work.
34. Dyeing, stenciling and block printing cloth.
35: Pottery for use in the home.
36. Basketry, *i. e.*, making baskets for use in gathering and marketing vegetables and fruit.
37. Making a milk stool or bread-cutting board.
38. Home-made mill for fruit juice and cider.
39. Hat and coat rack for hall.
40. Making a table or a workbench.
41. Knitting or crocheting a rug.
42. Drafting a pattern for a garment or cutting and fitting a garment.
43. Mending pottery, china and glass.

Where awards or any formal ratings of the work in the form of school credits or certificates are contemplated, those in charge suggest the following basis:

1. Number and character of enterprises undertaken and completed, *per cent*	25
2. Condition of the finished products exhibited	25
3. Skill, speed, and accuracy shown by a demonstration in four units	25
4. Written report and records of work	25
Total score	100

—*Daily Local News.*

HEROISM.

A MAN'S courage, that is, his habit of reaction in time of danger, is doubtless pretty well developed rather early in life, certainly before the age of military service is reached. Hardly a day passes that does not record somewhere in our land an act of notable heroism by a child.

Of 1,163 records of heroism gathered by Dr. S. Weir Mitchell in a period of ten months through newspaper clippings, there were 717 cases which included no soldier, coast guard, policeman or fireman on duty, and no mother acting for her children. Of these 717 cases of heroism, fifty-three were of children under fifteen years of age, and three of these were cases of rescue by boys five and six years of age. Dr. Mitchell stated that aside from these he personally knew of six children from six to seven who had performed notable acts of bravery.

Some attempts have been made to study the psychology of heroism. It appears that the heroes who have risked their lives to save others from drowning or fire or accident can give no very clear account of how they felt or why they acted as they did, and often they are surprised to learn that they have done something heroic. They seem, in most cases, to act without deliberation and from an almost instinctive impulse. Since this is so, I wish to point to an interesting analogy in play. Our competitive games, like baseball and football, particularly, develop in the players almost instantaneous and accurate motor reaction to situations, as in running and sliding to bases, throwing to bases, double plays, tackling, falling on the ball, dodging, and the like. This puts the boy's nervous and motor mechanism into just the condition psychologically in which some incident finds its hero.

If we are to develop heroes, it is right here in the impressionable age of games that we can most successfully predispose mankind to heroic action. The moral attitude of the policeman, of the surfman, of the fireman, of the soldier, is "readiness." These games are essentially a continual trial of readiness. Whenever the muscular and nervous mechanism, trained in this way, is swayed also by a conscious ideal, heroism is its surest and most natural reaction whenever occasion arises. The difference between the heroism of war and the heroism of peace is this: The spirit of war is to risk your life to take a life; the spirit of peace is to risk your life to save a life.—*George E. Johnson, in the Survey.*

QUAKER DOCTRINE.

THERE is nothing more holy in lighting the candles at the altar than in lighting the lamps in the streets; nothing more sacred in distributing the bread at the communion table than in lovingly feeding our little ones at home. A priest has no more "the good part" than a peddler; nay, the peddler may be infinitely more distinguished by it than the priest.

No, let us lay this down as a primary axiom in our interpretation; the good part is not the gracious prerogative of a few, something apart, of which the majority have been deprived. The Lord's good part is for everybody, for the minister in his study and the workman at his bench. There is no favored aristocracy in the Lord's kingdom.—*Rev. J. H. Jowett, in The Christian Herald.*

THE THREE DUTIES OF CIVILIZATION.

BY DAVID STARR JORDAN.

THERE are three duties before the civilized world to-day more important and more pressing than any other. These are, first, to keep the United States out of this war, this hideous "brawl in the dark," and to hold it steadily on the basis of law. To be neutral is to be law-abiding, while nations at war, whatever the merits of the original cause, are lawless and insane.

The second duty is to stop the killing whenever we can. The nations are bleeding to death. The curse of victory can come to none of them, while the curse of defeat is already on them all. It is not clear how we can stop the killing, but the call of duty to America is to leave no stone unturned in the hope to accomplish this result.

The final duty of all good men is to unite to see that, whatever the result, the catastrophe cannot happen again. To this end all students have agreed on the main features —the end of preparedness for war; the limitation of control by autocracies and aristocracies; of the means of declaring war; the limitation of exploitation; the curbing of empire; the freedom of the seas; the abolition of rights of conquest and of indemnities; the opening of the channels of trade, leaving none as private property of king or nation. Some or all of these must come in time.

Meanwhile the armaments of Europe will be limited by their people's abject poverty, and the placing of moderate obstacles in the way of declarations of war would give the peace-loving world the time to impose its certain veto.

The next fifty years will mark the most intense struggle in Europe—bloodless, we hope—since the Reformation. It will appear as a conflict for supremacy between force and law, between militarism and civilism. At bottom it is, however, the age-long strife between privilege and freedom, between tradition, inheritance, and divine right, and the still older and more divine right of manhood to be free.

As to the final issue there can be no doubt. God is not mocked forever. But in the present issue freedom has need of all its friends. Its Pyms and Hampdens, its Washingtons and Franklins, are not wanted on the field of battle, but in the larger and intenser conflict waged with the freeman's weapon—the ballot, not the sword.

THE "PREPAREDNESS" CAMPAIGN.

[The following is an extract from a letter of Robert Pyle, dated "On the train, First month 23d, 1916."—H. F.]

THE so-called "Preparedness" people, if I am to judge from what I saw in Detroit and Grand Rapids are pushing their propaganda most assiduously.

When I was in San Francisco last summer the United States military officials stationed there, to judge from their statements in the newspapers, were in despair over their failure to enlist men for military training in camps especially provided for civilians.

On this little trip I am impressed with the more popular methods now being used to enlist interest. "The Battle-Cry of Peace," an impressive photo-play, is attended with ushers caparisoned as if from our regular army, and others dressed as Red Cross nurses, and sample rapid-fire gun outfits are on display at entrances. Stars and Stripes and martial music complete the military effect. The people are being *scared* into a belief that we are in danger of attack from a foreign foe, and are besought to use influence with their Congressman for adequate appropriations to provide defense. I am impressed with the great numbers of our people being influenced in this way. R. P.

THE plain fact is that Germany is sick of the war.—*Guglielmo Marconi.*

The ambitions of this country do not lie in the path of conquest.—*Secretary Lansing.*

There ought not to be an idle man in the United States for years to come.—*Frank A. Vanderlip.*

For seventeen years I taught my classes that the initiative and referendum would not work. The trouble is they do.—*Woodrow Wilson.*

It is radically wrong when a prize-fighter in fifteen minutes can earn more than a country parson does in fifteen years.—*Billy Sunday.*

When the church advocates armament it should pull down the cross from the steeple and replace it with the torpedo. —*Prof. Scott Nearing.*

Let us start a world-encircling revolt which shall make a junk heap of Kaisers and Kings and all the things that make of man a brute and of God a monster.—*Helen Keller.*

The Gentile world should, when thinking of our great spiritual leader, remember that he was a Jew; that he learned the central truths of his religion at the knee of a Jewish mother.—*S. G. Dunham, in Universalist Leader.*

That which we are, we shall teach, not voluntarily but involuntarily. Thoughts come into our minds by avenues which we never left open, and thoughts go out of our minds through avenues which we never voluntarily opened. Character teaches over our head.

—EMERSON.

Current Events

A GLIMPSE OF FRIENDS IN CANADA.

How many Friends in the United States realize that there are sister communities over the line in Canada!

Imagine yourselves seated around a table in the parlor at Pickering College, near Newmarket, and about an hour in the train from Toronto, while young Friends meet in conference to discuss the ways in which they can best help the Society and the world during the coming year. Earnest talks were given on such subjects as Bible schools, social work and the place of the young Friend in the meeting for worship.

The next day, Ninth month 9th, 1915, Friends gathered for the Yearly Meeting, which is also held at Pickering College. No queries were considered, as in Philadelphia, but reports were received from day schools and Bible schools, and from the home and foreign missionary fields.

Every morning a devotional meeting was held before the regular session, which was conducted by two Friends, and hymns were sung. It was interesting to find the wife of a New England pastor, who had taken a prominent part in these meetings, saying she hoped the time would come when she could go to Philadelphia and unite with Friends in their worship based on silent communion.

After the reading of a minute from the Whittier Fellowship Committee, Friends arranged for visits to the different communities. A little Ford car took me to Pickering, about fifteen miles from Newmarket, where there are meetings of both conservative and progressive Friends, familiarly known as "Old Friends" and "Fast Friends."

The sad result of the break in the Orthodox body which took place about 1871 became apparent. There was only a handful of Friends in both meetings, and but one young woman to whom they could look for the future of the Society. As I was going to visit one of the conservative body with Adelia Cronk, a sweet-faced progressive Friend, a man passed us in a buggy who seemed to be typical of many in the community. He and his family had joined the Presbyterian Church because they could not stand the dissensions among Friends, but he was still longing for the church of his childhood, and said he would return if the two bodies could be brought together.

The town of Norwich is another place where both divisions of Friends are represented, and there is a large meeting of the conservative branch, with a goodly number of young people and children. The latter wear little gathered-crown bonnets and attend a small school taught by one of their number. They have a nice comparatively new meeting-house, which they have just furnished with electric lighting, and on Sixth-day evenings they come together to listen to papers or articles of general interest. Old and young were interested in our young Friends' movement, from our first gatherings in "Whittier-land" to the development in both America and England of the meetings with people of other denominations, held on the basis of silence.

Only a few Friends remember the separation of 1871—an elderly man told of the sufferings which his grandfather endured and which he could not recall without emotion. It was necessary to appeal to the law to divide the meeting-houses, and as a result, all were given to the progressives. This decision influenced London Yearly Meeting to recognize the progressive body as Friends, while the conservatives feel that their meetings are more nearly in accord with the meetings held in Great Britain. It was surprising to learn that they were looking to Philadelphia Yearly Meeting for help to unite the two bodies. One Friend said Philadelphia Yearly Meeting was now taking the place in the Society of Friends in Canada, which the United States held among the warring nations of the world. The fact that there had been no Wilbur-Gurney separation within its limits, gave it a neutral position which would enable it to use its good offices toward the reconciliation of the two bodies.

Very different were the problems to be met in the small outlying meetings.

At Eppingham, meetings are held in the Union Church opposite the country store, and the leading part is taken by a young German Canadian, who is a concerned Friend. He is assisted by an earnest American, who has held the position of pastor in several communities in Canada. He became dissatisfied with the compulsory sermon several times a week, and is now tilling the soil for a livelihood while giving as much time as possible to the upbuilding of the meeting.

For these country meetings, where there is no Quaker background, they feel it necessary to have a pre-arranged service, in which hymn singing forms a part. As opportunity presented to talk to pastors, it was encouraging to find that most of them were anxious to introduce a period of silence into the meetings, and to try to train the congregation to depend less upon the pastor for vocal ministry.

At the home of Clarence E. Pickett, pastor of Toronto meeting, I met Elisabeth Stover, who is traveling secretary of Hicksite Friends. She arranged visits to the coming Half-Year Meeting and to other outlying meetings.

The Half-Year Meeting convened at a fine old meeting-house on a country road a few miles from Newmarket. On First-day morning probably fifty Friends were present, Isaac Wilson sitting at the head of the meeting.

On the following morning, after the reading of reports from the subordinate meetings, a letter of greeting was read from the Orthodox Quarterly Meeting, which had met the previous week at Pickering. Deep appreciation of this letter was expressed by several Friends, and it was stated that never before had a communication of like character been received from the Orthodox branch. Some wondered whether they had done their part toward Friendly intercourse, and a committee was appointed to write a suitable reply.

A very interesting farming community of Hicksite Friends is located near Coldstream, Ontario, the nearest station on the railway being seven miles distant. Young and old form literary societies, and are wide awake to the questions of the day.

On the evening of my arrival a large group met in the sitting and dining-rooms of Oscar Zavitz's home to listen to an account of the Young Friends' movement. One or two Quaker study circles were formed, which will take George Fox's Journal as their textbook. Satisfactory meetings were also held in the meeting-house, where a friendly discussion of our principles resulted in a drawing together in closer fellowship and love.

A brother of my host at Coldstream is one of the professors in the large agricultural college at Guelph, and on the return trip to Toronto, Elisabeth Stover arranged for a meeting of the students who hold membership with Friends. It was encouraging to see the interest of these young men, and to hear their expressions of loyalty to the Society. One young man had attended the Baptist Church for years, but he was glad to have the opportunity to return to Friendly influences, and ready to help to start a study circle, following Emmott's "Story of Quakerism."

In looking back upon this visit to Canadian Friends it seems as if the message of the angel to the ancient church at Philadelphia, is applicable to the body of Friends worshiping in the modern city of that name: "Behold, I have set before thee an open door"—the door of opportunity for friendship and sympathy, and of help in bringing these Friends to understand each other by means of the wider circle of our fellowship and love.

MARGARET JENKINS.

If the press of the country would adopt and persist in the high resolve that war should be no more, the clamor of wars would cease. —JOHN HAY.

A FRIENDLY SERVICE IN A CHURCH.

An exceedingly impressive and beautiful service was held at the First Congregational Church of Berkeley, Cal., on First-day evening last, First month 9th, at which a number of Friends of Berkeley and Oakland gathered.

The pastor, Raymond C. Brooks, one of Oakland's most popular ministers, took for his theme "The Contribution from the Quakers to Our Common Christianity." It was an able and impartial discourse, giving an accurate history of the beginning, progress and standing of the religious Society of Friends, holding to view the salient reasons for what has been termed their external peculiarities, and how superficial is the common judgment.

Dr. Brooks portrayed how George Fox longed to bring to others his discovery that the religion of Jesus was spiritual, not formal, not credal, not sacramental, and that his burden was to lead people to dare to trust the leadership of the Spirit of God by whom they would be led into all truth. The Inward Light became not merely a mystical communion with God, but a source of strength and guidance in the practical affairs of life.

It seems to the Quakers, thought the speaker, that one of the important religious tasks for us is to distinguish between the essential and the non-essential, between the accidental and the permanent, between the spiritual and the form in which it is presented to us, and that we may easily lose the permanent spiritual values by making too much of the literal observances.

Many of the practices associated with public worship tend rather to hinder than to help the spirit of worship; hence music, a pre-arranged program of worship, the spoken prayer, the prepared sermon, were undesirable.

Of far greater importance than these matters, and those pertaining to dress and to speech, has been their steady and insistent protest against slavery, against the use of oaths, against war, and against the assumption of priestly authority.

In measuring the contribution of the Quakers to our common Christianity, first, the whole Christian world is indebted to Friends for their steady recognition of the "Inner Light," as against the teaching that authority for religion should be looked for in a book, or in a church, or to a person, until men have not dared to trust the "light that lighteth every man who cometh into the world."

Second, Friends have taught us to know the ministry of silence. Not until we have learned to live in silence can we expect to live wisely with our fellows.

Third, Friends have patiently and steadily revealed to us the greatness of simplicity.

Quakers have exercised an influence upon the life and thought of the world out of all proportion to their numbers; more consistently, it seemed to Dr. Brooks, than any other body of Christians have they measured values in spiritual rather than in material terms, and have sought for quality rather than quantity. The desire for quality is the only worthy human ideal. It is the bond that unites men on the higher levels of endeavor in stable, worthy, mutually helpful relations, while the desire for bigness, especially the desire to be bigger than our neighbors, has been the source of unending strife. It is worth much to all of us that at least one company of disciples has been so largely free from it.

The four hymns that were sung at this service were written by the Quaker poet, John G. Whittier, and sung from the Congregational hymnal. A long period of silence preceded the regular prayer.

A strong Friendly spirit of fellowship and love was perceptible throughout the entire service, and I was especially grateful through the invitation from a member of the church, for the privilege of attending.

MARIANNA BURGESS.

San Francisco, Cal.

FRIENDS IN PENNSYLVANIA.

PITTSBURGH.

The Pittsburgh Quaker Round Table (both branches) met at the home of Dr. and Mrs. J. O. Reed, Crafton, Pa., on Seventh-day evening, First month 15th. There were twenty-eight present.

Erasmus Wilson, the "Quiet Observer" of the Pittsburgh *Gazette-Times*, gave us an interesting talk.

He told us of his parents, who were Friends, settling in Ohio in the early days, and how, being far from any Friends' meeting, they joined the "Campbellites" (now known as the Christian Church). This step made no change in their way of life, and he was brought up in the principles of Friends, and taught to act from the view-point of "Is it right?" not "Is it wrong?" Friends lived what they believed, and if they had had more liberty in their Society they would have grown instead of decreasing.

"Wherever I go to speak," said he, "it is seldom but someone comes and says, 'My father or my mother was a Friend.' They were proud of their Quaker ancestry."

The Friend laid great stress on doing right. A man who is right with his fellow-men is as near being "right with God" as it is possible to be.

There has been a great advance in everything material during the past century. Steam, electricity and the telegraph have changed the face of the world. Emerson said that Plato knew all that the present age knows; but what Plato *alone* knew is now the common possession of the people. We excel not so much in knowledge as in the application and diffusion of knowledge, and so when the principle which the early Friends held, when "right doing as a principle of life" becomes diffused, it will work a greater change in the world than science has done. Then men will help each other, and the beauty of nature and the joy of living will be the common heritage of man.

In a silent meeting, a woman rose and said, "This beautiful morn teaches us that God is good. Let us look into our hearts and see ourselves just as God sees us." That is the secret of the power of the silent meeting—"seeing ourselves as God sees us."

Erasmus Wilson described the Boy Scout movement, saying that it trains the boys in good habits, makes them unselfish and useful citizens.

In conclusion, he said: "For thirty years I have written the 'Quiet Observer' column for the *Gazette-Times*, and during that period I have had more inspiration and owe more to the early Quaker training I received than to any other source."

JAMES THORBURN.

LONDONGROVE.

Western Quarterly Meeting was held on Third-day, the 25th—two full and interesting sessions, morning and afternoon, with lunch between. Isaac Wilson spoke on the present-day question, "What is Quakerism?" and Thomas Sheward and Edward A. Pennock followed on the same subject. In the business meeting deep concern was expressed as to our fulfilment of the duties and responsibilities of citizenship, leading up to the peace question, and the need of leaders on the peace side in the "preparedness" campaign now going on.

A telegram of greeting was sent to the Friends who were then gathered in Washington, D. C., to seek for guidance in helping and influencing Congress to follow the right course regarding preparations for war and defence.

The afternoon session was in charge of the Philanthropic Committee, and devoted to Education. Jane P. Rushmore was the first speaker. She began by quoting the saying of Edmund Burke that "Education is the best defence of nations," and reviewed the history of education to show that while in the past it had been *ecclesiastical*, for ministers, or *classical*, for scholars and professional men, its modern characteristic was its *universality*. Self-expression and self-activity are the potential factors in

education. Men and women must be taught not merely to make a living, but to *live,* and to bear their part not only in home life, but also in the life of the *community.* In the great questions of public policy now calling for settlement, the opinions and judgments of the body of the people are the deciding factors. She spoke of the need of the voice and vote of educated *women,* and met the arguments for *limited* suffrage by showing that limited suffrage meant limited *education.* If there are too many ignorant voters, the remedy is education, not legislation to restrict the suffrage. The education of men is too narrow, and the schools must train *more,* because business life trains *less,* and confines men to an ever narrower groove. The schools are too far behind *life,* and must catch up. We need to get more out of life, and also to contribute more to life, and for this we must above all things be *trained.*

George A. Walton followed with a suggestion of how Friends may contribute to the life and thought of the world to-day. In the beginning of our history, Quakerism spread like wildfire, and soon became the greatest single religious force in the life of England and her American colonies. In the next generation, there was a sudden drop in the ability and power of the leaders, which continued until the narrowing tendencies of uneducated Friends brought us to the division of 1827. But the heroic age of Quakerism is not behind, but before us. The spirit of the old-time Friends is needed in settling the questions of to-day. Peace will probably come before we are prepared to meet the problems of peace. In this preparation Friends' schools and colleges should be able to furnish leaders.

Shorter addresses were made by other speakers, and it was late in the afternoon before the meeting ended. This hasty report conveys very little idea of its interest and value. H. F.

FRIENDS IN NEW JERSEY.

Leaders of the Society of Friends, says a news report from Burlington, N. J., in the *Public Ledger,* made an appeal to the church forces of Burlington County on the 22d for moral support to aid in halting immediate action on an elaborate program of preparedness until more deliberate action can prevail.

An audience that filled the meeting-house on High Street heard the arguments on "War, Preparedness and Peace" from the Quaker viewpoint, and petitions circulated after the meeting, appealing to Congress against any militarist program, were numerously signed.

Assemblyman Emmor Roberts, as chairman of the meeting, made an eloquent appeal for the peace doctrine, citing the undefended border between Canada and the United States as a proof that lack of menacing fortresses will permit nations to live in harmony with their neighbors and with the world.

Isaac Sharpless, president of Haverford College, predicted a saner view of the situation if the country would postpone action until it could study the actual necessity confronting it.

"An epidemic of war excitement is passing over the country," he said. "Two years ago we would not have believed such a thing possible in America. My own view is that this excitement is going to wear off, as the public become educated to the fact that the great preparedness program is largely called forth by the fears of the people of something that is never going to come to us. This war spirit, if allowed to develop, will halt both moral and physical progress in the nation and will set back our civilization a half century or more.

"One of the most dangerous suggestions that has been made is the proposed introduction of military training in the public schools. Our teachers know this is pedagogically wrong and as a national body they are opposed to it. It means the introduction of the military idea into the minds of the pupils, and from them into the life of the nation until we transfer to the next generation the fruits of militarism as we see them in Germany.

"I would be the last man to decry the patriotism of the man who goes to the front to fight for his country. I have a great deal of respect for the man who shoulders arms from sense of duty and patriotism, but I would that his militant patriotism could take another form.

"The dangers of an embroilment with a foreign country are far less serious than they were before the outbreak of the European war. Nations of the earth, exhausted with this struggle, will not want another big fight. The risk of such a conflict is too small for us to plunge into great preparations for armament that may bring about the very thing we are trying to evade."

WOOLMAN HOUSE.

The first term of the year 1916 has started most augustly, and at such a pace that two weeks have passed before there is opportunity to sit down and tell about it.

There are fifteen "Little Woolmans" living in the house at the present time, whose names are:

Margaretta Blackburn, Bedford, Pa.
Greta R. Brown, Nottingham, Pa.
Seth E. Furnas, Waynesville, O.
Lillian T. Kerns, Kennett Square, Pa.
Marion Longshore, Langhorne, Pa.
Golden Mills, McNabb, Ill.
Martha W. Moore, Philadelphia, Pa.
Beulah Parry, Riverton, N. J.
Esther V. Peters, Guernsey, Pa.
Sara Pusey, Avondale, Pa.
Helen Reid, Philadelphia, Pa.
Katherine Skirm, Germantown, Pa.
Agnes Shreve, Pemberton, N. J.
Eleanor Stover, Riverton, N. J.
Edna L. Wilson, Magnolia, Ill.

In addition to the above there are a number who live near enough to come in for single courses, and do so.

Dr. Wm. I. Hull, host for the first term of 1915, inaugurated the series of Third-day evening lectures by giving us a very comprehensive talk on "Peace and Preparedness." After closing, so many questions demanded answering that he found himself detained altogether about two and a quarter hours.

The lectures of this series will be public and free. The hour is to be 7 p. m. each Third-day. As soon as definite dates can be arranged, the list of speakers will be announced.

On Fourth-day, First month 12th, at the meeting of the Advancement Committee, it was noticed with some significance and interest that two of the committee members were students at Woolman House. Since Woolman School is responsible to this committee, it looked at first glance as if these students would be bound to take their own medicine. However it is to be expected that the result will be beneficial to students, committee and school.

The same afternoon the hostess and the rest of the students attended the exhibit in the Widener Building, Philadelphia, held by the Philadelphia Society for Organizing Charity, and later the playette and lecture under the same auspices. To the "Little Woolmans" these things were of especial interest, because most of them are to do practice work in some district of the S. O. C.

We all gathered that evening around a large banquet table at 1000 Market Street (sometimes known as "Childs"). The public was at first surprised that we should talk together, and thereafter were apparently much amused. Following this we went to see the play, "Androcles and the Lion"—a fascinating and impressing drama about Roman persecution of the Christians.

On First-day, the 16th, the students began their visiting to and practise teaching in the neighboring First-day Schools—going two and two. The indications are that this is to be not the least important innovation of the Woolman House year of 1916, but to say more must be left till a later date.

Golden Mills, our six-foot baby, turned 19 on the same day. Much to the amusement of all the rest and his evident embarrassment, he was pre-

sented with a becandled cake and a pile of packages which were found to contain toys, etc., with appropriate rhymes. Esther Hayes, eldest daughter of our nearby friend, J. Russell Hayes, was found to be in very fact his twin, so she was asked to come in and share the pleasures with us.

On Seventh-day evening, the 15th, Woolman House held a reception for the members of the Swarthmore Monthly Meeting. Many were kept away, but those present enjoyed the occasion, and the "Little Woolmans" surely were pleased to become acquainted with their guests. The reception of a year ago was pleasantly recalled by many.

The second lecture of our Third-day evening series was given by Miss Elizabeth C. Dailey, the head worker of the Friends' Neighborhood Guild. Her subject was the "History of the Settlement Movement and the Life and Activities of the Guild." Her talk was doubly interesting because Sara Pusey and Greta R. Brown, two of our students, are pursuing volunteer work under Miss Dailey on each Fourth-day afternoon.

ROBERT G. BROWN.

GEORGE SCHOOL NOTES.

On Seventh-day evening, the 15th, the Lincoln team, composed of James F. Bogardus, S. Wynne Keever and Edward W. Large, upholding the affirmative side of the question, "Resolved, That the United States should spend five hundred million dollars within the next five years for an increase of armament," defeated the Agora team, taking the negative. This team was composed of Sue Verlenden, Mary T. Roberts and Rebecca Borden.

At the meeting of the Science Club, held Sixth-day evening, Edward Jenkins gave an interesting account of his recent visit to the Armour packing plant at Chicago. He was followed by Herbert Ely and Elizabeth Lundy with "Current Events."

Our basket-ball team met and defeated the Wilmington Friends' School team on Fifth-day afternoon. On Seventh-day afternoon the team went to Haverford and again came out victorious in a 36-29 game. The same afternoon our second team fell at the hands of the Bryn Athyn second team, the score being 27-29.

First-day morning we heard three excellent talks by Swarthmore men. Edwin A. Tomlinson spoke on "The Need of a College Education," followed by "Athletics in College." Then Carl Shrode pointed out the various activities in which the college students are engaged.

The Agora, the girls' debating society, held a "mock trial" in the library Sixth-day evening. Mr. Shaffer presided as judge of the court.

ANOTHER YEAR.

That this shall be a better year
Than any passed away,
I dare not at its open door
To wish or hope or pray.

Another year of setting suns,
Of stars by night revealed,
Of springing grass, of tender buds
By winter's snow concealed.

Another year of summer's glow,
Of autumn's gold and brown,
Of waving fields, and ruddy fruit
The branches weighing down.

Another year of happy work,
Which better is than play;
Of simple cares, and love that grows
More sweet from day to day.

Another year of baby mirth,
And childhood's blessed ways,
Of thinker's thought, and prophet's dream,
And poet's tender lays.

Another year at Beauty's feast,
At every moment spread,
Of silent hours when grow distinct
The voices of the dead.

Another year to follow hard
Where better souls have trod;
Another year of life's delight,
Another year of God.

JOHN WHITE CHADWICK.

HANNAH A. HERITAGE.

More than a brief notice should be given of the passing on of Hannah A. Heritage, of Mickleton, N. J., a recommended minister and an earnest worker in all our meeting activities.

Probably no one felt a stronger attachment for past associations and customs; yet she was always cheerfully ready for the new departure, when the time was fully ripe for such change. Her devotion to her family, never selfish, was great enough to encompass all.

The community felt that she also belonged to it, and her interest in the individual and her ready co-operation for the general welfare confirmed their faith.

She was an active member of the Woman's Christian Temperance Union from the time of its organization, serving both as president and treasurer, and always wearing her little white enameled pin, as a reminder to others of the principles for which the organization stood.

We are constantly asked, "Who will fill her place?" No one will fill her place; but it is possible for each to fill his or her place as perfectly as she filled hers by faithfully and unselfishly following the direction of the Christ spirit in their own souls, as she followed it in hers.

"The dear Lord's best interpreters
Are humble human souls:
The gospel of a life like hers
Is more than books or scrolls."

L. E. H.

BIRTHS.

Biddle.—To Charles M. Biddle, Jr., and Anna H. Lippincott Biddle, a son, Samuel Lippincott Biddle, born Twelfth month 8th, 1915.

MARRIAGES.

Goodnow–Van Horn. — On First month 22d, 1916, under the care of Makefield Monthly Meeting of Friends, in the Friends' Meeting-house in Newtown, Pa., Elva Gertrude Van Horn, daughter of Cornelius S. and Rachel Etta Van Horn, and Charles Henry Goodnow, son of Frederick and Susan C. Goodnow, of Philadelphia.

DEATHS.

Balderston.—At her home in Philadelphia, First month 5th, 1916, Rachel E. Balderston, aged 75 years. She endeavored, during a life of unselfish devotion to her family and friends, to obey and to walk in the footsteps of our Lord and Saviour, and her departure to be with him has left a sense of great loss to her friends, as well as in her meetings. This is the promise that he hath promised us, even eternal life.

Coleman.—At Philadelphia, First month 19th, 1916, Phebe B., daughter of the late Benjamin and Grace Coleman, aged 72 years. She was a birthright member of Byberry Monthly Meeting. A loving heart and a helping hand after years of work well done, has found the needed rest.

Cooper.—Benjamin Cooper, of Washington, D. C., died First month 21st, at Sidley Hospital, Washington, of pneumonia, in his 67th year.

Janney.—At Washington, D. C., First month 14th, 1916, Bernard T. Janney, son of the late Aquila and Maria W. Janney, of Goose Creek, Loudoun County, Va. Interment at Arlington, Va.

Johnson.—First month 23d, at 6300 Greene Street, Germantown, Philadelphia, Elizabeth Levick, wife of Harrison Johnson, in her 74th year. A member of Philadelphia Monthly Meeting. Interment at Media (Pa.) Cemetery.

Leedom.—Mary Leedom, widow of Enoch Leedom, died First month 22d, 1916, at the residence of her son-in-law, R. T. Paschall, East Bradford, Pa., in her 84th year. She was a member of High Street Meeting of Friends, West Chester, Pa.

LINTON.—Suddenly, on the 13th of First month, at his home near Centerville, Pa., MAHLON LINTON passed away in his 72d year. Interment in Friends' Burial Ground, Westland, Pa.

LOVELL-WILEY.—Passed to rest, at their home in Langhorne, Pa., on First month 19th, 1916, DR. HANNAH WHITSON LOVELL, wife of the late Dr. Harvey Lovell, in her 81st year; and on First month 21st, 1915, her sister, LYDIA WHITSON WILEY, wife of the late Henry Wiley, in her 83d year. Interment in Middletown Friends' Burying Ground.

MOORE.—At Millbourne, Pa., on First month 21st, 1916, WILLIAM HALDEAN, son of T. Haldean and Agnus H. Moore and grandson of Anna B. Hallowell, aged 4½ years. Interment private, at Abington Friends' Grounds.

MORRIS. — First month, 1916, CHARLES MORDECAI MORRIS, of Glenside, Pa., aged 58, formerly of Baltimore, Md.

PENNINGTON.—In Penn Township, Pa., on First month 22d, 1916, CHANDLER PENNINGTON, in the 78th year of his age. Interment at West Grove. He belonged to a well known old family. A consistent member of the Society of Friends. The deceased was a good citizen and highly esteemed by all who knew him.

POWELL.—On First month 19th, 1916, at Lansdowne, Pa., SARAH M., wife of the late Thomas Powell, in her 75th year.

RICH.—At Friends' Home, Newtown, Bucks County, Pa., on Second-day, First month 24th, 1916, MARK PALMER RICH, in his 86th year.

ROSENBERGER.—At Friends' Home, Norristown, Pa., on Sixth-day, First month 14th, 1916, JERUSHA ROSENBERGER, widow of Isaac Rosenberger, aged 80 years. Interment at Horsham Friends' Burying Ground.

SMITH.—On First month 4th, at his home in Chicago, Ill., occurred the death of ALBERT H. SMITH, at the age of 78 years. Interment at Hoopeston, Ill.

STABLER.—On First month 15th, at her home, "Harewood," Sandy Spring, Md., ANNA MCFARLAND STABLER, aged seventy-one years, wife of Arthur Stabler. She was laid to rest in the graveyard at Sandy Spring, Md.

WALTON.—In London Grove, Pa., on First month 21st, EDWARD B., son of Edward B. and Anna W. P. Walton, aged 7 years.

WEBB.—In East Marlborough, Pa., near Unionville, Pa., on Fourth-day, First month 19th, 1916, RUTHANNA H. WEBB, in the 67th year of her age.

Coming Events

FIRST MONTH.

28th.—Donation Day, the Central Employment Association, organized in 1857, will hold its Donation Day at Friends' Meeting-house, Seventeenth Street and Girard Avenue, Philadelphia. The members of the Association will be in attendance from 3 to 5 p. m., and any donations of money or material will be gratefully received. Elizabeth Y. Webb, treasurer, 1715 North Nineteenth Street, Philadelphia.

28th.—Peace Meeting at Fifteenth and Race Streets, Philadelphia, 8 p. m. Hamilton Holt, of the *Independent*, on "The Great War and Peace."

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

29th.—Westbury Quarterly Meeting, at 10.30 a. m., at New York Meeting-house, 221 East Fifteenth Street. Isaac Wilson expects to attend. At 2.30 an address will be given on "Capital Punishment," by Prof. A. A. Goldenweiser, of the Department of Anthropology of Columbia University.

30th.—Isaac Wilson will attend meeting in Newark, N. J., at the Young Women's Christian Association Building, 53 Washington Street, at 3.30 p. m.

30th.—A short meeting of the Horsham Friends' Association was held Twelfth month 26th, but the regular monthly meeting has been postponed until First month 30th, when the two programs will be given.

30th.—Isaac Wilson expects to attend meeting in Brooklyn, N. Y., 11 a. m.

30th.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Paul Carries Christianity Into Europe."

30th.—Meeting at Home of Aged and Infirm Colored Persons, Forty-fourth Street and Girard Avenue, Philadelphia, at 3 p. m. Friends of both branches expected in attendance.

30th.—A religious meeting of Harrisburg Friends will be held at the home of Margaret Chapman Hiatt, corner Twenty-second and Chestnut Streets, Bellevue Park, at 3 p. m. Visiting Friends will be welcome and appreciated.

SECOND MONTH.

A series of meetings to present the Friendly message to inquiring people of the neighborhood will be held at the Fair Hill Meeting-house, Germantown Avenue and Cambria Street, Philadelphia, one evening each week during Second month, at 8 p. m. The dates will leaders have been arranged as follows:

Fourth-day, Second month 2d, Roy Ogden and Claude C. Smith.

Fourth-day, Second month 9th, Representatives of the Sectional Committee of the Philadelphia Young Friends' Association.

Fifth-day, Second month 17th, Daniel Batchellor.

Fifth-day, Second month 24th, Jesse H. Holmes.

Fifth-day, Third month 2d, George A. Walton.

Members of all the committees having to do with Fair Hill Meeting are urged to be present and help in these discussions, and all interested are invited.

1st.—Concord Quarterly Meeting, at West Chester, Pa., at 10 a. m.

2d.—Purchase Quarterly Meeting will be held at Purchase at 11 a. m. The Meeting for Ministry and Counsel, on the same day, at 10 o'clock. Mary Travilla is expected to attend. Friends' Association meeting in the afternoon will be addressed by Anna L. Curtis, secretary of New York Monthly Meeting. Conveyances will meet the 8.50 train from Grand Central Station, arriving at White Plains at 9.29; also the train from the North, arriving at White Plains at 9.35.

3d.—Address on "The Function and Possibilities of Courts of International Jurisdiction," given by Justice Almet F. Jenks, at New York Meeting-house, at 8.30 p. m.

5th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia.

10th.—Abington Quarterly Meeting, at Abington, Pa.

12th.—New York Monthly Meeting, at 110 Schermerhorn Street, Brooklyn. Social in the evening, with entertainment, to which all Friends are invited.

12th.—Miami Quarterly Meeting, at Waynesville, O.

12th.—Salem Quarterly Meeting, at Salem, O.

16th.—Harrisburg Friends will hold a meeting for worship at the home of John J. and Emily Mullowney, Paxtang, Pa. (suburb of Harrisburg). Visiting Friends cordially welcomed.

19th to 22d.—A week-end conference on the various forms of young Friends' activities will be held at Woolman House, Swarthmore, Pa. There will be special lectures every evening and conferences. The visitors will be free to attend the regular lectures at the school. Representatives of Young Friends' Associations, Study Groups, Friendly Groups, and all forms of young Friends' activities are invited; and all those interested are cordially welcome. The inclusive cost will be $4.00.

19th.—The Sectional Committee of the Philadelphia Young Friends' Association will produce "A Bachelor's Romance," a play in four acts, for the benefit of the Friends' Neighborhood Guild and the Sectional Committee, on Seventh-day, the 19th, and Third-day, the 22d. Proceeds for the equipment of the Guild, and to cover expenses of visiting out-of-town meetings, holding pilgrimages, and a course of lectures on religious education.

19th.—Short Creek Quarterly Meeting, at Emerson, O.

19th.—Pelham Half-Yearly Meeting, at Coldstream, Ont.

MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

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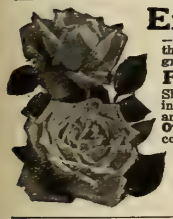
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To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Unsolicited contributions are not paid for.

We can very seldom use original poems, or articles of more than one thousand words.

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Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Photographs Wanted.—We always want photographs of persons, places, groups or scenes of interest to readers of the INTELLIGENCER.

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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SECOND MONTH 5, 1916

Volume LXXIII
Number 6

SHARED.

I SAID it in the meadow path,
I say it on the mountain stairs, —
The best things any mortal hath
Are those which every mortal shares.

The air we breathe, the sky, the breeze,
The light without us and within, —
Life, with its unlocked treasuries,
God's riches, — are for all to win.

The grass is softer to my tread
For rest it yields unnumbered feet;
Sweeter to me the wild rose red
Because she makes the whole world sweet.

Into your heavenly loneliness
Ye welcomed me, O solemn peaks!
And me in every guest you bless
Who reverently your mystery seeks.

And up the radiant peopled way
That opens into worlds unknown,
It will be life's delight to say,
"Heaven is not heaven for me alone."

Rich through my brethren's poverty?
Such wealth were hideous! I am blest
Only in what they share with me,
In what I share with all the rest.

—LUCY LARCOM.

CAPITAL PUNISHMENT.

THE Philanthropic Committee of Philadelphia Yearly Meeting has just published "Bulletin No. 16," which is an abstract of Dr. M. Liepmann's book on capital punishment, prepared by Raymond T. Bye, A.M.

"With characteristic German thoroughness Dr. M. Liepmann, Professor of Law at Kiel, has recently made a careful study of the institution of capital punishment in modern nations (Die Todesstrafe—ein Gutachten, von Dr. M. Liepmann, Berlin, 1912). Viewed from the standpoint of both theory and practice he concludes that the death penalty is wrong, and should be abolished."

The grounds on which it might be justified, he says, may be reduced to two:

"1. It may be said that there are crimes so heinous that they can be atoned for only by the annihilation of the perpetrator. This can be so only if the death penalty is an absolute demand of justice, or if it is necessary to satisfy the parties injured by the crime, who might otherwise break forth in anarchy, lynchings, etc., thereby disturbing the peace of the community. As to the former, the old doctrine of an eye for an eye has been abandoned by modern humanity; Christian ethics does not demand a life for a life. Nor is the modern State forced to execute a criminal to protect itself from the injured parties. This may have been necessary in former times, when ideas of private blood revenge were current, and the centralized power of government was weak; it is no longer true of the powerful States of to-day. The frequency of lynchings in some parts of the world does not vitiate this argument; these lynchings rest upon racial and political circumstances quite independent of the use or non-use of capital punishment; and indeed a study of their occurrence reveals the fact that they are more prevalent in States where capital punishment is in force than in those where it has been abolished.

"2. It may be said that there are crimes which indicate such dangerous underlying causes that the safety of the community demands the death of the criminals. This is the strongest argument for capital punishment. Its defenders allege that it at one time removes any possibility of a repetition of the crime by the same individual, and acts as a powerful deterrent to others who might be inclined to similar crimes. There can be no doubt as to the first of these; it does remove the possibility of further crime by the individual executed, but is it not at too great an expense? When it is considered that a terrible injustice may be done through a possible mistaken conviction we may hesitate to apply such a remedy. Moreover, murderers are not generally the worst criminals, their deed being committed under some unusual excitement or other stimulus that is not likely to occur again. Most of those executed have never before committed a crime, and very likely never would do so again. Finally, such a remedy distracts public attention from the real causes of crime, from preventive measures, which are far more important than corrective ones. . . .

"That the abolition of capital punishment is not a dangerous experiment is proven by history. For hundreds of years death was the penalty for the smallest of crimes, and many thousands were executed. It was gradually abolished except for such crimes as murder and treason, yet, as Dr. Liepmann proves by ample statistics, the number of crimes of all kinds has decreased since those days. The public executions of old, witnessed by all classes and partaking of the nature of a social event, intended as a horrible example to other criminals, appear to have had no deterrent effect and only to have awakened the baser passions of the people, who could not fail to be injured by such a brutalizing sight. Now executions are carried out in secret. But if executions had no deterrent effect when performed in public, how can they have any to-day, when they are done in secret?

"Dr. Liepmann has made a careful study of the convictions for murder in those countries where the death penalty has been abandoned. The statistics which he cites from Italy, Roumania, Portugal, Holland, Norway, Belgium and Finland, in all of which it has been abolished, show that in practically every case there has been a decrease in the number of convictions for murder. A comparison of Maine, Michigan, Wisconsin, Rhode Island and Kansas (in all of which capital punishment has been abolished) with States where it is still in effect, show that there has been no harmful effect in the former. If capital punishment has the powerful deterrent effect claimed for it, an increase in murder would be expected where it has been removed. There is absolutely no evidence of this to be found in these figures. It is assumed in these statistics that the number of convictions for murder in different periods is a fair index of the relative numbers of actual murders in those periods. . . .

"Not one in a thousand of those legally liable to (and therefore presumably deserving) the death penalty, actually gets it. Those who believe in the deterrent effect of capital punishment grossly over-estimate the certainty that it will occur to a prospective murderer. Dr. Liepmann's carefully gathered statistics of the relation between convictions for murder and the executions and pardons in countries where it is in force, prove that in practice execution rarely follows even where the murderer is convicted. His sentence is generally commuted or he is pardoned. If the death penalty in practice is rarely used, how, then, can its deterrent effect be very strong? Yet in spite of the rarity of its use, crime is decreasing, when if it really had a deterrent effect, the laxity of its application would lead to an increase of crime.

"The most powerful argument against the use of the death penalty lies in the danger of an error of justice. We are but human, and therefore liable to err, but when we take away the life of a man we have committed an act beyond our power to undo if later it should prove to have been a mistake.

"So long as such a possibility of error remains, valuing a human life as we do, we have no right to take such a life unless it is absolutely necessary for the safety of society. But the arguments advanced show that it is not thus necessary. Capital punishment, therefore, should be abolished."

THE SPECIAL DUTY OF THE FRIENDS' SCHOOL.

[The following is part of the address of George A. Walton at the afternoon session of Western Quarterly Meeting on January 25th, devoted to the subject of education.—H. F.]

In the beginning Friends recognized that their standards of life were different from the world's, and organized schools to train their children according to the code of a peculiar people. "Guarded education" meant education that would produce the Friendly type.

Of recent years the outward marks of Quakerism have vanished. We no longer use plain language to all; plain dress is a thing of the past; music, dancing and cards are found in many homes of Friends; and marriage with non-members is accomplished under the care of the meeting. Friends have almost entirely ceased asking their schools to train their children in the observance of these outward characteristics of the "Quaker of the olden time." With some, the conclusion is that Friends' schools no longer have any special function, and should be altogether dropped.

Others reach a different conclusion. The spirit of the "Quaker of the olden time" is freed for service by the passing of the outward forms, and to awaken and upbuild this spirit, Friends' schools are of first importance. The public school system cannot at present do this work, because it must ignore religion. The reason is not fear of usurping home functions, for some schools provide breakfasts for children, examine their health, supervise their studying, and oversee their play—but religion, one of the deepest-rooted qualities of human nature, is officially taboo. It must remain so as long as sectarianism and religion are considered the same. The Friend knows that the spirit of the ancient Quaker, deprived of its religious element, will become commonplace and worldly. The Friend knows that his greatest service to his country is to make this spirit a factor in its public life. An irreligious democracy is a pestilence; unreligious, it is a barren waste.

Can we depend on our First-day schools to develop the spirit of the "Quaker of the olden time," if we give them a meagre hour once a week, no money, irregular attendance, and unprepared teachers? Can we blame boys and girls for thinking that the day-school is five times as important, and religion of little account in real life?

Until revolutionary changes are wrought, Friends' schools must be kept up to help develop the religious side of our children, along with the physical, intellectual and artistic.

The schools cannot complete this development, but they can show the practical relation of religion to life in their discipline, thus opening the way for spiritual growth in many a young heart. Has not this been the unique service of that honored teacher and Friend, Elizabeth Powell Bond? In organizing school routine, in conducting classes, and administering discipline in general, a Friends' school assumes that boys and girls mean to work and behave themselves, and are therefore worthy of trust. The teacher takes a personal interest in his students, and expects to keep order by explaining what is right and appealing to their better selves. Neglect of work or bad conduct will not be tolerated, but good order, which is the result of force, is outward only. Compulsion does not weave right habits of thought and living into the warp and woof of the student's nature. Co-operation between students and teachers to secure the best possible conditions at school is the basis of truly successful discipline, and opens the way for religious development.

Schools can also teach to students of sixteen and over that religion is a fact of life, and courses of study can be undertaken in the Bible, particularly dealing with Old Testament prophecy, the poetry of the Psalms, and the life and teachings of Jesus, which will make the student familiar with the finest outpourings of the Divine Spirit in human hearts. They are to religion what Shakespeare is to literature, Beethoven to music, and Plato to philosophy.

History, literature, music and science can only be truly taught when due recognition is given to man's spiritual nature, and his constant reaching upward towards God. It becomes the duty of committees and principals to secure this kind of teaching by constructive, purposeful supervision.

Only a start can be made during the elementary and high school grades. The college or the special training school, such as we have in Woolman House, is the place for systematic religious education.

THE VALUE OF CONVERSION.

Years ago there were annual camp meetings at Claremont, New Hampshire, which drew large audiences from the surrounding towns. They were held by the Methodists, and one veteran bishop had for many years made it a point to be present. For two or three years a suspicion had been gathering in his brain, and finally that suspicion grew almost to a certainty. As a result, he went to one of the local pastors of the same faith for information.

"Brother Smith," he said, "is it not true that a good many of these middle-aged converts here are members of your parish?"

"A number of them are," was the answer.

"Didn't some of these same people become converted here a year ago?" persisted the bishop.

"Yes, quite a number did."

"And didn't they get converted the year before that?"

"Yes, I believe they did."

"And hasn't that happened every year for a long time?"

The pastor admitted that that was the fact.

"Well, what's the matter? Doesn't their religion last the year through?"

"No; they backslide. About a month is as long as they stay converted," the pastor said sadly.

"That is an awful state of affairs. Isn't there something we can do to save these people?"

The pastor's eyes twinkled as he said, "I have thought much about that. They are sincere Christians only about one month in the year, and so the chances are eleven to one that they will die unconverted. If you and I, brother, should go round to-night with a stick of wood and knock those backsliders in the head they would all be saved, but if we leave them to their own devices, the chances are that most of them will be unregenerate when the time comes for them to pass on. I leave it for you to decide what we had better do."

There seemed to be nothing for the critic to say, and he accordingly said it.—*Youth's Companion.*

EVENING PRAYER.

Ere on my bed my limbs I lay,
It hath not been my use to pray
With folded hands or bended knees;
But silently, by slow degrees,
My spirit I to love compose,
In humble trust mine eyelids close
With reverential resignation:
No wish conceived, no thought expressed,
Only a sense of supplication,—
A sense o'er all my soul imprest
That I am weak but not unblest,
Since in me, round me, everywhere,
Eternal Strength and Wisdom are.

—S. T. COLERIDGE.

EVERY-DAY RELIGION.

[This striking account, taken from the *Friend* (Philadelphia), is part of an article headed, "Reported Message Given in a Recent Friends' Meeting."—H. F.]

I HAVE lately seen a beautiful poem entitled:

"Lo! I am with you alway, even unto the end of the world."

The authoress had the artist illustrate it with a beautiful picture. A fine team of oxen, a man with his hands on a plough; beside him walked an almost invisible figure of Christ. The poem read:

"Beside the plough he walks with me,
And if my steps be slow
He pauses, waiting so that he
May guide me where I go.
I feel his presence at my side,
His hand upon my hair,
His love is bounding as the tide,
About me everywhere."

This poem greatly touched my heart, and the more so from an incident that happened to me last summer. I was visiting with a brother-in-law. He had a pair of beautiful spirited horses which he wished to break to the plough. They had been broken to the harness, but not to the plough. As I had been accustomed to this kind of labor from my boyhood, I lent a helping hand to my brother. I took the plough, my brother held the lines. The horses were very lively and spirited, but for a time did their work nobly. But after a few rounds, they refused to obey the word and would not proceed. I told my brother to take his knife and cut a whip. Very reluctantly he obeyed my command. But as he went a vision came to me. A short time before I had attended our Yearly Meeting (Philadelphia). A message came to the Men's Meeting through a truly baptized messenger of the Lord. "Let *God* work" was the message given, and with so much life and power that it touched our hearts and thrilled us. This scene came back to me with spiritual power, and with it the memory of a story I had been told by an anointed servant of the Lord. He said, until Christ's kingdom had been set up in his own heart, as a *farmer* he could never govern his animals, he was continually having much trouble with them. But when he was himself governed by that overwhelming Divine love that rules and governs all things, his animals became his servants, ready to do his will.

When my brother returned with the whip, all my former feelings had passed away. Whereas I had thought to govern the horses through fear, I had now resolved to let God work, through love. I told my brother of my vision, then he too was touched, and the tears flowed down his cheeks. We both wept; my brother stuck the switch in the ground, I took the lines from him and threw them over my shoulder, laid my hands upon the plough and spoke to the horses. They obeyed at once; we had no more trouble. They went around and around that field manifesting nothing but gentleness. The high spirit that had dominated them before was changed to the gentleness of the lamb.

My brother went to another place to work, weeping as he went, and I drove the plough, weeping as I worked, realizing with a new sense the power of faith, praising God there was a living Christ on this earth.

THE "CRETE PLAN."

CRETE, Nebraska, has a novel method for connecting the school and the home. Women who are able and willing to teach cooking receive the girls from the public schools into their own homes and instruct them in their particular specialty in the culinary art. With this plan the girls see the interior of many homes, and likewise many kinds of good housekeeping. We are told that the best result of all is that the girls become possessed with enthusiasm for cooking and homemaking. Credit is given in school for the housework done at home.—*The Classmate.*

FEBRUARY.

BY ELIZABETH BIDDLE CONROW.

THE month for watching, and waiting, and dreaming,
As the snow-flakes fall on the frozen ground,
Or the icicles glisten with rainbow gleaming
As the sun surprises their crystal mound.
We think of the roots of the roses living
Cozy and snug, 'neath the crusted earth,
And then of the blossoms and perfume-giving
'Mid May-time breezes and June-time mirth.

We see the pine-boughs swaying and swinging
In winter winds, with their load of snow,
And dream of fruit and of sweet birds singing
When summer-time comes and the blossoms blow.
Long years ago, as the winds were sighing
And pine-trees whispering a sad good-night,
And strange weird shapes on the walls were flying
As the flames leaped up, with a sudden light—

Full childish-wise, as watching and waiting
We tasted our apple or toasted our nut—
We dreamed of spring-time and birds a-mating,
Though snow crowned fences and roadside hut;
Thus evermore we are loving and longing—
Dreaming and waiting as days roll by—
The wisdom to older years belonging
Full often is vague to the clearest eye.

The Father above us alone is knowing
The why and the wherefore, the when and how—
Why best 'tis snowing or tempests blowing,
Or blooms and blossoms peep out on the bough.
He guards the secret, but, never failing,
The robin comes with the first warm days—
The shortest month has the snow and hailing,
And then comes spring and her pleasant ways.

Moorestown, N. J.

A YEAR OF PROGRESS IN TEMPERANCE WORK.

BY ALLAN SUTHERLAND.

AT the annual meeting of the trustees of the Pennsylvania Anti-Saloon League, held in Philadelphia January 19th, Rev. E. J. Moore, State superintendent, presented a report showing many victories during the year.

The work is becoming more thoroughly organized, and the efficiency of its organization was never more clearly shown than in the judicial campaigns of the past fall.

The liquor organization, after the decision of the higher courts sustaining the decision of Judge Criswell, started out to put its friends upon the bench in Pennsylvania. The temperance advocates of many counties accepted the challenge, and an interesting battle was waged. In most of the counties the license question was made the issue. In nearly every case the temperance cause was handicappd at the primaries by the fact that two or three candidates who had the confidence of the temperance people were asking for the nomination, while in every instance, the liquor people presented but *one* candidate. In no case, however, did this division bring defeat at the primaries.

The liquor strength was centered in Venango County. To defeat Judge Criswell was its aim, but it was defeated by half a thousand votes. The temperance cause did not win in Tioga nor in Lawrence County. (It should be said that the State League was not asked to assist in the Lawrence County campaign.) The judge in the Jefferson County Court, who defied the temperance people when they petitioned him in the past, has gone back to private life; and a man in whom the temperance people have confidence goes on the bench with nearly one thousand majority. Greene County had no contest at the election. The matter was settled at the primaries by the nomination of two trusted men. Beaver County, so long the county where politics and booze were supposed to be inseparable, has put a clean Christian man upon the bench, who when a member of the Legislature voted for local option.

Mercer County has always been rather free as a license county. On election day, Hon. James A. McLaughrey, a

former trustee of the Anti-Saloon League, and for years the attorney of the temperance people in their remonstrance campaigns, was elected to the bench by a majority approaching three thousand.

There is little doubt that there will be four or five more no-license counties in Pennsylvania next year.

In the history of the local option movement in the Legislature last winter, the Anti-Saloon League played a prominent part, from the time of the introduction to the day of the defeat of the County Option Bill. The efficiency of the county organizations was clearly demonstrated, for they were largely responsible for the flood of petitions, telegrams and letters that poured in upon members of the Legislature. It was these local organizations that sent a large proportion of the delegates to the enthusiastic demonstration held in Harrisburg last fall.

It is interesting to remember that on December 22d, 1914, for the first time in our history, Congress voted upon a resolution submitting the question of Constitutional Prohibition to the States. The majority of the Congressmen voted in favor of it, although not the necessary two-thirds; and Pennsylvania was proud of the fact that twenty of her thirty-six members of the House of Congress went on record in favor of this referendum to the people.

It was felt that a larger number of Congressmen did not vote for the resolution because of its wording. A subcommittee has prepared a new resolution, which has been practically approved by all the temperance organizations of the country, and this resolution will come before the present Congress.

ABRAHAM LINCOLN.

IN A CAMP HOSPITAL.

A DAY in May, 1863, found Lincoln visiting a camp hospital. He had spoken cheering words of sympathy to the wounded, as he proceeded through the various wards.

Now he is at the bedside of a Vermont boy of about sixteen years of age, who lies there mortally wounded. Taking the dying boy's thin, white hands in his own, the President said in a tender tone: "Well, my boy, what can I do for you?"

The young soldier looked up into the President's kindly face and asked: "Won't you write to my mother for me?"

"That I will," responded the President, and, calling for writing materials, he seated himself by the side of the cot and wrote from the boy's dictation. It was a long letter, but he betrayed no sign of weariness, and when it was finished he arose, saying, "I will post this as soon as I get back to my office. Now, is there anything else I can do for you?"

The boy looked up appealingly to the President. "Won't you stay with me?" he asked. "I do want to hold on to your hand."

Mr. Lincoln at once perceived the lad's meaning. The appeal was too strong for him to resist; so he sat down by his side and took hold of his thin hand. For two hours the President sat there patiently, as though he had been the boy's father.

When the end came, he bent over and folded the pale hands over the young soldier's breast, and left the hospital in tears.—*Christian Herald.*

LINCOLN'S HUMANITY.

Winifred Black tells the New York *American:* Once when I was a little girl I saw a great man break down and cry.

His office had been destroyed by fire, his business was wiped out, and the city that he loved had perished.

But that was not why he cried.

He cried because the fire had destroyed a letter that was the most precious thing he had in the world—so precious that he kept it locked up in his safe as if it were stocks or bonds.

The letter was old and yellow and the ink was faded, and it was written by a country girl to a country boy years and years ago.

The man to whom the letter was written was a soldier in the Civil War.

One day he went to the Colonel of his regiment and begged for a furlough—but furloughs had been forbidden, and the Colonel would not let the soldier go home—even for a few days.

And then the soldier took a letter from his pocket and handed it to his Colonel.

It was a simple letter—poorly written and badly spelled—and the man to whom it belonged hung his head while his Colonel read it.

And then the Colonel gave that letter, just as it was, to a trusted messenger and sent it to the President of the United States.

And just as fast as that messenger could ride across the lines back into Virginia he brought the President's answer.

It was written across the face of the poor, little, frightened, helpless letter. And it said:

"Let John go home and marry Mary.—A. Lincoln."

And John went home—and married Mary.

And he went back to his regiment and died, leading a forlorn hope, and his little son was named after him, and proudly he bore that name.

SOME CONTRASTS.

1816–1916.

THEN there was more outward observance;
Now there is more inward obedience.

Then there was more rigidity of doctrine;
Now there is more expansiveness of life.

Then there was more prohibition of evil;
Now there is more promotion of good.

Then there was more profession in proportion to service;
Now there is more service in proportion to profession.

Then there was more concern about the future;
Now there is more responsibility for the present.

Then the minister had more official authority;
Now the minister has more personal influence.

Then the church was more intent on saving souls;
Now the church is more interested in improving society.

Wisdom is justified of both her children.

—*William DeWitt Hyde, in Centennial Congregationalist.*

JOHN BURROUGHS says: "To add to the resources of one's life—think how much that means! To add to those things that make us more at home in the world; that help guard us against ennui and stagnation; that invest the country with new interest and enticement; that make every walk in the fields or woods an excursion into a land of unexhausted treasures; that make the returning seasons fill us with expectation and delight; that make every rod of ground like the page of a book, in which new and strange things may be read; in short, those things that help keep us fresh and sane and young and make us immune to the strife and fever of the world."

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other thing to build
The stairs into the Unfulfilled;
No other ivory for the doors,
No other marble for the floors;
No other cedar for the beam
And dome of man's immortal dream.
Here on the paths of every day,
Here on the common human way,
Is all the busy gods would take
To build a heaven, to mould and make
New Edens. Ours the stuff sublime
To build Eternity in time.

— EDWIN MARKHAM

REPRESENTATIVES OF FRIENDS' NATIONAL PEACE CONFERENCE AT WASHINGTON.

On Second-day, First month 24th, at the call of the Friends' National Peace Conference, a little group gathered in Washington, D. C. Though the notice was necessarily short, they numbered about forty, and represented nine Yearly Meetings, as well as various branches of Friends, and several States of the Union.

This small gathering was at one in feeling deeply the perilous position toward which our nation seems to be drifting, and in the belief that any effective work done by our Society must be founded, first, on the close following of the Divine leadership; and, secondly, on some comprehension of the methods of our national government, as seen at Washington.

Each day was begun by a short religious meeting, when the help and guidance of the Omnipotent were earnestly sought. At the close of this meeting, our number resolved itself into small groups of people who usually wended their way to the Capitol, some to visit their Congressmen, some to listen to the hearings of the military and naval committees of the Senate and the House, and some to attend the sittings of Congress.

In this way were visited the Senate Committee on Military Affairs, where the Midvale Steel Works was being examined with reference to its profits derived from the manufacture of armor plate, and the Military Committee of the House, which was questioning General Gorgas and General Leonard Wood. We were impressed with General Wood's bearing, his quiet and unmoved way of relating the results achieved by man's various engines for the destruction of human life, and his entire lack of any slightest suggestion of regret or commiseration that such things must be. It was evident, however, that to him his point of view was the only one, and that he believed that he was rendering his country patriotic service.

Altogether the impression made by these visits was that the atmosphere was charged with the spirit of militarism, which is what "preparedness" really means. How can our country be "prepared" without entering the terrible race for military and naval supremacy which has brought on the present situation in Europe?

One felt the lack of leaders of large spiritual vision, among those who govern our nation. None seemed to grasp the fact that our acceptance of ideals of military force would be a national catastrophe, and that *now* is the moment in all history for great constructive leadership, for the realization of the new vision of an international world of brotherhood and love—and that this leadership might be ours!

The visits to our various Congressmen were courteously received, as were also the invitations sent them by us, because of our deep concern for the spiritual welfare of our nation, to gather with us in a meeting "to seek for Divine guidance in the crisis which our country is now facing." We were able to give but a few hours' notice of this meeting, and the attendance, other than our own group, and the members of the Society of Friends in Washington, was very small; but a number of letters were received in answer, all of which expressed thanks, and some of them understanding and appreciation of our motives. The letters of invitation numbered about 520; they were personal notes written by ourselves.

Some of our number thought that our identity was recognized when we visited the various committees, and that a kindly spirit was shown us.

We feel that there is great need that the Society of Friends, with its 125,000 members, and all other believers in the teachings of the Prince of Peace, should wake to an understanding of the paralyzing effect of "preparedness," not only now, and here, but on the generations to follow. That our country should have this wonderful opportunity of right leadership offered her, and should turn aside! The tragedy and the pity of it!

It was decided to open an office at Washington at once, as the Peace Headquarters of the Religious Society of Friends, at No. 1811 "I" Street. The cost of maintaining this office, and the work in connection with it, it is thought, will approximate $2,000 yearly, or about $200 a month. Subscriptions may be sent to Arthur H. Tomlinson, treasurer, Swarthmore, Pa. [A qualified Friend is needed to take charge of this office. See advertisement.]

A committee of five Friends was appointed to keep closely in touch with the legislation at Washington, and to embrace every opportunity that might offer for the spreading of our principles of peace, both within and without our Society. The work of this committee also includes keeping Friends, the country over, in touch with their work at Washington, and with legislation bearing on the subject.

Our plans also included the securing of a Friend in every Congressional district, of every Yearly Meeting, to act as a local representative of the small committee at Washington.

The visit of this little group of Friends to our National Capitol was made rather with the idea of informing themselves, and of feeling their way to action in the near future, than with that of actual achievement of any large result at the moment. The interest of the whole experience was great, and it is earnestly hoped that others of our Society may go to Washington with the same purpose. None can foresee what may be the results of very small beginnings.

E. M. S.

[Another Friend who was present adds this account.—H. F.]

The group of Friends which gathered in Washington, D. C., on First month 25th, for the promotion of Peace in our nation, found that there had been no outline of work prepared. The call had been given because now was the time that those who wished to have peace without "preparedness" should work. About thirty came in response to the call, and as we gathered in a circle, there was a realization of great need of preparation of spirit through prayer. Out of that covering of silence there was aspiration went forth that we might be made willing to serve in whatever way was shown to be right—that it might be possible to convince the people that wars and fighting belonged to the past. We have come into a new era and are called upon to carry out Christ's teaching to men.

Then followed suggestions as to what should be done. "Put ourselves in close touch with the law-makers to help carry out this peace principle which is fundamental." "Encourage the study of international law." "Hold meetings to promote peace." Visits were made to Congressmen. Some were much opposed to the great "preparedness" plan. We realized they represented their constituency, and our real work was in our home neighborhoods. We heard Congressman Galavan urge that Americans hold to their ideals and read over and over Washington's Farewell Address calling the people to keep free from being drawn into war.

It seemed that many avenues of work opened. "To him who hath eyes to see and ears to hear" may be shown the way of life.

A dear friend of mine used to say of a fine old doctor in Philadelphia that his simple presence did his patients more good than his medicine, and was easier to take beyond all comparison. Well, such a presence is always a noble medicine in itself. The contagion of a cheerful soul helps us always to look toward the light, sets the tides of life flowing again, and cubes all our chances of getting well.—*Robert Collyer.*

The armor is pierced with many spears,
And the sword is breaking in twain;
But the Word has risen in storm and fire,
To vanquish and to reign. —RABBI SILVERMAN.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SECOND MONTH 5, 1916

"THY WILL BE DONE."

WE see not, know not; all our way
Is night,—with thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up, nor ask it less,
And count it joy that even we
May suffer, serve, or wait for thee,
Whose will be done!

Though dim as yet in tint and line,
We trace thy picture's wise design,
And thank thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

And if, in our unworthiness,
Thy sacrificial wine we press;
If from thy ordeal's heated bars
Our feet are seamed with crimson scars,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain
Be liberty's eternal gain,
Thy will be done!

Strike, thou the Master, we thy keys,
The anthem of the destinies!
The minor of thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

THE SPIRIT OF PRAYER.

"WHY not appoint a *time* every week or an hour every day, for all who desire peace to pray for it?" suggests an earnest contributor, in another column.

Such suggestions show how different are our individual conceptions of prayer. To this reader I presume prayer means always the uttered word, probably with bowed head and bended knee; and she evidently feels that if many *join* in prayer for peace at the same hour, it is more likely or certain to be answered and granted.

Whatever may be our individual conceptions of prayer, it seems to me evident that this one is entirely different from that of Jesus. His words to his disciples seem to make it plain that to him prayer did not mean audible words or bodily attitude, or joining with others; for he says, "When thou prayest, enter into thy *closet*, and when thou hast *shut the door*, pray to thy Father that is *in secret*," and "Use not vain repetitions, as the heathen do: for they think they shall be heard for their much *speaking*. Be not like them: for your Father knoweth what things ye need, *before ye ask him*." And then he teaches them that short and matchless prayer, which indeed makes all words needless, for all is comprehended in the one aspiration, "Thy will be done."

Is there anything else we could pray for, or any better way in which to pray?

And if we truly "pray without ceasing," as Paul exhorts us, shall we not express at all times and in all our words and acts that glad acceptance of God's will which is in itself the establishment of his kingdom on earth?

If some of us long for something that seems more tangible than the prayer of Jesus, then appointed or concerted prayer may be a satisfaction; but if his conception of prayer satisfies us, then joining with others in the repetition of verbal prayers at certain times can add nothing to our peace.

To me the poem of Whittier, "Thy Will be Done," which was written in the time of our Civil War, expresses the true spirit of prayer; and I print it here once more, hoping that it may give comfort to troubled hearts that long for peace and the kingdom of God on earth. H. F.

ON POETRY AND OTHER LITERARY DIET.

AN interested Friend and reader, who sometimes "ventures into verse," remarks, apropos of what he calls my "fulmination" to contributors on page 2 of the cover, "The announcement that 'We can very seldom use original poems,' is calculated to silence Friendly poets. Much more to the point, I think, is thy first paragraph there, about being 'interested in all who bear the name of Friends.' I believe in welcoming rather than prohibiting.

"And as thee desires criticism," he goes on, "I miss somewhat a cheery, *comfortable* atmosphere in the INTELLIGENCER. That sounds lazy and 'reactionary,' I suppose; but the world is not so grey and sinful, after all; and where it is, I think it helps to strengthen us if we receive comfort and encouragement along with doses of advice and fault-finding.

"The little jokes thee puts in (too sparingly, though, of late) help. Why not give part of the paper to articles not *too* ethical? Sandwich in a little of this good old world along with the heavenly."

George Eliot says most truly that "a difference of taste in jokes is a great strain on the affections," and if for "jokes" she had substituted "poetry," I am sure the editorial guild would have joined in a fervent "Amen!"

The editor's task, to use the fine simile of a Western orator, is "to steer his frail bark along a chalk-line on the narrow ridge between Scylla and Charybdis." Now Scylla and Charybdis, in the editor's case, are jokes and poetry. My friendly critic thinks the INTELLIGENCER needs more of *both*, to give it more of the "cheery, comfortable atmosphere" for which he longs.

As to jokes, once upon a time a whole page of light, "cheery" reading, "not too ethical," which had been provided and stored away to last for four or five weeks at least, by accident got printed all in one issue. If our interested Friend thinks that the result was to create a "comfortable atmosphere," he is wrong. The atmosphere was distinctly frosty. There were one or two intimations that what was desirable was less "cheer" and more *dignity*. So, like the Scotchman who declined to pay the doctor's bill, I am not going to take my friend's advice.

As to poetry, the editor's heart "knoweth its own bitterness." If my interested friend, or any other friends or Friends, could tell me how to choose original poems without hurting somebody's feelings beside my own, he would indeed help to create a "cheery, comfortable atmosphere." But of that I have little hope. On that one point I am a pessimist.

I too "believe in welcoming rather than prohibiting." That is just the policy that I want the Society of Friends to adopt toward all who manifest an interest in our principles. But we have plenty of meeting-house room for all who come, while the INTELLIGENCER has to turn away much of what is offered, for lack of space. H. F.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil that gradually determines character.

—GEORGE ELIOT.

Note and Comment

OLD AND YOUNG.

I.

They soon grow old who grope for gold
In marts where all is bought and sold;
Who live for self, and on some shelf
In darkened vaults hoard up their pelf,
Cankered and crusted o'er with mould.
For them their youth itself is old.

II.

They ne'er grow old who gather gold
Where spring awakes and flowers unfold;
When suns arise in joyous skies,
And fill the soul within their eyes.
For them the immortal bards have sung,
For them old age itself is young.

—CHRISTOPHER P. CRANCH.

PRAYER FOR PEACE.

EDITOR FRIENDS' INTELLIGENCER: On receiving the INTELLIGENCER this morning, I glanced at the first paragraph of John William Graham's article on "The Arming of America," which begins: "Great as is the importance of the events of the war in Europe, it is my belief that the most important issue now being fought out in this distracted world is the issue which will be before the next meeting of the American Congress."

The thought came into my mind, "Why not appoint a *time* every week or an *hour* every day for all who desire peace, to pray for it? If it is good to have an appointed time, once a day for private devotion, and seeking for guidance for our own life, as practiced by the "Fellowship of Friends," why would it not be good to apply it to this issue of peace, and the guidance of the Congress of the United States?

Coleridge said, "Whate'er is good to wish, ask that of heaven," and "Every prayer for universal peace avails the blessed time to expedite," and again, "Yet if for any wish thou dar'st not pray, then pray to God, to cast that wish away."

ANNA M. VAUGHAN.

San Francisco, Cal.

"A TAINTED VERDICT."

WILMER ATKINSON, of Philadelphia, president of the Men's League for Woman Suffrage, has published under the above title a very interesting statement regarding the attitude of the Republican organization which dominates Philadelphia politics.

"In this paper," he says, "I place on record the fact that a few days before the election, ward political leaders were called together in South Philadelphia to receive final instructions with reference to the proposed four amendments which were on the official ballot. They were told that Nos. 2, 3 and 4 'were worthy of support,' the plain inference being that No. 1, the Suffrage Amendment, was of the opposite character.

"This advice, coming from the source it did, could mean but one thing—an order to turn down the Suffrage Amendment, and this order was understood and effectually carried out at the polls on November 2d. In the twenty central wards referred to above, No. 1 received only 15,321 votes, while No. 2 received 52,612; Nos. 3 and 4 each nearly as many.

"The scheme adopted to bring about such results, was to 'assist' the voters in marking their ballots. A sample ballot was either posted up outside or handed by the recognized precinct leader to the voter upon entering the election booth, who was assumed to be, and who confessed to be, too ignorant to cast his ballot without help. This had been previously marked with a cross after 'yes' or 'no' as a guide in marking the official ballot. The 2d, 3d and 4th amendments were marked 'yes,' and No. 1 'no,' in thousands of instances, and by this usurpation of the rights, dignity and responsibility of the ignorant electorate, the great majority was built up against the Suffrage Amendment.

"Had the voters not received 'orders' at the leaders' meeting, nor been guided by the marked sample ballot, and had been given a free, uninfluenced choice in voting, the majority against the Suffrage Amendment would have been many thousands less than it was, if not wiped out altogether.

"It was a travesty upon Republican principles and a reproach to our city that thousands of men who acknowledge themselves too ignorant to cast a vote unaided, should be made use of to deprive intelligent women of their political rights. Manly men should see to it in any future contest in our city where the rights of women are concerned, that they be given a square deal, a true, and not a tainted verdict, such as was rendered on November 2d."



ELBERT RUSSELL,

formerly Professor of Biblical Literature in Earlham (Friends') College at Richmond, Ind., now of Johns Hopkins University, Baltimore, who gave an address on "Christ and Militarism" at the Peace meeting at Race Street Meeting-house, Philadelphia, on the evening of January 28th. I heard him speak on this subject at Friends' Peace Conference at Winona Lake last summer, and thought his address one of the most striking expositions of the teaching of Jesus that I had ever heard.—H. F.

MAKING STRANGERS WELCOME.

EDITOR FRIENDS' INTELLIGENCER: The "Pilgrimages" being conducted among Friends are to me a splendid movement, giving an opportunity for the accomplishing of so much good.

I trust the members of these groups, upon returning to their respective meetings, will not overlook or neglect the duty of endeavoring to make the stranger who may come into their midst feel welcome.

During the past few years, it was my privilege to attend some of the Philadelphia and New Jersey meetings. I do not mean casually, but living in the city, within access of these various meetings, I attended quite regularly. Having been born and reared a Friend, I felt quite at home in a Friends' meeting, but being a comparative stranger in the city, with only a few relatives and friends scattered here and there, I felt very much alone. A little personal interest on the part of some of the members of those meetings

would have added much to my happiness. But I must say that it was sadly lacking in them all. True, there were some handshakes, but many passing without so much as that.

Friends are too selfish to hope to increase their roll of membership very rapidly. Being a Friend, I feel it a duty to express myself, if it will cause some to stop and think, this being an aid to others in the future, especially the younger who may meet with us.

I can now recall occasions in our own little home meeting where I fell short of my duty. Once a young woman of Philadelphia married and settled in our midst—was an active worker in meeting and Young Friends' Association work. She said upon one occasion that she had been in our midst for *two years*, and not one of the members had said, "Come and join with us."

In our endeavors to progress and grasp the larger things we should not overlook the duties that lie nearest.

Whatever in the world I am,
In whatsoe'er estate,
I have a fellowship with *hearts*
To keep and cultivate.

A FRIEND.

CHRISTIANITY VS. WAR.

WILLIAM E. GLADSTONE said that war was forced upon nations having large armies and navies, because the men become restless to get into action, so as to gain promotion. We all know there would be no war in Europe now but for the great armies and navies. Now we in this country are especially favored by isolation, and if we begin the craze for preparedness it will cause distrust and hate. Thus we shall be much more likely to get into war than if we remain as we are. If we observe and practice the Golden Rule, we shall be entirely safe. If we arm, as European nations have done, we shall probably soon be in the throes of war.

The example set by Jesus in refraining from resistance when he could have saved his life by the other course, shows that it takes more courage to act as he did than to take up arms in self-defence. Much is said of a man going to war to lay down his life for his country, which we know is perverted—he goes to lay down the other man's life, else there would be no war and no cause for his going.

ABEL MAHAN.

PREPAREDNESS FOR PEACE.

[The following suggestive letter, printed in the New York *Globe*, is by the editor of the *Independent*, who next week addresses the Peace meeting at Fifteenth and Race Streets, Philadelphia.—H. F.]

Editor of The Globe: The American press has already discussed at length the President's preparedness program from the military and financial standpoint. Is there not an aspect of the problem, however, more fundamental than either?

Here we are in the midst of the direst calamity known to history. Europe is bleeding to death. Asia is straining every nerve to hold our friendship. We would seem to be safer from invasion than at any time during our history. We are not only safe, but we are prosperous. Our prosperity, however, is not the result of our own planning. It is coined out of Europe's agony. And yet at the very time when our hearts should open as never before to the piteous cries from across the water, when all our thoughts and all our substance should be freely given to binding up the broken wounds, when the hour calls for a supreme and glorious unselfishness, we are proposing to retire within our little world and proclaim as our national policy "safety first!"

Instead of considering how to embark on a course that would bring us the gratitude and love of every nation—such, for instance, as taxing ourselves to lend them a billion dollars to repair their losses after the war—we propose a plan that will inevitably make each one of them hate us a little more.

Some years ago we returned to China $10,000,000, which was an overpayment on the Boxer indemnity. That was not a present to China, but only a refusal to keep what did not rightfully belong to us. Yet the return of that sum—half the cost of a modern dreadnought—has made the United States the most beloved nation on earth in the hearts of that great Asiatic people now so sincerely groping for light and liberty. Is there not a lesson here for a nation that would plan preparedness for peace?

Let us, then, make haste slowly in increasing our armaments. By the time the war is over we shall most likely find the nations ready to organize the world for peace and some sort of disarmament. If that is the case, any great burden of taxation now imposed on the American people for armament purposes will be wasted.

If the nations, however, instead of making a durable peace, only declare a truce in order to continue the mad scramble for greater and ever greater armaments, then the United States, having lost neither in treasure nor in men, will be in a better position than any other nation to enter the inevitable and crushing race whose ends is death to all but the most powerful. HAMILTON HOLT.

"ARM AGAINST JAPAN!"

[The following paragraph is a quotation from a letter of Dr. William Elliot Griffis, well known as an authority on subjects relating to Japan and the Japanese.—H. F.]

"OUR nation may yet be stampeded into a reign of militarism that shall pass beyond all reasonable measures of preparation and defence. To secure this aim of the war hawks, *it will be a moral necessity to defame and misrepresent Japan.* The mere fact that this Oriental country has taken steps to save herself from being blotted out as an independent nation and has halted the conquering march of Occidental conquest in Asia—which the past century or two reveals—by European powers, is, though specious, a sufficient argument to force Congress to create a war establishment not very different from Germany's. We must be *prepared,* in 1916, for a fresh flood of falsehoods, calumnies, misrepresentations and exaggerations. I find that seven-tenths of the press articles hostile to Japan are downright falsehoods. A new form of attack is to boost China at the expense of Japan. Again let us be *warned* that for the colossal navy and army now demanded by many, the bogey of 'Japan's sinister purposes' must be kept dressed, painted and well provided with wires to be jerked, especially when the bills come before Congress."

AMERICA'S DUTY.

THE distinguished French pacifist, Baron D'Estournelles de Constant, says in the *Atlantic Monthly:*

"I am more than ever convinced that a great and young country such as the United States can realize its destiny only through peace. In these days, a war of conquest would be folly and nonsense, for the United States more than for any other country. For its own good and for the good of all nations, the duty of the New World is to experiment with a new policy, a policy of conciliation and respect for right, in the place of the traditional antagonism and adventurousness of which we in Europe see the irreparably tragic results. The United States, which were held up to us in Europe, twenty years ago, as a danger, ought, on the contrary, to be our guides, like strong and clear-sighted children who end by guiding the footsteps of their parents when the old people's eyes are dimmed by age. But they cannot play this fine part unless they have no doubt as to the course they should follow and unless they do not allow themselves to be led astray by wrong education, by yellow newspapers, by bad and interested advice, and by the bad example of Europe. My duty as a European and a tried friend of the United States is to say, with the utmost possible emphasis: 'Do not let yourselves be led

away on the wrong path as we were. Keep your youth and strength free from the blunders we have been committing for centuries. The price always has to be paid in the long run; the sins of the fathers are visited upon their children and their children's children. If you are wise to-day, you will sow prosperity, glory and happiness for your descendants. Your error will be their misfortune.'"

"TELL IT TO YOUR CONGRESSMEN."

A LIQUOR dealers' journal, published in Philadelphia, recently had an editorial on constitutional prohibition entitled, "Tell It to Your Congressmen." This is a slogan for the temperance forces of Pennsylvania. Temperance men throughout the State should express their sentiments to their Congressmen in no uncertain tones. A clarion call should be sounded that will ring in the ears of every Christian voter of the Keystone State, and be transmitted to our law-makers in Washington, so that through the united efforts of good men ours may indeed become a saloonless nation with a stainless flag. The great State of Pennsylvania, of which we are all so proud along many lines, was the acknowledged leader in the titanic struggle that overthrew the slave traffic; may it speedily realize its high calling and take its place among the leaders in the overthrow of the liquor traffic.—*Allan Sutherland.*

AN EFFICIENT LIFE.

AT the present time most young people are interested in "tests of efficiency." The best test of the validity of right living that I know is to find a mature man or woman who has embodied these principles throughout a long period of life and made a success of it. Just fifty years ago, while principal of the Chester Valley Academy, near Coatesville, Pa., a clean vigorous young teacher began to consecrate his best thoughts and consecutive efforts to the cause of temperance, and since that time he has made many addresses, influenced city ordinances and legislation, established anti-saloon leagues, and has lived to see prohibition secured in 2,132,746 square miles of this country, with a population of 46,029,750 people. To our young Friends who are trying to make this a better and happier world in which to live and who are looking for a method of attacking a big vital problem and staying with it for a life-time, I recommend the reading of Jonathan K. Taylor's recent book on Temperance, published by the Anti-Saloon League of Maryland, Baltimore, Md. BIRD T. BALDWIN.

Swarthmore, Pa.

BACK TO THE LAND.

THE *Century* publishes this sensible view of farming in our eastern States:

There are indications that the back-to-the-land movement in our Eastern States has been defeated and repelled, and the reasons that are given for the reverse are interesting. Farming, it appears, is an industry in which labor is immensely more important than capital, because the amount of capital that can be profitably invested in a farm is small, and not a dollar of the investment can be made profitable without skilled and diligent labor. This labor is labor that must know its trade as a sailor does, and work like a sailor under the pressure of natural forces that do not keep union hours, and suffer the exposure that a sailor suffers, and be almost as isolated and ill paid as he. And that is why American farming in the East is in almost as bad case as the American merchant marine. There were recently a hundred thousand men unemployed in New York City and a hundred thousand unemployed acres within easy reach of them; yet one back-to-the-land farmer who was willing to pay thirty-five dollars a month and board to a hired man (which is equivalent to sixty dollars a month in town wages) got only one applicant from the municipal employment bureau that was trying to find these men work.

The Eastern farmer cannot keep his own sons on the farm; the town takes them. The hired man has no home ties to break, and if he wishes to stay in the country, he can get an abandoned farm for next to nothing and work for himself. If he remains a hired farm-hand, it is generally because he is a drunkard, or so slow-witted and shiftless that the town has no use for him, or because he goes to work on some millionaire's country estate, where the wages are as honorific as the gardening that is done. The back-to-the-land enthusiast has usually not enough experience to do his own farming; he is unable to hire his neighbor to help, because his neighbor is overworked trying to do his own; he cannot compete with the wages that are paid on millionaires' estates for any farm laborer who is worth anything; and he falls back in despair from the worries of employing drunken incompetence that breaks machinery and lames horses and poisons stock and wastes in every way. He ends by seeking a purchaser who has not foreseen the servant problem in farm life and the gregarious instinct in the laboring-man; or he puts his farm into grass (and weeds), and keeps it as a suburban residence, with an automobile and a commutation ticket.

The truth seems to be that so long as the railroads carrying manufactured goods to the West must bring back farm products or return with empty cars, the Eastern farms will be at a disadvantage. They will have to be owned by truck-farmers who can reach a market without a railroad haul, or by foreigners who do not demand the comforts of American city life, or by millionaires who can support the luxury of an unprofitable estate. For such as these the back-to-the-land movement is not merely a beautiful dream; but for the tired city wage-slave who has visions of fortunes in poultry-farming and dividends growing on fruit-trees, it is proving as impracticable as the Zionist movement for the Ghetto or the return to Liberia for the colored man.

IF IT SHOULD HAPPEN!

ONE contemplates with awe the possible consequences of an attack upon some foreign country by a combination of American militant editors, Congressmen, armament manufacturers, and other kindly-natured old gentlemen, under the leadership of the renowned military strategist, Theodore Roosevelt. If words were bullets, a large part of the world would already be depopulated. Or, if these redoubtable warriors who dress their salad with nitroglycerine and use shrapnel for breakfast food should take the field in person—but the imagination fails the thought. Doubtless the safety of the world from this impending disaster lies in the same kindly dispensation of nature that preserves the nurses and doctors of insane asylums: Crazy people do not combine.—*The Public.*

My reputation will take care of itself.—*Woodrow Wilson.*

I am no more pro-German than President Wilson.—*King Constantine, of Greece.*

After the war women will be a drug on the market.—*Prof. Emily G. Balch, of Wellesley College.*

I would be sorry to see an immense standing army organized in this country.—*Cardinal Gibbons.*

This war began in secret diplomacy. It will end in secret conferences by diplomatists.—*Jane Addams.*

Be not dumb driven slaves in the army of destruction, be heroes in the army of reconstruction.—*Helen Keller.*

If we have war you'll see that young fighting officers of the army want to be in my command.—*Theodore Roosevelt.*

IT would redound far more to the glory of the United States, if, instead of making its armament the greatest in the world, it were to devise a practicable scheme of disarmament acceptable to all the great powers. Our towering ambition should be to lead the world in the promotion of lasting peace among the nations.—*Pasadena (Cal.) Star.*

Current Events

"BALM FOR THE SOULS OF MEN."

(In William James' laboratory, a friend asked: "What are you doing there?"
"I am seeking balm for the souls of men," replied the philosopher.)

I

Balm for the souls of men—
He sought for it through all his mortal years,
To heal men's heart-hurts and to dry their tears,
To make them whole again.
—O kindly master with the deep dark eyes,
And didst thou find, this side of Paradise,
Balm for the souls of men?

II

We saw thee many an hour,
In that old Harvard hall 'neath bowering trees,
Ever with infinite pains yet quiet ease
And heaven-sent power,
Questing for Light and Truth.
—O high of heart and with thy fadeless youth,
In memory I see thee searching still
For that medicament for mortal ill!

III

Balm for the souls of men, —
How from thy moving voice, thy eager pen,
It flowed, — we apprehend, who cherish yet
Those radiant hours, nor can forget
Thy glorious searching on the seas of time
For that whose blissful worth I may not tell
In my poor perishable rime,—
Albeit I loved thee well,
And in my dreaming see thee seek again
Balm for the souls of men.

—*John Russell Hayes*, Class of '89;
in *Harvard Graduates' Magazine.*

WOOLMAN HOUSE EXPERIENCES.

SHOULD you breakfast at Woolman House some Fifth-day morning, you would note at once the spirit of eagerness and expectancy. It is the Little Woolmans' "day off." Immediately after breakfast we hurry into Philadelphia to put in a day of practice work for Dr. Janney's course on Social Welfare. Some work under the supervision of the Housing Commission, some with the Neighborhood Guild, some with the Delaware County Society for Organizing Charity, and the rest of us with various departments of the Philadelphia S. O. C.

Our object is to learn of the conditions that surround the "submerged tenth," and to help modify these conditions wherever possible.

There is such a lack of even elementary sanitation in many of the homes that one wonders what the city is about to allow such conditions to exist. There is a law whereby every house with an outside closet must be underdrained, but the lack of enforcement makes many sections a menace to the health of the people. The lack of adequate water supply is another great evil in the congested districts. Such conditions should be known by the public, for it is a crime against humanity that landlords can fill their money bags at the expense of *life*, and not have one word of protest made. The Housing Commission, insofar as it is able, is doing a splendid work.

In many, many instances those whom we seek to help are of far greater help to us than we can ever be to them. Borne down on all sides with poverty or disease, or both, cheated of even their birthright—a chance to lead a decent life—these people are bravely struggling on, struggling with smiles on their faces and prayers of thankfulness in their hearts, fighting to climb up above "submergence."

We find again and again the same yearnings and longings for the right, the beautiful, and the true in their hearts that we find in our own. The only difference between them and us is that *we* have had the chance and *they* have not. Are we measuring up to our opportunity as they are to theirs?

And I know the Angel of Love lingers wistfully near these little homes off the narrow streets. Folks in such homes ofttimes understand love and feel its power in a way we know not of.

Shall I tell you of Aida?

Up a flight of steps over a market we found them, our little Italian mother and her three babies. I was questioning the little one to learn her name, but overcome by shyness the curly head drooped low.

Immediately the mother was by her side softly appealing to her. "I love you, honey. Mother loves you. Tell the lady your name."

But the little head drooped lower still.

Then enfolding the baby in close embrace, again and again came the sweet assurance, "I love you, love you, dear; mother loves you so, honey," till, comforted and strengthened by this power, she lisped out bravely:

"Aida."

MARION LONGSHORE.

FRIENDS IN NEW JERSEY.

NEWARK.

THERE was an attendance of thirty-two from eleven different towns and cities at Newark Meeting on First-day afternoon, First month 30th. We were given an inspiration to strive to live out our belief in the Divinity within man by Isaac Wilson's message to us. The presence of our Friend Isaac and the encouragement given our little group of scattered residents was greatly appreciated. We hope that other Friends visiting New York Meeting will bear us in mind and have a message also for Newark Meeting.

C. M. C.

FRIENDS IN PENNSYLVANIA.

FOR about nine months the Best Interests Committee of Kennett Square Meeting has been holding round tables each Fifth-day night. On First month 20th we asked six of our neighboring First-day schools to come to Kennett and join us in considering the subject of "Correlation of the Meeting and First-day School."

The first question, "How Can the Meeting Best Contribute to the Efficiency of the First-day School?" was opened by Elizabeth Mitchell, of Hockessin. She said that we need more consecration to our work. If we had this, our smaller duties and pleasures would not be allowed to interfere with our attendance or our preparation for our work. We need more social life in our meeting and our First-day school. It is the duty of each to come to meeting *fresh*, and not worn out from some previous task, so that we may be able to meet friends with more love and a keener sympathy. The "meeting folks" should make it a habit to attend First-day school, too, so that each may strengthen the other.

"What Are the Functions of a Committee of Oversight?" was the next question. Some felt that the First-day school was a child of the meeting, and should have the same care as a child would get from its parent. The Oversight Committee should give this care, as it represents the meeting. One First-day school said the members of its Committee of Oversight were appointed for a stated term, and at its expiration could not be reappointed for a stated number of years. The number of members on a Committee of Oversight varied from four to ten, according to the size of the meeting.

The third subject, "How Far Should the Meeting Finance the First-day School?" brought forth considerable discussion. Hockessin and West Grove draw directly on the meeting treasury. Others had a separate account, but were given a sufficient appropriation by the meeting. Only one school was compelled to raise its own funds.

Following this was a paper written by Ida Sharpless, of Unionville, who was prevented by illness from being present—"To What Degree Should the Meeting Encourage and Endorse Lawn Fetes, Suppers, etc., for the First-day School?"

In the paper and during the discussion which followed, the following thoughts were brought forward. Such

events are a great help to the social growth of our younger members. It awakens the interest of the community. The same idea of parent and child was again brought forth, and it was said that a wise parent allowed his child to express his individuality. Occasions of this kind stand for co-operation, joy, unity and mutual fellowship, all of which mean renewed consecration and *growth*.

The round table felt that when such events were held the soliciting for them should be confined to our members and the parents of the First-day school members.

"Should the First-day School Precede or Follow the Meeting for Worship?" was felt to be a local problem. Some felt that the inspiration gathered in the meeting was a great help in the First-day school, while others felt that the reverse ought to be equally true, and that we should find strength for our meeting from our mutual study during First-day school.

The sixth and last question was introduced by Hannah Cadbury Pyle, of West Grove, "What Can the First-day School Do toward Training for Service in the Meeting?"

She advocated accuracy in Bible study, that we might have ability to quote correctly; also memory work from the Bible. We should teach Quakerism, its history and development; why our customs are different from church ways—that we observe the spiritual baptism—spiritual communion, etc.

Our children should come to our meeting as a matter of course. The question, "Will or must I go to meeting?" should not arise. Make it a habit for old and young to attend both services. Practice business meetings could well be held in the older classes, so that in case one was called to fill the clerk's place he would know what was required of him.

William Eves, 3d, of Wilmington, gave the final talk of the evening on our general subject, "The Correlation of the Meeting and First-day School." The following are a few of the thoughts and suggestions he left with us:

We should consider the reason for First-day schools.

One hundred and twenty-five years ago the first Bible class was started in England. They felt the need of Bible study.

Fifty years ago our first First-day school was opened. Friends realized that their children needed Bible study.

Therefore the First-day school should embody Bible study.

The other most important duty of the First-day school is that it should be a feeder to the meeting. Therefore it should embody a preparation for service in the meeting.

In Wilmington they now devote the general exercises of one First-day each month to some phase of Quakerism, and they hope some day to devote at least one First-day a year to telling how one may become a member of the Society of Friends. As children grow older they should be placed on committees, so that they may become familiar with the work.

The First-day school should train so that its members may be able to give better vocal service in our meetings when the call comes.

The financing of the First-day school should not harass the teachers. It is the duty of the Oversight Committee to see that the First-day school is financed from the preparative or monthly meeting funds. The lawn fetes, when held, should be for some specific work, perhaps in a social service line.

Each month the Committee of Oversight should meet with the teachers to form general plans and discuss whatever subjects may be under consideration. The teachers should be appointed by Oversight Committee with the help of the superintendent.

As the First-day school is the best servant of the meeting, the meeting should give it her hearty support and co-operation.

CALN QUARTERLY MEETING.

THE springlike weather brought out a full attendance of Friends of the Caln Quarterly Meeting, at Christiana, Pa., yesterday, says the West Chester *Local News* of First month 28th. There were also Friends present from other meetings.

The first speaker was Daniel Batchellor, of Chester, who chose the text: "What do ye more than others?"

This, he said, is the Christ challenge, which takes for granted the ordinary virtues and duties, but demands a new motive and a fuller consecration of life.

Isaac Wilson took for his text, "And the child grew, and waxed strong in spirit." He compared the earlier and later ministry of Christ to show how his spirit grew even stronger through the trials and difficulties that beset him.

He said that the spiritual experience of Jesus was greater in degree but not different in kind from that of his followers. If all professing Christians lived up to the standards of Christ, the conditions deplored to-day could not exist. It is not the differences in society but spiritual indifference, which is responsible for the world's trouble.

At the business meeting, which was conducted by Edward Broomell and Louise Pownall, all of the representatives were present. The reading of the Queries called out many expressions of different minds, but great unity of spirit. It was felt that the obligations of good citizenship were urgent under present social conditions.

The query relating to peace was the topic of chief interest, and many expressed themselves as utterly opposed to the preparation of armaments.

After a long discussion, in which Marianna A. Brubaker, Mark Penn Cooper and several others took part, the clerk was directed, one Friend alone dissenting, to forward a memorial to Congress at Washington stating that the Quarterly Meeting is opposed to an increase of our national armaments as a menace to peace and good-will.

WRIGHTSTOWN.

WRIGHTSTOWN Young Friends' Association met at the home of B. Frank Doan on Fifth-day evening, the 27th. Hugo L. Hund read the 92d Psalm, and after the reading of the minutes all sang "My Old Kentucky Home."

After the business, the question, "How do meetings affect those who attend?" was answered by Robert E. Atkinson. He gave first the purpose and ideals of Friends' meetings. George Fox believed each man should have his own ideals and worship individually without the aid of a paid minister. He believed at times he was not moved to speak and pray. Years ago the meeting-houses were filled each First-day, now there are many fewer in attendance. We need preparation, must create a spiritual atmosphere, read the Bible in the home.

After singing "Nearer, My God, to Thee," Elizabeth M. Woodman spoke on "What incentive should be used to get members to go to meeting?" She felt that the question was hardly liberal enough, as Friends are believers in liberty. Children should not be forced to go to meeting, but rather educated to go with their parents. Indifference of individuals, thinking meeting is unimportant, and craving more excitement, causes persons to remain away. If one has the desire to get some good from meeting, he can do so.

Several present spoke at length on the subject.

LANGHORNE.

THE Langhorne Young Friends' Association met on Seventh-day evening, First month 22d, just twenty-five years from the date of its first meeting in 1890. The members and their friends gathered in the Friends' schoolhouse, where supper was served at 6.30. The program was opened later by Margaretta G. Mather, who gave some newspaper accounts of the first meeting and the names of its members. An original poem by Anna Paxson Reeder, read by Marion P. Townsend, was much enjoyed. A very instructive paper by Alfred Marshall on "The Decline of the Friends," was read. Mr. Marshall said that our

principles have grown and spread until the world is now coming to understand us better. Marian H. Longshore then told us of the "Future of the Friends' Association."

Robert G. Brown, of Woolman School, with his interesting collection of pictures of life at the school, gave us all a better understanding of the purpose of the school.

SUE P. LUKENS.

JENKINTOWN.

THE regular monthly social gathering of Abington Friends' Meeting, says a local paper, was entertained on the 21st by Marshall and Alice T. Sullivan in conjunction with Mrs. Lillian M. Kellogg, Miss Margaret Morris and Mrs. Lillie H. DeMetz, at the Abington Friends' school building. There were about 125 persons present, all of whom were pleased by a well-rendered play that the children of the school gave, entitled, "The Pilgrims." The manner in which the play was given, and also the little folk dances by the girls, showed excellent training on the part of the teachers.

Many desirable features have been introduced to make the school attractive. A well-equipped grocery store, where the children buy goods and pay for them with their own little checks, and keep accurate accounts, makes the study of arithmetic practical and interesting. The boys of the higher grades have laid out a golf course, covering more than a mile, on the school lawn. School gardens will soon be started. A deeply interested Bird Club has planted trees, made nesting boxes and feeding places to invite the birds.

The next meeting of the Social will be held at the home of Isaac and Alice Michener in Second month.

PHILADELPHIA.

MANY Friends of Philadelphia Yearly Meeting will be interested in the "History of the Female Association of Philadelphia for the Relief of the Sick and Infirm Poor with Clothing, etc.," which has just been issued. Its records show that in the eighty years between 1828 and 1908 this Association distributed 182,936 garments, and expended $85,905 in cash.

A more full account will be printed in a future issue of the INTELLIGENCER.

HORSHAM.

HORSHAM Friends' Association met First month 30th. Newton E. Wood read the 97th Psalm. After the reading of the minutes and the treasurer's report, Lucretia Gartrell recited "The Rainy Day," by Longfellow. Anna Jarrett read an epistle written by London Yearly Meeting to Philadelphia Yearly Meeting in the year 1787. After the reciting of "If," by Frances Patterson, Rebecca Jarrett read a poem, "Expressive Silence," taken from a collection published in FRIENDS' INTELLIGENCER. Phoebe Hollingsworth recited "Somebody's Mother," which was followed by a paper on "The Community Church," given by Elizabeth R. Wood. Current events were reported upon by Benjamin P. W. Pack.

After a brief silence, the meeting adjourned to meet Second month 27th.

JANE W. MEREDITH, SEC.

HONORS FOR DR. PEARSON.

ON the evening of the 24th ult., the friends of Dr. Paul M. Pearson gave a dinner in his honor at Swarthmore, to celebrate his able leadership of the Pennsylvania Chautauqua Association. More than 150 guests gathered round the tables, and many who could not be present sent letters of felicitation—among them Wm. J. Bryan and Ex-Governor Folk, of Missouri.

Swarthmore has been known through the years as a beautiful residence town, but of late the name has been carried to the remotest corners of thirteen North Atlantic States, and has become a household word on the lips of the two millions and more of people whom the Swarthmore Chautauqua reaches annually with its message of culture and hope.

Addresses were made by various speakers, all conveying love and regard for the guest of the evening. Dr. Bird T. Baldwin's speech, in its dignity and eloquent sentiment, was among the best.

In lighter vein were the poems. Edmund Vance Cooke sent these lines:

"Here's to our worthy P. M. P.,
A scholar of a high degree,
A gentlemen of varied parts,
A patron of the platform arts,
A manager of men and things,
A Mercury whose message brings
A joy to commoners and kings.

"But most and best, he is a Friend
Whom I would treasure to the end,
A gentle, genial, courtly soul;
No fragmentary man, but whole.

"So, pray you, take these words from me,
As hearty as mere words can be—
In love of our dear P. M. P."

Leigh Mitchell Hodges, "The Optimist," sent a bright poem.

J. Russell Hayes read a number of verses of pleasantry about his old friend; a few of his verses we give herewith.

"A ROSE TO THE LIVING IS MORE THAN MYRIAD WREATHS TO THE DEAD."

Paul Pearson is a gentleman of credit and renown,
A hustler for Chautauqua, an honor to our town;
And like the Whale with Jonah, you cannot keep him down!
The sunshine and the breezes came with Pearson from the prairies,
And he brought us in his readings a half-forgotten art.
Oh, I ever shall remember the beauty of his reading,
And how its tears and tenderness so deeply touched my heart.

Now, I'd long loved "Jim" Riley's rimes, and once heard Riley read 'em,
In that dreamy-drowsy way he has that makes you laugh and cry;
And you may guess I never thought to hear the thing repeated,—
That revelry of readings by a Poet-Soul, not I.

But when our "Kansas Wonder" read, 'twas most as good as Riley;
And seven joyous hours I had a-listening to Paul;
And though I mostly go to bed at 7.37,
Yet on that golden night I never went to bed at all!

He puts his heart into his words, does Pearson, in his reading—
The music, the emotion, the ecstasy, the tears;
Why, I recollect that reading, so charming, so enchanting;
I recollect and cherish it through all these fourteen years!

Paul Pearson is a gentleman of credit and renown;
A hustler for Chautauqua, an honor to our town;
And like the Whale with Jonah, you cannot keep him down!

THE WOMEN FOR PEACE.

SPEAKERS for the Woman's Peace Party, headed by Miss Jane Addams, of Chicago, pleaded with the Senate and House Committees on Foreign Relations on the 18th to enlist the strength of the United States to help end the European war, says the Springfield *Republican*. Miss Addams told the committees all Europe was ready for peace, and the belligerent nations most of all, if it could be gained for them without sacrifice of dignity and standing.

Five European neutrals—Holland, Switzerland, Norway, Sweden and Denmark—had assured her, she said, they would participate in a peace conference of neutral nations if called by the United States, and two of them promised to call such a conference if assured that the United States would participate.

Beside Miss Addams, Miss Sophronisba Breckenridge, of Chicago, Mrs. Crystal Eastman Benedict, Mrs. Lucia Ames Mead and Miss Zona Gale addressed the House Committee in the morning, and repeated their statements to the Senators in the afternoon. They urged adoption of a joint resolution introduced by Representative Curry which would empower the President to invite all nations to send delegates to a convention to provide for disarmament, create an international legislature, court, army and policy.

THE NOBLE NATURE.

[Over "a mound in sweet Auburn" cemetery, Cambridge, where a little child of the poet Lowell lies buried, is a stone bearing the line, "Blanche, a lily of a day," in reference to this verse.—H.F.]

It is not growing like a tree
In bulk, doth make Man better be;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere:
A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauties see;
And in short measures life may perfect be.
—*Ben Jonson.*

FRIENDS IN ILLINOIS.

Our little meeting here in Chicago has had little of interest to write of since the acceptable visits of Elizabeth Lloyd and J. Barnard Walton last autumn. A number of our regular attenders are either in the South or far West for the winter, but the few who remain are trying hard to hold the group together. In the place of the regular First-day school work, we are now reading and discussing Dr. Walter Rauschenbusch's book on "Christianity and the Social Problem," and getting a great deal of good out of it. L. S. F.

BIRTHS.

Way.—Born, First month 29th, 1916, to Darlington Hoopes and Ina Whiteley Way, of Port Matilda, Pa., a son, named Morris Borton.

Williams.—At Chestnut Hill, Pa., First month 17th, 1916, to Charles Stokes and Ruth Styer Williams, a son, named Lloyd Williams.

DEATHS.

Armitage.—At Friends' Boarding Home, Kennett Square, Pa., on First month 27th, 1916, Eliza Jane Armitage, in the 84th year of her age. Interment at Ercildoun, Pa.

Barker.—On First month 31st, 1916, Elizabeth Moore, wife of Ellis B. Barker, in her 36th year.

Davis.—In East Brandywine Township, Pa., First month 26th, 1916, Anna Mary Davis, in the 85th year of her age. Interment at Birmingham Burial Grounds, Pa.

Davis.—At Woodstown, N. J., on First month 31st, 1916, Jane H. Davis, widow of William C. Davis, aged 88 years. Interment Friends' Cemetery, Woodstown, N. J.

Earnhart.—On First month 23d, at their home in Oxford, Jessie Wynona, wife of Early Earnhart, in her 48th year. She was a member of Drumore Meeting, and since residing in Oxford she had taken part in the local First-day school. Wife, mother, daughter, friend, she filled each of these important parts of life so sweetly, so nobly, so gently that those who knew her wonder not that hearts are sore at their loss.

Hicks.—At 85 Clarkson Street, Brooklyn, N. Y., First month 26th, 1916, Hannah U. Hicks, widow of Stephen R. Hicks, and daughter of Thomas and Sarah W. Underhill, in her 91st year. The interment took place in the cemetery at Westbury, N. Y. Of her beautiful life it was most truly said, "Thy gentleness hath made me great."

Howell.—In Philadelphia, Pa., First month 26th, Harriet K., daughter of the late Joseph Kirkbride and Elizabeth Simmons Howell.

Hunt.—Suddenly, of heart disease, on First month 18th, at his home in Cincinnati, O., Camm Thomas Hunt, in his 82d year. He was a member of Miami Monthly Meeting. Interment at Waynesville, O.

Kirby.—Near Birmingham, N. J., Sixth-day, First month 14th, 1916, Margaret B., wife of Asher B. Kirby, aged 80 years. Interment Mt. Holly Cemetery.

Large.—At Yardley, Bucks County, Pa., on Third-day, First month 25th, 1916, Watson G. Large, aged 58 years. Interment at Makefield Friends' Burying Ground.

Perkins.—On First month 25th, 1916, William J. Perkins, Sr., aged 88 years. Interment at West Nottingham Friends' Cemetery, Colora, Md.

Schofield.—At Aiken, S. C., Second month 1st, 1916, on her 77th birthday, Martha Schofield. Funeral from Friends' Meeting-house, Darby, Pa., Seventh-day, 5th inst., at 2 o'clock p .m.

Tussey.—At Kennett Square, Pa., on First month 30th, Martha M., wife of William Tussey, in her 84th year. She was a prominent member and interested worker in the Society of Friends. Funeral services were held at Marlborough (Pa.) Friends' Meeting-house.

Williams.—In West Chester, Pa., on First month 27th, 1916, Emma Williams, in the 83d year of her age. Interment at Goshenville Friends' Burial Grounds.

Wood.—On First month 25th, 1916, Rebecca G., daughter of the late Henry and Anna H. Wood. Funeral at Friends' Meeting-house, Trenton, N. J.

EDWARD BARMORE.

On Twelfth month 6th, 1915, Edward Barmore, of Moore's Mills, N. Y., entered into the higher life. His eightieth birthday occurred on Eleventh month 8th, at the time of the Half-Yearly Meeting at Nine Partners, when greetings were sent him; and he was able to see his friends until the day before his death.

He was the eldest son of Mary Clapp Alley and Clark Carpenter Barmore, both lifelong Friends. In 1858 he married Lucy Eliza Wanzer, a teacher and a descendant of Friends. Their fiftieth wedding anniversary, celebrated in 1908, was a memorable occasion.

Three children survive him—Clark, a former supervisor of the town; Mary Eliza Barmore, who succeeded him in 1912 as clerk of Nine Partners Half-Yearly Meeting, and Emma, wife of Charles Huestis, of Verbank, N. Y.

He was actively interested in temperance and peace, a continuous subscriber to *The Peacemaker* and Friends' Intelligencer since the early days of the *Journal*, and introduced Henry W. Wilbur—before he was widely known—to Oswego Friends and prohibitionists. He was a regular attender of meeting, serving as clerk of preparative meeting for fifty years and of the Monthly and Half-Yearly Meeting for a long time, with probably unparalleled record of attendance at New York Yearly Meeting for thirty-seven years in succession.

His funeral was held on the 8th at Oswego Friends' Meeting-house. Albert R. Lawton, of New York, paid a touching tribute to his exemplary life and faithfulness in every undertaking, expressing the beauty of usefulness in declining years, when physical infirmities prevent activity.

He had a large circle of friends, and will be greatly missed, especially in Oswego and Nine Partners Meetings.

In his last years he was tenderly cared for by a daughter, whose consecration and self-denial have been as inspiring as has been her father's well-rounded useful life. L.

JANE G. KINSEY.

With the same trust and patience that she had ever manifested, our friend closed her long pilgrimage just a few days before the new year began.

She was a birthright member of Richland (Pa.) Monthly Meeting, and her entire life of almost four-score and ten years had been lived in this community. She was a constant attendant and active worker in meeting, serving as clerk of the Preparative Meeting, then of the Monthly Meeting, later as overseer and elder, and as superintendent of the First-day school since its organization. As representative to her Quarterly Meeting and to the Yearly Meeting, her name appears many times upon the minutes of the meetings.

But not alone as a member of meeting do we cherish her memory, but as neighbor, friend, wife and stepmother, for here must be found the real test of a true life, and in all these she was not found wanting.

The large gathering at her funeral on the 2d of First month was an eloquent testimonial to her worth. F. B.

Literary Notes

PEACE.

BY BLISS CARMAN.

THE sleeping tarn is dark
Below the wooded hill.
Save for its homing sounds,
The twilit world grows still.

And I am left to muse
In grave-eyed mystery,
And watch the stars come out
As sandalled dusk goes by.

And now the light is gone,
The drowsy murmurs cease,
And thru the still unknown
I wonder whence comes peace.

Then softly falls the word
Of One beyond a name,
"Peace only comes to him
Who guards his life from shame—

"Who giveth his heart to love,
And holding truth for guide,
Girds him with fearless strength,
That freedom may abide."

—*Independent.*

QUAKERISM ABROAD.*

IN the early autumn of 1914 William C. Allen and wife, with William B. Harvey, of Westtown, Pa., for companion, sailed for Japan and the Philippines, on a Christian mission. One of their earliest interviews in Tokyo was with Dr. Soyeda, an able and sincere gentleman. "Our host was so courteous, and so transparently interested in the dissemination of the spirit of human brotherhood, that it was difficult to imagine him as not being a genuine Christian," writes the author. After a wider acquaintance with the Japanese, that ancient nation of cultivated and beauty-loving people, William Allen found that the virtues are not all possessed by our so-called "Christian" peoples. The Japanese are too courteous to rebuke the pretensions of a certain class of missionaries and their ilk, but they have a subtle and patient smile for the condescension and patronizing attitude of the average visiting Americans.

The three gentle Friends of the present "Diary" did not go to Japan in any such mood, of course. They went to love, and to extend brotherly greetings.

At Tokyo William Allen spoke to 150 native Presbyterians on International Peace. "I suggested their co-operation with the churches of the United States in order to assist in bringing about a more kindly spirit between their country and my own, presenting the responsibility of the professors of Jesus Christ, both in their country and in my own. It is likely they will inaugurate a movement among the Federated Native Churches of Japan to get closer to our Federal Council in America. I think good will result."

The Address which William Allen bore with him from America is an impressive document. It reads:

"TO THE PEOPLE OF JAPAN,

"GREETING:

"The Interdenominational Peace Committee of the Pacific Coast churches of the United States, representing many of the Christian organizations on the Pacific Coast of the United States of America, desires through the person of its authorized representative, the bearer, Mr. William C. Allen, a minister of religion, of San Jose, California, to send our heartiest Greetings to the People of Japan.

"We are thankful for our traditional friendship and for the Commercial and International Ties that bind us together as two Nations. We rejoice to know of the prosperity of your great country. We pray God that His peace may rule more and more in your hearts and in our own. We sincerely hope and trust that neither you nor we shall be in the least wrongly influenced by the efforts sometimes made to sow discord between us. We hope that all possible may be done, by means of treaties of arbitration, and in every other way, to hasten the era of good-will and peace among the nations.

"As Christians and as believers in the religion founded on Divine Love, we desire to do all we can to draw your country and ours closer together in the feelings of mutual friendship, sympathy and good will, until together we may more and more help forward Universal Peace."

The many religious meetings held or visited by the author in Japan are described in these pages. The curious customs of such meetings are thus told of: "If a man in the meeting desires to speak, he often walks to the front, bows first to those on the platform, then to the congregation, which bows in return, and then he proceeds to deliver his message. At the conclusion the bows all round are repeated. . . . The Japanese are in many ways most punctilious and ceremonious."

The abundance of photographs makes this "Diary" very interesting—pictures of the lively people, the streets, beautiful stately old buildings, graceful gardens, river scenes, and the like. The book is written in a hearty, vital manner; and underneath all its accounts of conferences with the native leaders and the masses, the reader feels the presence of a friendly, warm-hearted personality. Would there were more such bearers of good tidings and of brotherly love between our land and the East!

William Allen's after-thought he expresses as follows:

"After leaving Asia my thought was this:

"Nineteen centuries ago Jesus Christ with humble mien visited the people of Asia. They nailed him to a tree and thought they had destroyed him.

"Now the still-living Christ triumphantly returns to Asia. Her strong men begin to feel that the regeneration of their continent must be found in him.

"They do not want a vaguely-understood Christ—they need the real Christ.

"Can we not help them?"

J. R. H.

* "A Quaker Diary in the Orient." By William C. Allen. (San Jose, Cal.: Wright-Eley Co.)

MARK TWAIN'S PILOT DAYS.

"OLD pilots remembered Samuel Clemens as a slender, fine-looking man, well dressed, even dandified, generally wearing blue serge, with fancy shirts, white duck trousers and patent leather shoes. A pilot could do that, for his surroundings were speckless.

"The pilots regarded him as a great reader—a student of history, travels, and the sciences. In the Association rooms they often saw him poring over serious books. He began the study of French one day in New Orleans when he discovered a school of languages where French, German, and Italian were taught, one in each of three rooms. The price was twenty-five dollars for one language, or three for fifty. The student was provided with a set of conversation cards for each, and was supposed to walk from one apartment to another, changing his nationality at each threshold. The young pilot, with his usual enthusiasm, invested in all three languages, but after a few round trips decided that French would do. He did not return to the school, but kept the cards and added text-books. He studied faithfully when off watch and in port, and his old river note-book, still preserved, contains a number of advanced exercises, neatly written out."—*Albert Bigelow Paine, in February St. Nicholas.*

"ANTHRACITE: AN INSTANCE OF NATURAL RESOURCE MONOPOLY. By Scott Nearing. $1.00, net. (John C. Winston Co.)

Dr. Nearing uses the private ownership of the anthracite coal fields to show the way in which consumers and workers may expect to fare at the hands of other monopolies of natural resources. He shows that the price of coal is not based on the cost of production, but on the monopolistic principle of charging "all the traffic will bear;" he shows that the miners receive scarcely living wages, many of them less than that, while on the other hand the mine-owners pocket enormous profits; and draws the conclusion that no one can have an interest in the continuance of the private

ownership of natural resources except the private owners themselves—with the consumers footing the bill. The book is an incisive, stimulating analysis of a problem that is vital to every man, woman and child in the country.

"On the Battle-front of Engineering." By A. Russell Bond, managing editor of *The Scientific American*," is a series that will appeal strongly to all readers of *St. Nicholas* who are interested in mechanics or practical science. In the February number, "a flattened pipe-line" will be described and illustrated with very remarkable photographs, and the manner in which the collapse of this vast pipe was overcome will instruct and amuse every reader, while it furnishes at the same time a new and striking proof of the ingenuity and triumphant skill of our indomitable American engineers. F. B.

Once when President Benjamin Ide Wheeler, of the University of California, and his wife were visiting President David Starr Jordan, of Stanford University, Mrs. Wheeler was taken ill, and preparations were made for return to Berkeley. The Jordan automobile was in use, and President Wheeler asked his host as to how she should be conveyed to Palo Alto. Jordan said: "Benjamin, I'd wheel 'er."—*The Advance.*

BOOKS RECEIVED.

(Certain of the books here listed will be reviewed later.)

Dodd, Mead & Co., New York.
W. B. Yeats, a Critical Study, by Forrest Reid. 258 pages. $2.00.

The Macmillan Co., New York.
The Bible for Home and School: St. Mark. Edited by M. W. Jacobus.

George H. Doran Co., New York.
The Golden Scarecrow, by Hugh Walpole. 298 pages. $1.25, net.
Between St. Denis and St. George, by Ford Madox Hueffer. 297 pages.

Fleming H. Revell Co., New York.
Wee Macgreegor Enlists, by J. J. Bell.

WANTED—A Friend immediately available to take charge of the Peace Headquarters at Washington. A knowledge of stenography and typewriting, and interest in the cause of Peace, are important. Write L. H. Wood, 1811 I Street, Washington, D. C.

Pennsylvania Farm For Sale

Over one hundred acres of good land, well wooded and watered. Good, substantial buildings. Do not buy this property if you are opposed to unearned increment. Address B 59, Intelligencer Office.

A PROTESTANT, MIDDLE-AGED WOMAN, intelligent and refined, desires light chamber work and sewing, charge of linen room, or any position of trust. Reference. S 58, Intelligencer Office.

WANTED—CHILD'S NURSE; WHITE, PROTestant girl; willing to go to the country near Wilmington, Del. References. Apply to H 60, Intelligencer Office.

Coming Events

SECOND MONTH.

12th.—The Northern Association for the Relief and Employment of Poor Women was organized in 1844 for the purpose of giving relief to worthy and infirm women of all denominations, by furnishing them with sewing for which they are compensated. For those who work in the house a comfortable sewing room and hot lunch are provided, and work is supplied to those unable to leave their homes. Donations of money, dry goods and groceries will be very acceptable, and can be sent to 702 Green Street, Philadelphia, where there will be some one in charge to look after them.

13th.—Samuel H. Broomell, of West Grove, Pa., expects to be present at meeting at Fifteenth and Race Streets, Philadelphia.

13th.—Dr. J. H. Holmes expects to attend Park Avenue, Baltimore, Md., Meeting, at 11 a. m.

14th.—A course of twelve lectures by Dr. William Byron Forbush on "Religious Education" begins Second month 14th, at 8 p. m., and will continue each Second-day thereafter, at 7 p. m., at Young Friends' Association Auditorium. Course tickets, $1.00. The first lecture will be free, given as the regular Young Friends' Association program at 8 p. m. Note that after the first lecture the time is 7 p. m.

14th.—Forbush lectures, Philadelphia Young Friends' Association, Auditorium, 140 North Fifteenth Street, Philadelphia, 8 p. m.

16th.—Harrisburg Friends will hold a meeting for worship at the home of John J. and Emily Mullowney, Paxtang, Pa. (suburb of Harrisburg). Visiting Friends cordially welcomed.

17th.—"Quaker Lectures." The last number; a lecture by the Chinese Ambassador, Dr. V. K. Wellington Koo, on "The Administration of International Law," at 221 East Fifteenth Street, New York, 8.30 p. m.

18th.—Anti-militarism meeting, addressed by members of the Society of Friends, at the Colored Young Women's Christian Association, 121 East 132d Street, New York.

19th.—Conference at Woolman House. A three-day conference at Woolman House, Swarthmore, Pa., has been arranged for the week-end at Washington's Birthday, from Seventh-day, the 19th, to Third-day, the 22d, on "Young Friends' Activities." The program is as follows:

Seventh-day, Second Month 19th.

8.00 p. m. Social meeting of Young Friends' Association, Swarthmore.

First-day, Second Month 20th.

10.00 a. m. Adult class.
11.30 a. m. Meeting.
4.30 p. m. Report of Actual Young People's Work:
Young Friends' Association.
Friendly Group.
Study Circle, etc.
7.30 p. m. Meeting at Woolman House:
Dr. J. W. Cochran, "What is to be Learned from Christian Endeavor Societies."
George A. Walton, "Spiritual Life in Our Schools and Colleges."

Second-day, Second Month 21st.

8.40 a. m. Devotional.
9.00 a. m. Report of First-day school work and discussion; social organization of the First-day school.
10.00 a. m. William Byron Forbush, "The New Testament."
11.00 a. m. Elizabeth W. Collins, "The Old Testament."
4.00 p. m. Conference on Young People's Work.
7.00 p. m. Rev. and Mrs. E. H. Bonsall, Jr., "Boy Scouts and Camp-fire Girls."

Third-day, Second Month 22d.

9.00 a. m. Collection at Swarthmore College.
10.00 a. m. William Byron Forbush, "The New Testament."
11.00 a. m. William Byron Forbush, "How to Build Up Our Society from the Young People."
2.00 p. m. Dr. Jesse H. Holmes, "The Field of Study Groups."
7.00 p. m. Lecture.

19th.—The Sectional Committee of the Philadelphia Young Friends' Association will produce "A Bachelor's Romance," a play in four acts, for the benefit of the Friends' Neighborhood Guild and the Sectional Committee, on Seventh-day, the 19th, and Fourth-day, the 23d. Proceeds for the equipment of the Guild, and to cover expenses of visiting out-of-town meetings, holding pilgrimages, and a course of lectures on religious education.

19th.—Short Creek Quarterly Meeting, at Emerson, O.

19th.—Pelham Half-Yearly Meeting, at Coldstream, Ont.

20th.—York Meeting. Visiting Friends expected.

22d.—Lecture by S. W. Gillilan. Humorous evening. Library, 8 p. m. 50 cents admission.

23d.—Chester Monthly Meeting, at Providence, at 2.30 p. m. Charles Palmer, clerk.

20th.—Daniel Batchellor at Washington Meeting, 11 a. m.

20th.—O. Edward Janney at York, Pa., 10.30 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y.

21st.—Center Quarterly Meeting, Unionville, Centre County, Pa.

20th and 21st.—Dr. Augustus Stabler at Center Quarterly Meeting, at Unionville, Pa.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J.

24th.—Bucks Quarterly Meeting, at Wrightstown, Pa.

26th.—Blue River Quarterly Meeting, at Chicago, Ill.

28th.—Warrington Quarterly Meeting, at Menallen, Pa.

27th and 28th.—O. Edward Janney at Warrington Quarterly Meeting, Menallen, Pa.

CONFERENCE RATES.

Transportation to Friends' General Conference at Cape May, Seventh month 6th to 13th, 1916:

The railroads east of Pittsburgh and Buffalo have granted a rate of two cents a mile each way, and the same rate will probably be granted in the territory west of these points and east of Chicago. Tickets will be on sale at these rates Seventh month 4th, 5th and 6th, and good to return to starting-point not later than Seventh month 17th. The railroads also all offer low summer excursion rates to the seashore from all points. These tickets are generally good till Tenth month 1st, and they also grant from western points liberal stop-over privileges. The following table will give some idea of rates, both the special mileage and the excursion:

	Miles to Cape May	Special Ticket	Summer Excursions
Chicago	897	$35.88	$31.15
Indianapolis	801	32.04	29.65
Cincinnati	729	29.16	28.65
Richmond, Ind.	740	29.60	28.65
Washington, D. C.	216	8.64	9.30
Baltimore, Md.	176	7.04	7.30
Camden, N. J.	80	3.20	2.50
New York	161	6.44	6.50

More detailed announcements in reference to trains will be given later.

JOHN W. HUTCHINSON, Chairman Transportation Committee, Hempstead, Long Island.

MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

INDIANA. — Richmond, Whitewater Meeting, North A Street near Eleventh, 10.30 a. m.; Fourth-day, 10 a. m.; First-day School, 9.15 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

Chappaqua, one mile from Harlem Station, 11 a. m.; Young Friends' Association, first First-day in each month, 2.30 p. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

PEACE LECTURE

at Friends' Meeting-house, 15th and Race Streets, Philadelphia, on Sixth-day evening, at 8 p.m.

February 11th

Hamilton Holt

Editor of The Independent, New York. Subject, "THE GREAT WAR AND PEACE."

This Course of Lectures has been arranged by the Peace Section of the Committee on Philanthropic Labor of Philadelphia Quarterly Meeting, and ALL ARE INVITED, especially those who are NOT convinced that military and naval preparedness can be dispensed with.

A QUAKER DIARY IN THE ORIENT

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FAIRHILL BURYING GROUND

The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with

AQUILA J. LINVILL,
Treasurer of the Committee on Interments,
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Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WANTED—A WOMAN TO DO WAITING, light house work, and assist with the care of a baby. C 54, Intelligencer Office.

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PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address, Sarah R. Matthews and sisters, 1827 "I" Street, N. W., Washington, D. C.

WASHINGTON, D. C.—TRANSIENT **Boarders Received** at moderate rates in private home. Pleasant location, and convenient to car line and Union Station. LAURA U. WILSON, 46 Bryant St., Washington, D. C.

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Friends and others interested in the colored schools are asked to offer ten subscriptions to SCATTERED SEEDS (costing $5.00) as prizes for the pupils of these schools, to be awarded by the principal, and mailed by us every month direct to the winners. We in the North who have "more papers than we can read" can hardly imagine what it means to a colored child in the South to get from the post office every month an illustrated paper of his own, or the help it gives in his education. PRICE, 50 CENTS A YEAR TO ALL. Single copies, 5 cents each. Send subscriptions to SCATTERED SEEDS, 140 North Fifteenth Street, Philadelphia.

The Peace Calendar

is a handsome DAILY memorandum calendar, on a metal stand, with a striking PEACE QUOTATION for every day of the year. A beautiful gift alike for lovers of peace and advocates of "preparedness." PRICE, 50 cents, postpaid. For sale at Wanamaker's and other book-stores, E. Oliver, 152 E. School Lane, Germantown, and by Walter H. Jenkins, 140 N. Fifteenth St., Philadelphia. Dealers supplied by ARABELLA CARTER, wholesale agent, 1305 Arch St., Philadelphia.

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HENRY FERRIS, Editor and Business Manager.

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While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and friendly intercourse among them and with all religious societies.

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"Wants" and other classified advertisements, in plain type, no display, 25 words or less, 25 cents each insertion; every added word one cent. Each initial or number counts as one word.

TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Unsolicited contributions are not paid for.

We can very seldom use original poems, or articles of more than one thousand words.

If contributors desire unused articles returned, stamps should be sent with them.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Photographs Wanted.—We always want photographs of persons, places, groups or scenes of interest to readers of the INTELLIGENCER.

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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SECOND MONTH 12, 1916

Volume LXXIII
Number 7

LINCOLN.

Lines for the Unveiling of the Emancipation Statue in Boston, 1879, by John G. Whittier.

AMIDST thy sacred effigies
Of old renown give place,
O city, Freedom-loved! to his
Whose hand unchained a race.

Take the worn frame, that rested not
Save in a martyr's grave;
The care-lined face, that none forgot,
Bent to the kneeling slave.

Let man be free! The mighty word
He spake was not his own;
An impulse from the Highest stirred
These chiseled lips alone.

The cloudy sign, the fiery guide,
Along his pathway ran,
And Nature, through his voice, denied
The ownership of man.

We rest in peace where these sad eyes
Saw peril, strife and pain;
His was the nation's sacrifice,
And ours the priceless gain.

O symbol of God's will on earth
As it is done above!
Bear witness to the cost and worth
Of justice and of love.

Stand in thy place and testify
To coming ages long
That truth is stronger than a lie
And righteousness than wrong.

LINCOLN.

ONE hundred and seven years ago, in a Kentucky log cabin of such poverty and wretchedness that it reminds us of the stable at Bethlehem, was born the great American whose name and memory are to-day beloved in every corner of the earth.

And Lincoln is not only loved and revered, but he is *known* to us—a man of our own flesh and blood, to whom every boy feels himself akin. To me one of the saddest things about the life and memory of Jesus is that his real human character is so little known to the children of to-day. For so many generations they have been taught that he must be worshiped as a God that they cannot realize him as a man. But Lincoln is felt to be one of us. No sense of awe or distance separates him from us. We love him not because we ought, but because we cannot help it. Then his face is familiar to us. We have many pictures of him, at different ages, in different surroundings—his fresh young face in early manhood, then growing more serious and sad as the years go on—the lovely portrait with "Tad" at his side reading, and others taken before the tents of McClellan and Grant, his towering figure crowned by a "stove-pipe" hat. This great variety of real portraits gives us a sense of familiar knowledge which of course we cannot have of a man born nineteen centuries ago, amid unfamiliar scenes and surroundings.

Our feeling of understanding and sympathy with Lincoln comes largely, I think, from the fact that his early life was that of the typical farm boy of his time. Whittier was born only two years before Lincoln; and while life in New England was very different from that in Kentucky and southern Indiana, yet no country boy, east or west, can read "Snow-Bound" without a keen understanding of the life pictured in it—the digging of a path through the snow-drifts to the barn, the stories told by the fireside, the snowflakes "sifting through the unplastered wall" on the bed! Lincoln's boyhood life was still more primitive. Whittier's home, at least, had books in it; Lincoln walked for miles to borrow a book, and when it was damaged by the rain driving through a chink in the logs, he paid for it by days of hard work. But then he *owned* it!—and even Whittier could hardly know all that it meant to the pioneer boy to have one treasured book that was really his *own*.

It seems the irony of fate that one of the most tender-hearted men that ever lived, who could not sleep until he had put back in the nest the young birds that had fallen out of it, should have laid upon him the conduct of the greatest civil war of history. His first inaugural address bears eloquent witness to his efforts to avert the separation and war which then seemed inevitable. How prophetic are his wise and kindly words:

"Physically speaking," he said, "we cannot separate; we cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced, and go out of the presence and beyond the reach of each other, but the different parts of our country cannot do this. They cannot but remain face to face; and intercourse, either amicable or hostile, must continue between them. Is it possible, then, to make that intercourse more advantageous or more satisfactory after separation than before? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws can among friends? Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical questions as to terms of intercourse are again upon us. . . . .

"In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The Government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the Government, while I shall have the most solemn one to preserve, protect, and defend it."

In his second inaugural address, only six weeks before his death, he told in these solemn words why he could not prevent it:

"Both parties deprecated war; but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish; and the war came."

Horace Greeley tells how he distrusted Lincoln as head of the nation in war, because of his tenderness of heart:

"I did not favor his renomination as President, for I wanted the war driven onward with vehemence, and *this was not in his nature*. Always dreading that the national credit would fail or the national resolution falter, I feared that his easy ways would allow the Rebellion to obtain European recognition and achieve ultimate success. But that 'divinity that shapes our ends' was quietly working out for us larger and fuller deliverance than I had dared hope for, leaving to such short-sighted mortals as I, no part but to wonder and adore. We have had chieftains who would have crushed out the Rebellion in six months, and restored 'the Union as it was;' but God gave us the one leader whose control secured not only the downfall of the Rebellion, but the eternal overthrow of human slavery under the flag of the great Republic!"

During those four dreadful years, who can tell how the good President longed for peace! Yet even then, before the end was in sight, he could still say to the heart-sick nation:

"The prayers of both could not be answered. That of neither has been answered fully. The Almighty has his own purposes. 'Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh.' If we shall suppose that Ameri-

can slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those Divine attributes which the believers in a living God always ascribe to him?

"Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

If Lincoln were living to-day, where would he stand on the question of preparation for war? Theodore Roosevelt would have us believe that he would never have followed the "pusillanimous" course by which President Wilson has prevented war with Germany. But does he recall how, during the six weeks following Lincoln's inauguration in 1861, while the South was openly preparing for attack, he still patiently tried to avert war, and did not even call for a single regiment of soldiers until Fort Sumter was actually fired upon? Does Roosevelt forget too that when England peremptorily demanded the surrender of Mason and Slidell, and the whole Union was clamoring for war against her, Lincoln nevertheless ordered that her demand be complied with, and the Confederate envoys given up? "One war at a time," murmured he at that momentous Cabinet meeting—"one war at a time!"

Vain indeed is any attempt to portray Lincoln as anything but a man of peace. His words and deeds alike breathe love, mercy, forgiveness. Time after time, when the discipline of war condemned Union soldiers to be shot, he pardoned them. When urged to retaliate on Confederate prisoners for the murder and starvation of Union men in Andersonville, he exclaimed: "I never, *never* can starve men like that!" And only six weeks before his death, when triumph at last seemed certain, he uttered those immortal words which should forever bind every American patriot to the cause of peace:

"With malice towards none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphans, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

H. F.

APRIL, 1865—IN MEMORIAM.

A lady writes to the New York *Times:* Some time ago in an article preserved in the Lincoln Monument at Springfield, Ill., I found the enclosed. I have made many unsuccessful inquiries as to its author.

A man passed over the road
In the early days of Spring,
When the grandest flower that ever blooms
Was brightly blossoming.

And never a word he spoke,
And his face was marble cold,
But millions of men above him wept
And a million bells were tolled.

And the cities were draped in black
And the towns were wrapped in gloom,
"For he is dead," the people said,
"Who made the flower to bloom."

Down many a swarthy face
Unnumbered teardrops flowed,
"For he is gone," the bondman spoke,
"Who lifted our weary load."

And they builded him a tomb
Afar in the silent West,
And that beautiful flower which men call PEACE
Spreads its leaves above his breast.

DEATH THE LEVELLER.

BY JAMES SHIRLEY, 1596-1666.

[This poem was considered by the late Dr. Horace Howard Furness the noblest poem in the English language.]

THE glories of our blood and state
Are shadows, not substantial things;
There is no armor against fate;
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with swords may reap the field,
And plant fresh laurels where they kill;
But their strong nerves at last must yield;
They tame but one another still:
Early or late
They stoop to fate,
And must give up their murmuring breath
When they, pale captives, creep to death.

The garlands wither on your brow;
Then boast no more your mighty deeds;
Upon Death's purple altar now
See where the victor-victim bleeds:
Your heads must come
To the cold tomb;
Only the actions of the just
Smell sweet, and blossom in their dust.

LINCOLN'S LOVE OF BIRDS.

In company with some other candidates who were out on a political campaign over a half a century ago in the Wild West, Lincoln saw in the woods near the close of the day some baby birds that had been blown out of their nest. Asking to be allowed to get down from the carriage, which passed on ahead, Mr. Lincoln picked up the tiny creatures and restored them to their little home. On reaching the inn he was asked the cause of his delay, and astonished his hearers by telling them of his humane act, declaring that had he not returned the birdies to their mother's care, he could not sleep at night.

The above incident is related by H. P. S. Perry, Oklahoma, in "Heart Throbs."

INDIAN YOUTHS SET RECORD IN FACTORY.

OUT of the score of nations represented in an automobile factory in Detroit it remained for an Indian, Joseph Gillman, a Chippewa, whose home is in Minnesota, and who is at present enrolled at the Carlisle Indian School, to set the world's record for assembling a car of that make. He had a machine ready for the road in two hours and fifty minutes after beginning work. The previous record was three hours.

This is the first of the results of a new system of vocational training introduced by the officials of the Carlisle Indian School, who plan to place students in the leading industries of every kind in the country as an enlargement of the work of the school and a means of training the original Americans to become better citizens.

Twenty-five boys are now in the Detroit automobile plant, one is with another motor-car factory in the same city on trial, and four others are with one of the leading manufacturers of electrical appliances in New York.

While separated from the school life, the boys are still under the training directions of the school, and remain so until they have completed a certain number of years of study and work, when they receive diplomas.

A year ago six boys, several of them leading athletes at Carlisle, were sent to the Detroit automobile works. So rapid was their advance, because of their effective training at the school, that others were sent later. The Indians keep their own with the best of the white boys in the schools of instruction, and are said to have had potent influence on the entire plant through their willingness to work, ready compliance with disciplinary measures and general character principles inculcated at the local school.

PENN'S STATUE ON CITY HALL.

ABOVE the busy throngs that crowd and hustle,
Above the din of traffic's noisy call,
Above the jarring thought, the aching muscle,
He stands serene and tall.

Against the storm-cloud black with coming thunder,
Against the heaven's clear blue, or sunset gold,
Above our petty life that pulses under,
Looms up his figure bold.

What would he say, to this, his own "loved city,"
Could a great voice speak from that lofty dome?
Would he feel pride and joy, or only pity,
For his dear "sylvan" home?

We only know his voice in life was given
Discord to check, and bid all strife to cease,
Where truth, by warring factions, would be riven,
He ever spoke for peace.

So that tall form, its lofty tower possessing,
Our strife still stands above,
Its outstretched hand, extended as if blessing
The city of his love.

—*Frances T. Rhoads, in Philadelphia Public Ledger.*

JOHN RANDOLPH'S DEATH AND WILL.

FROM THE DEPOSITION OF DR. JOSEPH PARRISH.

[John Randolph, the Virginia statesman, commonly called "Randolph of Roanoke," died in Philadelphia in May, 1833, and was attended in his last illness by Dr. Joseph Parrish, whose "Letter to a Presbyterian" is one of our Quaker classics. Dr. Parrish was father of our late Friend Susanna D. Wharton, and grandfather of John C. Parrish, now living at Kennett Square, Pa., who sends me this account of the death of John Randolph.—H. F.]

THE morning of the day that John Randolph died, I received an early and urgent message to visit him. Several persons were in the room, but left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John that I had seen his master very low several times before, and he had revived, and perhaps he would again; the patient directly said, "John knows better than that."

The interview of the morning was particularly impressive. I had not been long with him before he looked at me with great intensity, and said in a very earnest and distinct voice, "I confirm every disposition in my will, especially that respecting my slaves, whom I have manumitted and for whom I have made provision." This declaration was to me altogether unexpected. It involved a subject which in our previous interviews had never been touched. It was one I should not have introduced. I assured him that I was rejoiced to hear such a declaration from him. He appeared anxious to impress it on my mind.

Soon after this I proposed to go for a short time, to attend an urgent message received just before I left home, assuring my patient that I would return as speedily as possible. He positively objected to my leaving him. "You must not go, you cannot, you shall not leave me."

He called to his servant John to take care that the Doctor did not leave the room, and John accordingly locked the door, and soon reported, "Master, I have locked the door and put the key in my pocket: the Doctor can't go now." My proposal to leave him for a short time, even on a promise of return, evidently irritated him for a moment.

It may show the situation of his mind when I state that in the moment of excitement to which I referred, he said "If you do go, you need not return."

I appealed to him as to the propriety of such an order, inasmuch as I was only desirous of discharging my duty towards another patient who might stand in need of assistance. His manner instantly changed, and he said, "I retract that expression." And probably a quarter of an hour afterwards, casting on me an expressive look, he again said, "I retract that expression."

I told him I thought I understood him distinctly on the subject he had communicated, and I presumed the will would explain itself fully.

He replied in his peculiar way, "No, you don't understand, I know you don't. Our laws are extremely particular on the subject of slaves. A will may manumit them, but provision for their subsequent support requires that a declaration be made in the presence of a white witness, and it is requisite that the witness after hearing the declaration should continue with the party and never lose sight of him until he is gone or dead. You are a good witness for John. You see the propriety and importance of your remaining with me: your patients must make allowance for your situation." I saw and felt the force of the appeal.

The interest of the scene increased every moment. I was now locked in the chamber with a dying statesman of no common order, one whose commanding talents and elevated political station, combined with great eccentricity of character, had spread his fame not only through his native land, but over Europe. He then said, "John told me this morning, 'Master, you are dying.'" I made no attempt to conceal my views; on the contrary, I assured him I would speak to him with entire candor on the occasion; and told him it had been rather a subject of surprise that he had continued so long.

He now made his preparations to die. Between him and his faithful servant there appeared to be a complete understanding. He directed John to bring him his father's breast-button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned large-sized gold stud. John placed it in the button-hole of the shirt bosom, but to fix it completely required a hole on the opposite side. When this was announced to his master, he quickly said, "Get a knife and cut one."

I handed my pen-knife to John, who cut the hole and fixed the valued relic to the satisfaction of the dying patient. A napkin was also called for and was placed by John upon the breast of the patient.

For a short time he lay perfectly quiet. His eyes were closed, and I concluded he was disposed to sleep. He suddenly roused from this state with the words, "Remorse, remorse." It was twice repeated; at the last time, at the top of his voice, evidently with great agitation, he cried out, "Let me see the word."

No reply followed, having learned enough of the character of my patient to ascertain that when I did not know exactly what to say it was best to say nothing. He then exclaimed, "Get a dictionary; let me see the word."

I cast my eyes around me and told him I believed there was none in the room.

"Write it down then, let me see the word." I picked up one of his cards from the table, "Randolph of Roanoke," and enquired whether I should write on that?

"Yes, nothing more proper."

Then with my pencil I wrote "Remorse." He took the card in his hand in a hurried manner, and fastened his eyes on it with great intensity. "Write it on the back," he exclaimed.

I did so and handed it to him again. He was excessively agitated at this period. He repeated, "Remorse! you have no idea what it is, you can form no idea of it whatever, it has contributed to bring me to my present situation; but I have looked to the Lord Jesus Christ, and hope I have obtained pardon."

He then said, "Now let John take your pencil and draw a line under the word," which was accordingly done.

I enquired what was to be done with the card. He replied, "Put it in your pocket and take care of it, and when I am dead look at it."

This was an impressive scene. All the plans of ambition, the honors, the wealth of this world, had vanished as bubbles on the water. He knew and he felt that his very moments were few, and even they were numbered. It afforded his physician an opportunity without being intrusive of offering to him a few serious observations, and pointing the expiring statesman to a hope beyond the grave.

My situation at this period was serious and embarrassing

—locked in the chamber of a patient, and solemnly called upon as a witness confirming a will already made for the liberation and support of his slaves, when the only human ear that heard these declarations except myself and the testator was one of the very slaves included in the bequest. It required no unusual foresight to anticipate the construction which might be put upon such testimony, perhaps in a distant court, where the witness might be personally unknown —especially when added to this it was found he was a member of the Religious Society of Friends, who long since had washed their hands from the stain of slavery, and whose sentiments on that subject were universally known. I saw that, under a charitable construction of the testimony, the force of early impressions and the bias of education might be supposed to imperceptibly influence even an upright mind, and give a coloring to words and facts which to others differently educated might be viewed in another light.

Under these views I introduced the subject of calling in some additional witnesses, and suggested sending downstairs for Edmund Badger, whose attentions were very great to him. I stated it was my intention to be with him as steadily as possible until his death, but with his concurrence I would send for two young physicians, who should remain and never lose sight of him until he was dead, and to whom he could make the declaration. My son, Dr. Isaac Parrish, and my young friend and late pupil, Dr. Francis West, were proposed to him, saying the latter was a brother of Captain West.

He quickly asked, "Captain West of the Packet?" On receiving an affirmative reply he said, "Send for him, he is the man—I'll have him." From some circumstances that had come to my knowledge I had reason to believe that Captain James West was a favorite with the patient.

Before the door was unlocked he pointed to a bureau and requested I would take from it a remuneration for my services. To this I promptly objected, informing him that I should feel as though I were acting indelicately to comply. He then waived the subject by saying, "In England it is always customary."

The witnesses were now sent for, and soon arrived. The dying man was propped up in bed with pillows, nearly erect. Those only who know his form and singular physiognomy can form an idea of his appearance at this moment. Being extremely sensitive to cold, he had a blanket over his head and shoulders, and he directed John to place his hat on over the blanket. The hat bore evident marks of age, and was probably the one exposed to the peltings of the storm during his discomforts on the day of his arrival.

With a countenance full of sorrow, John stood close to the bedside of his dying master. The four witnesses, Edmund Badger, Dr. Francis West, my son, Dr. Isaac Parrish, and myself, were placed in a semicircle in full view. It was evidently an awfully interesting moment to the patient. He rallied all the expiring energies of mind and body to this last effort. His whole soul seemed concentrated in the act; his eyes flashed feeling and intelligence.

Pointing towards us with his long index finger, he thus addressed us: "I confirm all the directions in my will respecting my slaves, and direct them to be inforced particularly in regard to a provision for their support," and then, raising his arm as high as he could, he brought it down with his open hand on the shoulder of his favorite John, adding these words, "especially for this man."

At the close of this exhausting effort, I remarked to my fellow-witnesses that my patient a short time before informed me in private that according to the laws of Virginia a will might manumit slaves, yet in order for their subsequent support, it was necessary that a declaration should be made in the presence of one or more white witnesses, who after receiving it from the party should remain and never lose sight of him until he was dead.

I then appealed to the dying man to know whether I had stated it correctly. He replied, "yes," and gracefully waving his hand as a token of dismission, he said, "The young gentlemen will remain with me." I took leave with an assurance that I would return as speedily as possible and remain with him.

After an absence of perhaps an hour or more, and about fifty minutes before his decease, I returned to his sickroom; but now the scene was changed. His keen, penetrating eye had lost its expression, his powerful mind had given way, and he appeared totally incapable of giving any correct directions relative to his worldly concerns.

To record what now took place may not be required, further than to say that almost to the last moment some of his eccentricities could be seen lingering about him.

He had entered within the dark valley of the shadow of death, and what was passing in his chamber was like the distant voice of words which fell with confusion on the ear. The further this master-spirit receded from human view, the sounds became less distinct, until they were finally lost in the deep recesses of the valley, and all that was mortal of Randolph of Roanoke was hushed in death.

In conclusion perhaps it may be proper for me clearly and distinctly to state that at the time he made the declarations in my presence, relative to his will, he was capable of correctly discriminating between thing and thing, and he also possessed tenacity of memory; hence I give it as my decided belief that he was of sound disposing mind and memory.

Early on the afternoon of the day on which John Randolph died it was concluded by the four witnesses to commit to writing the declaration which he had made, according to their understanding of them. This I did in a room contiguous to the one wherein he died, and where his corpse was then lying, and the original paper is now in my possession. The paper hereto annexed marked and subscribed with my name is a copy of the same.

(Signed) Joseph Parrish.

BOOKER T. WASHINGTON: GENTLEMAN.

Booker Washington was born in a hut without a window or a door-sill, in which the meals were never spread on a table, but were eaten whenever the members of the family needed food and food was present, says Hamilton W. Mabie, in *The Outlook*. He did not know the year in which he was born. He knew his mother; he never knew his father. His childhood was the childhood of a slave boy, without name or place in the world.

Booker Washington became one of the foremost men in America; he was heard on great occasions by great audiences with profound attention; he was a writer and speaker of national position; the founder of a college, and the organizing leader of a race in ideas and industry. These were notable achievements; but there was another achievement which was in its way more notable. Without any advantages of birth or station or training, a member of an ostracized race, with the doors of social life closed in his face, Dr. Washington was a gentleman. I recall three illustrations of this quality of nature, often lacking in men of great ability and usefulness. The first was in Stafford House, London, the residence of the Duke of Sutherland. The older Duke was the lifelong friend of Queen Victoria; and once, when she was going to Stafford House, she wrote the Duke that she was about to leave her uninteresting house for his beautiful palace. Nothing could be more stately than the great hall of Stafford House, with its two marble stairways ascending to the galleries above; and when the Duchess of Sutherland, standing on the dais from which the stairs ascended, received her guests, she reminded more than one of her guests of the splendid picture drawn by Edmund Burke of Marie Antoinette moving like a star through the palace at Versailles. On that evening Dr. Washington was present. At one time in one of the rooms he happened to be talking with the duchess and two other women of high rank, two of them women of great beauty and stateliness. There were some people present who were evidently very much impressed by their surroundings. Booker Washington seemed to be absolutely

unconscious of the splendor of the house in which he was, or of the society in which for the moment he found himself. Born in a hut without a door-sill, he was at ease in the most stately and beautiful private palace in London.

On another occasion there was to be a Tuskegee meeting at Bar Harbor. The Casino had been beautifully decorated for a dance the night before. The harbor was full of yachts, the tennis courts of fine-looking young men and women; it was a picture of luxury tempered by intelligence. Mr. Washington was looking out of the window. Presently he turned to me and said, with a smile, "And last Wednesday morning I was eating breakfast in a shanty in Alabama; there were five of us, and we had one spoon!"

Mr. Edgar Gardner Murphy, who gave the best years of his life to education and was an apostle of the highest ideals of the New South, was one night speaking in a private house in New York. Mr. Washington also spoke. At the end of the formal talk, the host, a very prominent New York financier, said, "We will now go to the dining-room and continue our discussion." Mr. Washington knew that if the Southern man who had spoken went into the dining-room with him, the former's influence in his own State would receive a great shock. He did not leave the white man to decide; he immediately excused himself and left.

Those who knew him well knew that it was characteristic of the man to obliterate himself. There was no servility in him, nor was there any assumption. He had the instincts of a gentleman as well as the courage of a leader.

FOUNDER'S DAY AT HAMPTON.

Dr. Talcott Williams, director of the School of Journalism in Columbia University, delivered the annual "Founder's Day" address at Hampton Institute, Virginia. Himself the son of missionaries in Turkey, Dr. Williams gave a brilliant interpretation of General Samuel Chapman Armstrong's pioneer work for Negro and Indian youth and for his own countrymen. He said:

"The Great War puts in a new light the life and work of General S. C. Armstrong, dead 22 years, and alive always in Hampton Institute, which he founded.

"Clearer than ever are the interlacing responsibilities of nations, lands, peoples and races. Neglect any and all suffer. Let any through the selfishness of men be exploited or exploit, and the great timekeeper, to whom a thousand years are but as a day, at length reaches Saturday night and pay day.

"Let Belgium exploit the Congo with cruelty unknown before, and the profits of Leopold and his partners will set Europe greedily athirst for colonies and helpless lands. Let Morocco remain in the night of the past, and Germany and France will draw near war and at last grapple. Let Persia decay and be robbed, its robbery will bring other international forays and a German general will be at Bagdad facing an English army. A Serbia misgoverned, uneducated, and cursed by past oppression, will bring Russia and Austria to open a war whose dead already equal the entire population of the small state whose wrong and whose wrongs began the conflict.

"Unredressed wrongs and retarded races undeveloped sow the broad ocean of time with the mines that in days to come wreck the world's argosies. The measure of the service of prevention for our land by General Armstrong is to-day the misery of another continent and of European civilization where the innocent reap death where others have sown wrong and sought selfish racial ambitions. All suffer and none stand guiltless in the hour of this great day of judgment on all the past.

"General Armstrong in his day and generation began half a century ago and for thirty years poured out all his strength and powers to save his land from the harvest of wrongs for which none to-day is responsible, and whose fruits none, in an earlier past, foresaw. Born in the Hawaiian Islands, he knew a primitive people, still of unreclaimed blood. He knew the capacity of a race untilled by the years, alike for vari-colored imagination and for evil. He knew its besetting idleness and its share of the vision of nature. He knew its passionate devotion to its tribal lays and its incapacity for moral perseverance. Its lack and its dower were in his ken. Most teaching of all, he knew, as only those who in childhood know, a dusky and primitive race, its love, its loyalty, its capacity to follow, to profit by leadership, to give and to achieve in the light and example of inspiring service.

"This knowledge and this early experience furnished General Armstrong a personal consciousness of a race still near nature, the plan by which its powers could be quickened, its weakness stayed and its growth directed in channels that would give its future a solid and enduring foundation. All his boyhood days in Oahu, lighted and guided his years at Hampton. Systematic physical drill, unremitting industry, a day with no exceptions in its ordered hours; folk-music inspiring, linking the hopeless past to the hopeful present; killing care and grief of heart, and arousing faith which forgives men because it loves God. These were his weapons against carnal things and shapeless idleness, wearing out the youth of a race, industrially young.

"But not these means alone did he use at Hampton to train a race, which in the end will be equal to all its burdens and all its opportunities. He had known how a savage race suffered, if it were not anchored in the land and he knew that the Negro must first be served from the field and his sure dwelling be the fatness of the earth and the dew of Heaven from above. General Armstrong had seen the savage put on a cocked hat and feathers before his shanks were clothed, and he directed the work of Hampton to the foundation industries on which all races that grow up to the open light of the world's praise have built the temple of their liberties, their laws, their letters, and their arts.

"Born in Asia, myself a missionary's son, somewhat I knew in boyhood of swarthy and simple folk in the desert, and nothing so creates a passionate conviction in the brotherhood, the innate capacity, the ultimate nobility of every human being as this early experience. This supreme conviction, General Armstrong had in Pentecostal measure. He shed it on all who knew him. It was the light in which he lived. His distant island birth, the tasks of war, zeal for the house of his fathers in which no one human being could be denied a single right, but for all perils did abound as thick as thought could make them, these all gave him the vision of the prophet. Look back to his day when a few freedmen stood under these trees, look abroad to the advance of fifty years, remember the leader he trained here, Booker T. Washington, recollect how every acre of property from here to the Rio Grande bears its tax for Negro education, rejoice over the past and take new courage and new responsibility to labor that this country shall pay no debt in the future for the unatoned injustice of the past."

SOUTHERN WOMEN COMMEMORATED.

Gutzon Borglum, the artist, is a suffragist, and as such he is remembering the women of the South in the monument he is to carve to commemorate the Confederacy. The unique monument he has planned will cover the entire surface of Stone Mountain, in Georgia, with two thousand giant soldiers carved into the living granite.

Mr. Borglum says his memorial is also to be "a monument to two or three million women who worked just as hard as and suffered much more than their brothers or husbands." In order to perpetuate the sacrifices of these women, they are to have, not figures carved in stone on the sides of the mountains, but a room cut at its base, before which will stand a portico of columns. This is to be a symbol of the Southern *home*, and on its bronze doors will be given the many stories of the women of the South.—*Woman's Journal.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SECOND MONTH 12, 1916

Alas for him who never sees
The stars shine through his cypress trees,
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned in hours of faith
The truth, to flesh and sense unknown,
That Life is ever lord of Death,
And Love can never lose its own.

—WHITTIER.

A PENTECOSTAL DAY

THE death of Martha Schofield, at Aiken, S. C., is too recent to permit of an adequate review of her life and work, known in a general way to a large number of friends and co-workers. The memorial meeting held at Darby Meeting-house on the afternoon of Second month 5th, was of such deep and tender interest that the attempt is made to share it with those not favored to be present.

She had completed fifty years in the service of the colored people of the South, and it was her heart's desire to celebrate her seventy-seventh birthday on Third-day, Second month 1st, with a reception to the early graduates of her school and others who had shared its opportunities. The number to be "received" reached into the hundreds. The plans were made, and she went to her rest in great content at the close of Second-day evening, spent as usual with her friend and stay—Sarah J. Taylor. In the morning, when Mrs. Taylor went to her room it was to find that the "solemn angel" had been before her—that the soul had passed into the life whose mysteries it is not given us to penetrate.

"Here call we this her death—
While *there,* with joy they hail her birth!"

The day, when hundreds were coming to give thanks that she had been born into our world, brought them together in "sorrow and deep heaviness!" They petitioned that for one day she should be *theirs.* For that day she was borne to their chapel, where she rested beneath the covering of flowers which they knew she loved.

A beautiful cross of white blossoms was the tribute of a school of seven hundred children established with Martha Schofield's help in the State of Georgia. The story of this school was told by its principal, Lucy Laney, with such eloquence and power that Mrs. Taylor longed to have it reach our ears in the North.

Other beautiful flowers, to represent "gates ajar," were the gift of the teachers of the Schofield School. Eighty primary children came, each bearing a flower, very humble it might be, and these little children were lifted up by their teachers to look upon that serene face that should be indelibly imprinted upon their memories.

Out of respect to their revered friend, who had taught them somewhat of the "sacred silence," that company of a thousand mourning hearts stilled their grief and waited before the Lord. Then they sang the hymns that she loved, among them "The Lord Hath Been Here" and "Seek and Find." Old men bore the testimony, "She made me what I am." Ministers and physicians told over and over, "She was my uplift."

When finally the hour came for the casket to be borne away to the resting place prepared for it among her kindred in the North, the gathered hundreds sang, "Steal Away to Jesus," and that sweet song filled the air and followed until the train passed beyond its reach.

And we, a small company of intimate friends and close sympathizers with this woman of a great history, being gathered together in the Darby Meeting-house which she loved, listened with eager ears to every word that had been brought to us by her friends and ours. Then one and another spoke briefly of her character and work, as each had known it. A beautiful poem by Ella Wheeler Wilcox was read. One gave a clear and very satisfying analysis of her mental gifts and her spiritual power, and named her kinship with the Prophet in her work of undoing the heavy burdens, of opening the prison doors, and healing the broken-hearted.

One, nearest of kin to her, spoke of her unfailing optimism; of her helpfulness not only to the colored people, who were her engrossing interest, but also to those who met her socially—her sympathies reached wherever they were needed. And there was humility of spirit; no demand for appreciation of the great work she was doing; there was a sweet surprise to her in any offer of personal service, or personal remembrance. Her very last letter had in it thankfulness for little kindnesses that had been shown her.

Others spoke of the loving devotion to each other of the quartet of sisters now reunited, and of their sweet, rational thought of death. Another traced in her life a happy association with Longfellow's lines:

> Silently, one by one, in the infinite meadows of heaven,
> Blossomed the lovely stars, the forget-me-nots of the angels.

One told us an experience she had related of her early days in Southern school work, when she was approached by armed men, who demanded that she quit her school and leave the country, or else she would be forced out. To these she replied, "You can kill my body and hide it away; but my soul is of God; that is invincible—that you cannot kill!"

On her last Sababth-day she visited the jail and took with her ten of her boys to sing their beautiful hymns. On that day she also attended the Friendship Baptist Church. The minister to whose discourse she listened wrote the following letter to Mrs. Taylor, which was read in the Darby Meeting:

Columbia, S. C.

As I spoke on "Humane Education" last Sunday in Friendship Baptist Church, Miss Martha Schofield gave special attention. At the close of the meeting she asked for the privilege to say a word. She said, "On Tuesday, February 1st, I shall have taught colored people fifty years. That will be my fiftieth anniversary as a laborer in the South. If I had fifty years more to live, I would spend it in teaching colored people."

She came to me in the pulpit, and asked that I attend her anniversary on Tuesday, the 1st. I expressed my regrets.

What a noble life she has lived, consecrated absolutely to the uplift and service of the Negro. I have known of her and her work for thirty years. She preached righteousness everywhere she went—law, order, temperance, truth, cleanliness, thoroughness and economy. The Schofield School itself is a monument. Those who honor her for her work can pay great tribute for her services by helping Mrs. S. J. Taylor, the principal, and other teachers who are consecrating their lives for the uplift of our people. The school still needs friends, financial friends, sympathetic friends.

A great woman has fallen. She fell in the harness, she died in the work her Master gave her to do. It shall still live in the lives of men and women who got inspiration from her.

The buildings on the Schofield School grounds are monuments. May the good work go on until the Master comes!

RICHARD CARROLL.

We who knew her, know well what monument would be joy to her soul—how clearly it came to us on that Pentecostal day! Not marble, of the whitest! But that "fifty years, if she had it to live!" Her silent lips will plead and plead that we keep alive the work of those "fifty years more" which are yet needed by the race "despised and rejected" of our own arrogant race, to bring them into their inheritance!

ELIZABETH POWELL BOND.

SHALL WE PUT THE "PEACE CALENDAR" IN SCHOOLS?

THOSE interested in the "Peace Calendar" compiled and published by our Friend John J. Mullowney, of Harrisburg Pa., will be glad to learn that an Orthodox Friend has offered to pay for placing quite a large number of the calendars in the public schools of Philadelphia; and if others will aid in this movement, it may be practicable for the friends of peace to place the calendar in a very large number of the public schools of William Penn's State.

The calendar was published in San Francisco, and several thousand of them are still there. Are there not Friends of our own branch who will pay for placing them in the public schools of the Pacific Coast States, where the sentiment in favor of "preparedness," and of hostility to Japan particularly, is strong? If this is done, the cost of shipping that many of the calendars across the continent will be avoided, and they will be placed with the least expense just where they will do the most good.

Any one who desires to help in this important peace work is requested to write to me, or to John J. Mullowney, Paxtang, Pa.

The Superintendent of Public Instruction of the State of Pennsylvania, Dr. N. C. Schaeffer, has written the following letter:

DEPARTMENT OF PUBLIC INSTRUCTION,
HARRISBURG, PA.

The Peace Calendar and Diary compiled by Dr. John J. Mullowney, of the Pennsylvania State Department of Health, has been cordially received by educators as one of the best of its kind that has yet been published. There is a daily quotation from representative men and women, the world over, against navalism and militarism. The selections represent many of the best things that have been written in favor of the reign of law, order and security. It contains a quotation against war or in favor of peace for each day of the year. It is a message knocking at the door of reason every morning. I am convinced that if a copy of the Peace Calendar could be placed in each school, and the quotation for each day written on the blackboard or placed on the bulletin board, where the pupils could learn its messages, brought to them from the best minds of the world, it would be of immense educational value, and would hasten the day when "Law, not war, should settle international disputes." I would sincerely like to see a copy of the Calendar placed in each school of the country.

I am not writing this testimony to be used in the sale of the Calendar, but to encourage the good work of those who are placing them in the public schools, and to indicate how they can be used as an aid in promoting the cause of peace among the nations.

(Signed) NATHAN C. SCHAEFFER,
Superintendent of Public Instruction.

From the Pacific Coast, David Starr Jordan, of Stanford University, writes:

Dr. John J. Mullowney, of Paxtang, Pa., a young man a member of the Society of Friends, has compiled a peace calendar which has been received with great favor as the best of its kind which has yet appeared, the selections representing many of the very best things that have ever been said in favor of the reign of law, security and peace.

Unfortunately, and without realizing that a calendar is a perishable commodity, Dr. Mullowney contracted with the publishers to sell a very large number of copies himself. The calendars were not received until the first of December, and it has been impossible for him to sell the stipulated number. This has thrown a very heavy financial burden on a man not ready to bear it.

This is to ask the friends of peace into whose hands this letter may fall to buy one or more of these calendars, worthy of space in any library, for the sake of the cause and for the sake of relieving a burden undertaken purely in the interests of peace.

(Signed) DAVID STARR JORDAN.

It is hard to imagine a more effective method of work for peace among school children than this Peace Calendar. As Dr. Schaeffer most forcibly says, "It is a message knocking at the door of reason every morning." It seems to me a great opportunity for those who wish to advance the cause of peace. H. F.

Note and Comment

PEACE SENTIMENT IN CANADA.

EDITOR FRIENDS' INTELLIGENCER: I wish to renew my subscription to the INTELLIGENCER because I think it is the best exponent of peace I know of.

In these dark times, when the very air is pregnant with war thought, it is with feelings of great satisfaction that I turn to the pages of your journal, where the principles of peace are set forth in so able a manner.

It is a difficult position to take, for a neutral attitude is looked upon with suspicion by both belligerent parties. To advocate peace when war is convulsing the world requires not only an unbiased mind, but a firm conviction that the teachings of Christ are to be *followed,* if we are to be a Christian nation.

Christ's teachings were "Love thy enemy; do good to them that hate thee," and again, "If anyone compel thee to go a mile, go with him twain."

It is willingly undertaking the *second* mile that bears the good fruit.

For two thousand years these words of the great teacher have been taught, and yet sometimes we wonder if they are even dimly understood. But to doubt the efficacy of his teachings is the veriest infidelity!

Even in the darkest hours of the war we see the Christ-like spirit coming out in the splendid work of the nurses and doctors; the home people giving their time and money for the comfort of the soldiers at the front; wives and mothers offering up their loved ones for their country's sake; and, paradoxical though it may seem, our soldiers feel that when they are fighting in defence of weaker nations they are carrying out Christ's teachings, "Inasmuch as ye have done it unto the least of these my brothers, ye have done it unto me."

But we also see the terrible results of the war and of war-like preparations. A returned soldier in relating his experiences said, "War brutalizes us." Both the warring factions long for peace, but they do not yet see a better way than fighting, and we feel that you are doing much to bring the world out of darkness into light.

In advocating love for hate and peace for war are you not spreading truths for which the early Friends lived and died?

Again I express my appreciation for the work you are doing and wish you God-speed.

Toronto, Canada. MARY E. YOUMANS.

WHAT A REAL SOLDIER THINKS.

IT IS something of a relief, says the *Venturer* (England), to turn from this miserable campaign to what some real soldiers are thinking. There was a meeting of the Fellowship of Reconciliation in a Buckinghamshire town which was not allowed to proceed ; and some account of the disturbance appeared in a local paper. This evoked the following letter, addressed seemingly to the leader of the opposition:

WINDMILL HILL CAMP.
July 11th, 1915.

SIR:—The *Bucks Examiner* of July 9th contains a report of a meeting in which you appear to have taken a very inglorious part, and one which has been very much discussed amongst the soldiers in my tent.

By your conduct we deduct you are one of those "armchair patriots" who, paying no price for war, can very well afford to see it continue. If you would be fair-minded and English

enough to listen to what people have to say, you would learn that the policy of "fighting to the last man" is a fool's policy—the cost in blood is too heavy—and the sooner the two nations, Germany and England, learn to understand one another, the sooner the horrors of war will cease.

The men who are fighting and bleeding for *you* say the German soldier is quite as good as the English, and if you know anything about discipline you will realize that the men responsible for the sufferings of Belgian women are the officers, not the rank and file; therefore there is no real hatred between the German and the English soldiers, inasmuch as they are both doing their duty. In your speech to your fellow-beings you mention Peace after we have beaten the Germans, and a Peace which will endure.

Do you expect to so heavily cripple Germany that she will never rise? Did France rise after 1870 when Bismarck thought he had crippled her? As long as England tries to bully Germany she will be hated by all Germans, and every effort will be made to rise and crush us.

The only real Peace can come through the overthrow of militarism, which the Fellowship is working for. England is fast becoming a victim to the same evil which has brought Germany to its present plight—militarism ; why not work against it by working for a real Peace and prove yourself to be a real patriot?

I will close with saying that all that howling and stamping you indulged in at the meeting will not help one jot to end the war, and we who have to fight do not think with pride of those at home spending their time in such petty things when there is so much real work to do.

Believe me,

A Thinking Soldier.

SING SING.

Sing Sing under the ancient regime, says the *Independent,* was a smothered hell. Despite the most hideously repressive measures vice flourished, keepers were bribed, dope was smuggled in, prisoners escaped, rebellion smouldered and murder occasionally broke out. Cunning was met with cunning, force with force. All the power of the State could not keep order.

A mollycoddle and sentimentalist came along and substituted the law of love for the law of force, the rule of right for the rule of might. At once the outcasts and depraved were transformed from beasts into men, vice withered, order was maintained, and for the first time the germ of self-respect and good citizenship found soil in which to grow. Sing Sing was transformed and transfigured.

Where is the Tom Osborne big enough to apply the principles of Sing Sing to this warring world?

A HEALTHY YOUNGER GENERATION.

In the *Atlantic Monthly,* Prof. Francis G. Peabody, of Harvard, has a significant essay, wherein he says:

"If one were asked to select a word descriptive of the modern type, he would be inclined to choose the word healthiness. Young people in their habits and tastes cherish and crave and admire health with a devotion unparalleled since the days of the Greeks. The call of the fields and of the wild, the inoculation of early childhood with the fever of athletics, and the enormous distinction obtained by strength, agility, and pluck—even the unprecedented candor of literature and conversation concerning sex, parenthood, eugenics, and feminism—all these signs of the time, though they may involve new risks, unquestionably free young people in large degree from the introspection, sentimentalism, morbid conscientiousness, prudishness, and prurience, which have afflicted earlier generations. Fearlessness, self-confidence, even audacity, issue from this healthiness."

But, on the other hand, young people are too critical:

"They seem to fancy that criticism of the existing social order will of itself create a better world. We, on the other hand, are apprehensive lest, as Miss Procter once wrote, they may

> from dreams of a coming battle
> . . . wake to find it past.

They despise the 'ideals of sacrifice and service' as 'utterly selfish;' but do they 'co-operate in working ceaselessly toward an ideal where all may be free and none may serve or be served?' 'Working ceaselessly' is not criticizing but contributing—participating, that is to say, in better ways of industry, developing fraternalism in business, promoting schemes of co-operation and partnership, illustrating social democracy in home, office, and shop."

A QUAKER M. P. ON CONSCRIPTION.

The following is the concluding portion of T. Edmund Harvey's speech in Parliament on Conscription:

"I believe that it is possible for citizens to serve the State without transgressing the higher claims in which they believe conscientiously. When religion and conscience tell a man that he must not take human life, I believe the State ought to recognize that, and ought to allow him freedom to find other forms of service which may be of the truest value to the community, not merely in the time of war, but throughout the whole course of national life.

"When the right honorable member for Exeter appeals to members of this House to put aside political maxims, I would answer that we will go with him as far as we can, but this is not at all a question of political maxims with us. It is a matter of the profoundest conviction. We are prepared if need be, I believe, to lay down life itself in the cause of our fellow-countrymen, but we cannot take life even at the call of the State, and that because we recognize a higher call even than that of the State itself. It is not divided loyalty, although it may seem so—the loyalty that we owe to the eternal State, the eternal city of God, and the loyalty that we owe to the State of to-day. We would do our utmost in so far as it is possible to serve that State in accordance with the light that we have been given, but we cannot disobey the clear command of our conscience ; we cannot disobey what we believe to be the eternal law of God."

Call me anything but Colonel.—*W. H. Taft.*

The volunteer system has absolutely failed us in every war.—*Gen. Leonard Wood.*

My children are taught that a cow is a cow and not a "moo-moo."—*Winifred S. Stoner.*

The poltroon and professional pacifist are out of place in a democracy.—*Theodore Roosevelt.*

Methinks there is no greater work in life than making beauty.—*Ella Wheeler Wilcox.*

The permanent defeat of American jingoism would be a surer guarantee of peace than the victory of Preparedness. —*Anson Phelps Stokes.*

This elaborate plan for preparedness will not only make many millionaires, but it will make billionaires of many present millionaires.—*Senator Norris.*

Somewhere between the armed camp of William of Germany and the open dovecote of William of Nebraska there must be an honorable abiding place for a great nation which is prepared to head the world toward peace.—*Senator Cummins.*

The culture fostered by Germany for many years previous to her present condition is already working in other lands, and will sooner or later produce, if yielded to, a civilization laden with worldliness—worldly-mindedness, which invariably separates from God. It is not learning but the arrogance of learning that disqualifies for religious fellowship among brethren.—*Samuel Emlen.*

THE ILLUSION OF WAR.

BY RICHARD LE GALLIENNE.

War
I abhor,
And yet how sweet
The sound along the marching street
Of drum and fife, and I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery, without a soul.

Without a soul—save this bright drink
Of heady music, sweet as hell;
And even my peace-abiding feet
Go marching with the marching street,
For yonder, yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes,
And my full heart is like to break,
And yet 'tis all embannered lies,
A dream those little drummers make.

Oh, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden of glory walks,
Till good men love the thing they loathe.
Art, thou hast many infamies,
But not an infamy like this;
Oh, snap the fife, and still the drum,
And show the monster as she is.

HENRY W. WILBUR'S "PHOSPHATE FUND."

One of the activities that Henry W. Wilbur was engaged in was to establish a fund to purchase phosphate for three of the colored schools in the South to improve their agricultural conditions.

After a visit in the South he was convinced that one of their great needs was to help to do better farming and thus secure better returns for their labor.

Three of the schools in which he was interested are the Schofield School, Bettis Academy, and Fort Valley Industrial Institute, all of which have agricultural departments. He believed that by the use of more fertilizer they could better demonstrate what the land might be made to produce, and as a means to enable them better to help themselves, he made an appeal to a few Friends for contributions toward what he called the "Phosphate Fund," to which a number responded.

At his death there was remaining in this fund $214.15. Last year we divided $90.00 of it between the three schools above named, giving to each $30.00, which met with a hearty response from the schools.

As we have not been able to find the list of contributors to this fund, I am taking this means to bring the matter to the attention of Friends, hoping that some of the former contributors may see it, and that they and others will help us to maintain this good work.

During my first visit to the Laing School, Mt. Pleasant, S. C., I was impressed with the same fact, that one of the important branches in Southern schools is to teach the boys how to improve the soil and make better homes where they now live. We hope to start such a department at the Laing School next year. Already this year one or two schools have asked for assistance from this fund.

At our last Board meeting, on First month 28th, we contributed from our small balance $25.00 to Fort Valley Industrial Institute, where they are doing good work in agriculture. This leaves the fund almost exhausted.

The following letter from H. A. Hunt, Principal of the Fort Valley School, tells of the great good done by even the small contribution of $25 from the "phosphate fund":

My dear Mr. Borton: Your letter of the 2d inst. telling of the action of the Pennsylvania Abolition Society in making an appropriation of $25.00 for the purchase of fertilizer has just been received. I have just received the check from Mr. Howard C. Roberts, treasurer.

We are deeply grateful for this gift, and wish to thank you and through you the Pennsylvania Abolition Society for it. I am sending receipt to Mr. Roberts.

I am sure you and other friends will be interested to know that corn grown on our school grounds, with fertilizer which the Pennsylvania Abolition Society furnished us last year, won the first prize (a blue ribbon badge and five dollars in cash) at a corn show at Tuskegee Institute on the 20th of January. As competitors we had individuals and schools from Texas, Louisiana, Florida, Alabama, Tennessee, Georgia and South Carolina.

We are striving earnestly to improve in every possible way each year, and are hoping that we shall be able to grow good crops this year, though we do not feel quite so sure about it, as we shall probably not be able to have any potash for our fertilizer.

I wish very much that it might be possible for you and some of the members of the Society to visit our school. It was indeed a bitter disappointment to us that our good friend, Mr. Henry W. Wilbur, was not spared to come here a second time.

Thanking you again for your continued interest and contribution, I am sincerely yours,

H. A. Hunt, Principal.

In making this statement and appeal I wish to say we should like to carry on this branch of the work for the Southern schools, and that those who have contributed in the past will feel like continuing, and others who may read this will also feel moved to contribute either a small amount of money, or if they wish to do so, may send the phosphate direct to the school.

Any contribution will be gladly received by the undersigned, and be placed to the credit of the "Phosphate Fund," to be used specifically for the purpose intended.

As spring comes early in the South, I hope that response may come promptly.

Joel Borton,
Chairman of Laing School Committee.

EFFICIENCY.

Stop talking—learn to speak only in such a way that you and your friends will somehow profit thereby.

Stop worrying—when you can handle the present as well as God will handle the future, you will laugh at your worries.

Stop wishing—a wish is confession of weakness. Want what you want hard enough to get it, or else feel superior to the need.

Stop idling—either work, or play, or sleep, or travel; make even your rest period a thing of ambition, volition, system.

Stop hurrying—when you teach your brain to outrun your body your body will stay quiet.

If you have done all these things, and whatever else occurs in the doing, then look for a chance to help somebody who is down, lift a burden that has grown too heavy, whisper a word of love and sympathy to the lonely, the forlorn, the misunderstood. For the sad and poor and helpless can most appreciate, and will most bless, the prompt and generous nature of The Man Who Acts.—*Edward E. Purinton, in The Independent.*

THE EVIDENCE.

A stranger in New York City being a trifle late at an appointment explained to his friend that it was because he had got lost, but, he added, "I met a lady on the street, a teacher, who told me the way."

"How do you know she was a teacher?"

"Because she told me twice."

Men and women must belong to one of two classes: those who keep on growing, or those who do not.

Current Events

AN EVENING HYMN.

I THANK thee, Lord, that just to-day
I have not seemed to go astray,
And that to-night the setting sun
Smiles only on my duty done.

Father, not thus thy name I bless
From proud or blind self-righteousness,
Nor that I thus would hope to win
Remission of some wilful sin;

But if to-night I lift my eyes
Unto the all-beholding skies,
And seem to feel within me shine
Some kinship with their calm divine, —

The silent blessing bids me pray
By this one glad and blameless day
To learn what all my days might be,
If each were holy unto thee.

—THEODORE C. WILLIAMS.

FRIENDS IN EUROPE.

THE spirit of deep life and love among English Friends is evident in the columns of the *Friend* (London), from which the following accounts are taken:

In response to a request from the Serbian Relief Fund for further help, John E. Bellows and Edward K. Balls have gone to join them. Several thousand more refugees are expected, and it appears that the French Government will be responsible for the provision of food, but help in clothing will be required, as well as in organization. John Bellows will be much missed in Paris, where he has given us much efficient help.

At their Preparative Meeting, Scarborough Friends passed the following minute on the threatened Bill for Compulsory Military Service:

"Our hearts go out in loving sympathy to those of our members, and others, who, under the threat of compulsory military service, are feeling the necessity of making a choice, with its resulting consequence, between this particular service for their country in her hour of need, and the service to which they believe themselves called by the Divine law. Whilst recognizing the claims of the modern State upon the lives and service of its citizens, and the duty of a citizen to render ungrudging service to the State of which he is a member, we believe that where the claims of the Kingdom of God and those made by the State conflict, it is the eternal and universal that demands the supreme loyalty of the individual. In following the dictates of the Divine will as he honestly seeks to understand it, a man is really rendering the highest service to his country of which he is capable. We, therefore, view with the deepest concern the proposal to make military service compulsory, however limited the application of compulsion may be, and with whatever safeguards it may be proposed to surround it, as being fraught with the gravest danger to the hard-won civil and religious liberties of the people of this realm.

"The supreme purpose of the State should be nothing less than the realization of the Kingdom of God on earth. Attempts to compel men against the dictates of their conscience to destroy the lives of others are subversive of the ends for which the State exists and are in direct conflict with what we believe to be the will of God as revealed to us in Jesus Christ.

"We desire to record our thankfulness that it was given to our friend, T. Edmund Harvey, M. P., to proclaim this conviction with clearness and courage in the House of Commons, and we pray for him and all others like-minded that they may be abundantly conscious of Divine strength and grace and wisdom in their stand for truth."

NOTES FROM THE SOUTH.

WHEN in Washington, D. C., a month ago, writes Joseph Elkinton in a letter to *The Friend* (Philadelphia), I met with a group of very earnest young and middle-aged Friends who were studying the history and principles of Quakerism. This opportunity was a revelation and a joy. A second visit on the 12th confirmed the impression that the present time calls for the clearest statement of our position with regard to war and every human relation. . . . A number of our younger Friends of Philadelphia Yearly Meeting are deeply concerned and active in presenting our views as a Society on behalf of peace. These have discovered how many of our own members have not fully embraced the fundamental conception and experience of our spiritual standard, and do not even see how it is the work of the munition trusts and militarists to fasten on our nation the same burden and yoke which is now wrecking the world.

As I have kept in touch with Claude Kitchin (leader in the House of Representatives) during the last month and many signatures have been obtained in support of his opposition to the President's "preparedness" program, I took a hundred or two of these to him, and found him as before very appreciative of this help. For, he said, "It is just what I want and I thank all of your friends for these signatures, which I shall surely use." He further took this opportunity to review the whole political situation, which was exceedingly tense at that moment on account of the Mexican massacre complicating it.

He was far more confident that the opposition to the increase of armaments would prevail than he was when Congress assembled, because not a few Congressmen who were then quite in favor of "preparedness" had changed their minds; "and," he added, "I shall have a talk with the President in a few days to show him how he cannot succeed." . . .

The responsibility of maintaining our rightful place of service rests only too lightly upon some of our legislators, but I was impressed by the whole political atmosphere as reflected by the Congressmen with whom I met. Claude Kitchin said there was a great current of protest coming in from the Middle West, and if this program could be kept "in committee" for a time it would at least result in a compromise, greatly reducing the sum asked for by the militarists.

An hour spent at the Japanese Embassy was very much enjoyed in company with the Viscount and Viscountess Chinda and the attachés of the legation. I put the question directly to the Ambassador whether there was any reason for fear of a war between the United States and Japan, and he replied promptly and decidedly, "None at all."

His outlook was hopeful and magnanimous. If the yellow press could be regulated there would be no difficulty at all, as there is no *fundamental* difficulty or difference between us, except possibly the irritation following the injustice of preventing Orientals from becoming citizens of the United States and the exclusion laws of the Pacific Coast.

It is some comfort to know that in the face of the general collapse of internationalism at least two permanent bureaus exist in Europe to-day—the International Postal office at Berne and the International Institute of Agriculture at Rome—and that the present administration at Washington is sincerely endeavoring to keep the world-wide movement toward international agreement and law intact.

It is very easy to forget what has been accomplished under more favorable conditions than now exist, or to adequately realize the good efforts of the present time. A year ago a Committee was appointed by the Directors of the Chamber of Commerce of the United States to investigate closely the world conditions and possibilities for increased helpfulness, and its report has been published by the American Association for International Conciliation (No. 97 of its monthly issues) in which the following appears: "Your Committee believes that the time is ripe as never before for the fundamental advance in civilization that the establishing of an International Court and Council represents. We know that the hope and the best and sanest thinking of the world have been in this direction. It is the inevitable road forward as shown by the agreement of forty-four nations. But never before has the will for it been made so powerful as it has been made by the present

war. Not only in the neutral nations but also in some of the fighting nations the will for permanent peace after this war has been greatly strengthened. The most important of the fighting nations are reiterating that they are fighting for it as a chief purpose."

The Commissioner of Indian Affairs gave us (Matthew Sniffin, recording secretary of the Indian Rights Association, S. M. Brosius and myself) a full audience in regard to the errand we are on in behalf of the Seminole Indians of the Everglades. He impresses one as deeply interested in all of the Indians and determined to do them justice. He introduced me to one of his assistants who is particularly interested in the Indians of New York State and very anxious to do all he can to free them from the temptation of using alcoholic drinks. The request to close the saloons in Salamanca, which I filed a month ago in his office, has had attention, but there are legal difficulties and those of jurisdiction which must be settled before the law prohibiting the sale of liquor to the Indians can be enforced on these reservations. Two appeals to the Supreme Court of the United States are now pending, which may result in Federal control of these reservations, hitherto considered under the jurisdiction of New York State.

From Washington, D. C., to Sandy Spring, Md., is about twenty miles, and this was covered by rail and auto on a beautiful afternoon, followed by a lecture in a full house at that historic settlement of Friends, and I shall not easily forget the inspiration I felt from the entertainment I received at Charles E. Brooks's hospitable home. These opportunities to appeal to our fellow-citizens for the true preparedness of love and the response I have found, especially in these Southern States, gives one real cheer and hope that even the President cannot carry the nation into an unwise policy of increased armaments. It is greatly to be regretted that he has been thus willing to play into the hands of the militarists by entering upon this campaign of stumping the country. I have found there is a great deal of indifference and opposition to his program in North Carolina.

It was exceedingly interesting to note the attitude of the students of Guilford College when I spoke to them on this subject. Five opportunities were kindly afforded me to meet with this group of young men and women, not the least satisfactory of which was a class of fifty of the more advanced who meet every First-day under the leadership of Howard Brinton to study Quakerism.

An afternoon was spent at Winston-Salem with President Rondthaler, of the Moravian school, at that thriving city of 30,000. This institution was founded in 1802 and corresponds remarkably with Westtown Boarding School—some 220 girls resident and 400 day scholars. The old buildings have been retained when modern ones were added, giving a delightful quaintness in spirit and appearance to the institution. The Moravians came here from Bethlehem, Pa., in 1766 and built a meeting-house in 1785, which still stands, and another that is cotemporary with our Arch Street Meeting-house in Philadelphia. The town of Salem was well laid out and the graveyard has the same moderate stones that Friends have thought best to provide. The women are all buried together and their husbands quite apart in another section of the cemetery, with the children between them. President Rondthaler remarked, "This is to preserve the separation of the sexes as we do in our meeting-houses." The retirement of the girls' campus is unique for a city school. They take girls from all parts of this State and elsewhere.

The fundamental idea of this community one hundred and fifty years ago was to establish a colony in which half of the adults should labor in order to support the other half in preaching the Gospel, and visiting the sick and performing other acts of charity.

The foresight and wisdom and thrift of this settlement are stamped upon every feature of this city, and I was particularly glad to meet with Bishop Edward Rondthaler, one of the most spiritually-minded and lovable men I know. His son was most efficient in all he did, introducing me to Wm. Blair, a Haverfordian and grandson of Nathan Hunt, who has thrown in his lot with these worthy people. As I parted from the bishop he said, "The Friends and Moravians have had much in common and touched at many points," and I only wish *we* had kept as true to our ideals as they have.

Guilford College, N. C.

WITH FRIENDS IN CALIFORNIA.

OUR PEACE MEETING.

THE weather seems to have been on the rampage pretty much all over the United States, and California has had her full share of winds and torrents. Here in Pasadena we were not much troubled by winds and washouts, but it rained on New Year's day, and from that date until the 29th I think there were not more than three days when it did not rain some time (and generally most of the time) within the twenty-four hours.

As I have already stated, at the first Monthly Meeting I attended here the members could not agree upon a message concerning increase of armaments. At the meeting in the First month, after a lengthy discussion, the clerk was directed, with one or two dissenting voices, to write to the representatives and senators from California, asking that there be no increase of armaments at this time for war purposes, and no military training in the public schools. In the meantime, in response to a concern of mine at the first meeting, arrangements were under way for an evening peace meeting in the meeting-house in which the other bodies of Friends were to be invited to join. The date set for it was Third-day evening, the 18th, but for several days before that date the floodgates of the heavens were opened so wide that the papers announced the meeting would be postponed for one week. When the 25th arrived it was still raining, but although the sky remained overcast the water ceased dropping about 5 o'clock. About fifty came to the meeting and at least half of them were men; on First days there are about three times as many women as men.

The subject for the evening was "Preparedness for Peace." After Isaiah Lightner and I had opened the discussion with the plea that righteousness and justice are stronger weapons of defense than guns and swords, George S. Yarnall, of Villa Street Meeting (a brother of Stanley R. Yarnall of Germantown) said that a very effective way to prepare for peace would be to vote for representatives who are in favor of peace. It was very comforting to reflect that the women he was addressing could vote as well as the men. The next speaker was Dr. John Dorland, of the Friends' Church, who was born in Prince Edward Island, Canada. He suggested that those present help to spread the message of peace by writing for the local papers, and also that the three bodies of Friends in Pasadena jointly hire a hall and secure a distinguished speaker and have a demonstration for peace that would reach far beyond the borders of the Society of Friends. Many present expressed approval of a joint demonstration of some kind, and steps have already been taken in that direction, but as the members of the joint committee will have to be appointed by each monthly meeting separately, it will be some time before the plans are completed.

LONG BEACH

THERE are half a dozen families of Friends living in Long Beach, a seaside resort that is reached by trolley via Los Angeles, and we made our plans to have a meeting there on the afternoon of First-day, the 30th. It continued to rain until about 5 o'clock Seventh-day afternoon, but in the morning the sun was shining and it continued to shine until the stars took its place at night. We attended Orange Grove Meeting in the morning as usual, and as soon as meeting was over nine of us took the car for Los Angeles, eating our lunch as we rode. In addition to "the lady from Philadelphia," the party consisted of two mem-

bers of Orange Grove Meeting, Keturah Yeo and Anna Duncan; Isaiah and Catherine Lightner, of Genoa, Nebraska; three Pennsylvanians, Elizabeth Stapler, of Makefield Meeting; Anna C. Atkinson, of Buckingham Meeting, and Anna Jackson, of Western Quarter; the ninth was Benjamin Rogers, of Pendleton, Indiana. Marianna Burgess, of Chicago, who arrived at Los Angeles from San Francisco a day or two before, joined us at Long Beach. The trolley track was in good order all the way, but we passed many temporary lakes and rushing streams.

The meeting was held at the home of R. Amos and Alice Vale, who originally came from the neighborhood of Warrington Meeting, Adams Co., Pa. Two families were kept away by sickness. A member of the conservative meeting at Plainfield, Ind., and a man and his wife originally from Sandy Spring, Md., came in response to a notice in the papers. Altogether the meeting consisted of ten visitors and seven residents of Long Beach. Everyone felt it to be a good meeting; there were five brief messages and two prayers, and intervals of refreshing silence. After it was over the Friend from Sandy Spring thanked us with tears in his eyes, saying it took him back to the days of his childhood. When the others had departed, kind friends took us in their automobile to call on the two families who would have attended if they could. We reached our homes in Pasadena about 8 o'clock, feeling that the afternoon had brought an especial blessing to us.

ELIZABETH LLOYD.

WOOLMAN HOUSE NOTES.

Third-day evening, First month 25th, Dr. Bird T. Baldwin gave us a lecture on "The Famous Boys' Schools of England." The lantern slides which beautifully illustrated the talk were taken from photographs made by the speaker.

We had Elbert Russell and his wife as guests on the evening and night of Seventh-day, the 30th. He very kindly consented to give the "Little Woolmans" a talk on the Bible story of Joseph. This was a very helpful adjunct to Mrs. Collins' Old Testament Study. Their visit was short but most enjoyable. Some of us were fortunate enough also to hear him speak in First-day School and meeting.

On Second-day evening, the 31st, Elizabeth W. Collins spent an hour here explaining the significance and scope of the American Reconciliation movement, and its initial meeting recently held at Garden City, L. I.

First-day, Second month, 6th, the host and hostess visited Edward and Edith Roberts in Moorestown, N. J., and attended the meeting there. Several others were away from Woolman House over this week-end, among them Martha Moore, who attended the Young Friends' Association Headquarters Committee meeting held at Matinecock (Glen Cove, L. I.). She reports considerable Woolman House enthusiasm in that neighborhood.

Names of delegates to attend the Young Friends' Activities Conference, to be held here from the 19th to the 23d, are coming in rapidly. Since our cooking and bedding facilities are limited, it is literally necessary for Friends to arrange to "have their names put in the pot" *early.*

ROBERT G. BROWN.

WOOLMAN HOUSE EXTENSION WORK.

Perhaps the most far-reaching influence of Woolman House is its extension work. Elizabeth W. Collins is now giving two courses, one in Germantown and one in Lansdowne. Jesse H. Holmes has a large class in Philadelphia of those who wish to receive and transmit the messages of the Spirit. William Byron Forbush has a class of forty in Religious Education, in Wilmington, and another of the same size at George School, in which twenty-three of twenty-six of the faculty are enrolled. He begins on the 14th a third class in the Young Friends' Association Building, Philadelphia.

SCHOOL AND COLLEGE NOTES.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.

On Fourth-day, the 2d, Elizabeth Powell Bond, formerly Dean of Swarthmore College, gave a talk to the girls of the Central School on "A Great Day," being her recollection of New Year's Day, 1863. At that time she had the good fortune to be the guest of William Lloyd Garrison in Boston. The night before they attended a watch meeting of Negroes, which was, of course, tense in the hope that the expected emancipation proclamation would soon be given forth. On New Year's Day the friends of the Negroes held a great meeting. On the platform were Longfellow, Whittier, Holmes, Edward Everett Hale, Wendell Phillips, Emerson, and many others interested in the cause. They had a great chorus of singers. Toward the close of the meeting Josiah Quincy, Jr., came to the platform and announced that the emancipation proclamation had been signed.

A part of Mrs. Bond's talk was the tracing of the history of slavery in America, and in closing she urged her hearers to use their moral force in helping to deal with the many problems connected with the colored people in this country.

Joseph T. Richards, of the engineering department of the Pennsylvania Railroad, spoke to the boys on "The Qualifications Which Insure Success." In addition to character, he laid stress on the importance of punctuality, individuality and good manners. The points of his address were well illustrated by interesting anecdotes of men and problems he had met in his own experience.

On Seventh-day evening, the 5th, the Senior Class of the school gave a "sociable" in the gymnasium, a popular feature of which was a dance. A number of outside guests were present and several members of the faculty were in attendance.

FRIENDS IN PENNSYLVANIA.

NOMINATING ANTI-LIQUOR LEGISLATORS.

At a meeting of the Temperance and Tobacco Section of Philadelphia Yearly Meeting's Committee on Philanthropic Labor, held First month 22d, it was approved that the attention of Friends be called to the necessity of having candidates for the Legislature elected at the fall election this year who will be favorable to local option or other temperance measures. In a large degree the results of such election will be forecasted by the results of the primary elections this spring, and the Committee desires to urge Friends to use their earnest endeavors in their respective parties to have candidates so nominated at the spring primaries, who will work and vote for favorable temperance legislation in the State of Pennsylvania.

CHARLES PALMER.

CONCORD FRIENDS SEEK CLOSER BOND OF UNITY.

The two leading features of Concord Quarterly Meeting, at West Chester, on the 1st, were strong opposition to the increase of national armaments and a desire for closer unity between the different branches of Friends, says a report in the *North American.*

Notwithstanding the rain, there was an unusually large attendance, and an earnest spirit was manifested throughout.

The first speaker at the meeting for worship was Dr. Jesse H. Holmes, of Swarthmore College, who made a plea for firm faith and courage in the Friendly attitude. Safety, he said, is impossible in this world's affairs, nor is it a thing to be desired. The element of danger is the charm of any sport or adventure, and none but a coward will seek safety by sacrificing principle.

Least of all, he said, can safety be found in military preparedness, citing as support for his view the present condition of Europe, and the downfalls of the successive empires of Assyria, Babylon, Persia, Greece and Rome.

Daniel Batchellor pointed out that in the last 2000 years empires have followed one another into oblivion, but the Christian challenge has stood firm and unshaken.

Other messages were delivered by Charles Paxson, Dr. Edward L. Palmer, Eleanor Scott Sharpless, and Abel Mahan.

The seventh query called out strong testimony against war and all incentives thereto. The question of "preparedness" was discussed, and communications from Washington showed that many legislators there are perplexed and anxious to hear from their constituents.

A memorial against present increase of national armaments was agreed to, and the clerks were instructed to send copies of it to Congressman Thomas S. Butler and Senator Penrose.

PHILADELPHIA.

On First month 21st, a very interesting tea-meeting was held at Twelfth Street Meeting-house. At the suggestion of a group of young men Friends a meeting for worship was called at 5 p. m. At the opening of the meeting the purpose of the gathering was stated by Thomas E. Jones and Carroll T. Brown as being the expression of a desire for the co-operation and mutual inspiration of young Friends of Philadelphia Yearly Meeting. A time of silence followed, which was broken by a few short messages, all expressing the deep, searching power of the meeting. It was a time of real communion and baptism of spirit.

After supper in the tea-room on the second floor and a social interval, a meeting of the Young Women's Auxiliary of the Friends' Foreign Missionary Society was held. This is the organization that is paying the expenses of Esther Balderston as a teacher in Japan. This meeting also was addressed by Thomas E. Jones on "The Appeal of the Present Situation in the Orient to the Society of Friends." This young Friend is secretary of Young Friends' Activities of the Five Years Meeting. He has come in touch with both branches of Friends, especially in the Middle West, and he is cordially welcomed wherever he goes. He is a man with a message.

Thomas E. Jones is a splendid example of the loyalty and strength of purpose needed in the Society to-day. Would there were more who, in the words of Jack Hoyland, are willing to "smash careers" for the sake of greater usefulness. E. M. W.

"I wish a doormat," announced Mrs. De Style.

"Here is a very nice pattern," said the salesman, "with the word 'Welcome' woven into the fiber."

"I see. I suppose that will do if you can add the words 'Tuesdays and Fridays.'"—*Kansas City Journal.*

LOVE COUNTS NO COST.

In the thronged and crowded street
What am I?
But a little unit speck
Men pass by.
Nothing worth to those I meet,
Yet, with space for my own feet,
And the right to choose my way,
Claiming for my life God's day
'Neath his sky.

And the world is all for me,
Though but one;
All the best of earth is free—
God's will be done;
Air and space, and rain and shine,
God has given to be mine.
All his good things I may take,
Since he gives for love's dear sake
Every one.

O my brother in the throng,
Have no fear;
Love is never absent long,
God is near.
All his children have their share
In the loving Father's care;
You and I are never lost
In the crowd. Love counts no cost
And holds each dear.

—MARIANNE FARNINGHAM.

FRIENDS IN NEW YORK.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held at New York Meeting-house on First month 25th. The weather was auspicious, and a large meeting assembled. In the hour allowed for worship all were uplifted and inspired by the words of Isaac Wilson, who spoke on individual responsibility and the necessity for personal heart-searching.

During the business meeting a resolution was passed endorsing and urging the passage by Congress of the Keating-Owen Bill, prohibiting interstate commerce in the products of child labor. A copy of this resolution was directed sent to each of the New York senators, and to the chairmen of the committees having the bill in charge in the Senate and the House.

In the afternoon an address was given against capital punishment by Professor A. A. Goldweiser, of the Department of Anthropology of Columbia University.

ANNA L. CURTIS.

FRIENDS IN NEW JERSEY.

PLAINFIELD.

Plainfield Y. F. A. met in the meeting-house on Second month, fourth. The subject of the evening was "Whittier." Thirty-eight responded to roll call, many with quotations from Whittier. Caroline G. Borton gave a brief talk on his life. Ella H. Williams told of a pleasant visit at the Whittier Fellowship Guest House at Hampton Falls, and incidentally gave bits of descriptive poetry. Mabel H. Vail read "A Sabath Scene," one of Whittier's best anti-slavery poems.

Charades to be guessed were given as follows:

"Barbara Frietchie," Sarah C. Hutchinson.

"Maud Muller," Ruth Compton, Harry C. Vail.

"In School Days," Ruth T. Vail, Harold Vail.

"The Barefoot Boy," Ellis B. Vail.

Clarence B. and Elveretta C. Vail appeared in Quaker costumes of long ago, and the latter read "The Quaker of the Olden Time."

"The Drunkard to His Bottle" was given by Margaret F. Vail, and "Disarmament" by Sarah Vail.

The hostesses for the evening were Margaret F. Vail, Sarah Vail and Sarah C. Hutchinson.

CAROLINE G. BORTON.

BIRTHS.

Broomell.—Second month 2d, 1916, at Germantown, Pa., to George Lupton and Anna Pettit Broomell, a son, named George Lupton Broomell, Jr.

Smith.—At Buckmanville, Pa., First Month, 25th, 1916, to Lester Ivins and Edith Balderston Smith, a son, named Lester Ivins Smith, Jr.

DEATHS.

Barker.—On First month 31st, 1916, Elizabeth Moore, wife of Ellis B. Barker, in her 36th year.

Bringhurst. — Second month 2d, 1916, at the Friends' Boarding Home, West Chester, Pa., Mary Bringhurst died at the age of about 84 years.

Capron.—At White Plains, N. Y., Second month 5th, 1916, Elizabeth B. Capron, daughter of Jacob and Jane E. Capron, in her 51st year. A birthright member of New York Monthly Meeting and an active and faithful supporter of the White Plains Indulged Meeting.

The funeral service was held at her late home, 2 Bank Street, White Plains, N. Y., and the interment took place the following day in Friends' Cemetery, Prospect Park, Brooklyn, N. Y.

Clevenger.—At Stephenson, Virginia, on Second month 2d, B. Franklin Clevenger, aged nearly 73 years. He was an ideal son, husband, father, brother and friend. He joined Friends about twenty-two years ago, and was a valued member of Hopewell Monthly Meeting. He left a widow, Bettie A., five daughters, Carrie A. Cochran, Etha B. Cochran, Mamie H. Childs, Hattie C. Huyett, and Grace E. Clevenger, six grandchildren, and one brother, Charles E. Clevenger.

Cochran.—At Jefferson Hospital, Philadelphia, on Second month 5th, Etha B. Cochran, of Hopewell Monthly Meeting, Virginia, second daughter of B. Franklin Clevenger, referred to in notice above, aged 42 years. She leaves two daughters, Gladys and Elizabeth. Though suffering much for several years, and un-

dergoing several surgical operations, she was always bright and cheerful, and her life a real benediction to all about her. Her death, so soon after that of her father, is a sad affliction for all, and a heavy blow to our little meeting at Hopewell. C. E. C.

DUDLEY.—Near Moorestown, N. J., on Second month 3d, 1916, ELIZA A. DUDLEY, widow of Enoch Dudley, in her 90th year. Interment Colestown Cemetery.

GILBY.—At Swarthmore, Pa., on Second month 3d, 1916, MARTHA H., wife of the late William Gilby.

MOTT.—Suddenly, at Atlantic City, on Second month 4th, 1916, THOMAS EDGERTON MOTT, aged 62 years, and MARTHA BRIGGS MOTT, aged 71 years, of Iowa.

PAXSON.—At Winfield, Ia., First month 4th, EDITH B. PAXSON, daughter of Jehu and Susan Price.

She was born in Baltimore, Md., Third month 20th, 1827. In 1855 she married George W. Paxson. They migrated to Iowa and made their home on the Paxson farm, southwest of Winfield, for over forty years. She was an elder of Prairie Grove Executive Meeting. Soon after the death of her husband, in 1907, she moved to Winfield, and was tenderly cared for by her son, William, and his wife. "Aunt Edith," as she was called, is survived by one brother, Milton H. Price, and five children, Mary B. Jones, of Richland, Ia.; Chas. H. Paxson, Emma V. Smiley, William H. Paxson, and Grace M. Russell, all of Winfield.

It may truthfully be said of her, "She hath done what she could."

F. R.

PENNOCK.—On Second month 7th, 116, at her late residence, 4605 Chester Avenue, West Philadelphia, IDA HAY, wife of Abraham L. Pennock, aged 55 years.

PUGH.—On First month 28th, 1916, at his home in East Nottingham, Pa., JESSE PUGH, in his 86th year.

SPENCER.—At West Grove, Pa., First month 31st, 1916, DAVIS SPENCER, aged 84 years.

THOMPSON.—In New Garden, Pa., on Second month 2d, LAWRENCE, JR., son of Lawrence and Marian C. Thompson, aged 7 years. Interment at New Garden, Pa.

TUSSEY.—At Friends' Boarding Home, Kennett Square, Pa., First month 30th, MARTHA M., wife of William Tussey, in her 84th year. She was a daughter of Isaac and Hannah Martin, of Marlborough, Pa., where for many years her father conducted a private school. She was a life-long member of the Society of Friends, and lived the faith that was in her. She labored for many years to keep up her little home meeting at Marlborough, where often only two or three would gather for worship. In First-day school work she was an untiring worker. She was clerk of Kennett Monthly Meeting for more than twenty years. Through her efforts the little meeting at Marlborough was kept alive for years.

In her, force of character and keen intelligence were combined with gentleness and patience, and as her heart went out in love and sympathy to the masses, her precept ever was, "Mind the Light, and follow the guidance of the Great Master." She believed that evil was only the absence of good, therefore where good predominated, no evil could exist.

In her early life she was a teacher, and here, as in all other walks of life, she endeared herself to all with whom she came in contact. About two years ago, owing to poor health, she and her husband decided to close their home at Marlborough and go to the Boarding Home in Kennett Square. Her husband, William Tussey, survives her.

ISABEL G. SHORTLIDGE.

WALTON.—Second month 2d, 1916, at Wycombe, Pa., ESTHER E., wife of John C. Walton, aged 67 years. Interment in Doylestown Cemetery.

M. PALMER RICH.

WHEN one so widely known and universally beloved and respected as M. Palmer Rich passes from us it seems fitting that more than a brief notice of his death should appear in these columns. A birthright member of Middletown (Pa.) Monthly Meeting, in the vicinity of which he all his life resided, he had been a valued and esteemed elder for many years. He was clerk of Bucks Quarterly Meeting from 1878 to 1898, an office which he filled ably and acceptably; he had the rare gift of recognizing the prevailing opinion of the meeting, was just and unbiased in his rulings, regardless of his own views. He was also clerk of his own Monthly Meeting for many years, and for a time clerk of the Quarterly Meeting of Ministers and Elders. Modest and unassuming in manners, he nevertheless was held in great esteem by these meetings, and his opinions valued. Liberal in his views, he was deeply interested in moral reforms, especially the prohibition of the liquor traffic.

He was friend and neighbor in the truest sense of the word to those around him, and his uprightness, honesty and integrity were an uplifting influence and example, and will abide in our hearts. His beautiful Christian character was exemplified by his large charity to our shortcomings; his humble submission to bereavement and cheerful patience in affliction. Cordial and genial, of wide hospitality, he was beloved by old and young, and will be missed in our hearts and homes.

He died at Friends' Home, Newtown, Pa., First month, 24th, 1916, in the 86th year of his age. In his usual health, the summons came suddenly, and an all-wise and merciful love spared him long weary weeks of pain and suffering. Truly he lived in heaven while upon earth, by good deeds to his fellow-men, and builded his mansion beyond by the Divine pattern. A good man, his life work faithfully performed, has left us

"In full, ripe years,
Not stricken down, but reaped,
Not felled, but garnered like the gold-hued grain.
Be dried the tears.
'Twere foolish if we wept.
Such death's but sealing to immortal gain."

E. D. E.

Coming Events

SECOND MONTH.

12th.—New York Monthly Meeting, 110 Schermerhorn Street, Brooklyn, 2.30 p. m. The meeting for Ministry and Counsel will meet at 1.30 p. m. Supper will be served at 6 o'clock.

12th.—Social in Brooklyn in the evening after Monthly Meeting. All are cordially invited to attend. Musical and literary entertainment will be provided.

12th.—Miami Quarterly Meeting, at Waynesville, O., 10 a. m.

12th.—Salem Quarterly Meeting, at Salem, O., 11 a. m.

12th.—The Northern Association for the Relief and Employment of Poor Women was organized in 1844 for the purpose of giving relief to worthy and infirm women of all denominations, by furnishing them with sewing for which they are compensated. For those who work in the house a comfortable sewing room and hot lunch are provided, and work is supplied to those unable to leave their homes. Donations of money, dry goods and groceries will be very acceptable, and can be sent to 702 Green Street, Philadelphia, where there will be some one in charge to look after them.

13th.—Harrisburg Friends (both branches) will meet at the home of John J. and Emily Mullowney, Paxtang, Pa. (suburb of Harrisburg), at 3 o'clock. The presence of visiting Friends will be welcome and appreciated.

13th.—Samuel H. Broomell, of West Grove, Pa., expects to be present at Meeting, Fifteenth and Race Streets, Philadelphia. The subject for the conference held after meeting will be "Paul at Thessalonica. Letters to Thessalonians." The Bible reading for this subject is the 17th chapter of Acts, 1st to 9th verses.

13th.—At Providence Meeting, Media, Pa., Lukens Webster is expected to attend. The meeting at 10.15 a. m.

13th.—Dr. J. H. Holmes expects to attend Park Avenue, Baltimore, Md., Meeting, at 11 a. m.

14th.—A course of twelve lectures by Dr. William Byron Forbush on "Religious Education" begins Second month 14th,

at 8 p. m., and will continue each Second-day thereafter, at 7 p. m., at Young Friends' Association Auditorium. Course tickets, $1.00. The first lecture will be free, given as the regular Young Friends' Association program at 8 p. m. Note that after the first lecture the time is 7 p. m.

16th.—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 p. m.

17th.—A series of meetings to present the Friendly message to inquiring people of the neighborhood will be held at the Fair Hill Meeting-house, Germantown Avenue and Cambria Street, Philadelphia, one evening each week during Second month, at 8 p. m. The dates with leaders have been arranged as follows:

Fifth-day, Second month 17th, Daniel Batchellor.

Fifth-day, Second month 24th, Jesse H. Holmes.

Fifth-day, Third month 2d, George A. Walton.

Members of all the committees having to do with Fair Hill Meeting are urged to be present and help in these discussions, and all interested are invited.

17th.—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p. m.

17th.—"Quaker Lectures." The last number; a lecture by the Chinese Ambassador, Dr. V. K. Wellington Koo, on "The Administration of International Law," at 221 East Fifteenth Street, New York, 8.30 p. m.

18th.—Anti-militarism meeting, addressed by members of the Society of Friends, at the Colored Young Women's Christian Association, 121 East 132d Street, New York.

18th.—Lecture by Paul M. Pearson, of Swarthmore College, "Who is Great?" Seventeenth Street and Girard Avenue, Philadelphia, 8 p. m. A social meeting will follow. A cordial invitation is extended.

18th.—Anti-militarism meeting at Colored Women's Christian Association, 121 East 132d Street, New York. The speaker will probably be Anna L. Curtis.

19th.—Short Creek Quarterly Meeting, at Emerson, O., 11 a. m.

19th.—Pelham Half-Yearly Meeting, at Coldstream, Ont., 11 a. m.

19th and 23d.—The Sectional Committee of Philadelphia Young Friends' Association gives every year an entertainment to help the Friends' Neighborhood Guild, and to support the advancement work of the Sectional Committee, which undertakes especially the very important work of visiting meetings. This year the entertainment will be Martha Morton's delightful play, "A Bachelor's Romance," given in the auditorium of the Philadelphia Young Friends' Association Building on Seventh-day and Fourth-day evenings, the 19th and 23d. Tickets, 50 cents. The cast, while made up mostly of Friends, will include members of the Browning Society, Plays and Players, Stage Society, and Rose Valley Players. The play itself is a quaint mixture of humor and pathos, is bright, pretty and clean throughout. It was this play in which Annie Russell and Sol. Smith Russell swayed large audiences from tears to laughter, and sent their friends home with a feeling that the world is a pretty well-ordered place to live in after all.

19th.—Conference at Woolman House. A three-day conference at Woolman House, Swarthmore, Pa., has been arranged for the week-end of Washington's Birthday, from Seventh-day, the 19th, to Third-day, the 22d, on "Young Friends' Activities." The program is as follows:

SEVENTH-DAY, SECOND MONTH 19TH.

8.00 p. m. Social.

FIRST-DAY, SECOND MONTH 20TH.

10.00 a. m. Adult class.
11.30 a. m. Meeting.
4.30 p. m. Types of Young Friends' Activities:
- The Young Friends' Association, Arabella Carter.
- Sectional Committee Work of Philadelphia Young Friends' Association, J. Harold Watson.
- Preparation for Advancing Friends' Principles, Rudolph J. Suplee.
- Germantown Friends' Association, Secretary, Anna B. Griscom.
- The Group at Salem, N. J., Alice T. Miller.
- Friendly Groups, Seth Furnas.
- Study Circles, Samuel J. Bunting, Jr.
- Young Friends' Organization, Rachel Knight.

7.30 p. m. Meeting at Woolman House:
- Dr. J. W. Cochran, "What is to be Learned from Christian Endeavor Societies."
- George A. Walton, "Spiritual Life in Our Schools and Colleges."

SECOND-DAY, SECOND MONTH 21ST.

8.40 a. m. Devotional.
9.00 a. m. Report of First-day school work and discussion; social organization of the First-day school.
10.00 a. m. William Byron Forbush. "The New Testament."
11.00 a. m. Elizabeth W. Collins, "The Old Testament."
4.00 p. m. Conference on Young People's Work.
7.00 p. m. Rev. and Mrs. E. H. Bonsall, Jr., "Boy Scouts and Camp-fire Girls."

THIRD-DAY, SECOND MONTH 22D.

9.00 a. m. Collection at Swarthmore College.
10.00 a. m. William Byron Forbush, "The New Testament."
11 a .m. Dr. Jesse H. Holmes, "The Field of Study Groups."
2.00 p. m. William Byron Forbush, "How to Build Up Our Society from the Young People."
7.00 p. m. Lecture.
8.00 p. m. Conference of First-day School Superintendents.

20th.—Evan Worthington will attend meeting in New York.

20th.—Daniel Batchellor at Washington Meeting, 11 a. m.

20th.—O. Edward Janney at York, Pa., 10.30 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Center Quarterly Meeting, Unionville, Centre County, Pa., 10 a. m.

20th and 21st.—Dr. Augustus Stabler at Center Quarterly Meeting, at Unionville, Pa.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

23d.—Chester Monthly Meeting, at Providence, at 2.30 p. m.

24th.—Bucks Quarterly Meeting, at Wrightstown, Pa., 10.30 a. m.

26th.—Blue River Quarterly Meeting, at Chicago, Ill., 10 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

27th and 28th.—O. Edward Janney, at Warrington Quarterly Meeting, Menallen, Pa.

MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

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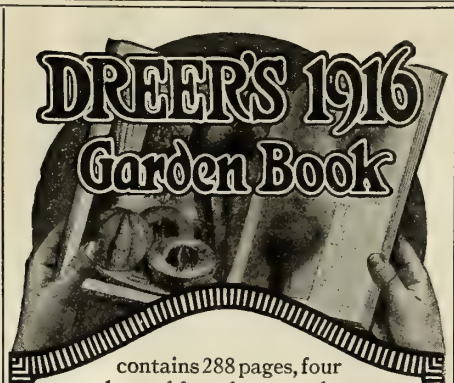
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THE PRESENT HEAVEN.

BY ALICE FREEMAN PALMER.

I LIE and watch the great white clouds drift by,
As far above the earth as Heaven is high.
"How far is Heaven?" I cry.

But I know well that Heaven is near to-day,
And all the world is fair and fresh as May.
My heart's a child at play.

For Love floods all my life, like a great sea.
Dear God, does Heaven hold more than this for me,
Peace deeper, joy more free?

THE RESPONSIBILITY OF YOUNG FRIENDS TO MEETINGS FOR WORSHIP.

BY JOSHUA ROWNTREE.

[A hitherto unpublished paper read at York in 1896, found after his death, and now published in Friends' Fellowship Papers.]

IN 1894 I endeavored to put forward what I took to be our duty to our Church and its bearing on the Adult School Movement. My points on that occasion were briefly these:

(1) The Adult Schools, coming as they did to break up a fatal policy of *laissez faire,* have proved of immense spiritual and educational value to our Church, and have saved not a few congregations of Friends from extinction.

(2) But the schools, though involving great labor, bring no appreciable increase in church membership.

(3) A stationary membership has a necessary physical limit set to its power of service. If we are to develop the possibilities of the Adult School Movement, the Church must grow as well as the School.

(4) But this is so far from being the case that in some of our congregations the best thought and energy is absorbed in the School and not in the Meeting for Worship.

(5) Finally, if the Adult Schools—the work of the past generation—are to continue their usefulness and development, will it not be the duty of the coming generation to give to the Church itself that aggressive vigor and power of youth which have hitherto been mainly characteristic of the Schools?

I have ventured thus to recapitulate an old paper at the risk of being wearisome because this last question practically introduces the subject we are to discuss, namely, the responsibility of younger Friends to Meetings for Worship.

I am afraid it cannot be questioned that the feeling, "Oh, the Meeting will run itself," is far too prevalent, and that the painstaking forethought given to an Adult School lesson is too often wanting when a Meeting for Worship is concerned. Not only so, but many of those who could serve the Meeting by assisting in the ministry or otherwise, find themselves with their energies so absorbed in other ways that they are obliged to confine themselves to their outside work.

The congregations of most other denominations meet on Sunday with the certainty that someone trained and tried in the service has given the week to the preparation of his sermon. If he be a true minister they know that he has read and thought and prayed to the one end that he may present his thoughts clearly, that he may make his appeal powerful, that he may be able to bring his congregation into close and living communion with God. They have no part in this preparation during the service, there is no silent pause for private effort and meditation; with hymns and sermon the hour of worship is fully occupied.

But there is a serious element of weakness in a method like this which makes no direct call for individual effort.

But while with us there is no set form, and no one man set apart, and frequent silence, I fear that far too many come in precisely the same spirit in which the congregation of other denominations gather, expecting to find everything found for them and coming empty-handed themselves.

And is there never a Friends' Meeting which has gathered on Sunday without the premeditation of any one at all? The *congregation* and not one or two members merely, as is too often the case, must feel the responsibility of the Sunday meeting, and *feel it beforehand.* It is all very well to rush through our week's work, never give Meeting a thought till we are in our accustomed place, and then to complain that the service is cold and dead, and that the Meeting does not satisfy the demands made upon it. Of course, it won't. God's spirit co-operates best with those who take pains to make themselves fitting messengers of his word, and not with those who leave everything to him in a slovenly negligence which it is too euphemistic to call waiting upon God.

In the consideration of responsibility to Meeting, the mind first reverts naturally to that of vocal ministry. And no doubt the most powerful and effective ministry—without which indeed we can hope for nothing—is that which carries with it the hall-mark of a pure unselfish life, devoted entirely and without reserve to the service of God. Nothing can replace the simple and direct appeal from heart to heart, the earnest denunciation of sin, the earnest call to the higher life—and often this may be the most powerful when it comes unpremeditated, as an inspiration to the prepared mind and overflowing heart. Therein lies the great strength of our system of worship, inasmuch as we do not, by our prearrangements, close the door to addresses of this kind. And for this, as for all ministry, there is no training but the entire consecration of the life in private or in public—we are all agreed that this must be the foundation of everything.

But while distinctly secondary and supplementary, by no means unimportant is the ministry which we speak of as "teaching." Here it must be confessed the Society of Friends has shown its weakness. This is an age of restlessness and criticism, and there is need for grappling with those difficulties of thought which for so many bar the way of spiritual progress. Not only so, but there is a need that this should be done in a sympathetic spirit and with the convincing power which can only come through a knowledge of what we are dealing with. For instance, it is not convincing to tell a man, "I don't know what troubles you, and I won't read the books you have read. I shall stop my ears to science and shut out free-thought, but I know I am right and you are wrong, and the sooner you change your views the better." Nor is it helpful to listen with all the appearance of sympathy and then to remark, "Young man, when you come to my age you will see things differently." If our faith has never been allowed to go out of doors, but has been nursed under cover, it is not the faith that can overcome the world. We must not be dogmatic about things we do not understand. We must ourselves grapple with the difficulties which beset those needing help and inspiration. We must let them see that we know something of modern theology, that we have fol-

lowed the developments of science, and that we know both what the Higher Criticism does *not* mean as well as what it does. We must let them feel that we have a mind open to new light from whatever quarter it comes, that we know *what* we believe, as something we have won for ourselves and not merely received as a tradition, and that we know too in *whom* we have believed.

If men can feel that our faith has been tried; that the battle they have to fight, we have won; that, afraid of nothing, we welcome progressive thought—then they will unlock their gates and let us in; then they will listen to the practical appeal for a living and active Christianity. Then we need not mind their brains but can go straight to their hearts, for we shall have the free pass of mutual understanding.

I am afraid we have, just for want of this very understanding, lost many to our Society who might now have been in the ranks of active service—indeed I know it is so. We have been too afraid and too ignorant. We want both more courage and more knowledge. Timidity in the Church is not a sign of faith but a fruitful source of negation.

When we look at such institutions as Mansfield College, where, under the leadership of a profound scholar and a true Christian, a band of young fellows are being trained to use their intellects as well as their hearts for the Lord, it is impossible not to feel that the Congregationalists have been wiser than the Society of Friends.

A suggestion has been made at the Manchester Conference and followed up by Rendel Harris in his proposal for a summer college, which I hope will bear fruit in due season—though perhaps the fruit may take a few summers to ripen—but anything I have to suggest is to my mind just as necessary whether any action is taken on these lines or not.*

No one who has watched the progress of a great movement, political or religious, can fail to recognize the part played by those who gave vocal expression to the force they represented. Where would the Free Trade Movement have been without the trained and eloquent service of John Bright and Cobden? or the Methodists without Wesley and Whitefield? Preaching may be very much over-estimated in its value, but I think that as a matter of fact we have under-valued it. Were not Dominic and St. Francis multiplied by their preaching friars, and Wyclif by his russet-gowned priests?

We must voice our message to the world, if we have one, as clearly, as ably and as truthfully as we can, and bring to the work earnest souls, clear heads and trained eloquence.

I am ashamed when I think of all that might be done, of the possibilities before us and the magnitude of the work, to see so little consistent preparation for service among young Friends in this particular branch. Some of us seem to think, as we listen to our older Friends, that when the time comes their mantle will fall upon us, and by some unexplained miracle we shall find ourselves suddenly qualified to speak even as they. The testimony of a late powerful minister of our Society is to very different effect. Eli Jones, speaking of his own ministry, said: "I strove, I wrestled, I prayed that I might so speak that men should listen." Our Friend's great power came only with effort, and I believe that one very effective way in which we young Friends can realize our responsibility to our meeting for worship is to strive, to wrestle, and to pray even as he did, and in the same cause.

I believe it will be the duty of some of us, perhaps it may be only a few, deliberately to withdraw more or less (I will not say altogether) from Adult School or Mission work—deliberately to refuse to spend all our energies in committees and so forth, and to so consecrate our leisure in training our minds to the ministry of the Society of Friends. I believe some of us ought, not as a matter of choice, but of sacred duty and service, to consecrate our reading and our thought to the end that we may more effectively present the truth of Christ to our fellow-creatures. We may have to study the lessons of history as applied to the Church, or to acquaint ourselves with the biographies of the saints of God, or with the beautiful thoughts of pure and great minds, pagan as well as Christian; we may have to master the position of modern science and study works critical and apologetic, not in order to satisfy our vanity, but that we may *make men listen;* we may have to be trained in elocution and get up early before breakfast to read aloud dreary exercises with a pebble in our mouths. All these things may seem secular and prosaic, especially before breakfast, but if they be done to the glory of God such work is as practical and as religious as teaching in an Adult School, and at present I believe it is even more wanted.

It is easy, I admit, to over-estimate the value of preaching, but all Church History testifies to its importance, and the Society of Friends has suffered from too much neglect of this gift. When rightly used the human voice is more telling than any book. If we have a message we must voice it clearly, emphatically and with no uncertain sound.

Our relation to the Society of Friends, however, is too wide and comprehensive to be confined to the ministry. The discipline and business of the Church in matters great and small have no unimportant claims upon us. And beyond these again are services of a *social* kind. Are we not sometimes struck with the chilly atmosphere of a meeting? Our ministry will be of small effect if the social life of the congregation is cold. As has been well said: "*We must offer a social as well as a spiritual home if we would win men to us,*" and here there is scope for all of us younger Friends, whether called to vocal ministry or not.

We can decline to split up into cliques and family parties and to fraternize only with those who are congenial to us. If we love them that love us, what thank have we? We can seek out those who are lonely and always out in the cold, and, as much as possible, open our doors freely to them and one another in ungrudging hospitality. As we look over the congregation in Meeting how many do we know personally or even by name? Let us have more than a mere bowing acquaintance with each other. Let us study our lists of members and rectify our ignorance in a practical way, and let us, as we are able, supplement the official visitors of the Church, if any, *by spontaneous visits of our own.* All ministry is not vocal, and surely there can be no ministry of love more characteristically Christian than this, and no Church, however strong in vocal ministry, can truly thrive if *this* be wanting.

With eyes to see and hearts to feel our duty lies clear. May it be granted to us for whom the future waits with its sacred burden of service, that we be laborers worthy of our hire. May it be that, solemnized by the sense of responsibility, inspired by the faith that can remove mountains, we shall go forward in the strength and love of Christ.

* Woodbrooke was largely the outcome of this concern of Joshua Rowntree.—EDITOR.

WHY ELIAS HICKS'S "JOURNAL" WAS COPYRIGHTED.

[Our Friend Elizabeth M. L. Hibberd, who has written much under the pen-name of "Faith Wynne," sends me this letter, written by Isaac T. Hopper to her grandfather, Joseph Pemberton Plummer, in 1832. She says, "It was found among the treasured relics in the old desk of the latter, and I think may have a timely interest to the readers of the entertaining recently published in the FRIENDS' INTELLIGENCER.—H. F.]

New York, 9 mo. 24th, 1832

ESTEEMED FRIEND JOSEPH P. PLUMMER:—

In the last letter which I hastily wrote to thee, there was one circumstance in relation to the Journal of our friend Elias Hicks which I forgot to mention, and, as I wish to remove every unpleasant impression from the minds of Friends with respect to the propriety of securing the copyright, I will mention it now.

Elias Hicks had a testimony against slavery, and would not make use of anything that was the product of it; and, in conformity with this testimony, considerable pains were

taken to procure paper to print the Journal on that was made of *linen*. This of course was much more expensive; and if we had gone to the cost of printing the Journal on linen paper without securing the copyright, an edition would, in all probability, have been got up, and perhaps much mutilated, on a cheaper paper made of *cotton*, and we should have had an edition left upon our hands.

I will make a few additional remarks on what thou says in relation "to applying to the arm of the law."

Elias Hicks, like other men, bought and sold property, and of course applied "to the arm of the law" for a title both in selling and buying. He made great efforts to have slavery abolished *by law*, and also to have horse-racing and other immoralities prohibited *by law;* and Friends, as a Society, have always been careful to have the ground on which their meeting-houses are built, and their burying-grounds, etc., secured according to law. I trust we can all subscribe to the doctrine of the apostle, viz.: "The law is good if a man use it lawfully."

No pains nor expense were spared to have the work well executed, and, I run no risque when I say, that it is the cheapest book that has ever been published in this country of which I have any knowledge.

I trust these reasons, with those I gave in a former letter, will satisfy thee, and enable thee, when called upon, to give a reason "in truth" that will satisfy others.

I believe it will not be assuming too much if I say that those persons who were concerned in publishing the Journal had a tender regard to the character of the deceased, and to the testimonies which he believed himself called upon to hold up to the world, as well as to the reputation and wellfare of society. . . .

It would be gratifying to have an account of your Yearly Meeting, with a copy of your Extracts if you should print them.

I remain thy affectionate friend,

ISAAC T. HOPPER.

CAPITAL PUNISHMENT.

[Extracts from the address by Prof. A. A. Goldenweiser, of the Department of Anthropology of Columbia University, at Friends' Meeting-house, 221 East Fifteenth Street, New York, First month 29th, 1916.]

Let us first consider the sacredness of human life. In Australia, the aboriginal tribes thought that by killing a human being they could increase the amount of game to be found for food. In China, if a man found that he could not support both his children and his aged parents, it was considered an act of filial piety for him to kill one or two of his children. In Africa, when a chief dies, a number of his women are killed to go with him.

Through all the history of men, the killing of a human being has been thought good, in case certain conditions existed; unless those conditions existed, it was murder.

The severest punishment possible, of course, is capital punishment, and the majority of people have thought that when a man is killed by another man the punishment should be loss of life for the murderer. So it would seem that there is in the main no difference in attitude between ourselves and the Australian savage. True, there are less occasions in which the civilized man thinks it permissible to take the life of another, the case of murder and the case of war—that is all.

Take capital punishment, as a punishment. Capital punishment was in much favor in primitive society. In primitive society, blood-revenge was allowed in punishment for murder. As society developed, various substitutes took the place of this system, and blood-revenge was restrained. Two centuries ago, two hundred crimes were punishable by death in England. In Russia, three hundred years ago, the wearing of beards and smoking, were punishable by death.

The early attitude toward punishment was that it was for revenge. Religion sanctioned this as *retribution*. Next came the idea that punishment should be a *deterrent*, to terrify possible criminals from their crimes. But the history of crime shows that as a deterrent, punishment—even capital punishment—has never succeeded. There is no correlation between the severity of the punishment and the frequency of crime; but there is much correlation between the severity of the punishment and the ingenuity of the criminals. The punishment is not regarded as a consequence of the crime, but as something to be avoided by greater skill in escaping detection.

Then people began to think that perhaps criminals were not fully responsible for their crimes, but that social conditions might have something to do with crime; and so to realize that the true function of punishment was to restore criminals to themselves and to society, as far as possible.

As soon as this idea that punishment should be *reformative* takes root, capital punishment ceases to have any place in our system. As long as punishment was considered a deterrent, capital punishment might have been thought right. But when we consider punishment simply as a means of keeping away from society those who are temporarily dangerous, it no longer deserves a place in our punishments. It is atavistic, and belongs to a much earlier stage of human history.

Capital punishment, like child labor, cannot be emotionally tolerated in a society which has reached the stage of ours. It is something against which our moral nature revolts. No matter how rational may be the reasons in favor of either, they are morally and emotionally revolting and impossible.

We are now in that stage of cultural development when capital punishment is by most people thought wrong, and yet when it seems hard to do away with it. It is most difficult to find a man who will actually press the button at an electrocution. If the jury whose finding condemns a man to death had actually to *execute* him, there would be no convictions for capital punishment. Capital punishment is beyond the pale of our emotions. The sentiment against it is constantly growing stronger, and it seems only a question of a few years, at most, before it is done away with entirely.

WAR FROM A CHRISTIAN STANDPOINT.

BY HENRY B. HALLOCK.

[Read in Friends' Meeting in Brooklyn, N. Y., Second month 6th, 1916.]

"For God has not given us the spirit of fear, but of power, and of love, and of a sound mind."

Perhaps no darker day has ever dawned upon this world than the one through which we are now passing.

The so-called Dark Ages, during which more than nine-thousand human beings were burned at the stake were not to be compared with it in atrocity.

That the most highly-cultured and enlightened nations on the face of the earth, should be engaged year after year in slaughtering each other by the hundreds of thousands, without any apparent cause, is an event that stands solitary and alone on the pages of history.

Now the questions which most nearly concern us are these: What effect will the military spirit thus produced, have on the future welfare of our beloved country? Is there any reason to fear a similar catastrophe here? In anticipation of such an event would it be wise to put this country in a state of preparation by increasing our army and navy in order to enable us to cope with those of Europe?

On the latter subject public opinion in this country is evidently divided at the present time, a majority being probably in favor of an increase of both army and navy.

This is no doubt largely the result of the fear of a foreign invasion. Aghast at the present condition of Europe, there is a fear more or less general that we shall meet a similar fate.

This fear is heightened by the impassioned eloquence of a few political leaders and by such photo-plays as "The Battle Cry of Peace," a truly wonderful production.

Of all the passions, that of fear is the most distressing. A condition of perpetual fear cannot be endured. Those who trust in God can scarcely conceive of the trepidation which fills the hearts of those who are not conscious of such protection. If we as a nation are distrustful of the encircling arm of the Divine Father we must rely on a gigantic army and navy for protection. There is no alternative. It would seem that all the nations engaged in the present gigantic conflict will be too much exhausted, at its conclusion, both in men and money to engage in war with a peaceful nation 3,000 miles distant; but be that as it may, we have a duty to perform.

What we most need is a few men and women as thoroughly alive to the evils of war, as William Lloyd Garrison was to the evils of African slavery in this country, but without his vindictive spirit.

"God send us men alert and quick,
His lofty precepts to translate,
Until the laws of right become
The laws and habit of the State.

"God send us men of steadfast will,
Patient, courageous, strong and true,
With vision clear, and mind equipped
His will to learn, his work to do."

What, then, is required of us is a united and continuous effort on our part, by means of the public press and by every other means in our power, to convert mankind to the Christian doctrine of non-resistance. Here is a wide field open to the young of both sexes to engage in a work which will entitle them to rank among the benefactors of mankind. There is some danger that when the present disastrous war is over we shall relapse into our former attitude of indifference and unconcern, unless prevented by the iteration and reiteration of those thoroughly alive to the importance of the subject. But it is only as we work in conjunction with the Ruler of the Universe, that our efforts will be crowned with success.

"For God has not given us the spirit of fear, but of power (spiritual power or influence) and of love, and of a sound mind." All of these qualities are essential to a successful performance of this great work. Compare for a moment the advice of the Apostle Paul with that of the militarism of the present day in regard to preparedness. "Stand therefore," wrote Paul in his epistle to the Church at Ephesus, "Stand therefore, having girded your loins with truth, and having put on the breast-plate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one."

This, and this only, is the preparation that will avail in the day of trial. It differs widely from the preparation that will enable us to shoot down our fellow-beings in cold blood, or even in the heat of passion.

And what are all the treasures of earth, the accumulated wealth of the centuries when compared with the treasures of the heavenly kingdom? They are but as dust in the balance.

"Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

THE WAR AGAINST CONSUMPTION.

As an indication of the way in which the burden of the care of consumptives is being shifted to the public's shoulders, where it rightly belongs, the National Association points out that in 1905, as nearly as can be estimated, less than 25 per cent. of the total expenditure of $5,000,000 for tuberculosis was from public funds, while in 1915, nearly 65 per cent., or $14,500,000, was from this source.

New York again leads the States with the largest total expenditure of nearly $5,000,000, with Pennsylvania second, and Illinois third.

A MOTHER'S HYMN.

My child is lying on my knees;
The signs of heaven she reads;
My face is all the heaven she sees,
Is all the heaven she needs.

And she is well, yea, bathed in bliss,
If heaven is in my face;
Behind it is all tenderness
And truthfulness and grace.

I mean her well so earnestly,
Unchanged in changing mood,
My life would go without a sigh
To bring her something good.

I also am a child, and I
Am ignorant and weak;
I gaze upon the starry sky,
And then I must not speak;

For all behind the starry sky,
Behind the world so broad,
Behind men's hearts and souls doth lie
The infinite of God.

If true to her, though troubled sore,
I cannot choose but be,
Thou, who art peace forevermore,
Art very true to me.

If I am low and sinful, bring
More love where need is rife;
Thou knowest what an awful thing
It is to be a life.

Hast thou not wisdom to enwrap
My waywardness about,
In doubting safety on the lap
Of Love that knows no doubt?

Lo! Lord, I sit in thy wide space,
My child upon my knee;
She looketh up into my face,
And I look up to thee.

GEORGE MACDONALD.

WHY THE QUAKERS OBJECT.

Mr. Edward Grubb, of the Society of Friends, has been interviewed by the *Weekly Dispatch* as to the reasons why Quakers object to military service:

"Why won't you fight for your country?

"Because of the feeling we have of the one-ness of all humanity. We believe in what has been called 'the inner light'—that there is something divine in every man, English or German, which will direct him if only he will obey it. We hold that all men are brothers if they live up to the true ideal, and we cannot kill any people who are potentially recipients of the divine nature.

"Would you still take up this attitude if your country was being overrun by hordes of savages?

"Yes. We hold that if our nation had been living in the right spirit the present danger would never have occurred. We believe that if justice and righteousness had been practised by us, nobody would have been willing to attack us.

"But it is admitted that the British Empire has been built up through just and tolerant rule.

"I agree that we have a better name for justice than any other Great Power, but I think we might have done much more.

"Although you are against the war, you are, nevertheless, glad of the protection of our Navy and our Armies?

"We don't ask for it. It is an essential part of our position that we are willing to take the risk and all that it involves.

"What would you do if the Huns invaded this country and committed outrages in your homes?

"It is impossible to speak for what individuals would

do, but if we acted up to our principles we should make no attempt at armed defence. Whether we should follow it out in practice is, of course, another matter. At the last annual gathering of our Society this question was most carefully considered, and a message was sent from a gathering of women Friends, saying that, having carefully counted the cost, they would not wish the men to arm themselves even in the event of invasion.

"Are you willing to undertake any kind of war service which is non-combatant—as suggested by the Premier?

"No. We all think that the Prime Minister does not in the least understand the nature of our conscientious objections, and we are now considering the best ways and means of putting our case before him. We have a conscientious objection to taking part in any work that would assist in the prosecution of the war. The work of our ambulance unit in France is unofficial; it is the outcome of a committee formed to help the young Quakers who were anxious to do something in the cause of humanity, and the unit is not under the control of the military—the workers take no military oath and they are not expected to carry arms.

"But isn't mine-sweeping war work?

"The mine-sweeping that is being performed by a few Quakers and mentioned by the Premiar is being done by a few individuals entirely on their own initiative. The consciences of Quakers would greatly differ as to whether it ought to be done by them.

"The society as a whole will make it quite clear to the Government that exemption from combatant duties only will not satisfy the great bulk of the conscientious objectors. As I have said, they object to all duties that help to promote war. A special meeting of the Society has been called to consider what is to be done if the Bill passes the second reading. As a body we should not pledge our members to refuse to do what work they may be called upon to do—that responsibility will rest with each individual, but we do feel that it would be unfair to help others to kill while we did not do any killing ourselves.

"Are you of opinion that the Allies are fighting for the cause of right and justice in this war?

"As a body we do not express any opinion as to which side is in the right. But as individuals the enormous majority of us feel that justice is much more on our side than on the side of the Germans. But we don't believe in upholding the cause of justice by fighting. We think it should be done by the nation as a whole leading a righteous life.

"There are 20,000 Quakers in this country, of whom I should think 2,000 are men of military age. Four to five hundred have been working for the Ambulance Unit in France and Italy, and others have been working in connection with the war relief funds.

"Three hundred young Quakers have joined the forces as active combatants. They have not been expelled from the Society, and while they are away no steps will be taken. At the end of the war we shall ask those who return to explain their position.

"It will certainly be very difficult for the Government to be fair over this conscience exemption clause. There are undoubtedly a large number of people belonging to all religious denominations quite apart from the Quakers, who are legitimate objectors. But I agree there will be many who, until the question of compulsion was raised, had never troubled about their conscience, and who will now seek to make it their excuse.

"Why do you object to the Compulsion Bill quite apart from the conscience exemptions?

"We object to any form of compulsion because it invades the freedom of conscience, and we object to anything that leads to killing—anything that would aid in the prosecution of war. That is why we cannot consent to working in munition workshops."—*Public Opinion (London).*

A MORNING THOUGHT.

What if some morning, when the stars were paling,
And the dawn whitened, and the east was clear,
Strange peace and rest fell on me from the presence
Of a benignant Spirit standing near;

And I should tell him, as he stood beside me,
"This is our Earth, — most friendly Earth and fair;
Daily its sea and shore through sun and shadow
Faithful it turns, robed in its azure air:

"There is blest living here, loving and serving,
And quest of truth, and serene friendships dear;
But stay not, Spirit; Earth has one destroyer, —
His name is Death; flee, lest he find thee here!"

And what if then, while the still morning brightened,
And freshened in the elm the Summer's breath,
Should gravely smile on me the gentle angel,
And take my hand and say, "My name is Death!"

—EDWARD ROWLAND SILL.

A MEMORY OF MARTHA SCHOFIELD.

BY RICHARD CARROLL.

[The writer of this is a well-known colored minister of Columbia, S. C., who was at one time a trustee of the Schofield School at Aiken. The gathering at this lecture was the last meeting that Martha Schofield attended in Aiken.—H. F.]

On Sunday, January 30th, at 3 p. m., by request I lectured in the Thankful Baptist Church, Aiken, S. C. It was a humane lecture. My subject was "Justice for Every Living Creature." I emphasized justice for man and beast, urging that the rights of every living creature should be granted, whether that creature be a dog or a man.

The great building was filled with white and colored hearers. One side of the building was set apart for white people. Before I rose to speak, I noticed Miss Martha Schofield as she came in the door through which the colored people entered. The usher met her and asked her to take her seat "among the white people." She refused, and sat on the "colored people's side." I was in the pulpit, and I gave special attention to her movements. She took her seat by a little colored boy, and I heard her ask him (as I was near enough to hear), "Can I sit by you?" The little boy answered, "Yes, ma'am."

At the close of my address, she got up and said, "I want to speak before the audience leaves. I will have been teaching Negroes in South Carolina fifty years next Tuesday, February 1st. If I could live fifty years more, I would spend that fifty years teaching colored people."

Then she turned her face to the pulpit, and begged that I should stay over until Tuesday night and attend the fiftieth anniversary exercises given by the students and friends of her labors. I told her I could not remain.

Little did any of us think that Monday she would pass away. She died peacefully without pain or struggle, fell as she always said she wished to fall, "In the harness, in the work my Master gave me to do."

For the last five years Miss Schofield has been failing, but oh, what a great life! When she went into the service fifty years ago, some of her friends said, "You are going to waste your life," but she "wasted" it *on others*—and what better use can we put our lives to than to give them to others?

What a great woman she was. She preached temperance, righteousness, economy, law and order, peace, industry and trust in God.

Let her friends *remember* her great work, the Schofield School. Endow it, send in money for current expenses.

For thirty years I have known this great woman. She was helpful to me. She taught me how to live the simple life. I shall never forget her and her services to my race while memory holds its place.

Many of our cares are but a morbid way of looking at our privileges. We let our blessings get mouldy, and then call them "curses."

GEORGE ELIOT.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SECOND MONTH 19, 1916

Stone walls do not a prison make,
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage;
If I have freedom in my love
And in my soul am free,
Angels alone, that soar above,
Enjoy such liberty.

—RICHARD LOVELACE, 1618

A SUBSTITUTE FOR PHYSICAL WAR.

"WAR is a biological necessity," says Nietzsche, the philosopher whose maxims did so much to shape German thought in the years preceding the present war; and our American philosopher, William James, in his search for "The Moral Equivalent of War," showed his deep knowledge of the hearts of men. Others, too, have pointed out the great truth that all life is a struggle to attain the good, which means also a struggle to destroy the powers of evil which prevent or limit its attainment.

Every effort to overthrow such evils of course meets with fierce resistance from those who profit by their continuance; and one of the claims always made by their supporters is that freedom is violated if the sacred right to hold slaves, or to sell liquor, or to traffic in vice, or to make killing-machines, is denied.

Now this war on existing evils is a holy war indeed, and one in which every brave and self-sacrificing man and woman is needed. It calls for higher courage and greater self-sacrifice than are needed in physical warfare, because instead of applause and gratitude, the "soldiers of the common good" are subjected to hatred, abuse and contempt, sometimes from the very people in whose cause they are fighting. Witness the ridicule heaped upon Henry Ford's peace expedition by papers like the Philadelphia *Ledger*, whose correspondent made use of Mr. Ford's hospitality to publish contempt and ridicule of his host's undertaking. Would not Howells's "visitor from Altruria" suppose that Henry Ford, in trying to find some way to end the war, was doing something that merited the scorn of the *Ledger* and of the world?

Yet though the war against evil brings upon its soldiers scoffing and contempt instead of praise and gratitude, it also brings victories and rewards that appeal irresistibly to high and noble natures. The soldiers who enlist in this great war join that glorious company who through all the ages have led the van in the struggle to keep the world moving forward. Always in the minority, always criticised by their contemporaries as visionary and unpractical, they are nevertheless those whose names are remembered with love and gratitude by later generations. When Martha Schofield went just after the Civil War to teach Negroes in the South, even her close friends told her that she was wasting her life. She was opposed, resisted, and even threatened with violence. She has always had to struggle with insufficient support, to "make bricks without straw." Yet she must have felt that her reward was great, even in life, for almost her last words were: "If I had another fifty years to live, I would spend it in teaching Negroes."

This, then, is the true substitute for physical warfare. This is the army in which every young, brave and noble soul should enlist for life—for this war is one that has no end. "Join some righteous but unpopular cause in youth," is Whittier's prescription for happiness; and surely no one knew better than Whittier what it meant to be hated by enemies and opposed and rebuked by friends. Yet even in the early days of the war against slavery, when friends were few and foes everywhere, when wounds were deep and victory seemed hopeless, he could still sing this hymn of love and praise over a fallen comrade:

"O loved of thousands! to thy grave,
Sorrowing of heart, thy brethren bore thee!
The poor man and the rescued slave
Wept as the broken earth closed o'er thee;
And grateful tears, like summer rain,
Quickened its dying grass again.
And there, as to some pilgrim shrine,
Shall come the outcast and the lowly,
Of gentle deeds and words of thine
Recalling memories sweet and holy."

This, then, is the war in which Friends should fight, for in it we fight only evil, which we ought to hate, and not men, whom we ought to love; and because, in the words of one of the great soldiers in this army of old, "The weapons of our warfare are not of the flesh, but mighty before God to the pulling down of strongholds." H. F.

WHEN we have a garden plot to weed, we may afflict ourselves at our task by counting the weeds. But it is a better way for our souls to think, as we work, how clean and beautiful the garden plot will be when the task is over; how our roses and vines will bless us, that we have taken the hindrances out of their way. E. P. B.

Note and Comment

STANDPOINT OF ENGLISH FRIENDS.

[This letter of John William Graham is reprinted from the Manchester (Eng.) *Guardian* of January 5, 1916.]

To the Editor of the Manchester Guardian:

Sir,—If what we hear is true, the Prussian has won the war in all that is most vital. Over half a million of our young men have been killed, wounded, or taken prisoner, essentially to end war and the fear of war from organized militarism in the conscript Empire of Gemany. And the result is to be the same military enslavement for our own people. For it would be foolish to assume that the first step towards changing a citizen into a killing machine will be the last.

It may be said that there will be no occasion for it after the war. But there is no occasion now. The army is believed by our best authorities to be already as large as it ought to be for our fullest efficiency in other ways, and that more fighting men will mean a total military loss to the Allies. But the Government keeps us, once a self-governing people, in the dark as to its views on this point. Do they know themselves what they are losing in supplies, munitions, credit, and loans to the Allies by enlisting even the available volunteers?

Speaking necessarily in the dark, I am gravely afraid that one more disastrous mistake is being made by this Government. It is freely said that Mr. Lloyd George is a strong supporter of conscription. If this be so, the Liberal party has been broken by its own leaders. "That great instrument for good," as Mr. Gladstone used to call it, cannot be easily restored. How can we believe in these leaders any more?

Let them never come back to us,
There would be doubt, hesitation, and pain.

This is no ordinary political issue. There can be no compromise when we are threatened with the most far-reaching disaster that has happened to our country in our time. All this is supposed to be the result of the Prime Minister's pledge to Lord Derby. That pledge was the most arbitrary, and, for a voluntaryist like Mr. Asquith, one of

the weakest acts of this Government. Without consulting the Cabinet or the House, to say nothing of the people, a contingent promise was made to overthrow a great British institution. This was, however, let us not cease to remind the Prime Minister, not to be done without "general consent." The trick of separating the interests of the married, who have votes, from those of the unmarried, who mostly have not, was very clever. Shall we fall into the snare?

But the wretchedly unworkmanlike treatment of the Derby figures is enough to show that the motive of the *Times* and *Daily Mail* is to get conscription somehow; never mind if it weakens the nation, morally and financially, and so tends to lose the war. Many necessary workers, many starred men, many physically weak men, were either negligent or cautious and did not attest. No conscientious objector attested. Before the canvass is of value in this connection the unattested men should be interviewed and the figures analyzed. Everyone knows there is ample time for this. We do not yet know how, among the countless other difficulties of its policy, the Government is going to deal with the Society of Friends and those outside its borders who will have nothing to do with slaughter. Let me give no uncertain sound on this point. We Friends shall not enlist, and we are prepared to take the consequences. No military gain will accrue from conscripting us. We are willing to serve our country in other ways, but in gaol or a detention camp we shall be both useless and costly.

We have been through this sort of thing before. Between 1660 and 1687, 5,000 useful citizens, men and women, died in foul gaols, and 15,000 families were ruined—all for conscience' sake. Most of these were Quakers; but there were also Baptists, Independents, Presbyterians and Catholics. In 1686 on a general pardon 1,300 Friends came out into the light, often after twelve or fifteen years in prison. Nor will the Society be alone now in its protest, as the Government will find. In those days our forefathers were often sent to prison because they refused the oath of allegiance; that is, as traitors. But they were not traitors. The trouble was that they could take no oath. Now, if we go to prison, it will be as guilty of being cowards and shirkers; but we are not such, but patriots like other people—willing to serve our country in some other way. Have the Cabinet learnt nothing since the days of Clarendon and Danby?

JOHN W. GRAHAM.

Dalton Hall.

[This was written before the Bill was introduced. It includes a conscience clause which, I think, will meet our case in its amended form, if reasonably administered.—J. W. G.]

AN URGENT CALL.

This significant advertisement, in large type, appears in the London *Friend* of First month 21st:

To Men Friends of Military Age.

Without "just cause or impediment," no man must be absent from the

Adjourned Yearly Meeting

The Service Committee and the F.C.F.U. are making arrangements to facilitate, by hospitality, etc., the attendance of those men who may otherwise find

Difficulties in Being Present.

Should you be one of these, write at once to "Hospitality," Friends' Service Committee, 18 Devonshire Street, E. C.

Overgrown military establishments are, under any form of government, inauspicious to liberty, and are to be regarded as particularly hostile to republican liberty.—*George Washington, in Farewell Address.*

IN THE NAME OF PEACE.

(*After Kipling.*)

When the last of the soldiers has fallen, and the cannons lie twisted aside,
When the last of all homes has been ruined, and the heart of the youngest girl-bride,
We shall wake from our terrible madness, and pause for an æon or two,
Till the Master of all the good soldiers shall call us to battle anew.

Then those that were brave shall be braver—they shall love with a love more fair;
They shall hear o'er a world-wide battlefield, the voice of their God in the air;
They shall have the real saints for their comrades—Magdalene, Peter, and Paul;
They shall fight unembittered, and never again shall be weary at all.

And only the Master shall praise us, for only the Master shall lead;
And no one shall fight for his country, and none for his honor or creed;
But each for the Master who loves him, and Teuton and Briton and all
Shall fight, each the cause of the other, for the God of the Love of us All!

—*Lavinia V. Whitney, in New York Times.*

PEACE WORK IN WASHINGTON.

[This account is sent by Arthur M. Dewees, who is helping in this important work of the Friends' National Peace Conference.—H. F.]

Friends in America have probably never faced a more definite challenge to their cherished principles than they are confronting now in the astounding program of increase of the country's military establishment that is being advocated by President Wilson and his administration. Never in the history of our country has there been such serious danger of the United States being saddled with the terrible burdens and waste of enormous military equipment in time of peace. It is all the more appalling to have our President urging upon Congress vast increases in the army and navy when we remember what a reputation as a peace man he had up to a few months ago. But there is no question that now nothing is being left undone by the National Administration that will help to induce Congress to authorize by law the carrying out of preparedness plans that involve not only a great increase in immediate expenditures for the army and navy, but the gradual development of a military establishment that would place this country in a class with the leading European countries. The plans include even the possibility of conscription as a means of getting the needed men. Of course, all newspaper readers know what strenuous efforts are being made by various organizations and individuals throughout the country to arouse sentiment favorable to the administration's program. Surely, if the peace principles of American Friends were ever anything more than mere sentiment, it ought to be now.

It has been reported how, with these conditions in mind, and with a deep sense of the country's peril in their hearts, a group of Friends met in Washington a short time ago. They have gotten in touch with Congressmen, interviewed members of the Administration, attended committee hearings, and in other ways tried to get a grasp of the whole situation with regard to "preparedness." Their committee has now opened an office at 1811 I Street, and Arthur M. Dewees has been engaged as secretary. There will be telephone connection with the office, and it will be open every day. The hope is that this office may prove of real service in the course of the session in helping to organize and bring to bear in the most effective way the peace sentiment of Friends throughout the country. It is desired that the office shall be a clearing house and headquarters for all Friends who want their opposition to militarism and war to count for something. Help will be gladly furnished to

Friends in anything they may want to do to help in the crusade against this hasty movement for a big army and navy. Already Friends in a number of Congressional Districts have promised to help, and it is hoped to hear favorably from many others soon.

On the 9th, 10th and 11th, the Committee on Military Affairs of the House heard those opposed to preparedness. There were representatives of the National Grange and of the Farmers' Union sent to protest against large military increase. It was very interesting and gratifying to find in this delegation Oliver Wilson, a member of the Liberal branch from Illinois, who is Master of the National Grange, and L. J. Taber, of Barnesville, O., Master of the State Grange, and a member of the Conservative body of Friends there.

General Nelson A. Miles, retired, surprised all those present at the hearing by speaking in favor of a small and democratic army. Representatives of big labor organizations, having hundreds of thousands of members, and many prominent social workers protested against Congress going into plans for spending hundreds of millions of dollars for purposes of destruction, and asked that more money be spent instead upon human betterment plans in this country.

Friends were represented by President Swain and Profs. William I. Hull and Jesse H. Holmes, of Swarthmore, and by President Sharpless, of Haverford, and Carolena M. Wood, of New York. The dangers to our national life of militarism and the undemocratic character and tendency of it were pointed out, and it was urged that our ideals of the past should be held and developed toward arbitration instead of war. The committee of Congressmen gave earnest and sympathetic attention to all that was said, and these men appeared to be little affected by the excitement and clamor in he newspapers and throughout the country. The struggle will doubtless come in Congress, and Friends must make their ideals known, each to his own representative, if they desire to save our country from extreme legislation at this time.

Whatever is done must be done quickly. Hearings are now over and the committees of Congress are at work preparing bills for presentation in the near future. Personal letters, telegrams and petitions should be sent immediately to Congressmen to let them know that further enlargement of the army and navy is not approved.

WHO IS OUR ENEMY?

Address of Dr. Joseph Swain, president of Swarthmore College, before the House Committee on Military Affairs, on Second month 9th, 1916:

I do not appear before you as a "peace-at-any-price man." I am not advocating the abolition of armaments at this time. I am a member of the World's Peace Foundation, which Foundation is advocating the establishment of a League of Nations to Enforce Peace. This League is not at this time advocating either an increase or decrease of armament.

The Foundation stands for a league of nations with a proper force acting as an international police to keep the peace. But I am not speaking to-day for this Foundation. I am speaking as a Friend, or Quaker. I only mention the above to show that I am not asking the United States to wholly discard the idea of the use of force. I do believe that this wave of preparedness that is sweeping over the land is the result of ungrounded fear and not of reason. Washington may be swallowed up by an earthquake to-night, but it is not probable—and probability is the guide of life.

Has the United States any enemy who is planning to attack her? Germany and Japan are the most frequently-mentioned examples of armed foes who are awaiting a propitious moment to reduce the United States to a condition like that of Belgium. But what intelligent man in his rational moments believes any such thing will happen? Is there real cause to suppose that either of these powers will seriously consider invading the United States at an early date, if we treat their citizens and their countries with good-will and accord justice to them?

Property, wealth, distance, coast defense, past history, all make conditions in the United States different from Belgium. We should consider, of course, the motives of foreign nations. We should also consider the motives of military men, navy and protection leagues, and all those who are using present conditions in Europe to incite suspicion, fear, and hatred among nations.

Let us grant, however, the possibility of an attack on the United States by Germany or Japan. How much could they accomplish by an attempted invasion? In the Russian-Japanese war, the resources of Japan were exhausted in a few months when the seat of conflict was only a few hundred miles from home. At the distance of the United States, how long would her resources last?

With a navy approximately the equal of Germany, used only in defense at home, what could Germany do against the United States thirty-five hundred miles from the Fatherland? With all the troubles Germany is now having at home, I decline to get excited over the needs of military preparedness just now.

Besides, I have never been convinced that either Germany or Japan desires to make an enemy of the United States. On the contrary, I believe both desire the friendship of the United States. As for us, we should seek and deserve the good-will of the civilized world.

Leaving the above reflections wholly out of consideration, and granting the motive for an attack, and, under normal conditions, the possibility of an armed invasion; is there the slightest possibility that Germany will come out of the present war, whether victor or vanquished, in a condition that would make it possible for her in the near future to make an attack on the United States? With a debt amounting to billions, with a death-roll of millions, and with the strained relations that will exist among the nations of Europe after the treaty of peace, can it be seriously thought that Germany would dare venture the hazard of another war 3,500 miles away, with enemies all around her waiting for an opportune moment to strike?

Indeed, can it be seriously believed that any nation now at war in Europe, conscious of its horrible results, its inhumanities, and great sacrifices, will soon deliberately seek another war? If not, are we to prepare for it, and then provoke it?

I recently saw a cartoon in which President Wilson was surrounded by military men who had a multitude of cannons and war munitions at their disposal. The President exclaims, "I have no enemy to fight!" The military men exclaim, "Take these cannons and munitions, and *we will find an enemy!*"

When Germany was prepared in 1870, at the time of the Franco-Prussian war, as he confesses, Bismarck tricked his enemy into a war.

"Defense" is always the cry of militarism. All the people of Europe are fighting, they say, a defensive war. Two nations cannot continue to fight each other always on the defensive.

If it touches us to be classed with cowards, let us revive our knowledge of Friends in the Civil War, or keep in touch with the 400 who are following in the wake of the present devastation in Europe with acts of mercy without regard to danger or self-sacrifice.—*J. Henry Bartlett.*

Conscription does not mean that those responsible for war must do the fighting. It means that men must be forced to fight, who were denied any voice in determining whether or not there should be a war.—*The Public.*

THROUGH SACRIFICE.

THERE must be refuge! Men
Perished in winter winds till one smote fire
From flint-stones coldly hiding what they held,—
The red spark treasured from the kindling sun;
They gorged on flesh like wolves till one sowed corn,
Which grew a weed, yet makes the life of man;
They mowed and babbled till some tongue struck speech,
And patient fingers framed the lettered sound.
What good gift have my brothers, but it came
From search and strife and loving sacrifice?

—EDWIN ARNOLD.

SINEWS OF WAR FOR THE NATIONAL PROHIBITION FIGHT.

[Our Friend Jonathan K. Taylor, of Baltimore, has "enlisted for the war" in the fight for National Constitutional Prohibition of the liquor traffic and like a wise general, is raising a fund of $100,000 to insure the energetic pushing of the campaign, and provide against failure through lack of money.—H. F.]

OUR National Legislative Superintendent, says the *American Issue,* organ of the Anti-Saloon League, is reported to have said that he would almost be willing to guarantee the passage of the national prohibition amendment resolution if he had sufficient funds NOW to do the work that must be done in order to win; such as reaching the constituents of certain Congressmen with up-to-the-minute information with reference to the resolution, and general publicity work, etc.

Situations are arising which demand immediate action, calling for the expenditure of much money for postage, printing and clerk hire.

For this reason it is deemed wise by the leaders who are fighting for the passage of this resolution to have an emergency fund of not less than $100,000, so that the hope of success will not be blighted through a woeful lack of money.

To this end a campaign is now being carried on under the direction of Dr. Howard H. Russell and Jonathan K. Taylor to raise a $100,000 fund of this kind. Subscriptions to date amount to over $26,000, and indications are that the full amount will be raised.

This money is to be used for the exclusive purpose of securing favorable action by Congress and for the ratification of the amendment if passed by Congress. If the full amount is not raised before the adjournment of the Sixty-fourth Congress, whatever has been subscribed becomes null and void.

This is a practical, businesslike proposition, and should appeal to men of affairs who want to see the end of the liquor traffic. It is the intention of Dr. Russell and Mr. Taylor to complete this fund within thirty days. Any one who is interested in having a part in this patriotic service may notify Dr. Russell at Westerville, O., or Jonathan K. Taylor, Baltimore, Md.

Jonathan K. Taylor writes: "We are now forming
A club of 10 (ten) members at .....$5,000 each.
A club of 10 (ten) members at .....$2,000 each.
A club of 25 (twenty-five) members at .....$1,000 each.
A club of 6 (six) members at .....$500 each.
A club of 20 (twenty) members at .....$100 each.
A ladies' club of 10 (ten) members at .....$1,000 each.
A ladies' club of 10 (ten) members at .....$100 each.

WORK FOR TEMPERANCE AND PEACE.

AT Concord Quarterly Meeting of "the other branch" of Friends, held at Media on the 15th inst., I am glad to note Benjamin F. Whitson, a minister of Chester Monthly Meeting, was liberated to carry out his concern to labor among "all who bear the name of Friend in the United States," with especial reference to temperance and peace. I am sure that he will receive a hearty welcome from the Friends of our branch, wherever he may be called to advance these great reforms in which we are all so much interested. DANIEL BATCHELLOR.

WHEN CHRISTMAS COMES.

WHEN Christmas comes, I never mind the cold.
I like to get up prompt an' go to school,
An' do my sums,
An' clean the walks 'thout waitin' to be told—
Though I like sleddin' better, as a rule,
Or buildin' forts— But nothin' ain't so bad,
When Christmas comes.

When Christmas comes, I'd just as lief give half
My cooky to the baby, an' take care
About the crumbs.
It's fun to make the little fellow laugh.
An' I don't mind his taggin' ev'rywhere.
He can't help bein' little! *I'm* not mad
When Christmas comes.

When Christmas comes, I don't forget to give
My shoes a wipe, an' scrub my ears a lot
Till my head hums.
An' Mother says, "That boy's too good to live!"
But I'm not 'fraid of dyin', 'cause I'm not
No different from always—only *glad*
When Christmas comes!

—*Abigail Williams Burton, in St. Nicholas.*

FRIENDS IN SWITZERLAND.

[The following are extracts from letters to J. Barnard Walton, Secretary of the General Conference Advancement Committee, from a lady who was born and raised a Friend in Chicago, but has lived the greater part of her life in Switzerland, and has evidently become far more familiar now with French than with English. She gives most dramatic accounts of the terror of the war as it reflects itself on the inhabitants of the little mountain republic. Most interesting, however, are the side-lights thrown on the popular conception there of Quakers, the Japanese, etc.—J. B. W.]

GENEVA, SWITZERLAND, Jan. 3rd, 1916.

DEAR FRIEND: I have answered your last kind letter, dated Oct. 7th, '15, and had enclosed a postcard with the picture of Chateau de Cappet, situated on the shores of pretty Lake Geneva—trust you received my lines all right. Conditions are growing so dreadful here—it seems as if this war was going on like a machinery. It may be interesting to you to hear that all sorts of essays are written now everywhere and published, in which the authors express their ideas in regard to religion quite openly, saying that only the Quakers, "Plymouth Brethren," etc., are *true,* REAL *Christians.* It is remarkable that this is published and allowed to be read. Yes, I am very happy that I was raised a Friend, and that neither my father nor grandfather, nor any ancestors back to 1681, ever had "unfriendly" ideas and feelings for any living human creatures on earth. Please tell our Friends that a highly-educated lady wrote to you, after all I have felt, seen and experienced in my long and beautiful life, I consider it as the greatest happiness to be raised and brought up as a good, true Christian Friend.

The present conditions of European Christians is *real despair.* Never before in history has been such mourning about—brave men sinking to the ground. But what is far worse than death is the sad fact that many onlookers became half insane from the effect of such a spectacle. After all the lamentations of huge battlefields there will be one failure after the other in regard to the health of mind and body of all these deplorable human creatures. For many years the after-effect will be noticeable.

We all are longing for going home, and as soon as we have succeeded in turning our money into United States bonds we shall leave Europe forever. We calculated that we shall have plenty of means to live on—in any city in America—if we only could draw the money as soon as possible.

I have many relatives in Cincinnati, where three aunts of mine have lived—the fourth generation is living there now, and *one* of these cousins may call on you soon, if he has not done so already.

May I wish you a happy year to come for you and all Friends with good-will to mankind? A. G. L.

GENEVA, SWITZERLAND, Jan. 20, 1916.

DEAR FRIEND: Your kind letter dated Dec. 27th, 1915, at hand. I hurry to answer that I have not the permission to fill out the application blank you so kindly sent me—because Switzerland is in a state of war too—being mobilized since August 1st, 1914. Although the peace movement is based on the very best intentions, it is considered *here* as lack of patriotism.

With much regret I enclose the blank, unsigned, but trust we soon will be able to join the peace party, as soon as we touch the ground of our beloved country.

It is read and published here that the Japanese will blockade the Panama channel, then break into California and ruin the whole country. I *cannot believe* it. They surely will take the islands near Japan, and probably all they can, for their country is *over-populated* and they are the best trained soldiers in the world. But I cannot believe that they will bombard San Francisco, and even so, the Japanese cannot take all the railroad lines from there to New York. Although they have many millions of soldiers, highly trained for that wicked purpose, I should think that within a short time they would find themselves cut off from all stock, having nothing but scorched grass or snow to eat, if they would risk breaking into the lonely prairies of our great West, where for miles around is not even found one human habitation. Yet I am not a real judge in this matter, having been raised a Friend without the least military knowledge. I only *know* that there is real danger from Japan.

I may still mention that the declarations you so kindly sent us are the most intelligent and noblest thoughts of men I ever heard of during my whole life. Media, Pa., may be proud of possessing such men, such citizens! But will Uncle Sam be able to chase away the Japanese, if they invade California? Don't forget us, dear Friends. Our life is not very bright just now.

With our very best regards, yours sincerely,

A. G. L.

THE CONTAGION OF PREPAREDNESS.

THE infectious disease of "Preparedness" is spreading widely and normally. South American republics have "caught" it. Argentina is increasing her army and navy and parading them near the Uruguayan border. Uruguay is consequently infected. Uruguay is spreading the contagion to Paraguay, Paraguay to Bolivia, Bolivia to Chile and Peru. Brazil is already feeling "ill." Ecuador and Colombia are having "chills." Central America will soon "come down" with it. Compulsory service shows that the virus of this plague has already entered the veins of China. Japan has been "in bed with it" for a decade. The madness of it—the Prussian madness of it—is sweeping like a scourge through free America. The arch antithesis of liberty, conscription, is staring us in the face. In the meantime thinking fathers and mothers of the world are wondering with grave concern about the type of civilization which is to be handed down to their children and their children's children.—*Advocate of Peace.*

MAKING WAR REAL.

WE see on a poster "Ten Thousand Casualties." But our conception of the affair implied by those three words is a mathematical conception more than anything else. We do not see a thousand decaying corpses lying in strange, contorted attitudes on the ground, nor eight thousand tortured, bleeding men, whose torn and pierced bodies have in a few moments exuded hogsheads of blood. You protest that I ought not to use such a phrase as "hogsheads of blood"—it sickens you. And why should you not be sickened? Those hogsheads of blood, lacerated limbs, smashed bones, glazing eyes, screams of pain, are exactly what we all in every country asked for when we voted supplies. A battery which could not point proudly to such results might as well spike its guns in shame. . . . It is a tremendous pity that those who cause war seldom see what the thing is that they have caused. It is a tremendous pity that we cannot all of us see on the cinema the fall of a shell into a trench crowded with men, and the convulsions of the wounded in the open field. Could we bring ourselves to do so, could diplomatists, overlords, and financiers be compelled to do so, there would be an end to war. War only persists because people do not realize what it is. People object to realizing what it is, and their delicate sensibilities are carefully respected by practically all those who talk or write about war.—*Arnold Bennett, in London Daily News.*

THE MURDERS IN MEXICO.

THIS is not the first time that American citizens have been killed in foreign countries. In October, 1891, sailors were taken from the United States cruiser *Baltimore* and assaulted in the streets of Valparaiso, and two of them killed. We did not go to war with Venezuela. Many United States citizens have been killed in strikes and race riots in various States of our own country, without war. The number of people unlawfully lynched in this country is annually much greater than our losses in Mexico. But perhaps more pertinent, in April, 1892, the United States found it necessary to pay $25,000, as an indemnity, before diplomatic relations could be restored between this country and Italy, because eleven Italians had been lynched in the city of New Orleans. We would have been astonished had Italy decided to intervene in this country, or possibly to declare war.—*Advocate of Peace.*

PLAYING WITH THE CHILDREN.

WHAT is play for the children is likely to mean work for the grown-ups; for that reason the children are often deprived of the intercourse and the exercise that they need. The mother has domestic cares and social obligations, and in her spare time may want diversion that is really recreation for herself rather than for her children. So, too, with the father; he comes home tired or preoccupied, and wants at once to take his comfort in the easy-chair, with a newspaper or a book. The claims of the children are ignored unless they become clamorous, and then they are rebuked. The children are told to be quiet, or to go off and amuse themselves. If they are very young children, they are petted, and kissed, and tossed for a few moments; their appetite for fun is stimulated, and then they are expected not to demand any more attention. When, as is usually the case, they do demand it, they arouse irritation, and receive either a grudging indulgence or a scolding. Parental discipline is often exerted on the child when the real subject for it should be the parent.

If parents were always willing to sacrifice their momentary inclination for rest or entertainment, or even for study, to the demands of the young child who wants to be played with, they would reap a considerable reward; not immediately, perhaps, but in the growth in the child of a disposition sunny and sweet instead of sullen or petulant. As the years passed, the need of disciplinary measures would become less; best of all, the parents, by learning the self-control and practicing the unselfishness that come from meeting the child's demands, would gain a capacity for sympathy that would make them better men and women.—*Youth's Companion.*

WAR is not the best engine for us to resort to. Nature has given us one in *our commerce*, which, if properly managed, will be a better instrument for obliging the interested nations of Europe to treat us with justice."—*Thomas Jefferson, in 1797.*

"THE Congress shall have power 'to raise and support armies, but no appropriation of money to that use shall be for a longer term than two years.'"—*Constitution of the United States.*

Current Events

FRIENDS IN ENGLAND.

[The following account, from the London *Daily News*, gives a vivid conception of conditions in England, especially as they affect Friends. This scene, it should be noted, took place in a Friends' meeting-house in London. The newspaper head-lines read, "MR. RODEN BUXTON HECKLED. MORE VIOLENT SCENES AND INTERRUPTIONS."—H. F.]

MR. C. RODEN BUXTON concluded his series of luncheon-hour meetings for the discussion of war settlement problems at the Friends' Meeting-house, Bishopsgate, yesterday. He had announced his intention of devoting the whole half-hour to answering questions arising out of the course of lectures. Before a question could be put, however, a Mr. Hayes was on his feet in the body of the crowded hall proposing a resolution "to express our admiration of and complete confidence in the British Army and Navy."

In spite of a printed appeal which had been circulated before the meeting that no attempt should be made to shout down or interfere with any interrupter, but that the time should rather be spent "in individual prayer," there was a good deal of protest when the speaker went on to describe the Meeting-house as "the headquarters of the slackers and shirkers." He had come there, he said, to beard the lion in his den.

The motion was seconded by a Mr. Hicks, who said the meeting proved that "pro-German agencies are at work, dressed in parsonic garb."

ATTACK ON THE RECTOR OF ST. BOTOLPH'S.

Mr. Hicks was still on his feet when the grey-haired man who was mainly instrumental in breaking up the last meeting, and whose name. it now appeared, was Grundy, began a speech with a tirade against the Rector of St. Botolph's, who had intervened on that occasion.

"I say," he shouted above the tumult, "that upon the Vicar of St. Botolph's children will rest for all time the disgraceful proceedings in this house. (No! no!) As a matter of fact, I always extend to other people the right to hold their own opinions——"

A fierce altercation in another part of the hall drowned Mr. Grundy's voice.

A lady rose. Mr. Grundy ignored her, and when a man sitting near tried to interfere turned on him with: "Keep your hands off me, or I'll put my hands on you. Make no mistake about that."

At this point a Mr. Lindsey Johnson, who conducts "The British Campaign" of lectures, introduced himself into the uproar as the most vigorous element of all.

He called in a voice like a trumpet for "Three cheers for the boys in the trenches" and "God ——— the Kaiser," through all of which Mr. Grundy continued his speech.

Mr. Hayes put a resolution, stating that there must be no peace till the Germans are "smashed." He declared it to be carried unanimously.

MR. BUXTON'S SPEECH.

Mr. Buxton was now on his feet, and managed to interpolate a few words inviting questions. He said he had understood one gentleman to wish to know his views about the evacuation of Belgium. His reply was that he would not tolerate any peace which left either Belgium or France in the lurch. He was not a "stop-the-war" man, but he did ask them to repudiate those extremists who by advocating the annexation of purely German territory were doing much to prolong the war and shed more of the blood of the brave boys in the trenches.

A voice: When this war is over, do you agree no German ship should ever again come up the Thames?

Mr. Buxton: No. I believe that to continue the commercial war after the fighting would tend to produce another war. (Applause and dissent.)

Suddenly Mr. Cecil Chesterton, wearing an armlet, appeared at the back of the hall and began to put a number of questions about Mr. Buxton's association with Mr. E. D. Morel, against whom he made a variety of accusations.

Mr. Buxton replied that the charges were not proved, and was still dealing with the subject, when his voice was drowned by "Three cheers for Conscription."

Then a soldier challenged Mr. Buxton to make an appeal for recruits. Another young fellow leapt on the table, and pandemonium reigned for a time.

"Is this a place of worship?" shouted someone.

"No, it's a house of treason," Mr. Chesterton replied.

A Quaker lady commenced an appeal, which was at first greeted with shouts of "Rot!" and the singing of "Rule, Britannia," but by quiet persistence she succeeded at last in securing silence for some moments, "in order that each may ask for his own help and guidance."

Some did so, others prayed aloud, and Mr. Joe Elwood thanked God for three million men in khaki, and for the fact that Britannia ruled the waves.

The meeting ended in what appeared to be a spirit of mutual congratulation. As the factions filed out a man standing on the table sang the National Anthem as a solo.

Wherever a human being exists, there is an opportunity to do a kindness.—SENECA.

DR. BATTIN IN PARIS.

DR. BENJAMIN F. BATTIN writes from Paris, where he spent the last weeks of December and the early part of January, that he had several walks and talks with George End, ex-'17, who is doing American Ambulance work there. Louis and Jeannette Curtis Cons spent an afternoon with him, Mr. Cons being at Paris on a ten days' furlough from which he returned to the front a few days before Christmas.

An interesting visit was paid to Pastor Charles Wagner, author of "The Simple Life," "who was delighted to see any one from Swarthmore, which place he remembers so well. He recalled details of his visit, including the college yell of the girls."

On Christmas day a very large crowd, quiet and dignified, occupied the boulevards, making walking difficult. In the evenings the vaudeville performers were crowded, and it seems that Paris is becoming regularly more normal.

Dr. Battin is at present in Switzerland.—*Swarthmore Phoenix.*

FRIENDS IN NEW YORK.

SWARTHMORE WOMEN'S CLUB.

MOTHERS, aunts, even grandmothers of the present generation of Swarthmore students, says the *Swarthmore Phoenix,* met together on Saturday, January 22d, at a tea given by the New York Swarthmore Women's Club. Dean Meeteer and Emma Williams were honor guests, and brought back a report that the affair was delightful.

The club is a social association of some years' standing. Its eighty members are an enthusiastic majority of the hundred and fifty Swarthmore women graduates who live in New York. With intent to get in closer touch with the college, the club asked the dean of women and the president of the W. S. G. A. to met with it and talk informally of the changes and advancements made here of late.

Miss Caroline Tilton, chairman of the Reception Committee, received her Swarthmore guests most cordially; as did the sixty members present at the tea. Emma Williams talked for five or ten minutes on "Student Government." She touched on its relation here to that of similar institutions in other colleges; the things it has done lately; the ends it has in view; and general college problems, such as fire-drill and hazing. Her audience seemed greatly interested in the details of the new fire-drill system.

Then Miss Meeteer talked on "Current Events at Swarthmore," approaching so broad a field from many angles. She spoke of our system of grading, points and credits, of the Faculty Committees and their duties, of the requirements of the Physical

Education Department, of the thriving College Club, of the success of Saturday night college dances as a social experiment, of the co-operation of both Student Governments, and of the crowded condition of our assembly-room, dining-room, and class-rooms.

It was all news to many of the audiences, some of whom have been out of touch with Swarthmore for a decade. One woman who graduated in 1900 had not heard of college for the past fifteen years. Hers was not a representative case, however. To counter-balance her remote association, there were present Helen Underhill Wood, Ruth Price, Esther Baldwin, and Augusta Jellinghaus—that most up-to-the-minute of all young women. But the tea accomplished its fine purpose in that it brought closely together in one common interest both recent and distant women graduates.

FRIENDS IN PENNSYLVANIA.

UNION PEACE MEETING AT NEWTOWN.

A MEETING under the auspices of the religious organizations of the town was held in Newtown Hall on Wednesday evening, January 26th, to discuss "World Peace." There were quite a large number present. George Walton, principal of the George School, presided at the meeting, and represented the Friends. With him on the platform were Rev. W. J. Bone, of the Presbyterian Church; Father Sweeney, of the Roman Catholic Church; Rev. J. R. Laird, of the Methodist, and Rev. J. A. Smith, of the Baptist Church, and Dr. Sidney L. Gulick, the speaker of the evening.

Dr. Gulick has been a missionary to Japan, and was a professor in a university in Kioto and secretary of the World's Alliance of Churches for the purpose of international friendship.

Dr. Gulick said: "We are living to-day at the opening of a new era in modern history. It is impossible for us to see what will take place in the future whether the change will be for the better or not. Much will depend on how we think and act in the next few years. Very few Americans realize that there is a new Japan, and that there is likely to be a new China. They are earnestly asking for recognition on an equality with nations of the West, for an observance of treaties and to be treated with courtesy. It largely depends on the United States whether good or ill will result in this great world-wide problem of the twentieth century—that is the contact of the East and the West. Our relations with China and Japan will all depend on how we treat them. I believe in preparedness. We must defend ourselves, but make it a sane defense. I want to see the positive preparedness of righteousness. There are many reasons why we may not dread at present an attack from any country. Where Japan has only six dreadnoughts, United States has twelve. The navy of Japan is only half that of the United States. Before Japan could do us any harm she would have to clear the seas. Japan now has a debt of one billion and a half dollars. Before she could start a war she would have to borrow from some one, and from whom would she borrow?

"After this present war is over, the only country who would attack us would be Germany. She would have to keep some of her fleet at home for protection, and our fleet is as large as hers, so it is hardly likely we would have anything to fear from her. Japan has been friendly with the United States for the past fifty years, but now she is beginning to look on that friendship with some doubt.

"The Chinese question is really more serious than the Japanese. We are breaking our treaties with China. The United States should follow the golden rule in her dealings with the Orient. We must limit immigration from all countries on an equal basis. We need comprehensive immigration legislation. We must deal with the entire question in such a way as to promote intelligent and enduring friendliness between America and all the nations east and west to conserve American institutions and to protect American labor from dangerous economic competition. We should rate citizenship on character. There is a proposition being brought before the different religious organizations in regard to our dealing with the Orient, and trying to incorporate the golden rule into our foreign relations. The hope that this great country of ours may be the leaders in this golden rule relationship."

ABINGTON QUARTERLY MEETING.

"WHAT the world needs to-day is a more human Christ and a more divine humanity," declared Isaac Wilson at Abington Quarterly Meeting, on the 10th.

"If we believe in God, we must also believe in humanity," he continued. "We all are, or ought to be, disciples, high as that may sound. If God's will were being done by professing Christians, the present evils would not be in the world, for all these are by man's allowance and not by God's design.

"If the voice of God was heeded, the intoxicating bowl would be banished from the nation, the sword would be beaten into the plowshare that might turn over the fallow soil at hand, and the pruning-hook would be in the hands of the ministers, that the growth be well directed. The useless, palsied hands would be restored to activity and service."

An interesting feature of the meeting was the presence of the Rev. Barnes Lower, Presbyterian minister, of Wyncote, who expressed himself as highly gratified at the stand taken on various subjects introduced, and as in hearty accord with Friends' attitude regarding peace especially.—*North American.*

PEACE MEETING AT WEST CHESTER.

A LITTLE company of earnest peace advocates assembled yesterday afternoon in the committee room of the High Street Friends' Meeting-house to discuss the present aspect of peace and "Preparedness," says the West Chester *Local News* of the 10th. A most interesting feature of the meeting was the reviewing of a portion of Gulick's masterly work, "A War for Peace," by Ann Sharpless. The chapters presented were discussed by those present, all of whom agreed in the author's statement that the present-day military policy is an anachronism, so far as Christian nations are concerned in it.

Caroline Worth, Elizabeth S. Taylor, Mrs. Isaac Evans, Miss Emma Taylor, Miss Mary Darlington and several others took part in the general discussion.

It is planned to hold three peace meetings each week at the meeting-house, in order that all interested may keep in touch with what is being done to oppose militarism.

"DRYS" BANQUET AT KENNETT SQUARE.

THE wide-awake temperance people of Kennett Square who have operated for two years the barless hostelry known as the old Unicorn Inn, held their annual meeting and banquet recently, with covers laid for 61 persons.

Rev. J. Mason Wells presided at the meeting held immediately after the close of the meal. Everybody was in good spirits over the year's figures, which show an increase of over $241, and a reduction of running expenses of over $271, or a gain of more than $500 over last year. With much merriment Mr. Wells told of the rumor afloat that the Inn would be closed as a hotel and the concern turned into flats for profit. He said not a single member of the executive board had considered such a proposition, and he knew the company of stockholders were all too eager to keep the Inn going. One of the members voiced the general sentiment when he said, "If we lost money every day, we are not the crowd to back down."

Amos Barnard told of many permanent improvements added during the past year. Among the things that have shown the interest of the people in the enterprise is the contribution of labor on the part of stockholders and

friends, their gifts of fruits, vegetables and other products for its maintenance; furnishing of the parlor, payment of dues for the Inn's connection with the International Auto Association, and many other things that indicate the ardor for the maintenance of a clean, home-like public house.

The Norway Christian Temperance League, of which Mrs. Henry Marshall, of Rosedale, is president, has just taken five shares of stock in the Unicorn in this borough to show their interest in a barless public house.—*Local News.*

SCHOOL AND COLLEGE NOTES.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.

Following the recent announcement of the resignation of William Elmer Barrett as principal of Friends' Central School, Philadelphia, the teachers of the school sent him the following letter:

"We, the teachers of Friends' Central School, wish to express to thee our high regard and respect, our gratitude that we have been privileged to associate with thee closely as teachers and principal, some of us for many years, and our deep regret that our pleasant relations are to be severed by thy withdrawal from the school. We realize that thy influence and example have made their impress upon teachers and pupils alike, and that under thy efficient management the school has strengthened and held its place among the leading private schools of our country.

"Our earnest good wishes will go with thee into whatever field of activity thee may choose, and we feel confident that the success that has attended thy efforts in the past will reward thee in the future."

In the girls' department of the Central School a Students' Interest Committee has been organized, with representatives from each class. In addition to introducing some forms of student government, the committee takes charge of matters of general interest to the school, and is the official medium of communication between the pupils and the faculty.

Several visits of interest have been made by pupils and their respective teachers; senior girls have visited the Academy of Fine Arts; junior girls have been shown objects of interest in the museum at Hahnemann Hospital; and pupils of the junior school have been taken through Brill's Car Works and the Franklin Sugar Refinery. The instructor of the commercial department has given interesting illustrated lectures on agricultural activities, road-building and old-fashioned methods of making flour, etc., from slides of his own making.

STATE COLLEGE, PA., February 12th.—Religious preferences expressed by the students of Pennsylvania State College indicate that ninety-six per cent. of the student body is identified with some form of Christian worship. Only ninety-nine students, out of the total enrollment of 2,319, failed to put themselves on record as church-goers.

The Presbyterian Church is preferred by 613, the Methodist by 498, and the Lutheran by 322. There are 166 members of the Reformed Church at Penn State, and 153 Roman Catholics. Other favorite denominations are: Protestant Episcopal, 123; Baptist, 99; Hebrew, 50; United Presbyterian, 37; United Brethren, 32; Society of Friends, 27; United Evangelical, 22; Congregational, 13; Brethren, 11; Disciples, 8; Schwenkfelder, 7; Christian Science, 6; Moravian, 5; Mennonite, 5; Universalist, 4; Unitarian, 4; Church of Christ, 4; Greek Catholic, 3; Bethel, 3; Church of God, 2; Swedenborgian, 2; Society for Ethical Culture, 1. A. O. VORSE.

APPEAL FOR THE DOWNINGTOWN COLORED SCHOOL.

WRITING in the *Local News* of West Chester, Pa., William A. Creditt, President of the Colored Industrial and Agricultural School at Downingtown, tells of the recent disasters to the school, and says that the all-important question is, Can the doors of the school be kept open during the remainder of this school year?

Last commencement and last summer marked the most glorious period in the history of the institution. The commencement was the finest and most largely attended, and many were the improvements put on during the summer. The school opened in September with a promising outlook, and soon the enrollment reached 143 of anxious boys and girls.

On November 16th, 1915, a fire of unknown origin destroyed the barn, wagon-house and horse stable, and all of the crops, including the winter supply of corn, hay, straw, oats, wheat, rye, onions, beans, etc., together with nearly all of the farming implements. The total loss was between $10,000 and $11,000, and on it there was but a very small insurance.

We had to face the question of putting up a temporary barn and feeding the students and stock during the winter. Friends began to rally, and many were the responses coming in as a result of the appeals. Already we were making plans for the rebuilding of the barn, wagon-house, etc.

Sad, indeed, became our hearts when on Friday, January 21st, 1916, a fire broke out in our boys' dormitory. Pennsylvania Hall and Ford's Hall were both destroyed.

There were in Pennsylvania Hall on the first floor the trades room, for work in carpentry, mattress-making, chair-caning, brush-making, general manual training and domestic science. On the second flror there were the office, dressmaking and millinery departments, library, commercial room with ten Remington typewriting machines, chapel room and recitation rooms. On the third and fourth floors were rooms for boys. These were all destroyed, representing a loss of between $25,000 and $30,000.

The school is now making an appeal for help to the sympathetic public. The Downingtown School has been of great benefit to the struggling Negro youth of this section. We appeal especially to friends in Downingtown, Coatesville, West Chester and Chester.

Contributions may be sent in the name of the school to the Downingtown National Bank, Downingtown, Pa., or to the Treasurer, H. M. Minton, 1130 South Eighteenth Street, Philadelphia, Pa., or to Wm. A. Creditt, President, Industrial School, Downingtown, Pa.

FRIENDS IN DELAWARE.

THE Young Friends' Association of Wilmington held its annual supper in the gymnasium of Friends' School on Sixth-day, Second month 11th. There were no regular exercises, but after supper, a game of "questions and answers" was much enjoyed by the two sides chosen to answer the various interesting questions that were asked.

The afternoon lectures on First-days are well attended, and awaken a great deal of interest among those who attend them. The topic is Child Psychology, and is very well presented by Dr. W. Byron Forbush, of Swarthmore. The meetings are held in the homes of the members every First-day at 4 p. m.

LAURA WORRELL WEBB.

THE "FEMALE BENEVOLENT."

MANY Friends, especially women, will be interested in the "History of the Female Association of Philadelphia for the Relief of the Sick and Infirm Poor with Clothing, etc.," which has recently been published.

In 1828 Mary Knight, an esteemed member of the Society of Friends, whose husband was a physician, drew the attention of a number of her friends to the needs of an especial class of poor, and enlisted their cooperation; accordingly, on the fifteenth of Eleventh month, of that year, sixteen met and organized "The Female Association of Philadelphia for the Relief of the Sick and Infirm Poor with Clothing, etc."

It was planned to meet on Seventh-day afternoons, in the school-room adjoining the Friends' Meeting-house, on Cherry Street, below Fifth Street, and there cut out and make garments for the sick and suffering poor from

materials purchased with the moneys collected from their dues, and the donations from interested friends. The methods were at once approved, and before the end of the first season twenty-three members were added, and the following winter eighteen more joined in the good work.

The first schedule of prices to be paid to poor women for the sewing was "shirt 15c., shimeze 12½c., bedgown 12½c., wrapper 37½c., sheets 20c. per pair, three small shimeze 25c." The following winter this was slightly modified, with "pillow cases 12½c. a pair, child's frock 25c., women's drawers 12½c.," added.

The "History" gives a complete list of officers and members from 1828 to 1905, which includes some of the best-known women in our Society. At first there was no president. The complete list of secretaries is as follows:

1828, Catherine Robinson; 1830, Elizabeth A. Thomas; 1832, Susanna Maxfield; 1834, Isabella Johnson; 1836, Lydia Thomas; 1837, Susanna Maxfield; 1839, Lydia Newbold; 1841, Theresa K. Hallowell; 1842, Rachel S. Evans; 1843, Sarah S. Tyson; 1846, Rachel S. Evans; 1849, Anne Biddle, Jr.; 1854, Anna Wharton; 1856, Helen G. Longstreth; 1865, Anne Caley; 1869, Anne Biddle; 1870, Harriet E. Stockley; 1871, Rachel M. Biddle; 1874, Patience J. Needles; 1889, Katherine M. Laing; 1891, Edith N. Brubaker; 1910, Anna J. F. Hallowell.

BIRTHS.

Lamb.—At Chestnut Hill, Philadelphia, Pa., Second month 6th, 1916, to James Gibson and Anne Hibberd Bunting Lamb, a son, who is named James Gibson Lamb, Jr.

MARRIAGES.

Slack-Carter.—On Second month 12th, at Fifteenth and Race Streets Meeting-house, Philadelphia, Herbert L. Slack, of Newtown, Pa., and Susie J. Carter, of Ardmore, Pa.

DEATHS.

Anthony.—Twelfth month 25th, 1915, at Woodlawn, Va., Daniel Anthony, husband of Sarah E. T. Anthony, in the 86th year of his age. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Farquhar.—On Second month 1st, at his home, Olney, Md., Dr. Charles Farquhar, in the 75th year of his age. Dr. Farquhar was a son of the late Dr. Charles Farquhar and a lifelong member of the Monthly Meeting of Sandy Spring. He was at one time president of the Montgomery County Medical Society. He made and held friends in large numbers. It has been said of him, and his brother, Granville Farquhar, whose death occurred recently, that "the community in which they lived has lost two of the men, whose sterling characteristics have helped to give it the high tone for which it has so long been noted."

Having lived a useful and excellent life, the close was calm and trustful,

"Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

Jarrett.—In Norristown, Pa., on Second month 10th, 1916, Elizabeth Jarrett. Interment at Friends' Cemetery, Plymouth, Pa.

Kent.—At Wilmington, Del., on Second month 10th, Lindley C. Kent, aged 71 years. He was born at Andrews' Bridge, Chester County, Pa. He was a good, true friend, a loving, devoted husband and father, and an excellent citizen; ever ready to do his part in the world's work; giving of himself unselfishly, generously, wherever he was needed. He was kind and considerate of those about him, minimizing his own sufferings to make it easier for them to bear. A lifelong, earnest and conscientious member of the Society of Friends, and a valued and cordial worker in all of its interests. L. W. W.

Morris.—At her home in Richmond, Ind., on Twelfth month 17th, 1915, Eliza W., widow of Eli Morris, aged 72 years. She was born in Laporte, Ind., in 1843, and was the daughter of Jehiel and Lydia Bond Wasson. She moved to Milton with them, where she was married in 1864. Since 1878 she has lived in Richmond, Ind. She was a birthright member of the Society of Friends, and deeply interested in all its activities, having served as elder and frequently taken vocal part in services. She was much interested in the temperance cause; in earlier life organizing the young people in the work, and up to the time of her death an active worker in the Women's Christian Temperance Union. She is survived by two sons and two daughters and their families, Jehiel W. and William E. Morris, Anna Woodhurst and Martha Shideler. F. M. R.

Parry.—Suddenly, on Second month 7th 1916, Isaac Parry, of Horsham, Pa., in his 72d year.

Pennell.—At Merchantville, N. J., on Seventh-day, Second month 12th, 1916, William H. Pennell, aged 58 years. Interment at Arlington Cemetery.

Phillips.—At his home near Greeley, Kansas, on First month 6th, Richard S. Phillips, age 60 years. Funeral and interment at Kansas City, Mo. Although a resident of the middle West for many years, he still retained his membership with Fairfax Monthly Meeting of Friends, at Waterford, Va.

Reeves.—Haddonfield, N. J., on Second month 7th, 1915, Ruth P. Reeves, aged 70 years.

Shoemaker.—On Second month 13th, 1916, at her late residence, 120 West Tulpehocken Street, Germantown, Mary Howard, daughter of the late Howard William and widow of Franklin Shoemaker, in the 90th year of her age.

Troth.—At Woodlawn, Va., Twelfth month 30th, 1915, Ann Walton Troth, widow of Jacob M. Troth, in the 84th year of her age. A sweet and loving spirit, and a faithful, concerned Friend, she leaves a precious memory with all who knew her.

Coming Events

	S	M	T	W	T	F	S
2d Month FEB.	.....	.....	1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	.....	.....	.....	.....
3d Month MAR.	.....	.....	.....	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	.....

SECOND MONTH.

18th.—Lecture by Paul M. Pearson, of Swarthmore College, "Who is Great?" Seventeenth Street and Girard Avenue, Philadelphia, 8 p. m. A social meeting will follow. A cordial invitation is extended.

18th.—Anti-militarism meeting at Colored Women's Christian Association, 121 East 132d Street, New York. The speaker will probably be Anna L. Curtis.

19th.—Short Creek Quarterly Meeting, at Emerson, O., 11 a. m.

19th.—Pelham Half-Yearly Meeting, at Coldstream, Ont., 11 a. m.

19th and 23d.—The Sectional Committee of Philadelphia Young Friends' Association gives every year an entertainment to help the Friends' Neighborhood Guild, and to support the advancement work of the Sectional Committee, which undertakes especially the very important work of visiting meetings. This year the entertainment will be Martha Morton's delightful play, "A Bachelor's Romance," given in the auditorium of the Philadelphia Young Friends' Association Building, on Seventh-day and Fourth-day evenings, the 19th and 23d. Tickets, 50 cents.

19th.—Conference at Woolman House. A three-day conference at Woolman House, Swarthmore, Pa., has been arranged for the week-end of Washing-

ton's Birthday, from Seventh-day, the 19th, to Third-day, the 22d, on "Young Friends' Activities." The program is as follows:

SEVENTH-DAY, SECOND MONTH 19TH.

8.00 p. m. Social.

FIRST-DAY, SECOND MONTH 20TH.

10.00 a. m. Adult class.
11.30 a. m. Meeting.
4.30 p. m. Types of Young Friends' Activities:
- The Young Friends' Association, Arabella Carter
- Sectional Committee Work of Philadelphia Young Friends' Association, J. Harold Watson.
- Preparation for Advancing Friends' Principles, Rudolph J. Suplee.
- Germantown Friends' Association, Secretary, Anna B. Griscom.
- The Group at Salem, N. J., Alice T. Miller.
- Friendly Groups, Seth Furnas.
- Study Circles, Samuel J. Bunting, Jr.
- Young Friends' Organization, Rachel Knight.

7.30 p. m. Meeting at Woolman House:
- Dr. J. W. Cochran, "What is to be Learned from Christian Endeavor Societies."
- George A. Walton, "Spiritual Life in Our Schools and Colleges."

SECOND-DAY, SECOND MONTH 21ST.

8.40 a. m. Devotional.

9.00 a. m. Report of First-day school work and discussion; social organization of the First-day school.

10.00 a. m. William Byron Forbush, "The New Testament."

11.00 a. m. Elizabeth W. Collins, "The Old Testament."

4.00 p. m. Conference on Young People's Work.

7.00 p. m. Rev. and Mrs. E. H. Bonsall, Jr., "Boy Scouts and Camp-fire Girls."

THIRD-DAY, SECOND MONTH 22D.

9.00 a. m. Collection at Swarthmore College.

10.00 a. m. William Byron Forbush, "The New Testament."

11.00 a. m. Dr. Jesse H. Holmes, "The Field of Study Groups."

2.00 p. m. William Byron Forbush, "How to Build Up Our Society from the Young People."

7.00 p. m. Henry J. Cadbury, "How to Become a Good Friend."

8.00 p. m. Conference of First-day School Superintendents.

21st.—The Peace Committee of Philadelphia Monthly Meeting for the Western District has arranged for a series of meetings on International Problems, to be held at Peace Headquarters, Lincoln Building, Broad Street and South Penn Square, Philadelphia.

21st. "War as a Destroyer of Nations," by Morris Albert Linton.

28th. "The Cost of War in Character," Anne Garrett Walton.

Third month 6th, "Popular Fallacies in Regard to War," Stanley R. Yarnall.

13th. "The Trend of History from Force to Law," Francis R. Taylor.

20th.—The subject for the Conference Class held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Paul in Athens and Corinth." Acts 17: 16; 18: 17.

20th.—Evan Worthington will attend meeting in New York.

20th.—Daniel Batchellor at Washington Meeting, 11 a. m.

20th.—O. Edward Janney at York, Pa., 10.30 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

20th.—The first session of the Bible Class for Adults, to be held after meeting in the Brooklyn Meeting-house. The work will be on the life of St. Paul, and will be outlined by Elizabeth Woolston Collins, of Swarthmore, Pa., who will take charge of the work in person on the first and third First-days of each month. On alternate First-days the class will be led by one of its members.

21st.—Center Quarterly Meeting, Unionville, Centre County, Pa., 10 a. m.

20th and 21st.—Dr. Augustus Stabler, at Centre Quarterly Meeting, at Unionville, Pa.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m. Isaac Wilson expects to attend.

23d.—Chester Monthly Meeting, at Providence, at 2.30 p. m.

24th.—Bucks Quarterly Meeting, at Wrightstown, Pa., 10.30 a. m.

24th.—Meeting of Young Friends' Aid Association, 226 E. Sixteenth Street, New York.

25th.—The social gathering under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, which was scheduled for the meeting-house, Thirty-fifth Street and Lancaster Avenue, has been postponed to Third month 18th, at 8 p. m. Paul M. Pearson, of Swarthmore College, will give his well-known and interesting lecture on "The Joy of Living." A cordial invitation is extended.

26th.—First annual luncheon, George School Woman's Club, held at Kugler's Restaurant, 1412-1414 Chestnut Street, Philadelphia, 1 p. m. All women who have been students at George School, members or wives of the faculty, are invited. Please reply before Second month 20th, enclosing one dollar for the luncheon, to treasurer, Mary Hannum, Lansdowne, Pa.; also enclose name desired for new member of Executive Committee to be elected this year. Nominations, Dorothy S. Garber, Katherine Nutt.

26th.—Blue River Quarterly Meeting, at Chicago, Ill., 10 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

27th and 28th.—O. Edward Janney, at Warrington Quarterly Meeting, Menallen, Pa.

THIRD MONTH.

4th.—Prairie Grove Quarterly Meeting, at Monroe, Neb., 11 a. m.

4th.—Whitewater Quarterly Meeting, at Richmond, Ind., 10 a. m.

4th.—Nottingham Quarterly Meeting, at Oxford, Pa., 10 a. m.

5th.—Preparative Meeting in New York and Brooklyn.

11th.—New York Monthly Meeting, New York.

9th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m.

13th.—Baltimore Quarterly Meeting, at Baltimore, Md., 10 a. m.

16th.—Haddonfield Quarterly Meeting, at Moorestown, N. J., 10 a. m.

MEETINGS FOR WORSHIP.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

(*Where no day of the week is named, First-day is understood.*)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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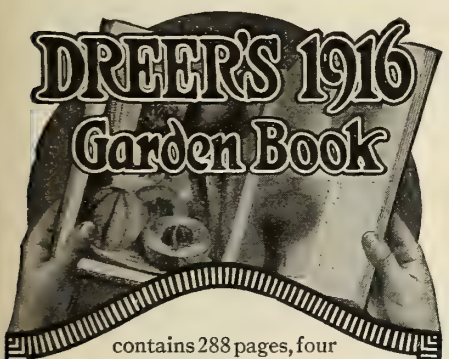
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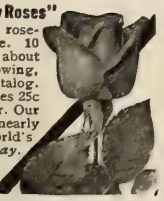
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To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

Photographs Wanted.—We always want photographs of persons, places, groups or scenes of interest to readers of the INTELLIGENCER.

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PHILADELPHIA, SECOND MONTH 26, 1916

Volume LXXIII
Number 9

WHAT MIGHT BE DONE.

WHAT might be done, if men were wise,
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another?

Oppression's heart might be imbued
With kindling drops of loving-kindness,
And knowledge pour,
From shore to shore,
Light on the eyes of mental blindness.

All slavery, warfare, lies, and wrongs,
All vice and crime might die together;
And wine and corn,
To each man born,
Be free as warmth in summer weather.

The meanest wretch that ever trod,
The deepest sunk in guilt and sorrow,
Might stand erect
In self-respect,
And share the teeming world to-morrow.

What might be done? This might be done,
And more than this, my suffering brother—
More than the tongue
E'er said or sung,
If men were wise and loved each other.

—CHARLES MACKAY.

"THE IDEAL CHURCH."

[The following papers were written by the students at the Woolman School, in response to a call from Dr. O. Edward Janney, for their conception of the "ideal church."—H. F.]

THE ideal church should be in the hearts and minds of men, and not merely brick and mortar enclosures. These brick and mortar enclosures, however, as long as we do have them, should, I believe, never be *closed*. Consider a whole church building being used only one day a week, and then only for a few hours!

I would have every church always open. I would make it so attractive that the poor man who goes to a saloon, as I believe a large percentage of them do, because it is the only public meeting-place that is warm and light and cheerful that they can go to, would get used to spending his time here, instead. This also I would apply to women and children, and I would gradually work around to the place where they would so trust the church that they would come because they couldn't stay away.

An ideal situation would be a church universal, one with all denominations and creeds so happily combined or eliminated that they would suit the needs of all—a place for sinners as well as saints. I would like to see the church assume all social reforms which it seems to me belong to her; a place that meets the physical as well as mental and spiritual needs of the people. H. S. REID.

THE ideal Christian church should be without form and undenominational, but if people are not broad enough to do away with denominations they must work together for the same end. Each member of the church must work for the brotherhood of man.

The church should be made the social center for the community, as well as the religious center; but both can be worked in together. First of all, the church should be plain but attractive outside, with surroundings to correspond, including a playground for the children. The building should be open at all times, with a competent and sympathetic janitor in charge. Inside, it should be as inviting and comfortable as possible, with a large meeting-room beside the smaller class rooms, and another large, homelike one containing a library of interesting books.

On First-day there should be a meeting of not more than one hour, but the community as a whole should be represented, and the form of worship interesting to all as nearly as possible. Beside this, and the hour for well-graded Sabbath-school work, there should be a men's meeting or union meeting Sunday evening, either of which should be addressed by some energetic speaker on a present-day topic.

During the week there should be some entertainment or illustrated lecture, and the library an attraction at all times; clubs and games for the boys and girls, for which there could probably be a room in the basement; also a kitchen.

The church must also do some philanthropic work, of which the largest field is probably temperance. Some one may also carry sunshine to the sick and needy, in which children may learn to help.

Every member must be given some work or interest which will broaden the church and their lives, and so hold them to the work they will learn to enjoy, and thereby live as Christ intended we should. SARA T. PUSEY.

THE Church of To-morrow will be a fellowship of all who are seeking to further the kingdom of God on earth.

The church of the past has taught us to do our work with our eyes fixed on another world and a life to come. But the business before us is concerned with refashioning this present world, making this earth clean and sweet and habitable.

The Church of To-morrow will work for *all* men's weal; it will not be the wealthy man's club; it will not be a club of the "good" alone, but it will be a fold wherein all who wish may enter and find sympathy, kindliness and good-will.

It will find its greatest opportunity in giving the kindly hand-clasp to the lonely, the poor and the weak, the sympathetic interest to those who have failed, bitterly failed; the interest and sympathy that will more than all else inspire one to bravely smile and make "another try." For the surest way to the heart of God is through the heart of man.

More and more denominationalism will drop away, until the ideal church will stand forth a universal church, built not on worn-out creeds and dogma, but on the solid rock of love, and radiating from its wide-open door will be felt this power that will enable each one of us to be to those around us in a lesser degree what Jesus was to his friends, a little revelation of God. MARION H. LONGSHORE.

"BUT I have chosen you and appointed you, that ye should go and bear fruit, and that your fruit should abide."

I have chosen this quotation because it seemed to express better than anything I could think of, the ideal for members of a church.

In our relation one to another, and in our united relation to God, possibly one word is more important than any other—the word *love*.

One of the fundamentals is "that ye bear *fruit*." The church should realize the large opportunity open for social work, that it is a part of worship, and should be expressed in practical lives of service; and here, as in many other ways, it is beneficial to co-operate with neighbor churches. We need each other in the problems which confront us.

Its equipment should suit its needs.

The doors of the ideal church will be easily opened for

every purpose which would be an uplift to the community.

The ideal church will not be too aristocratic for the plainest person to feel at home.

It will make the way easy for those who might want to become members.

It will have members who are willing to submit to changes in forms, when they have outgrown the old ones.

The ideal church member will not think by occupying a seat in church once a week that he is performing his only religious duty; will attend with desire to *give* rather than *receive.*

Each one will feel his or her responsibility.

If the spiritual life is high in church, it must be high in individual.

MARGARETTA W. BLACKBURN.

THE function of the ideal church is to help people in their struggle to understand the spiritual life, and to live it. This, of course, would mean bringing them into closer relations with God, and into more helpful ones with their fellow-men. For these purposes, the church must be thoroughly democratic, willing to take into its membership any who so desire, entirely regardless of social station, thinking primarily of what benefit church association may be to *them.*

It also has a great responsibility to those outside its membership, with whom it may come into contact by their nearness to the church building. For these it may become a social centre, with opportunities for recreation, library, and a meeting-place, where good music and inspiring lectures may be heard. Especial thought should be given to the young people and children, who often, especially in cities, have far too little opportunity for wholesome play.

In country neighborhoods much strength might be gained by the uniting of two or three churches when all the congregations are small. Where this is not feasible, many community activities should be undertaken together, thus giving the congregations the feeling of united effort and added strength. The causes of temperance, peace, equal rights, purity and others would be much more rapidly advanced by united effort among all the public-spirited citizens of a community.

The concerned spiritual life of the church, which should be the impulse for civic and social betterment, is largely dependent on the members as individuals, but is also deepened and enriched by sympathetic co-operation.

MARTHA W. MOORE.

BY using the process of elimination we cast aside the thought that the "ideal church" depends upon a beautiful or costly building, a well-formulated and liberal creed, the lack of creed, a large, fashionably-dressed congregation, or even upon a minister well-paid and spiritual.

What, then, is responsible for the existence of such a church or its imagined existence? What but a band of people living upright, helpful lives? Serving God through service to their fellows and adhering to the guidance of the "Inner Light" in all things.

ESTHER VROMAN PETERS.

TOO often we think of an ideal church as one that has a fine building, is supported by the wealthy class, that is attended by all the fashionably-dressed people in the neighborhood, and that is opened very regularly on *Sundays.* But if we could just realize that an attractive building, always open, where people of *all* classes can attend without feeling any disgrace if not dressed as well as some one else, and where rich and poor have a chance to contribute to its upkeep, we should have taken at least one step in the right direction.

The question of worship would take care of itself, for an ideal church would be made up of individuals who try to bring about Jesus' "kingdom of God on earth."

In short, it should be composed of Christians who seek to know the will of God and strive to follow it in the spirit of Jesus Christ.

LILIAN T. KERNS.

THE church is the working organization of Christianity. As such it should put aside idle disputes of theology, and concentrate its power upon carrying out its great mission, that of establishing the kingdom of God on earth through the brotherhood of man.

First of all, the church, as a co-operative organization, must break through its crust of conservatism, to the realization that there is work to do in the social world. This will necessitate a system of study for individuals, guided by the church, which will make it possible for an unwavering faith and a never-failing love to have full sway in the work of righting social wrongs.

The church should no longer be an institution years behind the times, but should waken itself up to the needs of the present.

In the church there should be an opportunity for divine worship where individuals may gain strength through fellowship.

E. WILSON.

I THINK one necessary feature of the ideal church is the power of the minister and church members to create a feeling of *friendliness,* and to make all who come there to worship feel that they want to call that church their own, and want to bring their friends with them.

And the minister should be a practical man, better if he has had a few years in business before entering the ministry. Also he must have a strong and attractive personality.

EDITH W. LUKENS.

THE ideal church would be the one that stands for the uplift of all humanity, physically, mentally, socially and spiritually; and uses all available means to work toward that end.

The ideal church would find a means to provide for the physical welfare of those within its reach. It would help these people to obtain the required amount of education to fit them for their various vocations in life.

It would provide for the social element of its people's life by making the best and highest degree of social life so attractive, satisfying and available, that the lower and objectionable social conditions would have no attraction for them.

But underlying all this must be the Christ-like spirit, that spirit of helpfulness and love for fellow-men which does appeal to every soul if presented in the right way.

The ideal church will seek to diagnose each spiritual disease and prescribe for it accordingly.

GRETA R. BROWN.

AN ideal church should be a neighborhood center which is open at all times and to all who wish to enter.

It should be used in the evenings for public lectures, courses of study, educational and scientific lectures and good music; Sunday nights especially should be devoted to some of these.

It should have a separate building, to be used not only for Sunday-school, but for children, clubs, sociables and entertainments.

It should have a reading room, always open to the public, with books, magazines and inviting surroundings, warm in winter and cool in summer, where small group meetings could be held.

The service should not be based upon a creed, but on brotherhood and free religious fellowship.

BEULAH H. PARRY.

In loyal hearts that sigh and bleed,
In yearnings for a better creed,
In a land that knows no tyrant's rod,
In a world of love and peace, is God.

—RABBI SILVERMAN.

TRIBUTE TO MOTHERS.

THEY schooled us to service and honor, modest and clean and fair,
The code of their pride of living, taught with the sanction of prayer.

Who were our sharers of sorrow, who were our makers of joy,
Lighting the heart of high manhood in the heart of the lonely boy?

Hallowed with love and with wonder, in sheltered ways they trod,
Seers of sublime divination, keeping the truce with God.

Confident, tender, courageous, leaving the law for the higher,
Lifting the feet of the nations out of the dust and the mire.

Luring civilization on to the fair and the new,
Given God's bidding to follow, having God's business to do.

Mothers unmilitant, lovely, moulding our manhood then,
Walked in their woman's glory, swaying the might of men.

If we be the builders of beauty, if we be the masters of art,
Whose were the gleaming ideals, whose the uplift of the heart?

Theirs is the starry vision, theirs the inspiriting hope,
Since night, the brooding enchantress, promised that day should ope.

—*"The Mysteriarchs," by Bliss Carman.*

HOUSING COMMISSION WORK.

IN order to supplement his Woolman School course on Social Welfare, Dr. Janney detailed Beulah Parry and myself to do research work under the Philadelphia Housing Commission. What we have learned and seen creates a desire in us to tell the readers of the INTELLIGENCER some of the details.

First, let me explain that the Philadelphia Housing Commission is an entirely private society, supported by individual contributions, which has at heart the health and welfare of the public, rich and poor alike. Realizing that bad housings are cradles of iniquity, death and vice, they are doing all in their power to correct same.

The Housing Commission investigates and reports to the proper city authorities the bad conditions which are made known to them by district nurses, doctors, S. O. C. workers, etc. Once they have learned of the existence of an unsanitary or bad housing condition they never abate their efforts until the conditions are corrected.

Last year, finding that their complaints and notices to the city remained neglected, they proceeded to interview the owners of these properties in order to see if they could locate the cause of neglect. Some cases showed that the renting was done through four parties, thus: From owner to trust companies, to real estate agency, to sub-agent, then to tenant. And for years the owners had been allowing liberal sums for repairs, which had not been made, and the tenants had been complaining about conditions which the owners did not know existed. The agents had been keeping quiet and keeping the difference. One of these owners, who has been a liberal contributor to the Housing Commission ever since it started, was amazed and horrified when he found out the actual condition of his properties.

The Commission has figures to show that 26 per cent. of the cases they have reported to the Bureau have been neglected. Being a private concern, and not answerable to any ward boss, they can keep this valuable check upon the work done.

Do you know that Philadelphia has the highest death-rate of any large city in this country, and that it is due in large measure to unsanitary housing conditions? It is known that vice and crime are directly traceable to the same sources.

Though it is quite contrary to the general belief, the Commission knows from their experience that 95 per cent. of the families which they place in better environments live up to them, and are not prone to live in filth.

In certain sections of South Philadelphia where we visited, nearly every tenant asked us to look at the alley. To our surprise we found alley after alley filled with stagnant water, intermixed with garbage and ashes as deep in most cases as the tops of one's shoes. In some places it was *deeper.*

You may think that conditions such as these do not affect anyone but those who live with it under their noses, but they in a way have become immune. Such places are a menace to the health of the whole city. It is from such that our epidemics, grippe, and other contagious diseases are bred, and from hence spread to all parts of town.

Practically all of the houses where the alley conditions were as described have no connection with the city sewers, and therefore all water containing bodily and household filth must run down through the alleys to the street and on down the street until it reaches the nearest inlet provided for storm water.

In summer time this stagnant filthy water forms breeding-places for mosquitoes, flies, and disease germs. Little children play in this gutter water with their bare feet, and even take it up in their hands and wash their faces with it. Think of it! Perhaps water used by some consumptive or other diseased person.

Do you know that some streets not even five blocks from the City Hall are in this condition because they have no city sewer connection? Yet last year sewers were laid through fifty acres of undeveloped land on the outskirts of our city.

HELEN S. REID.

THE INNER CHRIST.

[Extracts from an address given by Isaac Wilson at Brooklyn (N. Y.) Meeting, First month 30th, 1916.]

"AND the child grew and waxed strong in spirit."

We are here to-day to worship God after the manner of our conscience. We are here after the family manner. And self-examination is a most proper thing at this time.

Have we realized the full mystery and marvelousness of this saying, "The child grew and waxed strong in spirit, and in favor with God and man?" I wonder if, after so many years of profession of this inner Christ, it is still necessary for us to examine ourselves, and see if we are really consecrated to this inner power that makes us wax strong. Have we realized the conception, the commencement of this life, which another would call the new birth?

In the beginning, it is said, God breathed into man the breath of life. That was, doubtless, the divine inspiration. The physical was there already. It is simple, and yet hard to understand—the Christ within—which every Quaker should understand. Conversion is the change of thought, the larger vision, the clearer sight.

A child once asked, "Mamma, what makes me feel better when I'm good?" Christ meant it literally when he said, "Be like little children." So to-day we must determine, not in the spirit of criticism, but of loving service, are we in the spirit of this inner life? Have we that overflowing sympathy? Why do we not believe that there are miracles to be done to-day? Why do we not believe the gospel as Jesus taught it, using the things of life as illustrations? Do you remember when it was said to Jesus, "Thy mother and thy brethren are outside seeking thee," that he said, "Who are my mother and my brethren? They that do the will of my Father which is in heaven, they are my brethren and my sisters, and my mother."

Have *our* lives grown thus? Dare we speak the truth as it appears to us?

We cannot set the date when the essential feature of Quakerism came into the world, unless when God breathes into man the breath of life.

An evangelistic minister once said, "Man does not *have* a soul; he *is* a soul, and *has* a body."

Sin is original in human life; not with God. So it is good for us to come together once in a while, and talk things over. We want a religion that is a wellspring for humanity, that will leap for joy within us. We are ready to do as well as the other man, and think we are doing well enough for that reason. We are too willing to believe, because things are said by those whom we are willing to believe. God wants us to reach our own convictions, aided by the witness which God has given to each one of us. It is not the differences which exist that make trouble, but the indifferences, the lukewarmness, that keep the child from growing and waxing great.

Are we demonstrating to all that humanity can live in the world of sin? God wants man to see with his own eyes, and hear with his own ears. There is no sin in the world but is traceable to uncontrolled human passions and will. It is our fault, and was, and will be, and it is well for us to get together and talk it out. Are our own ears unstopped that we may hear the call of God? God does not tell us at once all that he has for us to do. The directions come little by little. I do not think that I should be here to-day had not the direction come to me years ago in a little country meeting—"Sit one seat further forward." I obeyed the feeling, and so was a little more ready for further calls.

We are here this morning, not only for examination and talk, but to hope and pray for the highest experience. Have you realized this divine power that belonged to the apostles, and to Jesus himself? As he said to his disciples, "I and the Father are one." The gospel of Jesus Christ is not lessened in value by simplifying; we feel, rather, that much has been lost by mystifying.

It is not enough to believe in God. We must believe also in humanity. "Believe also in man;" that is it. Our light is not shown far enough. We are often asked, "What is Quakerism?" We are seeking for divine growth. And if we make an honest and earnest search for the divine, we may have it said of us, "These are my mother and my sisters and my brothers."

Humanity is human still. Divinity is divine, and the only thing humanity needs is divinity for the controlling and uplifting of humanity. Then, indeed, will God's kingdom come, because God's will is done, and we shall be brothers and sisters. Are we asking too much? We know the weaknesses of human nature. Yet I do not endorse the old saying, "Man is born to evil as the sparks fly upward." That is a dangerous impression to give. When we look at the holy pattern of Christ, we know that we may be "sons of God, and joint heirs with Christ." The world was never more in need of this, our inner spiritual tendency, than now. There is a growing desire for this inner spirituality. We invite ourselves to come and understand this inner Christ.

"TO LIVE MORE FREE FROM OUTWARD CUMBERS."

Back of war is militarism, and back of militarism is commercialism, and back of commercialism is luxury and personal selfishness. Let us read the words of John Woolman:

"Until this Year, 1756, I continued to retail Goods, besides following my Trade as a Taylor; about which Time, I grew uneasy on Account of my Business growing too cumbersome. I had begun with selling Trimmings for Garments, and from thence proceeded to sell Cloths and Linens; and, at length, having got a considerable Shop of Goods, my Trade increased every Year, and the Road to large Business appeared open; but I felt a Stop in my mind. . . . It had been my general Practice to buy and sell Things really useful: Things that served chiefly to please the vain mind in People, I was not easy to trade in; seldom did it; and, whenever I did, I found it weaken me as a Christian. The increase of Business became my Burthen; for, though my natural Inclination was toward Merchandize, yet I believed Truth required me to live more free from outward Cumbers: and there was now a Strife in my mind between the two; and in this Exercise my Prayers were put up to the Lord, who graciously heard me, and gave me a Heart resigned to his holy Will: Then I lessened my outward Business. . . . Though trading in Things useful is an honest Employ; yet, through the great Number of Superfluities which are bought and sold, and through the Corruption of the Times, they, who apply to merchandize for a Living, have great Need to be well experienced in that Precept which the Prophet Jeremiah laid down for his Scribe: 'Seekest thou great Things for thyself? seek them not.'"

S. E. P.

THE QUAKERS OF ENGLAND AND THE WAR.

BY REV. CHARLES S. MACFARLAND, GENERAL SECRETARY OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

[Dr. Macfarland has just returned from a visit to The Hague, Berlin, Berne, Paris and London, for conference with leaders of the churches relative to relief work, religious work in prison camps, and co-operation between the Christian forces of America and of those countries. He believes that American churches will have a great opportunity in the period of reconciliation and reconstruction to follow the war.]

Ruskin once declared that humanity honored the soldier, "not because he goes forth to slay, but to be slain." The Quakers are, by virtue of the constitutional principles of their faith, prohibited from participating in war, although, as a matter of fact, I recently found some Quaker soldiers fighting in the English ranks.

Over against their conscientious objection to war arise instincts of patriotism, defence, and their conscience are thus between conflicting senses of duty.

The issue has been met by one group of Friends in England in a manner which illustrates Ruskin's words.

Philip J. Baker, twenty-five years of age (son of Hon. J. Allen Baker, M. P., President of the World Alliance for Promoting International Friendship through the Churches), an Oxford man, former President of the Oxford Union, and a world-famous athlete, not only at Oxford, but while also a student at our own Haverford College, with other virile young Friends, proposed the Friends' Ambulance Unit to solve this conflict of conscience and duty, his chief helpers being his wife and his brothers, Allen R. Baker, Joseph S. Baker, and Bevan B. Baker, with the well-known writer, George Macaulay Trevelyan, who became commandant, with Philip Baker as adjutant, and Mrs. Baker as head matron of the hospital section.

The work of the Friends' Unit has become one of the institutions of the European war. It has secured the confidence and commendation of the military authorities of three countries, both in the field and at home. And it has gained its unique position among voluntary units by none of the usual social or influential channels. It has been assisted by no decorative or sensational personalities. It has hardly been mentioned in the press. On the contrary, it has had to make its way against the inevitable military understanding of principles such as prevent a large and conspicuous collection of strong young men from enlisting; against the jealousies of more socially prominent, but less well organized units; against the cold-shouldering and suspicion which must always surround the efforts of any non-military and philanthropic undertaking, strong enough to force its way into the atmosphere of fear, death and necessary disregard of individual suffering such as characterize a war zone; where civilization is dead, every motive is suspected, and men are but cunning to kill.

It has won its position by the courage, tact and patience of its officers in recognizing and seizing opportunities of service, and in establishing cordial relationships with officials of all classes and of three races, and by the discipline, good-will, self-abnegation, and unwearying work of its young men.

On their way to Dunkirk, to constitute the Belgian unit, the first piece of work, crossing the Channel, was the man-

ning of boats to save the crew of the torpedoed "Hermes" in Tenth month, 1914. At this time they numbered only forty-three workers, but they attended, redressed and assisted 1,250 men the first five days and nights.

Their next point was Ypres, where they organized a second hospital, the method being to find and care for places of the greatest need and neglect, and within a couple of months the staff grew to about 250 workers of all kinds for relief and restoration.

After the organization was established in what was left of Belgium and Northern France, the leaders moved on to Italy, and organized the Italian Unit. Many of them served entirely at their own expense as well as without pay.

The work is one of constant danger, driving cars over precipitous mountain roads by night, without lights; often running the gauntlet of shell-fire, sometimes with disaster, although thus far they have wonderfully escaped any serious losses.

In addition to the work of gathering up the wounded from the field, their care in the hospitals, the clothing and housing of refugees, provision is also made for religious service and spiritual ministration.

The staff at Dunkirk now consists of about 500 trained men and 40 women. There is a large fleet of motor ambulances and two ambulance trains. There are seven hospitals. The newer Italian Unit is also assuming large proportions.

Our brethren, the Quakers of England, have thus entered the war, not to take a single human life, but to save, and have vindicated their self-sacrificing sense of patriotic duty without violating their consciences or their religious faith.

THE ANTI-SALOON LEAGUE.

The Pennsylvania Anti-Saloon League sends out a folder giving some interesting facts about the League and the situation as to the liquor traffic.

In answer to the question, "The Pennsylvania Anti-Saloon League—What Is It?" it says, "The churches of Pennsylvania in action against the saloon."

It is not a separate society, but a league composed of the different denominations of Pennsylvania.

It is governed by a Board of Trustees of eighty-eight men, seventy-four of whom are elected by the Conferences, Synods, Conventions, etc., of the denominations of the State in their annual meetings.

The trustees serve without a penny of compensation, coming from their shops, stores, banks, farms, offices and studies, to the meetings to direct the work. The State superintendent and his assistants are merely executive officers to carry out the policy the trustees dictate.

The League was organized twenty-one years ago.

There were then three prohibition States.

To-day there are eighteen, and six more will vote within a year.

Local option laws have been put upon the statute books of many other States.

To-day 55 per cent. of the population of the United States lives in prohibition territory.

Eighty per cent. of the territorial area of this country is now without a legalized liquor traffic.

The eighteen prohibition States are: Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, North Carolina, Tennessee, West Virginia, Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Arkansas, Idaho and Iowa.

There are fewer saloons in thirty-six States of this Union than in the one city of New York. There are more saloons in the city of Chicago than in all the Southern States.

This makes National Constitutional Prohibition not only possible, but probable in the near future. The vote in Congress, Twelfth month 22d, 1914, showed a majority of eight favoring it.

Our work now is to elect enough Congressmen to secure the necessary two-thirds to pass the resolution.

Each wholesale and retail saloon, as well as each brewer and distiller in the State, *without exception*, is lined up under one head and in action with their influence, money and votes, all contributing to the one definite object, viz., the continuance of the saloon.

If the churches stood united as definitely against the saloon as the liquor league stands united for it, this curse, "the open saloon," would soon be put out of business.

JOHN BURROUGHS AND THE CHIPMUNK.

A chipmunk came and dug his hole in broad daylight within a few yards of my bush-camp under the apple-trees, and I have had daily opportunity to watch the proceedings.

I have never known anyone who has been so fortunate in this respect, nor have I ever seen in print any account of the little rodent's proceedings on such an occasion. For several years I have been an observer and an investigator of their little mounds of freshly dug earth along the margin of the highways or the woody borders of the fields, but until now have never caught one of the little miners at work. I had fancied that the digging was done at night, and that the earth was carried out to the dumping-place in the cheek-pouches. But such is not the case. My little neighbor worked by day, and his cheek-pockets were never used in transporting the earth from his hole to the dumping place. I had often found the pile of fresh earth two or three yards from the hole out of which it came, with never a grain of soil littering the grass between the two, and no sign of a trail. I had also been fairly bewildered by finding stones in the pile of fresh soil so large that they could not be forced back into the hole out of which I was sure they had come. On three occasions I had found such freshly dug stones, and they were all too big for the opening that led to the chipmunk's den.

By what magic or sleight of hand had he got them out? From what I had seen one November, after the earth had been frozen and then thawed once or twice, I concluded that the little engineer had made a niche in the side of his hole just deep enough to make room for the passage of these broad, flat stones, and then had packed it full of earth again. In one case where a red squirrel had apparently been trying to force an entrance, such a niche was disclosed, as if the softer earth there had dropped out. But as I had found other holes the rims of which had evidently never been tampered with, and yet the dump of which held one or more stones larger than its diameter, and I was hopelessly puzzled. I had found still other holes that had no dump at all—not a grain of fresh earth anywhere in their neighborhood. There is one by the roadside in front of Woodchuck Lodge now, eight feet from the stone fence, into which the chipmunk is daily carrying his winter stores, but which has not the slightest vestige of an earth-mound anywhere in its vicinity. If the squirrel ever carried the dirt away in his cheek-pockets, I might conclude he had scattered it along the roadway.

This mystery of the holes that have no visible dumping-place I have not yet cleared up. Were there a woodchuck hole near any of them, I might think that the loosened soil had been shot into that. As the problem stands with me now, it is an insoluble mystery. A friend suggests that like the Irishman, he probably digs another hole to put the earth in!—*John Burroughs in Harper's Magazine for February.*

No man, with all the helps that science has to offer, can make the primrose weed, or root, or leaf, or beauteous blossom. If then we need an outward manifestation of God, let his flowers be ministers to us. Let one leaf of his, which no man can make, be written over with the name of God for us, and turn our thought in the direction of our highest conception of what is true and good—God-like, and this conception will ever grow with our growth. E. P. B.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SECOND MONTH 26, 1916

A MOVE TOWARD GROWTH.

I AM convinced that one great reason why our Society does not grow faster is that we do not publicly *invite* those who agree with our principles to join us in membership.

I have long thought that the FRIENDS' INTELLIGENCER, as representing our Society, should state briefly at the head of its editorial column the foundation principle of the Society, and invite all interested persons to attend our meetings, and, if convinced of the truth of that principle, to join in membership with us.

Other Friends whom I have consulted have expressed unity with this concern, though some have also expressed great doubt of the possibility of stating our essential principle in a form that would receive general assent. The idea of extending a public invitation to all interested to attend our meetings and to join the Society has, however, met with very strong approval.

I have therefore endeavored to frame a statement and invitation which I thought might be acceptable to Friends generally. It is as follows:

The fundamental principle of the Religious Society of Friends is belief in a God of infinite love and power, the Father of all, whose will is made known DIRECTLY to every seeking soul. This principle is often called the INWARD LIGHT, or the INDWELLING CHRIST.

Believing in a free gospel ministry, Friends do not formally ordain or appoint certain persons as ministers, but welcome free expression in our meetings from all concerned members. We do not regard vocal expression as necessary to worship, and our meetings are usually held at least partly in silence.

All persons are invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join in membership with us.

Do the readers of the INTELLIGENCER agree with me in thinking that we should invite those who are in unity with our fundamental principle to join with us?

Do they think that our fundamental principle can be so stated as to meet general assent from our members?

If the statement above is not satisfactory to any reader, will he not put it in the form which he thinks would be better, and send it to me?

I am well aware that some Friends will think my statement incomplete and *insufficient,* as not including all that they consider essential. To such persons I would say that my effort has been not to make a *complete* statement of our principles, but one which, *as far as it goes,* shall be acceptable to all Friends.

I believe that Friends have very little conception of the general ignorance of our distinctive principles that exists in the world, or of the wide interest that would be felt if our Society if those principles were generally known. Even those, for example, who know Friends as advocates of peace, rarely understand the real *foundation* of our testimony against war. Likewise, few understand the real *reasons* for our practice of silent worship. If they knew that *all* of our testimonies are based upon our great foundation principle that God's light shines and his love flows into every heart that is open to receive him, the religion of Friends would, I am convinced, have an attraction for others the power of which we can now but faintly imagine.

Shall we not, then, endeavor to make the foundation of our faith more widely known, and to draw to us the thousands of seeking men and women to whom the Inward Light would appeal as the truth that makes men free?

H. F.

Note and Comment

AN APPEAL FROM THE PEACE WORKERS.

EDITOR FRIENDS' INTELLIGENCER: There never has been a time when Friends needed to rouse and work in the peace cause more than at present, when this wave of fear and hysteria is sweeping over our country, and people are being carried off their feet into the maelstrom of so-called preparedness.

We *are* at work, and we need financial help. The Friends' National Peace Conference, organized at Winona Lake last summer, with representatives from every branch of Friends in America, has, through its Executive Committee, opened headquarters in Washington, D. C., with L. Hollingsworth Wood and Arthur M. Dewees to watch for opportunities to advance our peace testimonies, and to make our friendly position known and felt in the national capital and by legislators.

The committee sees many other opportunities opening, if *means* are forthcoming.

The Peace Section of Philadelphia Yearly Meeting's Philanthropic Committee has exhausted its appropriation and needs funds for its work, especially the printing of more literature, one of our best means of reaching the public. There is a large *demand* for information on constructive peace lines, and we must help to give it.

At the Patriotic Peace League Headquarters, Lincoln Building, Philadelphia (if you have not been there, please drop in and see what is being done), splendid peace education is going on all the time. Literature is distributed, students find material for essays and debates, questions are answered; a forum meets every Second-day afternoon at four o'clock, which is free to all; these and other activities go on constantly. Many plans are on hand to forward the work, but again *funds are needed.*

It is not possible to send personal appeals to all Friends, so we take this means through the INTELLIGENCER to inform readers of what is being done. WILL YOU HELP?

Arthur H. Tomlinson, Swarthmore, Pa., treasurer of Friends' National Peace Conference; Jesse H. Holmes, Swarthmore, Pa., chairman Peace Committee, and Lucy Biddle Lewis, Lansdowne, Pa., of the Patriotic Peace League, join in asking your assistance in these undertakings. Contributors may state where they desire their funds to go, or we will place them where in our judgment the money is most needed from time to time, and reports will be sent to the INTELLIGENCER as to amounts received and disbursed. Several thousand dollars are needed, and we have full faith that Friends will not fail us in this critical time.

SOFT SPEECH AND GIANT WRONGS.

EDITOR FRIENDS' INTELLIGENCER: It was with some surprise that I read in the otherwise very excellent article by my friend, Henry B. Hallock, published in the INTELLIGENCER of the 19th, his strictures on the aggressive methods of William Lloyd Garrison during the anti-slavery crusade, of which he was the acknowledged leader. My friend intimates that the present need of the world is for a consecrated leader like Garrison, "but without his vindictive spirit." It is with this unwarranted criticism of the great "knight of the spirit," who was the chief agent, under God, in the destruction of the most wicked form of slavery that the world has seen, that I wish to take issue.

Garrison was strong in his expressions, and had need to be, if he were to arouse the conscience of a sleeping nation. At times—so it may seem to us who read his words fifty years after the need of them has passed—they may seem to be bitter; at times, as burning and blasting as words can ever be; but that he was ever "vindictive," or sought to take revenge for injuries he had suffered, there seems to be

no evidence. I have recently had occasion to read his biography—one of the really great biographies—and I have been greatly impressed by the sweetness of his temper under the most cruel and bitter persecution. It is well for us to remember that this man was sent to prison in Baltimore for daring to publish the truth; that he was mobbed in the city of Boston, and taken to prison to save his life; that a price was placed on his head by more than one Southern State; and yet, *through it all,* he remained a faithful non-resistant. No, his hard blows had no personal animus; they were blows against a giant wrong, and every hard word was needed to send home a needed truth.

From the rise of the Society of Friends a great part of its mission has been to utter the moral protest against wrong. Perhaps if we had done our full duty in that respect, this horrible war in Europe might have been averted. If the world is to make progress along moral and spiritual lines, it is vitally necessary that the moral protest against wrong be *uttered.* This cannot be done in soft and easy words; it never has been done in that way, and never will be, for soft words do not awake the sleeping and the easy-going. If we wish to know what the founder of the Church of Christ thought of gentle speech, when opposed to ancient and intrenched wrongs, we should turn to the 25th chapter of Matthew and read his denunciation of the "hypocrites" and "white sepulchers" of his day. With the innocent children, with the repentant sinner, with the burden-bearers of his day, he knew how to be gentle; with those who devoured widows' houses, who grew rich and powerful at the cost of the poverty of their fellow-men, he knew how to be severe; and so must his followers of this day, if the world is to make progress toward his ideals. It requires "thoughts that breathe and words that burn" to carry conviction and to arouse to action those who prefer to sleep—and of all sleep, moral slumber is the worst.

Let us be humbly thankful for the Garrisons and the Phillipses of a past generation—and equally thankful for the Scott Nearings of the present. When all is said for others, these are the men that help the world make progress.

ISAAC ROBERTS.

New York City.

THE MOVEMENT FOR A CONFERENCE OF NEUTRAL NATIONS.

[New York Monthly Meeting has appointed Henry Haviland to go to this hearing as its representative, and Purchase Quarterly Meeting has similarly appointed Effie McAfee. Although the day set for the public hearing will be past when this issue reaches our readers, it is so important that I think attention should be called to it.—H. F.]

In the House of Representatives on Twelfth month 6th, 1915, Meyer London, Socialist Representative from New York, submitted the following joint resolution, which was referred to the Committee on Foreign Affairs and ordered to be printed:

Whereas, The people of the United States, while neutral, cannot be indifferent to the fratricidal conflict which is devastating Europe; and

Whereas, The longer the war is continued the more does the code of physical force replace every other code of human conduct; and

Whereas, The war has brought about a state of fear in the minds of millions of the American people which menaces the normal development of this nation and beclouds the real issues which confront our generation by the artificial issue of "preparedness" against an invisible and unnamable enemy; and

Whereas, A declaration by Congress in favor of an immediate conference of neutral nations will strengthen the hand of the President of the United States in his efforts for international peace; now, therefore, be it

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, that the President of the United States be, and he is hereby, called upon to convene a congress of neutral nations, which shall offer mediation to the belligerents, and which shall sit in continuous session until the termination of the war; and be it further

Resolved, That it is the judgment of the Senate and House of Representatives of the United States that a durable peace can be established if the following principles shall be made the basis of discussion in said congress of neutral nations:

First, evacuation of invaded territory.

Second, liberation of oppressed nationalities.

Third, plebiscite by the populations of Alsace-Lorraine, Finland and Poland as to their allegiance or independence.

Fourth, removal of the political and civic disabilities of the Jewish people, wherever such disabilities exist.

Fifth, freedom of the sea.

Sixth, gradual concerted disarmament.

Seventh, establishment of an international court of arbitration, with the commercial boycott as a means of punishment for disobedience.

And be it further

Resolved, That the sum of $100,000 be, and the same is hereby, appropriated from the current revenues of the United States, to be used by the President of the United States in carrying out the purpose of this resolution.

AN ENCOURAGING EXPERIENCE.

[An anonymous contributor, suspected of being a woman Friend from the neighborhood of Sandy Spring, Md., sends this word of cheer for peace workers.—H. F.]

We Friends hear so much in this day and generation of our lack of definite achievement that a few words of encouragement along the line of one of our most important activities will not, I think, puff us up unduly, but will only serve to spur us on toward more work.

At the recent hearings before the Congressional Committees upon whom the responsibility for framing the new armament program rests, I was an interested listener. It has never before been my good fortune to hear within such a short time addresses by so many famous men and women. Although most of the testimony was coming at that time from the anti-preparedness faction, there were a few men of note from the army and navy who were sandwiched in—perhaps as an antidote. It is a remarkable fact that some of the finest arguments against war hysteria and great armament increases came from General Miles and Admiral Blue. The testimony of the former was a distinct, though unexpected, triumph for the anti-preparedness people.

The Farmers' Co-operative Union, representing a million farmers; the United Mine Workers of America, the Pennsylvania Federation of Labor, the National and some State Granges, were represented at the hearings, and universally voiced the plea, "Go slow on preparedness." Members of several denominations also made eloquent addresses.

The encouraging facts for our Society to note are: First, that it was, to the writer's knowledge, the only church whose representatives could say, "I speak not only for myself, but for the religious body to which I belong," and second, that the number of its representatives who obtained a hearing was greater than that of any other denomination.

A little incident in connection with the short address made by Carolena M. Wood at the very end of the hearings before the House Military Committee, when its members were restless and fatigued, and justly so, will perhaps be of interest.

Over the committee room there had crept, as she spoke, an almost reverential silence; in the old phrase, you could hear a pin drop. Shortly after she finished speaking, the committee adjourned, and just as she and I were entering the elevator preparatory to leaving the building, one of the Congressmen on the Military Affairs Committee stopped us. He shook hands with Carolena, and said, "Madam, I wish to thank you for what I consider the most eloquent address made before our committee in its hearings."

Though this same Congressman may vote for increased armament, who is wise enough to dare to say where the influence of such incidents as the one described can begin or end?

We are working not only for this year, but for the years to come; after all, Congressmen are merely men, just as subject to subtle psychological influences as you or I, and Congress itself is composed of individuals—not of solid masses, as some pessimists seem to believe.

LONDON YEARLY MEETING ON THE CONSCRIPTION ACT.

[Isaac Sharp, secretary, sends me a copy of the Minute of London Yearly Meeting, held in London, First month 28th to 30th.—H. F.]

This Yearly Meeting has been specially called together to consider the situation caused by the Military Service Act, which has just become law; and we take this, the earliest opportunity, of re-affirming our entire opposition to compulsory military service and our desire for the repeal of the Act.

War, in our view, involves a surrender of the Christian ideal and a denial of human brotherhood; it is an evil for the destruction of which the world is longing; but freedom from the scourge of war will only be brought about through the faithfulness of individuals to their inmost convictions, under the guidance of the Spirit of Christ.

Our position is based upon our interpretation of the teaching of Jesus Christ. We regard the central conception of the Act as imperiling the liberty of the individual conscience—which is the main hope of human progress—and as entrenching more deeply that militarism from which we all desire the world to be freed.

It follows that our opposition is not removed by the provisions with regard to conscience, welcome as these are. We have in mind not only conscientious objectors, but also a large number hitherto held back from military service from no unworthy motive, but by a restraining influence to which they would find it impossible to give expression. The effect of compulsion is ruthlessly and indiscriminately to sweep all these into the army.

We consider that young men may do important service by going before the tribunals, claiming exemption and making clear their reasons for doing so. At the same time we cannot admit that a human tribunal is an adequate judge of any man's conscience. The final appeal can only be to the source from which the conscientious convictions themselves spring.

Our lives should prove that compulsion is both unnecessary and impolitic. They should manifest a sense of duty not less strong than that which has driven many whom we respect and some even of our own members into the fighting forces. We can identify ourselves to the full with the griefs of our nation in which few hearts are not torn by suffering or harrowed by suspense. We pray that in steadfast conformity to the path of duty we may be set free to serve—to give to the community the fullest service of which we are capable—each one in the way of God's appointing. John H. Barlow, *Clerk.*

Devonshire House, Bishopsgate, London, E. C.

A RECONSTRUCTION FUND.

[A Friend of Philadelphia, writing in the *Inquirer*, makes this suggestion for the healing of the nations.—H. F.]

I wish to lay before you a suggestion that a campaign should be opened immediately for establishing a large reconstruction fund to be available the day peace is declared, for the building up of all the war-torn countries abroad; also the enlistment of people to serve for two years from the time peace is declared in any way they are called upon to help.

At present gold is pouring into America as the price of great loss to other people. Our land is becoming more and more hated by other countries, and our young people, benefiting by the war, are likely to grow harder and more selfish. Our own country is being divided by hatred between neighbors. Such a move as I suggest would show our good faith, neutralize fear, make our work for efficiency in defense a matter of common sense, not fear, and draw together pro-Germans and pro-Allies.

We have helped in their war because our neighbors thought the war right and necessary, but to us the declaratin of peace at an early date is right and necessary, and we must show that we only desire to act for the good of all, as the friend of both parties.

The munition-makers could do no better thing to prove that they are not promoting ill feeling to serve their own ends.

The pro-Germans and pro-Allies could do no better thing to reassure each other, and heal our own country.

The Jews, Socialists and Quakers could conscientiously join in such a work, with all other "pacifists."

Business men will find their interests better served by obtaining the friendship of the countries at war by great generosity now.

In fact, there are many reasons why such a movement on a colossal scale now would be not only right and Christian, but practical.

Earnestly asking your consideration and help to put this matter before the public, Lydia Ellicott Morris.

THE NEED OF UNITY.

I would second the suggestion of a conference of Friends, to come closer, as we reach toward one another to find closer contact, sympathy, love. It is irreconcilable, that thought of a divided church, unsympathetic, unloving. *Branched out* we have fresh outlooks to share with one another with widened horizons, greater, clearer vision. This can only come, however, where the spirit is ready to receive, to share.

It hurts that any could consider that we "hear too much" of one another! London Yearly Meeting will always be the parent meeting, *all* of us the off-shoots, or offspring. Alienation has been weakening, degrading and inexcusable in worshipers. A loving Father must condemn and pity. Why *should* the church grow and prosper and help where the foundation is suspicion, criticism and condemnation of others?

I am on the way to Washington to the assembling of those ready to meet in prayerful dedication together, hoping some light may come. This, I believe, must better present manner of conference. How powerful the meeting, if back of it were sympathetic, earnest bodies of men and women in one accord entering into the spirit of it and seeking for the church the vision so needed by us and by this nation! Caroline M. Cooper.

THE THREE "POSSIBLES."

There are only three nations to which even the scariest alarmists and the most urgent advocates of "preparedness" give a serious thought—Japan, England, and Germany. Hobson has held the spot-light when the Japan war scare has been staged; but even he will hardly act to crowded houses unless we are attacked before the Panama Canal slides cease to be a hindrance to navigation. That dreaded enemy disappointed the prophets of disaster by not sending its fleet across the Pacific before the canal was opened.

Does any sane man fear an invasion from England, when we practically hold Canada as a hostage, when she is largely dependent on us for supplies, and when we have a century of unbroken peace to look back on in spite of a number of irritating incidents? Many years ago her poet laureate, whose nationality and patriotism was intense, called on the "Gigantic daughter of the West" to "let her broadsides roar with ours" in case of trouble affecting

both nations; and they are much closer now than they were then.

There remains only Germany. Is it possible that Germany will ever be able to attack us unless the British navy should be swept from the ocean, which appears about as probable at present as for Serbia, if unaided, to whip Austria? Besides, notwithstanding all her magnificent organization and resources, by the time she is through with the war now on her hands she will be in no position to pick a quarrel with a great nation four thousand miles away, and to stand the enormous tax on her exhausted treasury that this would involve.

Simple ordinary common sense will show that there is not the slightest danger of attack from any foreign country—certainly less than ever before in our history—therefore to spend more now than we have been doing on our army and navy would be a foolish waste of money, aside from the harm it would do by making us feared by countries to the south who ought to be our friends and good customers. Why diminish our influence for the time which is coming for us to assist in pacifying the fighting nations abroad, when we may join in demanding a reduction of armament throughout the world in the hope of establishing "a just and lasting peace among ourselves and with all nations?"—*Allan Farquhar, in Advocate of Peace.*

WHAT IS NEWS?

If the owners of newspapers happen to have financial alliance, political alliance, or personal friendships with munition makers, are they going to publish anti-militaristic views and news?

Perhaps this question partly explains the statement that has been made by Friends and others that they have not been receiving a fair share of space in the press. Friends should realize more than they do how absolutely the reader of papers is at the mercy of the editors, who color headlines, color *news,* but above all, omit or put in by mere powers of selection certain kinds of news. We might conclude the country was a nation of murderers, or heroes, or saints, according to the class of happenings of the preceding day that got space. It is of course well known that the advertiser has a very great influence on the news.

The English Friends have recognized this, and in the fights of the past years for what they wanted they have adopted the modern plan of owning some newspaper, and seeing that the newspaper showed the kind of news they wanted shown. There certainly should be at least one great daily in the United States edited with something approaching Quaker conscience and the Quaker view-point. Why not? J. RUSSELL SMITH.

University of Pennsylvania.

ROOSEVELT'S COMPULSORY ARBITRATION METHOD.

[A rather cynical reader who has been reading W. Roscoe Thayer's recently-published Life of John Hay, sends this brief account of Roosevelt's dealings with the Kaiser's Ambassador in 1902-1903.—H. F.]

December 8, 1902, Germany and Great Britain sever diplomatic relations with Venezuela.

Ambassador Holleben is called to the White House, where Roosevelt tells him that, unless the Kaiser agrees to arbitrate, Admiral Dewey will by noon ten days later be ordered to defend Venezuela from encroachment.

Dr. Holleben protests that his Imperial master has refused to arbitrate, and cannot change his mind.

Roosevelt says he is not arguing, but giving information which might be useful to the Government in Berlin.

A week passes in silence.

Then Holleben again calls at the White House, but never mentions Venezuela. As he is leaving, the President asks him what he is going to do about it.

Holleben says he has heard nothing.

Roosevelt replies that Dewey will now be ordered to sail a day *earlier* than first intended.

The Ambassador protests.

Roosevelt then informs him that not a word has been put on paper, and that if the Kaiser will agree to arbitrate, the President will praise his action, and tell a magnanimous state lie by saying it was due to German initiative. If the Kaiser should fail to change his mind within forty-eight hours, Dewey sails to make war upon the Germans.

Within thirty-six hours Holleben returns with the Kaiser's promise to arbitrate.

According to Hay, Dewey knew nothing of all this. The naval authorities had merely been required to be ready.

Roosevelt publicly complimented the Kaiser's greatness of mind, and the Republic was thus saved from war by a lie.

A USEFUL COMMITTEE.

"The Anti-Preparedness Committee" has opened headquarters in the Munsey Building, Washington, D. C. As a protest against the attempt to stampede this nation into adopting a reckless program of military and naval expansion, this committee is urging immediate support of the following program:

1. No unusual expenditure for armament during the present session of Congress.
2. A public investigation of our present huge war budget, so that every dollar now spent may bring 100 per cent. of efficiency.
3. A Congressional investigation as to the sources of the insistent demand for a large increase in army and navy appropriations.
4. The government manufacture of armaments whereby the opportunity for private profit may be taken out of "preparedness."
5. Any increased expenditure on armament to be met by income and inheritance taxes, not by placing new burdens on the poor.
6. The calling of a Fifth Pan-American Congress for the purpose of developing the Monroe Doctrine into a democratic federation of the twenty-one American republics.
7. The appointment of a joint government commission, representing Japan, China, and the United States, to study the questions at issue between this country and the Orient.

In another statement, the committee says:

"Universal military service, what the ordinary man rightly calls 'conscription,' is now put forth boldly as the goal of the Roosevelt and Leonard Wood school of 'preparedness.' It is put forth piously as the latest invention of democracy, but it is really the oldest instrument of tyranny in the history of organized society and the instincts of every fundamental democrat are against it."

Signed by Lillian D. Wald, Paul U. Kellogg, L. Hollingsworth Wood, Crystal Eastman, Charles T. Hallinan, Jane Addams, Allan L. Benson, Sophonisba Breckenridge, Max Eastman, Mrs. Glendower Evans, Zona Gale, John Haynes Holmes, Mrs. Florence Kelley, Alice Lewisohn, Frederick Lynch, James P. Warbasse, Stephen S. Wise.

NORMAN ANGELL'S PROPHECY.

The future tendency will depend not alone upon the defeat of Germany in this war, but upon the possibility afterward of finding some means of restraint without adopting Germany's own method.

If after the war we pin our faith to the military method, or can find no other, the Prussian will have conquered us, though not a soldier of his remain.

The process, as we know, has already begun in England. Some of the acutest and alertest minds are asking whether the basic conceptions of English political organization have not to be recast in favor of the Prussian form.

Current Events

HE GIVETH SNOW.

PAIN ushered in the sullen day.
"Oh, cold, gray day," I said,
"I only asked one little ray
Of hope, and hope is dead!"

Like some great brooding bird above,
The sky let fall its feathery down.
"Take the dark earth," she said, "my love!
Weave Nature's bridal gown!"

I opened wide the snowy door;
The soft flakes fluttered round my head.
"Beauty, at least, lives evermore."
I turned, but pain had fled.

—MARY THACHER HIGGINSON.

FRIENDS IN ENGLAND.

IN a private letter from England, Lucy Bancroft Gillett encloses the following account from the *Daily News*, and writes, "Thou asked about the meetings at Devonshire House. They have been disturbed two or three times. The second time, Hudson Shaw, who is rector of the church nearby, got up and requested a hearing for Buxton on the ground of the right of free speech. This was effective, and Buxton was able to say shortly what he came to say. This week, however, no one succeeded in quieting disturbers. I gather that no personal violence was used, only noise. Buxton was speaking on settlement after the war, with no reference to any 'stop the war' policy. It is probable the disturbance was incited by one of the evening papers which is responsible for the break-up of Fellowship of Reconciliation and Union of Democratic Control Meetings."

Following is the account given in the *Daily News*, headed:

USUAL MONDAY UPROAR AT FRIENDS' MEETING.

Mr. Cecil Chesterton was the chief interrupter at the usual Monday luncheon hour address at the Friends' Meeting-house, Bishopsgate, yesterday. The speaker was to have been Mr. Edward Grubb, a well-known Quaker, whose subject was "The Overcoming of Evil," but uproar or rival speech-making once more occupied the whole time of the meeting.

Soldiers again took a prominent and noisy part in the proceeding. Apart from Mr. Chesterton, the ring-leaders of the disturbance were a small group of individuals who for the past month have made it their business to prevent the lecturers from obtaining a hearing.

After speeches on the usual lines, denouncing "slackers and shirkers" had been delivered by two of these gentlemen, Mr. Cecil Chesterton spoke at length about the career and work of a certain member of the Union of Democratic Control, who was, he declared, a German agent. He demanded that Mr. Roden Buxton, the lecturer at previous meetings, should dissociate himself from this person, and declared his eagerness to be prosecuted for having made the statement both in print and by word of mouth.

Mr. Chesterton was given a polite hearing, and applauded by a section of the audince.

The chairman (Mr. Harris), in asking for a similarly courteous hearing for Mr. Grubb, remarked that there had been so much misunderstanding with regard to the meetings that the promoters had thought it would be interesting and helpful if some of them were cleared away by one who was a leading member of the Society of Friends. If they wanted to understand the Quaker position—(Cries of "We don't want to")—he asked them to listen to Mr. Grubb.

When Mr. Grubb began his address by quoting the words, "Be not overcome of evil, but overcome evil with good," he was greeted with cries of "Shut up."

"What rot!" shouted one man. "We've got to overcome evil with violence. We've got to give damnation for damnation, and reprisals for every Zeppelin outrage."

Mr. Joe Elwood, a member of the opposition, appealed for fair play. "This is their hall," he said. "As Englishmen let's hear him. Then use your judgment."

"No free speech for those who preach peace," retorted a Mr. Hayes.

When the uproar had a little subsided, Mr. Grubb observed that in the seventeenth century the Quakers' ancestors had had many experiences of that kind.

A Voice: Don't go back to the days of Julius Cæsar.

A few moments later the chairman stated that the time allowed had expired, and the meeting broke up.

A VICTIM OF THE WAR.

[This letter is written to a friend in America, Albert J. Edmunds, by the father of Frederic Garratt Taylor, the young English Friend of the Ambulance Unit, who was killed in France by a bursting shell, while engaged in hospital work. The French "War Cross" that was bestowed on him is shown in the illustration above. Joseph Taylor has long been a missionary in India.—H. F.]

SELLY OAK, BIRMINGHAM, ENGLAND, Jan. 16th, 1916.

I OUGHT to have written earlier to thank you for your "Vision of Joseph Hoag," duly received and read with much interest.

At the present moment my wife and I are feeling very much depolarized. We came home on furlough in April, feeling that my deafness had now become such a practical hindrance to active missionary work, that we should not be likely to return. As our boy had still some time of definite engagement in a business in this neighborhood, we took this house for a year to make a home for him when the war ended and he returned from the ambulance work. As you know, he was suddenly killed by a shell, after having won golden opinions from his colleagues, and the



French "War Cross" as a mark of honor, rather unusual, I believe, for a non-combatant.

It has been a great blow to us, as our future seemed so much bound up with his, and now we are left with no clear purpose other than the daily happenings of life, and a bit stranded. It is perhaps good for a while to be the Lord's sparrows.

This being the jubilee year of the Friends' Foreign Missionary Association, I expect we shall have rather more deputation work than is usually the case, and then next year, if we are spared so long, we must just trust for such useful occupation as we are now fit for. I am ten years older than my age through overstrain in India at the famine time, in addition to my complete deafness.

You would hardly recognize Roker as we used to know it. Portions of the banks and sands are "verboten" by the military authorities and patrolled by sentries, and made hideous with barbed wire. Whitburn Bay, you will at

once see, is a weak spot in coast defence, and within easy striking distance of the great works on the Tyne—Armstrongs, etc.—so I suppose that makes them specially careful.

You can hardly realize how this country simply swarms with soldiers in khaki; but some places, such as Sunderland and Birmingham, are making lots of money, and, I fear, wasting a good part of it. The streets seem just as usual in daytime; but at night it is very strange to be in such partial darkness on account of German "Zeps," from whom much more damage is expected, unless they can be fortunately detected off the coast. JOSEPH TAYLOR.

PEACE WORK IN WASHINGTON.

At the recent conference of Friends in Washington, 520 copies of the following letter were written by hand and sent to Representatives, Senators and Government officials:

"A group of members of the Religious Society of Friends, representative of that Society in the United States, has gathered in Washington and is holding meetings daily at the Friends' meeting-house.

"A deep religious concern for the spiritual welfare of our country prompts us to invite thee and the members of thy family to gather with us in a meeting to seek for divine guidance in the crisis which our country is now facing. The meeting will be held at the Friends' meeting-house, 1811 I Street, at 8 p. m., on Fourth-day (Wednesday), the 26th."

The following are selected from some fifty replies received, showing that our concern was at least partly understood:

"I have received a number of letters from the different Societies of Friends and individuals of the different Societies in California on the subject, and have been glad to be able to say to them that I am opposed to the program for preparedness for war, and am also earnestly opposed to the exportation of arms and munitions of war to aid in carrying on the war that is now raging in Europe."—*Senator John D. Works, California.*

"Some of my best friends, for whom I have the highest regard, are members of the Society of Friends, and I thoroughly believe in and appreciate the importance of conscientious efforts to secure guidance in trouble by sincere conscientious believers."—*Representative Woodson R. Oglesby, New York.*

"I respect you and your communication most sincerely, and it gives me pleasure to say that I shall spare no pains or labor to prevent war as long as I am in Congress."—*Representative Joseph Taggart, Kansas.*

"I have a great respect for the Religious Society of Friends, and am sure that I should be benefited by listening to any suggestions relating to the spiritual welfare of our country which might emanate from your Society."—*Representative C. S. Page, Vermont.*

"I think that there never was a time when our country stood in such urgent need of divine guidance."—*Representative Edward Keating, Colorado.*

"I am happy to know that you have established headquarters here, as you can do a great deal of good among all Christians and humane people."—*Representative Isaac R. Sherwood, Ohio.*

"It is certainly a matter of some cheer that a group of people feel a deep religious concern in the present crisis of our country."—*Julia C. Lathrop, Federal Children's Bureau."*

"May I say that I appreciate your thought of me and my family. In this most critical stage of the world's affairs the 'earnest prayers of the righteous' are needed, and by no nation more than ours."—*Representative David J. Lewis, Maryland.*

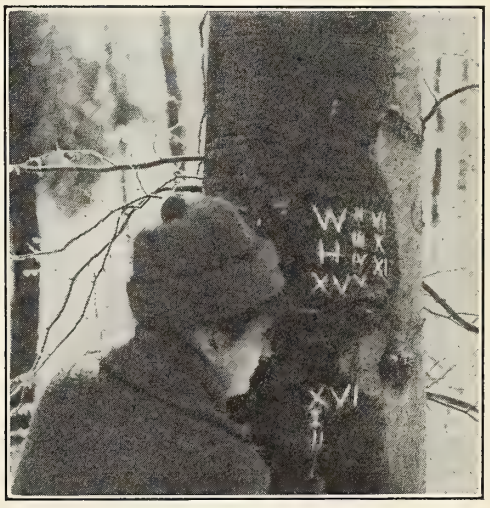
WOOLMAN HOUSE.

On Second-day afternoon, the 12th, Bernard J. Newman, secretary of the Philadelphia Housing Commission, gave us a lecture on the history and development of the better housing movement, and explained and illustrated with lantern slides the work done in Philadelphia. (See article elsewhere by Helen S. Reid, one of our students who works under the Commission.)

Of all the many enjoyable First-day afternoon walks we have had, the one of the 13th was pronounced the grandest. It was cold, ice was over everything, and the snow was driving in our faces as we plunged on. The wild grass on the hillside was coated thick with sleet. As we neared the "Woolman Tree" the snowing ceased, the clouds blew out of the west, and let the beautiful sunset reds shine through the forest and reflect from all the ice and snow. Our hearts were lifted, and we were compelled to shout for joy. We felt that

"God's in his heaven,
All's right with the world."

The next day most of us retraced our steps for the purpose of getting this picture of our tree to show to our



friends. The brilliant sunlight made the trees and bushes glow as if on fire. Reflected and refracted from the ice the glint of purple, gold, and blue was more brilliant than ever came from hand-cut jewels. There were acres of heaven-cut diamonds.

Our usual companion on these journeys was not with us as he had been the day before, but he was there in spirit, as is attested by the lines below:

THE WOOLMAN HOUSE TREE.

Far by a forest pathway, wild and free,
There stands a sturdy beech—our "Woolman Tree;"
And wandering there from month to month, we mark
The record of our rambles on its bark.

—J. RUSSELL HAYES.

On Fourth-day evening, the 16th, "The Poet of the Brandywine" gave us "An Evening of Irish Poetry." The "Little Woolmans" sat on the edges of their chairs listening to the quaint Gaelic—"Down to the Donovans," "The Irish Christening," etc.

Toward the close of this week every one was busy with some part of the preparations for the Conference on Young Friends' Activities. Some folded several hundred paper napkins, some finished and hung the curtains in the library which were the present of the Third Term students to Woolman House, some helped the hostess plan meals and order supplies.

The kindness of the Chautauqua Association in lending cots, bedding, and chairs is much appreciated. Also we wish here to express our gratitude to the Swarthmore

Monthly Meeting for the privilege of using the class rooms in Whittier House as dormitories. Without these kindnesses the Conference would not be possible.

At this writing there are about forty-five of us in attendance, including our regular students. We have gotten acquainted, and know we are going to have a memorable time. We shall have to leave the telling about it till next week.

ROBERT G. BROWN.

FRIENDS IN PENNSYLVANIA.

PEACE TALK AT WRIGHTSTOWN.

A MEETING of Wrightstown Young Friends' Association was held in the meeting-house on First-day afternoon, the 13th.

Edna Parry, Joseph Parry and D. Watson Atkinson were appointed to represent the association at the gathering at Woolman House, Swarthmore, from the 19th to the 23d. There will be lectures and other exercises of interest to young Friends, and to further the Young Friends' movement.

Lewis Abbott, of Philadelphia, spoke on "Can We Advance Peace by Advocating War?" As a rule, he said, we cannot make peace by creating a fear. To make lasting peace we should create friendship, confidence and sympathy. Those three attributes will crop out between men numberless times. The prisons of Oregon show what that plan does. The prisoners are allowed to work out in the open without any watchers, and only one out of every one hundred tries to escape. If that works with criminals and savages, and between class and class, as employers find it to their benefit to be friendly with their men, why shouldn't it work out between nations? Our northern border is one of the surest guarantees of peace. We must abolish fears and build up trust, and a national policy for permanent friendship. In the present European war preparedness caused friction. Mobilization bred fear. The peoples of the world must all want peace if we are to have it.

Simple defeat of one nation does not settle the question of peace.

Much is said about national honor. It is an awful horror and disgrace because a few were drowned when on a ship that was sailing in the war zone, but a very little horror and disgrace when twelve hundred were thrown to their death by an uninspected ship on one of the Great Lakes.

In Europe at the present time the non-resisting countries have fared better than others. Luxemburg did not resist, and was not harmed to any extent. Belgium did resist and was ruined.

The workers for peace should have a definite plan to work on, an international organization of arbitration. The great thing is to get public opinion to back it, then it will become established fact.

Why can't the peace people put the force back of their work the other side does?

Some time was spent in discussing the question, after which the meeting closed to meet in two weeks.—*Doylestown Intelligencer.*

PITTSBURGH.

THE Pittsburgh "Quaker Round Table," including members of both branches, met at the home of Mr. and Mrs. Postlethwaite, at Sewickley, on Seventh-day, Second month 12th. There were thirty-two present.

Walter Heacock, of Youngstown, O., gave us an interesting description of Youngstown, the scene of the recent terrible riots. In tracing the growth of the city to its present size and importance, he took us in imagination far back into geological times, and showed us nature forming slowly but surely the rich natural resources which have made the city of to-day. Youngstown is a smokeless city as far as the big steel works are concerned, and in the near future Ohio will be the centre of the steel industry, with Youngstown as the capital. The city has several parks, one with many miles of white walks, is second only to Fairmount Park in Philadelphia. A wonderful reservoir, like a natural lake, eight miles long and three miles wide, supplies the city with pure water. The street lighting is perfection, the "white way" down-town being unique in beauty, glowing with brilliant light. The streets are lined with beautiful trees, oak, elm, maple, and the buckeye tree casting a grateful shade in summer.

Youngstown is one of the most cosmopolitan cities in the world. All kinds of people in the past and the present have left their impress upon it, and all kinds of names are seen in the streets and the shops. Two saloon-keepers, with the acuteness of the worldly-wise, had called their shops, one "The First Chance," and the other "The Last Chance"—but whether the patrons took the "first chance" or the "last chance," they always lost, while the saloon-keepers made fortunes.

Youngstown is a growing city, and has a bright future. Unfortunately there are few Friends there, Mr. Heacock and his family being perhaps the only ones in the city, but they are doing their best to uphold the traditions of the Society, and to make the Friendly spirit felt as a power for good.

JAMES THORBURN.

MEDIA.

THE Chester *Times* of First month 17th says:

"Mrs. William I. Hull, of Swarthmore, a member of the Woman's Peace Society of Pennsylvania, visited Media yesterday afternoon, and gave an instructive talk at the meeting of the Woman's Club of Media, her subject being 'Preparedness.'

"Mrs. Hull is opposed to the manner in which preparedness is being agitated along all lines. She spoke of the great influence the business interests have on the present condition. Mrs. Hull does not see the necessity of women meeting and making bandages, offering their houses and filling their store-rooms for a possible war. She does not think that women can become trained nurses in two or three weeks. 'I do not like it. Doing all of that sort of thing is promoting a certain sort of militarism.'

"Mrs. Hull said people do not prepare for earthquakes or floods, and yet when these things occur all are ready to assist. Foreign countries cannot think much of us as mediators if they find us preparing for war. We want peace—'Peace at any price.'

"Mrs. Hull is of the opinion that great questions can be settled by arbitration. She spoke of the needed educational campaign. She is opposed to having militarism taught in the public school; she thinks it wrong to promote the spirit of war in the students.

"Mrs. Hull spoke of the teachings of Christ. She told one or two stories illustrating the horrors of war.

"Interesting discussions were held after the address."

NEWTOWN.

NEWTOWN Friends' Association held its annual meeting on Second month 9th. An interesting discussion on "Preparedness" was participated in by seven persons. Following are some of the points touched upon:

Is there any need for large preparation for war, and if so, what? Only police protection is necessary. Most of the danger is imaginary, as when the present war in Europe is over, the fighting nations will be exhausted, and Japan has neither the will nor the money to fight us.

War is impossible without hatred. The danger is in military circles. Young men think that on enlisting they will find a jolly life of excitement, but find it in fact a monotonous routine, which grows insufferably dull. Naturally they crave active service to relieve the tedium. We can prevent war by minding our own business, but the most we can hope for just now is a compromise platform *limiting* the expenditure for army and navy.

From the Friends' standpoint there is but one side. Ac-

cording to our Discipline no Friend can consistently engage in war or warlike activities. There can be no true democracy with large military equipment. We must keep peace within our own borders, and learn to husband our resources and do away with abject poverty.

On the opposing side it was said that we all want peace, but there is a difference of opinion as to how to secure it. How would you answer such questions as these:

1. Would you fight in defence of your country if an enemy were here?
2. Is there any line of work in which you would put the untrained hand against the trained one?
3. If we arm, will it be an unreasonable menace to Europe in the face of all her broken treaties?
4. Is there anything in this present war which would lead us to think we are safe?
5. Can it be impossible that we will be attacked at the end of this war? History tells us that at the end of many wars the belligerents were *supposedly* exhausted, but they promptly entered into other conflicts.
6. Has unpreparedness kept us out of any of the five wars we have had?

We should give more time and money to the study of aeroplanes and submarines, to be ready with our engines of destruction when the need arises. Prepare a system of peaceful arbitration, with sufficient power behind it to enforce it.

At the next meeting, to be held Third month 8th, there will be a "round table" on John Woolman, and a discussion:

"Resolved, That moving pictures may be made a moral influence in the neighborhood." ANNA M. WOOD.

BYBERRY FRIENDS' ASSOCIATION.

THE meeting held on Second month 6th was most interesting. The 23d Psalm was read by Carrie J. Atkinson, with an exposition of customs of the East, which made it clear to the western mind.

Elizabeth P. Bonner read a letter from Martha Schofield, written just previous to her death, dwelling upon her recollections of Byberry in her youth.

Rachel Knight gave a review of the "Introduction," by Rufus M. Jones, to the "Beginnings of Quakerism," which book will be the basis for association programs during this year.

Arabella Carter gave a "Review of the Political Field in 1915," in which the progress in suffrage, temperance and other reforms were dwelt upon, the legislation, she felt, being a decided step forward.

Rachel Knight and James Bonner joined in discussion of matters brought up therein, the former speaking of the work now being done in Washington, D. C., against increase of military preparation.

James Bonner read a list of the proposed improvements for the Thirty-fifth Ward of Philadelphia, received too late for use the previous month. A. C.

DAUGHTERS OF PENNSYLVANIA IN NEW YORK.

AMONG the societies recently organized in New York City is one that is growing rapidly, both in numbers and interest, called the Daughters of Pennsylvania in New York. Women who were born in Pennsylvania, or have lived there five years, or are the children of native Pennsylvanians, are eligible for membership. The object of the club is to bring into close relationship the Pennsylvania women in New York, to study the history of Pennsylvania; also its current events, by means of monthly reports, and to extend help, both personal and financial, to worthy women from the Keystone State who are temporarily or permanently in New York. Mrs. Walter S. Comly, formerly of Ogontz, Pa., is founder and president, and the officers and directors are women who represent every section of the State of Pennsylvania.

FRIENDS IN COLORADO.

FRIENDS of Denver held their second meeting on Second month 8th, at the home of Charles and Frances Savery, 1227 Milwaukee Street. There were seventeen present, among whom were several who have not before attended. It was essentially a "Peace Meeting," as this topic formed the basis of the principal diversion or game, and a brief though serious discussion of the preparedness question followed, opinion being divided. Peace literature was distributed. Afterward, lighter games were followed by refreshments.

An increasing interest is manifest, and it is believed that other members may be secured from North Denver, among those who now attend the Friends' church located there.

P. M. FOGG.

SCHOOL AND COLLEGE NOTES.

"ARE YOU GOING THE SAME WAY?"

PROF. HERBERT L. WILLETT, of the Department of Biblical Literature, University of Chicago, gave a lecture on the 18th, before Friends' Select School, Philadelphia, which was largely attended.

Although Doctor Willett's topic was "The Prophets and the Modern World," says the *North American*, he did not finish without reference to the "preparedness" question. It was in speaking of Jeremiah's non-resistance teaching that he drew his comparison.

"I believe in preparedness," he declared, "not that by arsenals and forts, but by teaching the world purposeful ideals, by education and self-control. There is bigger business for America than to follow the example set abroad. Our danger is in militarism, which is the easiest way to get into trouble."

He spoke of a recent communication received from a Japanese teacher, asking:

"Are you going the same way, too?"

BIRTHS.

ATKINSON.—Second month 8th, 1916, to Rachel Styer Conrad Atkinson and Davis Watson Atkinson, a son, named DAVIS WATSON ATKINSON, JR.

BLACK.—At Swarthmore, Pa., Second month 8th, 1916, to Charles Ellis and Edith Howard Black, a son, named CHARLES EDWARD BLACK.

STONE.—At Lexington, Mass., Second month 21st, 1916, to Edward C. and Katharine Brooke Stone (born Katharine Leggett Brooke), a son, who is named HENRY SAWYER STONE.

DEATHS.

BATTIN.—On Second month 2d, at Selma, O., SAMUEL R. BATTIN, in the 87th year of his age. He was a birthright member of the Society of Friends, at the time of his death being a member and elder of Green Plain Monthly Meeting. Aside from his church interests, the two great concerns of his later years centered in the success of the Friends' Boarding Home at Waynesville, O., and the Clark County Mutual Insurance Association, of both of which he was president. He is survived by six children, seven grandchildren and four great-grandchildren.

DARLINGTON.—In Wilmington, Del., on Seventh-day, Second month 19th, 1916, EMMA S. DARLINGTON, in the 71st year of her age. Interment Birmingham Cemetery.

HILL.—At Bucoda, Wash., First month 27th, 1916, EDWARD KIRBY HILL, youngest son of the late Enos and Elizabeth Kirby Hill. He was born at Richmond, Ind., in 1859; married Clara C. Benner in 1886; moved to Tacoma in 1909, residing in Washington ever since. He leaves a devoted wife, two children, one grand-daughter, a brother, sister and many loving friends in both the old home and the new. Interment Forest Grove, Bucoda, Wash.

LOUD.—On Second month 16th, 1916, MARIA HALLOWELL LOUD, of West Medford, Mass., wife of Joseph P. Loud, and daughter of the late Richard P. and Anna Davis Hallowell.

MOTT.—At Mott's Point, Port Washington, Long Island, the 15th of Second month, MARTHA W. MOTT, in her 75th year, wife of Thomas Mott and daughter of Edmund and Martha Willets.

PEARSON.—Second month 14th, 1916, at Maidencreek, Pa., SUSAN PEARSON, aged 67 years. She was the daughter of the late Mordecai W. and Deborah Parvin Pearson, and had been a regular attender of the little meeting still kept up by Orthodox Friends at Maidencreek, Pa.

PYLE.—In Philadelphia, on Second month 18th, 1916, L. EMMA PYLE, in her 62d year. Interment at London Grove, Pa.

TOMLINSON.—Near Penn's Park, Pa., Second month 19th, 1916, WILLIAM S. TOMLINSON, aged 61 years. Interment Wrightstown Friends' Burying Grounds.

VAN IDERSTINE.—At Stroudsburg, Pa., on Second month 10th, SUSAN WINTERMUTE VAN IDERSTINE, in her 74th year. She was the daughter of William L. and Eliza F. Wintermute. In 1880 she married Henry F. Van Iderstine, of Passaic, N. J., who died about thirteen years later. She was a devoted member of the Society of Friends, and a regular attendant of her meeting as long as her health permitted. For eight years it has gradually been failing. The fortitude with which she accepted suffering was exemplary of her Christian faith and character. Surviving her is one faithful and devoted daughter, Lida W. Van Iderstine; a brother, Charles Wintermute, and two sisters, Dr. Esther Gulick, of Stroudsburg, and Mrs. W. E. G. Hogan, of Denver, Col. She will be long remembered for her many kind acts, and for her worthy and consistent Christian life.

The funeral was held from her late residence, where words of appreciation and sympathy were extended by Joel Borton. Interment was made in Stroudsburg Cemetery.

"Alas for him who never sees
The stars shine through his cypress trees,
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth, to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

—WHITTIER.

WALTON.—In Wycombe, Pa., on Fourth-day, Second month 16th, 1916, JOHN C. WALTON, aged 68 years. Interment in Doylestown Cemetery.

WEBSTER.—In West Chester, Pa., on First-day, Second month 20th, 1916, HESTER D. WEBSTER, daughter of the late Thamazine Downing and John Webster, of Downingtown, in the 81st year of her age. Interment at Downingtown Friends' Burial Grounds.

WILLIAMS.—At his home, in Newark, N. J., HARRY SEAL WILLIAMS, in his 37th year. He was the only son of Joseph G. and the late Sallie A. Williams, and was born at Oakbourne, Pa. He was a member of High Street (West Chester, Pa.) Friends' Meeting, and well and favorably known to a large number of residents there. Interment in Birmingham Cemetery.

JOHN BROOMALL BOOTH.

ON Seventh-day, First month 29th, 1916, at his home in Sewickley, Pa., John Broomall Booth died suddenly, aged 60 years. Funeral services were held at his late residence, Second month 1st, with interment in Sewickley Cemetery.

He was the son of William and Elizabeth M. Booth, and was born in Chester, Pa. He received his rudimentary education at home, and entered Swarthmore College at its opening. He was graduated with the first class in 1875, and remained there as instructor for two years. He subsequently took up the study of law at Michigan University, and was admitted to the bar in Delaware County, Pa. He went to Pittsburgh in 1886, and engaged in the iron and steel business. He was successful in his chosen occupation. He manifested great interest in civic and other activities of Sewickley, where his counsel and advice were sought and appreciated. His intense earnestness and broad altruistic spirit predominated in all his work for the community in which he lived.

"'Tis what we do, not what we say,
That makes us worthy of His grace."

WILLIAM AND MARTHA H. GILBY.

A DEVOTED couple were these, and not long separated. Martha was a descendant of a Friendly North Carolina family, whose substantial worth was exemplified in the character of the two subjects of this brief tribute, for they were connected, not by blood, but through a second marriage, and in early life called each other cousin. William's admiration of Martha's Quaker ancestry was perhaps the basis of his inclination toward our religious society, for when, on their removal to Philadelphia, they had the opportunity to attend Friends' meeting, he soon told his wife that he had found his religious home. Together they applied for membership in Philadelphia Monthly Meeting, held at Fifteenth and Race Streets, and were admitted in 1893. They were consistent, worthy members.

At first William's business and later his health prevented his active participation in the business affairs of our meeting. Martha was an esteemed elder, whose sterling character and loving, tender sympathy were helpful to all with whom she came in contact. In their daily lives they exemplified the apostle's definition of love—"God is love, and they that dwell in love, dwell in God, and God in them." A. K. W.

ISAAC PARRY.

IT is with no desire to eulogize that I write a line in memory of this Friend, because I know from intimate association that it would not be his wish. He was one who performed life's duties quietly and unassumingly, and by precept and example has built a monument of right living and right doing, the lessons of which the world is so much in need of to-day.

A true husband, a loving father, and a sincere and interested friend; faithful in the performance of the duties of the home, in the community, an earnest worker in the meeting, and a staunch advocate of the principles and testimonies of the Society of Friends; a man of sound judgment, whose counsel was much sought after, his loss will be deeply felt far beyond the borders of his own neighborhood.

Cheerfulness and humor, good-will to all, and the desire for the welfare and success of everything that tended toward the uplift of humanity, were eminent characteristics of his life. Ever ready to lend a helping hand, he moved onward under the guidance of the Inner Light, firm in the right as he saw it. I believe he kept his lamp trimmed and burning, and was ready when the call came to come up higher.

As we say farewell, we can truly say it was a blessing to have so many years of companionship with one who saw so clearly the ultimate good; one who gave so largely of his faith, and at all times did so much for the comfort and happiness of others.

By the love and esteem in which we held him, let us go on in life's pathway, emulating the example he has left us, patiently submitting to the cross we bear; thus in our faithfulness strength will be given, and we shall come to realize that some time we will understand. M.

Coming Events

SECOND MONTH.

25th.—The social gathering under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, which was scheduled for the meeting-house, Thirty-fifth Street and Lancaster Avenue, has been postponed to Third month 18th, at 8 p. m. Paul M. Pearson, of Swarthmore College, will give his well-known and interesting lecture on "The Joy of Living." A cordial invitation is extended.

26th.—First annual luncheon, George School Woman's Club, held at Kugler's Restaurant, 1412-1414 Chestnut Street, Philadelphia, 1 p. m.

26th.—Blue River Quarterly Meeting, at Chicago, Ill., 10 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

27th and 28th.—O. Edward Janney, at Warrington Quarterly Meeting, Menallen, Pa.

27th.—Jesse H. Holmes, of Swarthmore, Pa., expects to be present at meeting at Fifteenth and Race Streets, Philadelphia. The conference after meeting will be conducted by Elizabeth W. Collins. Subject, "Paul's Long Stay at Ephesus. Character of the City. Character of Paul's Work There."

27th.—Young People's devotional meeting, Young Friends' Association Building, 140 North Fifteenth Street, Philadelphia, 7.30 p. m.

28th.—The Peace Committee of Philadelphia Monthly Meeting for the Western District has arranged for a series of meetings on International Problems, to be held at Peace Headquarters, Lincoln Building, Broad Street and South Penn Square, Philadelphia.

28th.—"The Cost of War in Character," Anne Garrett Walton.

Third month 6th, "Popular Fallacies in Regard to War," Stanley R. Yarnall.

13th. "The Trend of History from Force to Law," Francis R. Taylor.

THIRD MONTH.

4th.—Prairie Grove Quarterly Meeting, at Monroe, Neb., 11 a. m.

4th.—Whitewater Quarterly Meeting, at Richmond, Ind., 10 a. m.

4th.—Nottingham Quarterly Meeting, at Oxford, Pa., 10 a. m.

5th.—A religious meeting will be held at Friends' Home for Children, at 3 p. m.

5th.—Preparative meeting, after the meeting for worship, in New York and Brooklyn.

9th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m.

11th.—New York Monthly Meeting, New York, 2.30 p. m. Meeting for Ministry and Counsel, 1.30 p. m.

13th.—Baltimore Quarterly Meeting, at Baltimore, Md., 10 a. m.

14th.—Anti-militarism meeting, at 112 Lexington Avenue, Brooklyn, in the evening. Mary S. McDowell and Homer Morris will speak on "Peace and Preparedness: The Quaker View."

16th.—Haddonfield Quarterly Meeting, at Moorestown, N. J., 10 a. m.

19th.—Paul M. Pearson will attend meeting in Brooklyn, N. Y.

MEETINGS FOR WORSHIP.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a.m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11.00 a. m.; First-day School, 10.00 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Friends' General Conference 1916

ACCOMMODATIONS AT CAPE MAY, N. J., DURING CONFERENCE, SEVENTH MONTH 6TH TO 13TH.

THE committee has secured the refusal of a number of the best rooms in all the hotels, with board, holding two each, ranging from $50 to $18 per room for the week. Also some holding from three to four, at various prices down to $8 per person. Single rooms from $20 to $10 per week. A few rooms with bath in suite can be had for four persons at $100, eight persons at $120. The committee can also secure suitable places at a lower figure, if desired. Some rooms at Hotel Cape May, about twenty minutes' walk on ocean front from Auditorium, and convenient by trolley, can be secured now. Single rooms, without bath, one person, $25 per week. Double rooms, without bath, two persons, $45 per week. Double rooms, with bath, two persons, $60 per week.

Applications should be made as soon as possible in order that the committee may act quickly on the refusals given. Apply to any member of the committee.

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HARRY A. HAWKINS, 57 Pierrepont Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON, 25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD, Locust Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Penna.
LYDIA C. LEWIS, Lansdowne Penna.
L. RAE CHANDLEE, Lansdowne, Penna.
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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, THIRD MONTH 4, 1916

Volume LXXIII
Number 10

THE IRON CROSS.*

THE PRIZE PEACE STORY.

BY JAMES CHURCH ALVORD.

[This remarkable story was written in response to a prize offer by the Christian Women's Peace Movement, whose headquarters are at West Medford, Mass., and is reprinted by their permission. It is printed by them in booklet form and sold at 10 cents. Friends of peace can hardly do more effective work than to buy several copies and keep them circulating.—H. F.]

The writing of this little tale, THE IRON CROSS, has come from the tragedy of my own life. I have lived during late years very much in Europe; so that one of my most intimate friends is in the English army on the battle-field, another in the German labyrinth, an Austrian lad beloved by me is marching into Russia, two of my cousins are fighting for Great Britain in the French trenches. I have not heard from these friends of mine for months — they may be dead.

I came fresh from Rome last November and possess hosts of friends among the officers of the Italian battalions. When Italy entered the war she sent these, who are near and dear to me, up among the Tyrol mountains, every pass through which I've tramped, and — to death.

With me this war is a personal woe.

The young Captain pictured in the story is drawn from life. I met his prototype — who was astonishingly handsome and "smart" — at Storo, a filthy mite of a village, in the Austrian Alps. We sat for hours under the grapevines of a weary-looking arbor, while his cigarette smoke curled up into the moonlight, discussing war. He expected it, longed for it, said to me all those things he does here to my Josephsohn — six days later it was declared.

If anything I have said here can make war one bit more hateful to the race of man I shall feel that these lads have not died, nor I suffered, in vain. —JAMES CHURCH ALVORD.

Littleton, Massachusetts, June 22, 1915.

I HAD wandered around Strassburg all the afternoon—it was my first visit—returning to my quarters in the old Nunnery wearied to the bone. The march of the night had been ferocious, fifty miles with knapsacks and weapons, no horses for anybody below the rank of major at that; and there was no reason for hurry. Somebody is always doing that sort of fool thing in our German army, yanking the men along at the pace that kills when there's no place to go to and no haste about reaching it. Just as I managed a comfortable sprawl on the poor-excuse-for-a-lounge which failed to decorate my office, Sievald marched stiffly in. Sievald out-militaries militarism.

"Captain, your new orderly," he announced and saluted, the way a mowing-machine might do it.

"Lug him in," I bawled, cross at the interruption.

The new orderly entered.

Now it would be absurd to say that I was awed, a gentleman isn't awed by his servant; but I was—well—impressed. The man was rigged in his regimentals as my soldier, having accepted the white coat and apron before he had seen me; he stood a ghostly figure in the fading glow. Behind him the lone tower of Strassburg's Cathedral was visible through the window, springing out of a flood of saffron light, etching itself against the western sky; a rush of human desire towards the Divine, it seemed, a solid prayer hacked from granite and chiselled with individual petitions all the way up. And the man belonged to it in some strange way. He was august, stately, not tall but with a slenderness that gave height, and with intense eyes—Jewish eyes smoldering under auburn hair—which added to the aloofness of his aspect. He towered when he didn't tower at all. I sprang to my feet and was furiously angry with myself for having done so.

"What is your name?" I demanded.

"Josephsohn, Honorable Sir."

"And your age?"

"Thirty-two, Captain."

"Where do you come from?"

"I am a Jew—and I come from—everywhere."

He sighed as he said the last and then smiled softly to himself. I started to ask him his town, his district; but there was something that kept me still, I don't know what it was. I can't analyze the man at all. He was, and is, a mystery to me, something I didn't like, almost dreaded.

"I wish you'd strip that cursed apron off," I snorted. "It makes you look altogether too fantastic. Then you can get to work on my regimentals, they're in the other room and no end dirty."

The new orderly bowed and passed softly into the chamber.

He was a good fellow and a good servant, Josephsohn, if he did come from everywhere; but he had stiff principles and I was forced to punish him more than once. The first time came at the execution of a spy, a confounded Frenchy who had been discovered masquerading among the ranks. He spoke German like a native—Frenchman; but then there's no end of men from Alsace-Lorraine who hug to a Parisian accent on their Prussian, so his soft elisions had not counted. He was caught with maps and photographs, caught acid-handed in his tent at development. He was shot that noon. Josephsohn was in the firing squad and I had charge of the execution. My man marched in with the other five, took his place with a precision beautiful to see—he was a superb soldier at the drill—then lowered his gun.

"What do you mean by this conduct, Josephsohn?" I shouted. "Present arms—ready——"

He kept his weapon pointed to the ground.

"What do you mean by this, Josephsohn?" I howled again.

"It is written, Honorable Sir, 'Thou shalt not kill.'"

"But you are a soldier."

He twisted suddenly around and faced me squarely. "I am not a soldier by choice," he spoke gently but proudly, "I was drafted, hauled here though my mother plead for mercy down all the long village street, though all the village knows that I belong to The-Brothers-of-Peace, that we do not kill, that we are forbidden to take human life. I did not come voluntarily—I will not kill—I will not kill."

"I'll have you flogged."

"I will not kill, Captain."

I sent for two burly young peasants from another company, had him tied up against the very wall where the execution was to have taken place, then ordered him flogged. The peasants, rough brutes from the hills, laid on the lashes with a hearty will; but all that orderly of mine said was this—"Father, forgive them; for they know not what they do." It made me mad clear through to hear that illiterate, insensate hunk of flesh praying for me and against every tradition for which I stood. It was the prayer of the dough-face, of the sickly-sentimental school of ethics. No man accepts it. It is the code of old maids. Finally I released him, his back all scored and bleeding.

"Now, men," I commanded, "you five that are left—do your duty!"

The whole five lowered their rifles, pointing to the ground, on their faces a set, bigoted, sappy sort of look.

"Present arms!" I stamped my foot, but not a man obeyed.

"Shall we flog 'em, Honorable Sir?" inquired my

* Copyright, 1915, by the Christian Women's Peace Movement.

young peasants, with a grin. But I sent them to quarters to await court-martial. After that we shot the spy. Yet the picture of Josephsohn, standing there with the scarlet trickle oozing down his back, left a shudder in my mind. The man wore an abnormally long white shirt, which he had stripped from his back and which hung, dabbled with blood, almost to his feet; he resembled a certain painting by Rubens—a world-famous painting—I did not enjoy that resemblance. I am an orthodox Lutheran, I believe very fully in my creed—no, I did not feel comfortable, for I had seen the picture many times.

That night Josephsohn made ready my bed and cleaned my sword with perfect punctuality. He limped slightly; but he offered no reference to the occurrence of the afternoon, nor did I. The peasant is sullen, still he forgets. I felt sure that we had had enough of this rebellion, the no-fight spirit had been scourged out of this humble creature. To prove him I found fault with the polish on my sword—he really was a supremely good servant—and he said nothing; I slapped him roughly across the cheek, I wished to teach him to stand round in little things the better to curb him on the big.

The amazing creature turned the other cheek. I slapped that.

At a little hamlet outside of Brussels, Josephsohn did us a surprising service. I had never suspected him of an ability to speak French, he did not look educated, seemed the simplest of the simple; was in fact the son of a village carpenter. That item I had gleaned from him, for he was expert with tools. Something went wrong in the town, so the General was forced to order the execution of the burgomaster; to make it impressive, we hung him on a Haman-like gallows hastily patched together in the central square. The people were furious. Lieutenant Sievald was for shooting them down by the squad. A breach of discipline among the commoners he considered it, and all breaches-of-discipline with him were worthy of death; but he did not get his way. All the afternoon the men growled around the great square, an odd place, with its low Dutch homes, its decorated beams protruding everywhere and anywhere, its squat church and its community-house all massed over with Gothic lace-work, the very latest intertwinings of arches from the latest moment of the Gothic decadence. The men were picturesque themselves, having as strong a predilection for red shirts as their women had for huge white caps. In the late evening succeeded a strange silence, a silence that palpitated with emotion—I looked out from my window.

There stood Josephsohn, above a bonfire that blazed at the foot of the scaffold on which still dangled the body of the burgomaster. Even as he spoke, for the fellow was orating, he held that grisly corpse in one fond arm, he touched it with a reverence that fairly glowed. I could not hear his sermon, but caught stray phrases now and again.

"Brothers," he called them over and over again, "blood of our blood," and then he cried aloud that the Germans, too, loathed the war, were driven to it by centuried hates and superstitions, that the men who marched in the ranks around him had been stolen from their fields, that two wrongs do not make a right, two murders a sanctity. "When you are beaten, don't strike back, my brothers," he cried, "my poor, wronged brothers!" I heard no more. Late at night the red-shirts went home, soberly, quietly, murmuring soft talk as they passed. Their wooden shoes clattered over the cobbles of the pavement, then faded into distance——

I called Josephsohn to my room.

"You have done very well," I said, "and shall have a corporal's place."

"If you please, Captain, I don't wish to be a corporal."

"You prefer to stay with me—I thank you, Josephsohn; but you shall have a decoration."

"If you please, Captain, I don't wish a decoration."

"You don't like war, Josephsohn?"

"Thou shalt not kill, is my rule, Honorable Sir—and you?"

It was impudent of the man to ask me that, I knew it, but answered:

"Of course I wish war. Killing's my trade and I wish to practice my trade. Besides, how can I gain promotion—show I'm clever and deserve high place—except through war? Do you suppose I wish to stay always a captain? I was a mere lieutenant when the war commenced—was that good? Even if it was endurable—isn't this better, a captain's place, a captain's pay?"

"And you would kill—kill men—for promotion, for more wages a week?" His eyes bored me through and I shook myself to answer.

"It isn't that—it's the dead monotony of a garrison town, the doing nothing all day but drill-drill-drill—I can't endure it. Why, there was not an intelligent man or a pretty woman in the whole village where I was stationed; I was bored to death. Anything was better."

"And you would kill men in order to escape boredom?"

"But it's the glory, the clangor, the splendor of the deed. Oh, my God! I'd rather die to the shout of trumpets than live to the snort of snores."

"And you'd kill men for the glory of it?"

"You are saucy to-night, my Josephsohn, but you've done well so I'll forgive you. You know they don't feel—these peasants—they grieve as a beast grieves; howls to-day, laughter to-morrow. The widows will find other husbands, the mothers seek consolation in the beer-halls, the dead are soon dead."

"Oh, fools and slow of heart," he cried, "to believe all that the soul of man has testified! Place and education make no difference in human pain and human tears." It was a queer speech.

He passed out of the room with an exalted look on his lips; it became him well; for indeed he was a handsome beast, with those eyes like mausers, tearing right through you, yet dark, pathetic; that aquiline face with its pointed chin, its clustering curls of chestnut. It was always a wonder to me that the fellow, a peasant born from generations of workers on the soil, should have that look of fineness, aristocracy; while I, who have descended from ten generations of barons, am squat and swart, huge-handed, clumsy-footed. We were a real little caricature of beauty-and-the-beast, Josephsohn and I. There was even an element of womanliness in him, though he could be stern and stiff enough. It was the womanliness one sees in many big men, Raphael, Goethe, the face of the young Milton and of —Another.

A few days later on I was obliged to speak roughly to the man. We were riding through the little park outside this same Belgian town, he quietly behind me; when I turned on him.

"Josephsohn," I said sternly, "I have been hearing very unpleasant stories about you. Your sub-lieutenant has complained twice, has even brought the matter to the General, who's ordered a rebuke."

"Yes, my Captain."

"You have been promulgating those ridiculous principles of yours concerning peace. Now it's all right if you desire to be a crank in private—we'll say nothing; but you can't be a crank in public. Do you understand?"

"I understand," his face was meekly defiant. He had the stubbornness of a saint and there's nothing so stubborn.

"And you will obey?"

He answered with another question: "What do you think about it—is it best to obey men or God?" He looked me quietly in the eye.

"You are a fool," quoth I wrathfully, for I had begun to feel an intense, personal affection for the man, though I still disliked that—something.

He did not answer, his eyes were elsewhere.

We had come to the ragged edge of the park, where it shelved off into the market-gardens of the Belgians, gardens all gone rank with weeds. A little clump of wine-red beeches raised their bullet-haggled forms just this side

of the border, and under them was a green sward and a couple of iron benches—for some reason the whole stays vividly impressed on my brain. It was focused. Beneath the trees a girl was wrestling with seven lads, German soldiers. She was a pretty girl in a flaxen-haired, doll-baby sort of way; but her cheeks were painted, her dress grossly immodest, her colors flaring. Everything about her, even the scarlet sunshade she whacked over the solid polls of the men, proclaimed her; she was common, cheap. Why she resisted I could not tell until her shrill voice answered my question. "No—no—no;" she squealed, "you are enemies of my country. No—no—no—!" The men gripped and grabbed her with rough, coarse giggles.

Without waiting for my permission, my orderly was off his mount in a minute. He snatched the head-gearing from his horse and ran towards the woman and her brutes of wooers. Once there he whipped them, thrashed them, whirled that cutting bunch of leather in their faces; the louts withdrew a moment.

"How about peace principles?" roared I, shaking with mirth.

He did not answer; but one of the men slapped a pistol from his pocket and pointed it straight at Josephsohn.

"Hand over the wench or I'll shoot," he stormed.

Josephsohn struck the weapon from his fist with one swish of the reins. The fellow howled as the leather bit home and then, turning, fled. My orderly, a great, stormy figure, drove them out of the garden.

"What's your name?" I asked of the young woman.

"Maddelena, Monsieur," she answered.

I did not like it; in fact, I squirmed. The coincidence was too strange. But as Josephsohn returned, her face lighted, the blood flushed through the paint; she flung herself at the feet of the orderly, kissing his rough shoes over and over again with passionate scarlet lips, twisting her loosened hair into a brush and wiping the dust off from them as she wept and kissed.

"Here, Josephsohn," I tittered, "you're a saint and she's a sinner. You'd better leave her alone."

"She'll go and sin no more," he responded gravely.

"Here, Maddelena," I barked, "that fellow's a German, an enemy of your country—leave off smacking his boots."

"He is not a German," she lifted her eyes and they flashed into mine, "he has no country. He's everybody's brother."

Women are the deuce.

* * * * * * * * * * *

We came to our first engagement at St. Mihiel and met trouble. Five hundred men refused to fire at the enemy. They entered the trenches, accepted their positions, obeyed their officers with machine-like docility until the order came; then they lowered their guns and stood, patient, rather gentle, but determined. They were ordered out of the trenches at nightfall; the battle had not swung visibly our way. The General called a council of his officers.

Into this council came a man named Jude, a sergeant, the creature who had at first informed on my orderly. He had been raised a notch for that office; but we all disliked him, for there are spies honorable and spies dishonorable, the glory of the one equalling the shame of the other. He was ready to tell it all.

"Josephsohn has preached peace everywhere," he smirked. "He has told the men that the only way to stop this war is for all soldiers to lay down their arms, says openly that there are proselyters going in and out of the French and English armies, calling for peace, bidding the men to refuse to fire. He has preached it at the mess, he has preached it on the march, he has talked it in private, he has proclaimed it in public. Even one or two of the officers have visited him at night to hear him talk. He's some talker, Josephsohn."

We ordered the man before us. He came calmly, serenely; but he made no answer to our questions. I tried it, then the Major, then the General; he was hounded around from tent to tent, from officer to officer—still he answered nothing. So we sent for the chaplain of the regiment—Josephsohn was awfully religious. The chaplain berated him—he answered never a word.

A cry arose among the younger officers, the recent graduates of the military academies, "Shoot him!"

We heard it howled through the night, as the youngsters pressed and wrangled outside of the tent. The General looked at the chaplain.

"It is expedient that one man should die for the army," proclaimed the chaplain.

He was a haggard ascetic, with pallid blue eyes and lips which cut a thin violet line across his face. Never have I seen lips so thin, so colorless. Beloved by the soldiers, he was indefatigable in visiting them, nursing them in sickness, thundering against their sins.

"But Josephsohn has but followed his conscience, and that's what you're always telling us to do," this was an elderly captain who objected.

"The fellow has sinned against my country. My Germany—may she ever be right! But my Germany, right or wrong." He faced the captain, his eyes scintillating with wrath, the blood purpling through those parchment cheeks of his. "He has preached against the Lord's Anointed, my Kaiser; he would cut the nerve of patriotism; he would drive The Fatherland down upon disgraceful knees before the peoples of the world. The times demand a sacrifice —" he whirled suddenly around and pointed one melodramatic finger at Josephsohn, "here is the sacrifice."

A roar of applause swept in from the darkness outside the tent, a buzz of approval hissed around the circle of the officers.

I sighed. Josephsohn must be shot, shot before the whole army.

They brought him out just as day broke over the desolated land of France. The regiments followed in stiff parade. At the edge of the town a long road slipped over the plain to Brussels, a road that gloomed with the wreck of war. Its prim line of Lombardy poplars had been mowed by bullets or hacked down by the unskilled hands of soldiers, their towseled heads, covered with brown and withered leaves, bulged out on either side of the stumps; here and there was a wayside cross. Most of these were beaten down or splintered; but one still stood, a mile from the city, built of black iron, grim in the flush of morning light. It was a crucifix, fitted for a life-size figure; but the Jesus had been shot away. Apparently no relics of the image remained save that on the cross were still the nails and the crown of thorns. This crown was metal-made and had been painted a dismal brown; it stuck out baldly into the air.

There were tens of thousands marching four-abreast along the highway which rose and fell in languorous curves, so that looking back it seemed to me as if some monstrous drab anaconda—the General and his staff making the glittering head with their parade uniforms—was nosing over the fields in search of prey. Behind the officers came one company of soldiers, then a band of rude Bohemian peasants, men who had never come under the influence of the prisoner and, as Catholics, were opposed to his strong Protestant spirit; Josephsohn, though of Jewish parentage, was a Lutheran, a modified Lutheran, for he held Quaker principles. The peasants dragged him on, his hands bound behind his back, his face flung up to the morning, his lips moving in silent prayer.

At the cross we stopped.

"Josephsohn," proclaimed the General, "if you are willing now to confess your fault before the army, to bid these men follow their country's flag into the last ditch, you can be forgiven. Are you ready?"

He answered never a word.

"Do you not know that I have power to loose you and power to kill you?" asked the General gruffly. A low murmur swept through the thousands of men assembled around the rude cross, their guns rattled on their shoulders, their

lips muttered rebelliously. It is better to get it over, I thought, and touched the General softly with my gloved hand.

"They won't dare do a thing," sneered Sievald in my ear. "Discipline's too good in a German army." His little dry face puckered in unconcern.

My orderly stepped to the summit of the mound on which the cross stood. He lifted his hands to speak to the soldiers. At once the under-officers took up their cry, "Shoot him down! Shoot him down!" It screamed up to the sudden glory of the rising sun.

Through it, above it, beneath it, thundered a solemn bass, a bass so strangely musical that it made itself heard through all that clamor, that it reached the rim of that vast circumference. "Thou shalt not kill!" thundered the bass, and we all knew that Josephsohn spoke. The under-officers bawled on and on; but the voice spoke only three times.

At the top of the hillock the executioners bound him to the arms of the cross. He was just the height of the figure shot away, apparently, for the crown of thorns fitted down upon his forehead. He was obliged to stoop a moment and then press his head into it. The men stripped down his shirt once more; so that he stood, bare-breasted, thorn-crowned, his arms stretched out and tethered at the wrists to nails, that long white cloth flowing down below his waist, his face lifted towards the sky. His beard had not been shaved for the last two weeks and had grown incredibly, it was even forked at the end. His dark red hair caught the rising sun and glistened, it threw an aureole around his face.

"Oh, my God!" cried the General. "He looks——"

The General did not finish, and we none of us replied; we all knew whom he resembled, knew only too well.

The dull Bohemians took their place, six of them, and lifted their rifles. It was my duty to give the order, but the General excused me.

"One," counted Sievald; he minced it out.

"Two," his dry voice cracked with doom.

"Three—fire!"

Out from the cloud of smoke, for the guns primed with some ancient powder vomited smoke by the storm-full, cried a great voice: "Father, forgive them; for they know not what they do."

I stood shivering.

Suddenly I was aware of the clack of arms, a clack which grew and grew, mounted and mounted; it filled the air. Officers yelled. The General stormed and entreated. Swords flashed. Once—twice—thrice—a pistol barked. But silently, stubbornly, their faces lifted towards the day, the soldiers swept up to the form drooping on the cross at the top of the mount. They were young, blonde, coarse-featured lads, animal, almost brutish in their forms, unshaven, sunburned, caked with mud and slush, clad in dull gray; but in their eyes burnt the fierce light of sacrifice. It was more than sacrifice, it was bigotry. Never before had I realized how young they were. By the file—by the company—by the regiment—by the thousands, they swept on and up. As they passed each man threw his rifle and cartridge-belt at the feet of the dead orderly. The pile grew swiftly. It covered the hill, inundated the cross, hid the body—still up they marched and down they stumbled, each man hurling his weapons into the pile. At last one Captain at my side, an elderly man, the officer who had come to Josephsohn at night, sighed deeply, gazed around among us for a moment, mounted the hill and dropped his unsheathed sword upon the heap. No other officer followed.

The General was stupefied, the Majors were deadened with horror, even Sievald had not a word to say; but on and on came the regiments, the ring and clang of their flung arms wailing through the day.

* * * * * * * * * * *

I have nothing else to add. Everybody knows the peace to which we were forced to submit, the generosity of the Allies when they realized the facts. But there was one strange thing. When soldiers took up the body of Josephsohn for the burial—it wasn't a corpse. I can't explain exactly what I mean—but it was a shell—a mask—a thing somebody had lived in; it wasn't the remains of a dead man. Its feet were pierced with one bullet, each hand with a bullet, and in the side was a gory gash. The iron crown of thorns, too, had left scars across the forehead.

As we carried Josephsohn down from the mount into the glory of the sunset, the guns of both armies were stilled, the white flag of peace floated everywhere and dazzled in the scarlet light; for the generals conferred together in a space between the trenches. And soldiers by thousands, ten of thousands, knelt in the slosh of the half-melted snow, praying before The Iron Cross.

A PLEA TO THE PEOPLE OF CANADA.

FROM THE SOCIETY OF FRIENDS AT COLDSTREAM, ONTARIO.

TO ALL OUR BROTHER CANADIANS:

THE Dove of Peace, dispelled from warring Europe, finds apparently but a temporary rest for its weary wings in the United States. It had fondly hoped that when the nations of Europe would become exhausted in the present conflict, they would be wise and establish a world-wide federation to end all wars. The greatest menace to that hope is President Wilson's unexpected program for a powerful navy and protective armament. By this act of the democratic head of the greatest democracy in the world, the United States has thrown away the golden opportunity of serving, in the greatest measure possible, the whole world's humanity. This glory is now offered to Canada. Will Canada be wise to it? The United States has chosen betwixt God and Mammon. Whom will Canada serve? Shall we invite the Dove of Peace and give it an abiding-place?

But it is said, "You are yourselves a belligerent camp." True, but it is not of our making or choice. It has not, as yet, poisoned our national life. Canada's test is to come later.

Now is the time to forestall the next war. Now is the time for wise and far-reaching preventive measures. Let us extinguish the match, or newly-kindled fire, and save the city from doom.

When the European war is over our returned military men will sound the slogan for "preparation" against our arming neighbor. And our munition manufacturers, whose plants have been vastly enlarged, will unite in the cry of "preparedness, protection, fortifications." The dividing line of rivers, lakes and plains, they will want bristling with forts and cannon. They will call for navies to man the two seas and the whole air.

O fellow-Canadians! Let us stop and think. We are but 8,000,000. The United States are 100,000,000. Safety in armed force, in our case, is not to be thought of. But, you say, England will back us up. True, she would like to. But England may have more than her match at home. History, both past and present, shows that nothing is more certain than the uncertainty of the alignment of nations in wars. No one can tell where the balance of power will divide or what nations be crushed. With England's hands tied, and the United States our enemy, we can neither help England nor save ourselves. Though England's hands be tied, with the United States our friends, as now, we will be safe. Force has never preserved a nation, even the mightiest, from oblivion. Babylon, Assyria, Rome, where are they? Surely there is something better than hate, and more enduring than force. O Jesus Christ! whom we call our Master and profess to follow, wherein is our hope and safety?

"LOVE YOUR ENEMIES. DO GOOD. BE RECONCILED. FORGIVE."

Conciliation! Let that be Canada's motto and her motive force! God himself stands behind his command "to love."

Did any of the great painters ever represent Jesus helmeted and bearing a sword? Could we possibly imagine

him behind the death-dealing cannon? His final temptation in the Judean wilderness was world-power, and he turned it down with the memorable renunciation, "Get thee behind me, Satan!"

Turning our back then on the things that are wrong, and that have failed, let us try those that have the sanction of Christ, viz., love and conciliation. And let each one begin now to live it more and more until it becomes a national force, and as surely as it proves efficient in private affairs, will it prove adequate in international diplomacy, and there will not be found any cause for war while the world stands. The decision of reason is always safer and saner than the arbitrament of war. To oppose the United States with armed force, we are at dreadful odds. To meet them with conciliation we stand on equal footing. Even if we are unjustly treated and wronged, by peacefully submitting, according to Jesus, in the spirit of love, we come out victors.

So whatever the result we still are conquerors, and without the shedding of blood, or the tears of widows and orphans, or the loneliness and starving in desolated homes.

We appeal to the educators of our rising generation, to declare the full meaning of "patriotism." It means love of our country, not hatred of another. It means our country first, not selfishly, but in helpful service to the rest of the world. The object of patriotism is not to divide but to unite.

Ministers of the Church! We appeal to you, especially, to support and aid in this gospel propaganda, for you reach the general public and are largely moulders of its thought. Ye who teach salvation in Christ should be of the same mind as the Master, who requires his followers to love their enemies. That supreme command carried out would establish in the world, eternal peace. It is impossible to love Christ and hate our enemies. A saving faith in Jesus involves a practice of his precepts.

Thus by the practice of love in the heart, when the time comes Canada will not be unprepared for her destiny. Impelled by the people, may our statesmen make ready with our Southern neighbors for another century of peace.

In our international intercourse let us at all times practice justice and good-will.

In our international diplomacy let us use tact and conciliation.

Let the acts and attitude of other nations fill us neither with hate nor fear.

Let the jingo fire-brands in our own poison not our minds with distrust of our neighbors.

Let national prosperity of the other instil not envy or jealousy.

Let mammon not infect any of our people with a spirit of greed, making capital into a despotic plutocracy and labor into a caste of paupers and slaves.

So shall we best prepare against a war that shall never come. Then shall Canada furnish a refuge for the droop-winged Dove of Peace, for lo! the blessings are not to the mighty but to the meek, for they shall inherit the earth, and to the peace-makers, for they shall be called the children of God.

To this we add the plea and the plans we issued a year ago for world-wide peace—

Seeing that all past plans have proved unavailing in establishing peace in the world, it behooves "The Powers," at the conclusion of the present struggle, to unite in some sort of international federation that shall bind all the nations into a lasting peace. The world is fully ripe and ready for it.

Any scheme to be adequate and successful must strike at these defects and menaces.

We sanction and advise the following, to take effect and be applied, as a part of the stipulations in the readjustment of international relations at the conclusion of the present war.

First. A universal system of arbitration signed by all nations.

Second. An international force for police purposes contributed to by all nations.

Third. The government control by each nation of the manufacture of all articles that may be used in any way for such purposes.

Fourth. A disarmament of all nations.

It shall be part of the duties of all ambassadors to see that no violation of any of the above stipulations occur, and in case of such violation they are to apprize their home governments, when appeal can be made to the "International Court," which shall arbitrate thereon, and pass judgment upon the offending nation. If the violation is still persisted in, as a final resort, said nation shall be penalized by withdrawing from it all trade on the part of the rest of the world, but in other respects friendly relations are to be maintained.

We trust and pray that sufficient pressure may be brought to bear upon the authorities of all nations that such a consolidated international body shall be formed, and laws provided for its guidance that shall speedily insure a lasting peace.

In the meantime, and in earnest of our desires, let all peace lovers strive to check and mitigate as far as possible the disastrous feeling of bitterness and hatred that is being intensified between the warring peoples, and thus prepare them sooner for the new regime of universal brotherhood.

THE ACT EXEMPTING FRIENDS FROM MILITARY SERVICE.

[Dr. O. Edward Janney writes: "I have just had occasion to look up the Federal statute relating to the exemption of Friends from military service. It might be interesting at this juncture to publish it."—H. F.]

THIRTY-EIGHTH CONGRESS, 1863-65.

United States Statutes at Large, Vol. 13, page 9, Section 17. *And be it further enacted,*

That members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denomination shall, when drafted into the military service, be considered non-combatants, and shall be assigned by the Secretary of War to duty in the hospitals, or to the care of freedmen, or shall pay the sum of $300 to such person as the Secretary of War shall designate to receive it, to be applied to the benefit of the sick and wounded soldiers: *Provided,* That no person shall be entitled to the benefit of the provisions of this section unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his deportment has been uniformly consistent with such declaration.

Approved, February 24, 1864, and signed by President Lincoln.

A MONTH ago I placed a Chinese lily bulb in a bowl of pebbles and water, and it has been so true to the law of its being that it has been "a messenger of God" to me. Just waiting for the right conditions were the embryo leaves and blossoms, that in the month of growth have made their way up into the light, and now are tall and strong and beautiful—a living witness to a Power not ourselves that loveth beauty as well as righteousness. E. P. B.

PATHETIC is the tale of a poor, half-starved-looking bugler, a German, who in the courtyard of a fashionable apartment house tried to earn a few pennies for his Christmas fare by playing "Die Wacht am Rhein." Seeing that he received nothing, and struck by his poverty-stricken appearance, a German lady in the house sent him a little note: "Play the 'Marseillaise' and you will get plenty of money." A few minutes later a grimy slip of paper was brought to her bearing the words: "I would rather starve than play the 'Marseillaise.'"

FRIENDS' INTELLIGENCER

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PHILADELPHIA, THIRD MONTH 4, 1916

TWO IDEALS AND TWO TYPES.

IN the newspapers of Philadelphia and other cities appeared last week a full-page advertisement headed "Concerning Preparedness, by Henry Ford." It was an earnest argument against preparation for war, closing with this paragraph:

"I am having this statement printed in the advertising columns of newspapers and magazines throughout the United States. Others will follow. I have no other purpose than to save America from bloodshed and its young men from conscription. I feel that if this militaristic burden is assumed by the country, the United States within ten years will be in turmoil, its industries paralyzed, and its men, instead of being at work in peaceful industry, will be dying in trenches. And I feel, too, that these men will not be dying to defend their country, as we are now being told, but will perish in the conquest of other men who have a right to live in happiness and peace."

It is only a year or two ago that Henry Ford became conspicuous. When he had attained business success almost without precedent, he signalized it by establishing a profit-sharing system on a scale before unheard-of. At the same time he made known his faith in human nature by saying that he would undertake to make faithful and efficient employees of even the convicts in Sing Sing prison, simply by treating them as all men ought to be treated in the common relations of industrial life.

In Twelfth month last, in an effort to find some way to end the war, he made his famous peace expedition to Europe, with which the whole world is familiar. He evidently did this because, as he now says, "I have dedicated my life's work to the education of men on this subject, with the hope that if war comes again men will know before they march against the machine guns whether they are marching for a just cause, or for ambition, avarice, and insincerity."

A man of a different kind is the elder Rockefeller. Anyone who has read "Wealth Against Commonwealth," that terrible history of the methods employed by him and his associates to pile up wealth, must recognize in Henry Ford a man of a new type. In genius for efficient business organization, he apparently surpasses Rockefeller; yet his almost incredible success was attained without any of the treachery, corruption, or war on competitors which Rockefeller evidently thought indispensable. Ford's millions were acquired by the application to manufacturing of methods that were open to all the world, in a competitive field where he had no monopoly, no "pull," no advantage but that given by ability and character.

In a word, Rockefeller's millions were amassed by methods which are simply organized war on society. Ford's wealth has been acquired by methods which benefit alike his employees, the purchasers of his products, the State, and himself.

But our comparison of the two types should not stop here. There is a still larger question to consider—What will be the effect on the next generation of these two men as models and examples of success?

Rockefeller is a strong man. In business ability few young men can hope to equal him. Yet Rockefeller's career is one long confession that he did not believe great success possible on the basis of the Golden Rule. Wealth and power he was determined to have, and he evidently believed they could be had in only the one way.

Ford has shown the young men of the world not only that piracy is not necessary, but that it is not even "good business."

Rockefeller and Ford as types of business men correspond to Kaiser Wilhelm and Abraham Lincoln as types of rulers. Autocrat or democrat, war lord or man of peace and freedom, which of the two will the young politicians of to-day take as their model?

The modern empire of Germany is based on the maxim that war is the natural and necessary state of mankind, essential to a high degree of development and of national success—that each man and each nation must "take its own part," and that the public welfare requires that the weak should perish. It is the embodiment in government policy of the methods employed by Rockefeller in business.

Modern America has before it these two opposite ideals of government and of business policy, these two opposite types of statesman and of business man. Evidently we must decide between them. We must choose the path of war or the path of peace, the method of force or that of justice. We must take for our ideal the Kaiser or Lincoln, Rockefeller or Ford.

Which shall it be? H. F.

THE APPEAL OF CANADA FRIENDS.

IN another column is printed part of the pathetic "Plea to the People of Canada," which comes from the little group of Friends at Coldstream, Ontario.

Probably few of us in the United States can realize or appreciate the present situation of our Friends in Canada. At the best of times a small and isolated group, they are now under a terrible pressure because of the European conflict. The war feeling in Canada is so strong that advocates of peace there, as in England, are looked upon as almost traitors, so that it calls for high courage as well as love and faith to publish such a remonstrance.

Ought not our meetings in the United States to send messages of sympathy and encouragement to our hard-pressed brothers in Canada, as we did not long ago to Friends in Australia? Probably nothing else ever did so much to draw Friends together in feeling, and we may be sure that such expressions would be warmly appreciated now by Friends in Canada. H. F.

Note and Comment

"SHEEP OF OTHER FOLDS."

EDITOR OF FRIENDS' INTELLIGENCER: I was interested in your article, "Sheep of Other Folds." I have long wanted to see the two branches united. I was married thirty-three years ago by Friends' ceremony at the Orthodox meeting here in Cincinnati. I afterward moved to Brooklyn. I had two children just coming of school age, and the Friends' school was within three squares of my home. My children went to First-day school, and we all united with the meeting known as the Liberal branch, which some call Hicksite. I do not like the name, because I do not see everything as Elias Hicks did, but I do believe as he did in freedom of expression, and delivering God's message as he would have us.

There were both Orthodox and Liberal expressions in our meeting, and it was welded together in love.

When I afterward returned to Cincinnati, the meeting I formerly belonged to did not recognize me as a Friend, and stated that the influence of the Liberal branch was pernicious. I was not aware of being any less a godly man, and had tried to live a consistent Christian life. We have no meeting here of our branch, and I miss it very much. I have been attending a prayer meeting of some denomination nearly every week, but do not feel quite at home in a Friends' meeting that does not recognize me as a Friend. I want to advance our principles whenever I can. My present membership is with Baltimore Monthly Meeting.

Any suggestion you can make whereby I can unite the two branches or advance our principles of free gospel ministry and loyalty to that which is right would be gladly received. C. F. HOPKINS.

2116 Auburn Avenue, Cincinnati, O.

EDITOR OF FRIENDS' INTELLIGENCER: The editorial on "Sheep of Other Folds" in issue of First month 22d, gives me the opportunity to write a few words in regard to all Friends uniting. It has long been my desire that they would do so. I feel at this time how much more our efforts might help in the peace movement, if we were one body working together in unity. I was raised a Hicksite Friend, and remained so until I came to Colorado. We found no meeting of our branch here, but there was one of the other branch. We felt that we could do better work if we were members, but according to Hicksite discipline we had to resign our membership in that branch before we could join the other. I thought at the time how much better to be *transferred*, and think so yet. We are *Friends*—why shouldn't it be that way?

We have worked in the meeting here fifteen years. At the time we joined this meeting it belonged to Iowa Yearly Meeting, but eight years ago it was changed to Nebraska Yearly Meeting. We have five monthly meetings in Denver Quarter.

Some time back, a friend from the East, visiting in Denver, wrote an item for the paper, stating that there was no Friends' meeting here. I wanted to reply to it then, as I thought what a wrong impression it would give to the readers of the paper, but put it off, until now I have another chance. Our meeting is small in attendance, although we have over one hundred members, but they come and go, as the western cities have a floating population. I know there are several Friends here who do not attend our meeting, but go to other churches, and I often think how much more we might accomplish for the Master, if they would unite their forces with us. But I feel encouraged, as the feeling of unity seems to be growing all over the country.

I am glad to say that we have a Friend from Baltimore Meeting who is librarian for the city here, also a member of Friends who is secretary of the Sunday-school Association for Colorado and Wyoming. S. M. P.

FROM FRIENDS' PEACE HEADQUARTERS IN WASHINGTON.

IN these days of "war and rumors of war," the spirit of a lover of peace is sorely tried by the atmosphere of militarism that prevails at the National Capital. One of the most absorbing topics of discussion here is the matter of army and navy expansion, and the prevailing thought appears to be that Congress will provide for an increase in the country's military establishment. Some idea of what the increase in the army will be may be had from the preliminary reports of recommendations to be made by the House Committee on Military Affairs. These recommendations include enlarging the regular army to about 150,000, federalizing the National Guard, and establishing a military training school in every State. Of course, no one can tell what the bill as finally drafted may include. But it is sure that as matters now stand Congress will be asked to authorize a considerable increase in the military expenditures of the country.

Fortunately a campaign of no mean proportions is being waged against the "preparedness" people. Many men in Congress, some of them quite openly, are opposed to our having any larger army and navy than at present. Thousands of people over the country have expressed themselves as opposed to the program, and one is in decidedly "big company" when raising his voice against the plans of militarists. Friends' Washington Peace Headquarters is endeavoring to strengthen the movement against the new military policy proposed for the country.

Personal influence is the thing that counts most. It is earnestly hoped that no Friend will fail to write at once to his Congressman and Senators urging them to oppose any increase. In a majority of the Congressional Districts of the country there are *some* Friends. Surely their peace principles are worth a few minutes of time consumed in letting their representatives at Washington know what they would like done on this most vital question. There should be no delay, the letters should be written NOW.

Any Friend desiring information or advice regarding the "preparedness" situation at Washington may get it by writing to the Friends' Peace Headquarters, 1811 I Street, Washington, D. C. ARTHUR M. DEWEES.

A LESSON FROM WASHINGTON.

No privilege that has ever come to me, says Eleanor Scott Sharpless, in the West Chester *Local News*, could equal that of meeting, as was done a short time ago, with the Friends' National Peace Conference. Going to Washington in the hope of carrying a message which might, in this national crisis, be of some help to our government, we heard there from our representatives the wish expressed over and over, that the people at home would arouse and tell their representatives what they want. We went to carry a message to our government at Washington, we came away to carry a message to the American people, who are the government, that they may act with deep thought in this crisis we face. The world waits the voice of our country.

We have spent of our money thousands of dollars to our suffering neighbors, we have sent of our skilled physicians, of our faithful nurses. What else can we say? Our neighbors' homes are destroyed, we have men who could build them. Their railroads are torn up, we have men who could relay them. Their fields are plowed by horrible trenches, we have engineers who would know how to fill them. Their factories are emptied of workers, we have men who could start them. Could we make America's voice heard in the message, "As soon as you are willing, we will send our men, our armies of useful young men to help build up your devastated homes, to make fruitful your wasted fields. We will come to love and to comfort and to help you."

Does someone ask what would pay us for such a national expenditure? Just the dollars and cents saved by no longer needing to spend the millions to defend from the neighbors who fear us, would alone pay and more than pay for all we could do.

No nation could do this as America could. We are bound by blood relationship to every land that has suffered; we know they are not robbers to be feared, and we are a nation governed by the people; it is for us, the people, to speak our voice. The world is waiting. What do we say?

GIVING AS MORAL AND SPIRITUAL TRAINING.

THE Society of Friends has recently had the good fortune to receive into its membership a man whose experience is likely to be of great value to us if we avail ourselves of the unusual opportunity. I refer to William B. Forbush, who for twenty years was the successful pastor of a Congregational church, but has since given it up for more wide-reaching work, and has joined the Swarthmore Monthly Meeting of Friends, having made his home on the edge of the borough.

On the 22d, in addressing an audience of some forty people during the Woolman House week-end conference, he gave us this very important point. In making the appeal to the helpful instincts of children, we need to have somebody at the other end of the appeal. "Our causes for First-day schools should have *folks* at the end of them. The *movement* comes later." Most of the Quaker concerns are, in a sense, movements, and therefore tend to be *abstract*, such as the temperance movement, the peace movement, etc. For the children it needs to be more *concrete*, as in the case

of the class in First-day school that is collecting pennies to keep a specific little colored child named Alfred Jones in the Schofield School for a given length of time, or to buy Alfred a pair of shoes, or some books, or, as was the case with Swarthmore First-day School class last winter, to buy feed for a cow for a family where there were several little children, and the father was out of work for causes that he could not remedy. This kind of appeal children can understand. It gets them in the habit and attitude of helpfulness and giving, and when they get larger it is natural for this instinct to take hold of the more abstract concerns and movements of which there are so many, and for which there is such need. J. RUSSELL SMITH.

WHY KITCHIN OPPOSES THE PRESIDENT'S PLAN.

THE Anti- "Preparedness" Committee at Washington, D. C., says that one of the interesting "exhibits" in the pending anti-preparedness fight in Congress is the diagram hanging in the office of Chairman Kitchin of the Ways and Means Committee. It may be said to sum up Mr. Kitchin's fundamental opposition to any increase in the army and navy budgets at this time. He takes the position that the United States is now paying an excessive proportion of its annual income for war "past and to come."

"Both relatively and absolutely the proposed increases in our navy and army budgets are enormous," says Chairman Kitchin. "At the expiration of the five-year period for the program this country will then be expending on its navy and army, *more than any nation in the world in times of peace ever expended;* more than England, with her navalism, more than Russia or Germany, with their huge militarism. At the beginning of the European war Germany was expending (on its army and navy) 55 per cent. of the total amount of revenues collected, Japan 45 per cent., Great Britain 37 per cent., the United States *over 60 per cent.* With the proposed military and naval program enacted into law, the United States will be expending over *70 per cent. of its total revenues*—that is, out of every $100.00 collected from the people over $70.00 will go into militarism and navalism, including $22.00 for pensions, leaving less than $30.00 for all other functions of our government and for all other benefits to the people."

CHILDREN OR DREADNOUGHTS.

MISS JULIA LATHROP, head of the Children's Bureau, wants to know, according to her annual report, why the rate of mortality among children in industrial and mining centers is nearly *twice* that in suburban residence centers. She also wishes to know what the country is going to do for the 18,000,000 children who do not live in cities. She has noted the fact that in many instances both the parents and the children are illiterate, that many are undernourished, that they work too hard, and that their lives are too monotonous. There is little doubt that many of the near-statesmen at Washington will think Miss Lathrop very inconsiderate to issue such a report at the present time. She should not permit herself to become so absorbed in her own work that she forgets the needs of other departments of the Government. The Army and the Navy Departments were in the field before her. President and Congress are wrestling with their problems. What can the men who direct the affairs of the nation think of the head of the Children's Bureau who suggests at this time the advisability of looking after the children of the nation? She should know that this will take money; and how can we spare the thousands of dollars called for by the Children's Bureau, when a half billion dollars is needed to begin the two-billion-dollar plan of preparedness? Suppose 134 infants in 1,000 do die in their first year; the stork will bring more. Dreadnoughts must be paid for; children can be had for nothing. Why all this pother about saving the children, when we are preparing to kill the men?—*Stoughton Cooley, in the Public.*

SUPERSTITION.

AMID the verdure on the prairies wide,
There stretches o'er the undulating floor,
As on the edges of an ocean-shore,
From east to west, half buried, side by side,
A chain of bowlders that the icy tide
Of glacial epoch centuries before
From arctic hills superfluously bore,
And left in southern summers to abide.

So on the landscape of our times is seen
The rough debris of error's old moraines.
The superstitions of a thousand creeds,
Half-buried, peer above the waving green;
But kindly time will cover their remains
Beneath a sod of noble thoughts and deeds.

—*"Ironquill."*

THE CAUSES OF WAR.

IN a letter to the West Chester *Local News,* Gilbert Cope writes:

There is no evidence whatever that any other nation would wish to attack us in the near future, but in order to carry out the military scheme absurd assertions are made, such as that the United States is the most hated nation in the world, and that those who have a grudge against us will be ready to gratify this feeling as soon as affairs are settled in Europe.

Those who are now receiving immense sums for munitions furnished to the belligerents are naturally desirous of continuing the business after the close of the war in Europe, and therefore encourage such assertions. Though they cannot point out any reasons why we are more liable to attack in the future than in the past, yet many are wrought up to such a state of frenzy that they are unable to take a rational view.

Society could not exist if nothing would protect from force except a stronger force. It would take us back to primitive man, living in caves, with his hand against every other man.

An attitude of antagonism incites antagonism. An attitude of loving-kindness disarms it.

These are not simple sentimental ideas, but are capable of abundant proof. When William Penn obtained his charter for Pennsylvania he did not prepare any physical defence against the Indians, but treated them fairly and they gave no trouble while that method was adhered to. A different policy was tried in New England, and several massacres resulted.

In 1780 my great-grandfather and several of his family, including a grandchild, were taken captives from their home in Northampton County, by Indians, who, being from the vicinity of Lake Erie, knew nothing of Friends. The head of the family remarked to the chief that he could say what no other could, that he had brought in the oldest man and the youngest child. The Indian replied, "It was not I, but the great God who brought you through, for we were determined to kill you, but were prevented."

A few of our citizens are unintentionally killed by getting among those engaged in battle, and there is a cry for vengeance, even for a declaration of war, in which event a thousand lives might be lost for each one unintentionally killed. Is this a good business proposition?

If, when the war in Europe is ended, we should furnish the means to restore the waste places, every million so used would be worth more as a defense against attack than the greatest dreadnought that could be built. It would relieve us from the burden of a great military establishment and be an object lesson to the rest of the world. Well, some may say, what is to be done in case of a dispute with another nation? Agree to an International Court of Arbitration! But some will exclaim, "We cannot arbitrate murder!" But that is just what we do every day in our courts and we are well satisfied.

Some orators would have us believe that a powerful navy was comparable to a police force in our cities, but that is a

fallacy, as the police are the appointees of the city as a whole, and not for defence against citizens of another government. If the nations would agree to reduce their naval power to what might be termed a police force, to act in harmony, it would be all right.

Let it be borne in mind that the present war in Europe is the result of preparedness and heed the lesson.

GOOD WORDS FROM AN OLD FRIEND.

EDITOR OF FRIENDS' INTELLIGENCER: I wish to say how much I enjoyed the article in last week's paper about "John Randolph of Roanoke." One reason for this is told as follows: Thomas Elwood Henley, a great-uncle of mine, died at his home in Virginia in the year 1811, aged 36 years. The Henleys and Truebloods then lived in North Carolina, and my grandmother, Mary Henley Trueblood, received from the Governor a very kind and sympathizing letter on the occasion of her brother's death. This letter she cherished as long as she lived, but in the breaking up of their home here it got lost. I understood, however, that there was a relationship between them, that I cannot now trace—perhaps through her grandfather, Patrick Henley, who married Sarah Culpepper.

By speaking especially of this particular article about John Randolph, I don't wish to imply that it is the only one I enjoyed in the issue of last week, for I found it "chuck full" of interesting matter, and all so plainly and nicely printed that I, an old man of nearly eighty-six years, can read its pages well.

I cannot think but that the INTELLIGENCER must have an influence for peace in our beloved country, though the war influence is getting the better, apparently, of those chosen to administer our governmental affairs.

Salem, Ind. E. HICKS TRUEBLOOD.

THE SAVIOUR NATION.

ARE we not passing out of the mere profiteering stage into the stage where we are beginning to feel that our own welfare means the welfare of others? When some nation as a whole—not every individual in it, but the great majority—reaches that stage, that nation will become the saviour of the world. May that be the destiny of our country! That idea will destroy the principle of warfare at the root and bring about a new era for mankind. . . .

We look forward to a new era, in which, the human spirit disentangled and come to the surface, not only in our own nation, but in others, competitive and jealous nationality will disappear. Distinctions of national life will, rightly, persist, but mere jealousy and the combative spirit will subside. . . . We are coming to the point where we should be able to build up constructive associations, liberating the positive life of the people, and making that life grand and beautiful wherever it is. That will be a tremendous work, a kind of warfare, but waged with the passion not of hatred, but of love.—*Edward Carpenter, in Christian Commonwealth.*

ALTHOUGH the teachings of Jesus have been the most familiar thing in religion for nineteen centuries, it is hard to get people to think of him as a teacher of religion. Their thought of him has crowded out the things he taught. They look at *him*, which he did not like, not at the things he taught, which he did like. It is even said to be the definition of a Christian, the view one has of him; and attention to his *teaching*, and the love and influence of it, are thought quite secondary. When Christianity's love of Christ becomes more than a thing of titles and feeling, and rises into devotion to what he most desired regarded, there will be a new thing in the world, but it will be the oldest thing in Christianity, and even older. It will be the true Christ.—*Christian Register.*

THE GERMAN SOCIALIST'S VIEW.

[This is from *Vorwaerts*, the often-suppressed but strong and able exponent of Socialism in Germany.—H. F.]

"THOSE who desire war ought to accept the evils that it brings. To be enthusiastic for war and then to descend to petty stories about dum-dum bullets is simply to grow besotted. Our jingoes have yelled, a hundred thousand times since the war began, 'The duty of every citizen is to defend his country to his last breath.' Those poor wretches of Belgium and France—have they done anything else? Have they not defended home and fatherland? If we acted thus, our conduct would be heroic. On the part of our adversaries it is rebellion and murder.

"Ah! Don't let us throw stones at others, we who live in glass houses! Let us not look for the mote in our neighbor's eye, but take the beam out of our own. In this way we shall make the first step toward *l'entente internationale* and toward peace.

"Let us understand, then, that we are not merely Germans, French, or Russians, but that we are all men, that all the peoples are of the same blood, and that they have no right to kill one another, but that they ought to love and help one another. Such is Christianity, humane conduct. Man does not belong to one nation only; he belongs to humanity."

BUILDING FOR PEACE.

WHEN I ask anyone to join the Woman's Peace Party, the reply is usually, "My joining would not be any good, we have no vote," in the case of the women; the men say, "I don't want to see peace until Germany is whipped."

I reply, If you don't get the thought of peace into your hearts, and try to build for peace now, you will not see peace. We must all hold the thought of peace if we ever expect to see the reality. I wish you would always print the word "peace" thrice repeated under the title of your paper. The first "peace" standing for peace in the home; the second, for peace among all employers and employees of America, a national peace; the third, for a world-wide peace. What we constantly see we unconsciously dwell upon. I have asked others to publish this word Peace on the issues of their papers, but all seem afraid.—*Margaret L. Campbell, in The Survey.*

PEACE AT ANY PRICE.

ARE we for "Peace at any price?" when real peace is offered, whatever the price, there is no need to talk of war. What could not Europe have afforded to pay to prevent the great catastrophe? What has war cost Europe, and when will it be able to repay? For us, we would see the price-lists first. With Lincoln, we would count the cost.—*David Starr Jordan.*

FRIENDSHIPS, not battleships,
Statesmen, not men of war.
—*Tract of Friends' Peace Committee.*

I SHRINK from seeing my views in print.—*W. H. Taft.*

President Wilson is a great man.—*Colonel House.*

I shall not make myself vocal.—*Lindley M. Garrison, retiring Secretary of War.*

You can lead a boy to college, but you can't make him think.—*George Ade.*

This much I know—our next war will be with a power of the first class.—*General Leonard Wood.*

The government which shakes its fist first and its finger afterward, falls into contempt.—*Elihu Root.*

THE militarist argument amounts to this: for two nations to keep the peace each must be stronger than the other.—*Norman Angell.*

Current Events

WORKING ON CONGRESSMEN.

[Sent from Friends' Peace Headquarters in Washington by Carolena M. Wood.]

One of the first things done in the work of the new Friends' Peace Headquarters in Washington was to send out the following letter:

DEAR FRIEND: We understand thee is one of the Friends in the . . . District who can best organize Friends and others to influence Congressman . . . to vote against the "preparedness" craze that threatens to sweep Congress off its feet, and will be likely to bring upon us in the United States compulsory military service. Here in Washington it looks as if the military people might win. They will win unless the true, quiet heart of America speaks. Will thee be able to get a hundred Friends and others, organizations or individuals, who are for Christ's way, to write their Senators and Representatives at once asking them to vote against the "preparedness" program? Not a minute is to be lost. There are 125,000 Friends in the United States. We may save the day if we all get busy.

Could thee get some matter giving our side of this question in the local papers? Will thee not try? Send to us for material to be used in this way.

Please do what thee can now.

FRIENDS' NATIONAL PEACE HEADQUARTERS,
————, Secretary.

The letter was sent to at least one Friend in about 100 Congressional Districts in twenty-four States. An effort is being made to have the request contained in this letter carried out in every Congressional District of the country where Friends are located. In many districts there may be only a few, or perhaps even one Friend, but even one member of our Society could have no better opportunity to show the true Quaker spirit than is afforded in this campaign to prevent our country being launched upon a vast military program. So it is hoped that no Friend anywhere in this country will fail to at least write to his Representative and two Senators in Congress. In some neighborhoods there has already been much activity on the part of Friends to put a stop to the "preparedness" craze, and numerous letters have been sent to Congressmen as a result. But even in such live centres it will not do to give up the effort until the question is settled by action of Congress. A constant stream of letters must be kept going to the men at the Capitol, until the vote is taken upon whatever army and navy bills may be decided upon.

Responses to the above letter have been coming in, and there is evidence in the replies that Frinds are awake to the importance of immediate action. In the mail of one day there was word from three Friends that they would immediately do what they could to get matter in their local papers. One Friend, who is the only member of our Society, so far as he is aware, living in a big section of one of the larger States, wrote immediately to his Congressman, and has offered to get after every newspaper editor in his county. This Friend's letter to his Congressman is an excellent example of the sort of argument to use. It follows:

"As one of your constituents, I feel that I have the right to express my thoughts to you concerning public matters. I am writing now to say that I hope you will not be swept from your feet by the excitement which is being stirred up, and will be, in behalf of what is called preparedness.

"It seems to me that we are no more in need of preparedness now than we were ten years ago. The United States has moved along without very much friction with any other nation, and certainly no war, since the Spanish-American—and that in my opinon was useless, wicked, uncalled for—and I hope that the people of the Fifteenth Congressional District will feel as I do, and that you will express their principles in such votes as you may cast in the House of Representatives.

"In times of excitement such as this it needs men of strong principles, cool heads, clear brain to keep the multitude from doing in their enthusiasm what they may regret during long lives thereafter. That you may prove to be one of these cool heads is the earnest wish of yours sincerely."

The following are extracts from replies received to the letter first referred to:

FROM LEVI S. TAYLOR, SAN DIMAS, CAL.

We have already done considerable work out here along the line thee suggests. At our monthly meeting in First month we sent a minute to all the California Senators and Representatives, asking them to use their influence against increase of armament and against military training in the schools. Our Friends were at that time also urged to write personally, and this month many reported they had done so.

FROM GRIFFITH E. COALE, WEST LIBERTY, IOWA.

I have already written to our Senators and the Representatives from this district, and the replies have been rather non-committal. It will be difficult to line up our Representative (Harry Hull) against appropriation for an increase in the munition output of the country. To explain, Davenport on the west side of the river and Rock Island and Moline on the east side are for all practical purposes one city, although located in the States of Iowa and Illinois. Davenport is in the second Iowa Congressional district, and as the government has an arsenal at Rock Island, it would be good politics to secure liberal appropriations for the enlargement of the buildings and a greatly increased production at the plant. I will add that there is not a strong demand throughout Iowa for greatly increased appropriations for war purposes.

FROM W. L. HINDS, DES MOINES, IOWA.

Our Congressman has been "loaded to the gunwale" with advice in regard to this preparedness, and I believe he holds such a stand that he does not know which way to go, as many of the rest of the Congressmen have been also.

FROM LOUISE MERRITT PARKER, CAMBRIDGE, MASS.

I have had an unfavorable answer on the preparedness question from our Congressman, Frederick W. Dallinger. He writes, "I regret very much that it is impossible for me to agree with you regarding the question of preparedness. I am strongly in favor of a sufficient increase in our military establishment to guarantee us against invasion."

FROM WALTER E. ROBERTS, MONTCLAIR, N. J.

I am writing to our Congressman, Frederick R. Lehlbach, to-day, but fear it will do little good, as he has come out "red-hot" for war. However, a few of us are working against the "National Hysteria League" and the "American Offense Society."

FROM J. HOWARD HOPKINS, PITTSBURGH, PA.

I have thy letter, as well as one from the Washington headquarters. I will refer them to the clerk of our meeting, William H. Roberts, 434 Diamond Street, this city, and try to arouse our members to action.

FROM ORTIS BAYNES, SALEM, IND.

At the meetings of the Epworth League in a Methodist church near here they are having some discussions upon the teachings of the New Testament in regard to war, and I had thought that if I had some copies of that address by Elbert Russell to distribute amongst them it might help the cause along.

Our Representative in Congress has sent a list of questions to the voters in his district in order to get their views on the pending legislation. But a little canvass that I have made shows about one-third of the voters in our meeting are in favor of the increased appropriations.

FROM ALBERT T. MILLS, DECATUR, ILL.

I hope this crisis may do much to integrate our Society, and our nation as well. We have been working much at cross-purposes. Particularly gratified am I to have letters from both branches of Friends, and hope to live long enough that "Cadbury" and "Wood" may seem as

Friendly as "Jenkins" and "Walton." Also, I hope for a greater national leadership.

I will write to our Congressman, William McKinley, with whom I have some acquaintance, and will ask others to do so. However, I think he is committed to the program of preparedness, and my hope to get results to my liking is modest.

The INTELLIGENCER is doing much good work in keeping us braced against the wave of armament. The pamphlet, "Jesus and Militarism," is capable of doing great good. It should be scattered. The Richmond people have performed a good service in publishing it.

FRIENDS IN NEW YORK.

THE "QUAKER LECTURES."

ON Second month 3d, Justice Almet F. Jenks, of the New York Supreme Court, spoke in the New York Meeting-house on "The Function and Possibilities of Courts of International Jurisdiction." A synopsis of his speech is here given.

It is said by some that war is inevitable if decay is to be kept away from the nations. If that is true, then I have nothing to talk about. It is curious that until 1819, in England, the "ordeal by battle" was still allowed by law. The ethics of English procedure were about the same as those of the gunmen on the plains.

After great wars there is always an agitation for peace, but it is from exhaustion as much as from sentiment. Our spiritual culture and our outward civilization are never on the same level. In this age our civilization is greater than our culture. This war has set the clock of civilization back five hundred years. The temple of peace at The Hague is the loneliest place in Europe to-day. Nevertheless, to me it is not a monument but a promise.

When Tennyson sang of "the Parliament of Man" he was writing poetry, not making a suggestion. Elihu Root said in 1907, "We need for arbitrators not public men, but judges interested only in the questions before them. For this we need a court of permanent judges." This is the best suggestion yet made.

I believe that the time has almost come when we can establish a court of world judges whose decisions shall be final. But people will say, "Each man will favor his own country in his decisions." Why should he? The judges from South Carolina, to take our own country, for instance, are trusted in our Supreme Court to make decisions without favoring their own State. Similarly, when a union of the world is formed, I believe there will be men found who will be broad enough to make decisions without bias.

Consent is the omnipotent thing in the domain of law. How is this consent to be obtained? By treaty—that is the nation's promise. If our international law confers the power upon a judge to hear and determine a case, he has the same power as the Supreme Court judge in the United States.

At the last Hague Conference one hundred and two treaties were signed referring to arbitration all questions not affecting the honor or sovereignty of the nations making them. Bolivia and Peru have had since 1901 a treaty submitting to arbitration all questions which they are unable to settle by direct negotiations.

But what about the sheriff? If this World Supreme Court makes a decision, who will enforce it? That is, of course, the difficulty. But suppose that each of the nations signing the treaty for this court should also agree to enforce its decrees. Bolivia and Peru promised, on their honor, to abide by the decisions of any arbitration. But that is hardly enough. Every nation must agree to unite in enforcing the decrees, if necessary, with all its forces of both navy and army. That is the only way, and few nations would dare bring upon themselves such a force, for no nation could withstand all the rest of the world.

One thing more is necessary, not only to enforce, but to *arrest*. Suppose that some nation, on the eve of war with another nation, should say that it desired to abide by the decision of the court. In 1914, when the heir to the Austrian crown was assassinated, Serbia yielded almost all that Austria demanded, and offered to submit the remaining demands to The Hague Court. Now suppose that all the nations had been parties to such a treaty, and that Serbia had had the right to say to the other nations, "I have yielded thus far. Austria demands more, and I wish to submit this to the Supreme Court of the world." If there had been such a treaty, do you think there would ever have been any war? I think not.

Do you say, "The nations would not have kept good faith." Well, maybe not. But there are many *people* in the world who do not keep good faith with their agreements, yet we do not lose faith in people. Why, then, should we in nations?

We do ill, I fancy, to talk much of universal peace or general disarmament. We must go in for prevention, not for a radical cure. Organize to make each successive means of war abortive. Put peace men in power, foster rival excitements, invent new outlets for heroic energy, and the chances are that from one generation to another war will diminish. For thought begets custom, and custom crystallizes into what we call law. Let us demand, let us in our daily life talk justice. For justice is peace.

WOOLMAN HOUSE.

THE Conference on Young Friends' Activities is over, and we of the Woolman House look back on it with keen pleasure. Of the fifty friends who signed our guest-book, twenty-three were in continuous attendance, and twenty-seven were here for one or more sessions of the conference. This number included representatives from all of the Yearly Meetings but one.

The first evening we spent in getting acquainted, and in looking at Woolman pictures and listening to the stories connected with them.

On First-day we went to meeting, and at 4.30 p. m. an informal conference was held in the Woolman House parlors. J. Barnard Walton presided, and announced the speakers.

Arabella Carter, "The Young Friends' Association."

Harold Watson, "The Sectional Committee."

Rudolph Suplee, "Preparedness for Advancing Friends' Principles."

Samuel Bunting, Jr., "The Study Circle."

Seth Furnas, "The Friendly Group in Ohio."

Alice Miller and Anna B. Griscom, "Plans Laid for Work in Salem and in Germantown."

Rachel Knight explained the Young Friends' Organization of Philadelphia Yearly Meeting now in process of forming.

On Second- and Third-days, the mornings were spent in the regular class work. The visitors were invited to attend Dr. Forbush's, Dr. Holmes', Mrs. Collins' and Robert Brown's classes. Each afternoon an hour was given to the continuation of First-day's conference. These sessions were open for free discussion.

On First-day evening George A. Walton impressed us very deeply with his talk on "The Spiritual Life in Our Schools and Colleges." Dr. J. W. Cochran, secretary of the Presbyterian Board of Education, followed. His development of "What We Can Learn from the Christian Endeavor Societies," was a splendid addition to the afternoon's discussion.

On Second-day evening Mr. and Mrs. Bonsall interested us in the Boy Scouts and the Camp Fire Girls.

Superintendents of the nearby First-day schools which our students have been attending this term, were invited to Third-day supper and to be present during the evening.

Henry Cadbury spoke in a most eloquent and helpful way on "How to Be a Friend." At the close of his address the superintendents entered into a discussion of their respective First-day school problems.

Just before the adjournment of this final session, the following minute was proposed and heartily approved by those present:

"We feel that there is a general need in our religious society, especially among the young people, for a more united fellowship, a more intelligent understanding of the Friendly interpretation of Christianity, and a deeper individual consecration to the expression of God's will."

It was felt that no one form of activity was adequate for the needs of every community, but that the Young Friends' Associations, the Study Circles, the Friendly Groups, and the other allied interests were valuable only in proportion as they met the social, intellectual and religious needs of the community, and that each community must work out for itself its most efficient method of expression.

It was felt that the endeavor now being made to increase the awakening of all young Friends to a sense of their responsibility and privilege in the building of God's kingdom here and now was a step in the right direction.

The plan for developing the young Friends' movement of Philadelphia Yearly Meeting so as to include all young Friends was discussed. The plan was given the earnest endorsement of the conference.

These conferences held each term extend to a greater number the spirit of Woolman House. We hope that through those in attendance at our "Treats" (formerly called "Retreats"), and through our students, that this will be not merely a "house," but an *influence*, broadening and deepening as time goes on. ESTHER V. PETERS.

FRIENDS IN OHIO.

WAYNESVILLE.

Miami Quarterly Meeting met at Waynesville on Second month 12th. The gathering was smaller in numbers than at the previous Quarterly Meeting, owing to inclemency of the weather. Again we gathered under the cloud of sorrow and bereavement, for another one of our faithful Friends has been called home. Samuel R. Battin, who has sat at the head of the meeting for so many years, is gone from among us, and his presence and counsel will be sadly missed, though he felt for some time that he was

"Only waiting till the shadows
Were a little longer grown."

In the meeting for worship the wish was expressed that each one might have a prophetic vision, or a dream of some work to do for the meeting that would be of lasting benefit in its upbuilding. The sufferings of Jesus were very feelingly portrayed, and we were urged to take his teachings and his life more fully into our own lives. The usual routine of business was conducted; the reading of the Queries and three essays, that were very interesting.

The clerk, Ruth Chandler, was directed to write a short memorial of our Friend, Samuel R. Battin.

Ralph Howell gave an account of the Peace Conference that met at Washington, D. C., as he was a delegate sent from the meeting, and the only one west of the Allegheny Mountains. He heard the representative from Beaumont, Texas, Martin Dies, make a strong speech in Congress *against* "preparedness" that received much more enthusiastic applause than did the speech of James R. Mann, of Illinois, in *favor* of "preparedness." That subject was much discussed in our meeting, and part of a leaflet was read, entitled, "The Menace of Preparedness."

A concern was expressed that a way might be provided so that more of our isolated members could attend our Quarterly or Yearly Meetings. When they do not come, we lose sight of them, and they become absorbed in other churches. E. B. H.

FRIENDS IN PENNSYLVANIA.

GERMANTOWN.

On Fourth-day evening, Second month 23d, the Germantown Friends' Association had a "house-warming" for their new headquarters at 45 West School House Lane.

There were about 150 guests. The program consisted of an address of welcome by the president, J. Linden Heacock. He expressed his gratitude to the meeting for its co-operation and support in the enlarged activities of the association, and hoped that the opportunities offered would be embraced by all.

Walter C. Longstreth read a "History of School House Lane Meeting," written by Thomas H. Shoemaker. This article contained much interesting information, embodying as it did, the gist of old minutes relating to the meeting, besides many unrecorded and amusing personal reminiscences.

The secretary, Anna B. Griscom, gave a short talk on "Our Future," pointing out that the goal of a Friends' Association should be the development of its members and others, along social and educational lines, both intellectually and spiritually, into all-round, *practical* Christians. She dwelt upon some of the specific ways in which the association could achieve its aim.

After the close of the program, refreshments were served, and a general inspection of the new building took place. This building, which is an addition to the meeting-house, has just been completed. It consists of a large social hall on the ground floor, above which are class-rooms for First-day school use. In the basement are a kitchen and a boys' club room. All have been attractively and invitingly furnished by members of the meeting and the association.

Germantown Meeting has consented to the use of this building by the Friends' Association, which has planned to keep it open during the week as a social and study center for Friendly activities. Anna B. Griscom, of Moorestown, N. J., who has been engaged as secretary of the association, will be present during the mornings and early afternoons to receive visitors and to answer questions in regard to Friendly activities. All Friends and those interested residing in Germantown and vicinity are invited to join and to make use of the facilities offered.

ANNA B. GRISCOM.

HORSHAM.

At the regular monthly meeting of Horsham Friends' Association on Second month 27th, after a recitation by Helen Thompson, "On the Heights," Florence Williams read an article entitled, "Plow Work," taken from the Friends' Intelligencer. Martha C. Wood gave an excellent paper on "The Activities of Younger Friends." In this she discussed the different courses and lines of religious work pursued by the younger Friends of to-day. After remarks on the paper, William Hallowell, 3d, recited "L'Envoi." For "Current Events" Marguerite Hallowell gave an interesting account of her visit to Woolman House as a delegate from Horsham Meeting. Elizabeth R. Comly read extracts from a paper written by Isaac Hillborn. After silence, the meeting adjourned to meet Third month 26th.

SCHOOL AND COLLEGE NOTES.

G. LOWES DICKINSON AT SWARTHMORE.

Swarthmore was honored by a visit of one of England's prominent authors and promoters of peace, last Tuesday, says the *Phœnix*. Rev. G. Lowes Dickinson, of Kings College, Cambridge, came to Swarthmore to deliver his lecture, "Readjustment After the War."

Mr. Dickinson sees in all the European strife the superficial desire for peace, equilibrium and balance of power, but because of the European military system the chief purpose is defeated. They say they want equilibrium, when

in reality they want power, and make every step to obtain that power, neglecting all possibilities of equilibrium. He says that this neglecting the idea of equality can do nothing more than prepare for a greater war in the future. He also criticizes the policy of the United States, saying that ten years of such preparedness policies as the United States is about to pursue would cause the severest tension between America and England.

The house roared in laughter when he said that Mr. Roosevelt was quite indignant at Germany for her treatment of Belgium, and yet there seemed to be some resemblance of the dealing of Roosevelt with Panama to that of the Kaiser with Belgium. He gave this as merely one example of how the people of one nation will criticize the action of other nations, when they themselves make no effort to adjust their own tendencies toward aggression.

While the speech of Mr. Dickinson was decidedly in favor of peace and the abandonment of preparedness policies, yet his attitude toward the subject was so different from speakers who have previously lectured at Swarthmore, that he could hardly be classed as a pacifist as Swarthmore students have come to know them. He scarcely mentioned the words "peace," "preparedness" and "non-preparedness," and in that respect was able to put the subject in a new light.

FRIENDS' CENTRAL SCHOOL, PHILADELPHIA.

Following the announcement by William Elmer Barrett that he desired to be released from his duties at Friends' Central School at the close of the present school year, the committee in charge of instruction met in First month to consider and find his successor.

The field of possible Friendly candidates engaged in educational work was very carefully considered by the committee. It was with sincere regret that it was unable to find an available Friend who seemed to meet all the requirements.

In this age of rapid change in educational methods, improved public schools, and stiff competition from private schools, the committee felt that the continued development of the Friends' Central School, along the lines which make such a school worth while, demanded the best man attainable. It felt that the man for the place must have acknowledged educational influence, tested administrative power, and large ability for doing hard constructive work.

After a number of meetings and many interviews with various candidates, the Instruction Committee of eleven members was *unanimous* in recommending for the position Dr. John W. Carr, present Superintendent of Schools at Bayonne, N. J., and who, in its opinion, meets these requirements.

Dr. Carr has had a broad experience in the educational field, having been principal of the Bloomington (Ill.) High School, 1885-87; of Muncie (Ind.) High School, 1887-90, and Superintendent of the Schools of Anderson (Ind.), 1890-1905; of Dayton (O.), 1905-8, and of Bayonne (N. J.), 1909-16.

He obtained his M.A. in 1890, at Indiana University, and his Ph.D. at New York University in 1913.

He has a national reputation as an educator, having long been prominently connected with the National Education Association, president of the Superintendents' Conference, and also president of the Character League of America.

Dr. Carr was told that the committee's fixed purpose was to make the Friends' Central School and its system of elementary schools as fine and strong as could be found anywhere, and that it would place on him great responsibility for accomplishing this purpose—the committee reserving for itself the function of prescribing the principles and fundamental basis on which the school was to be conducted.

To this Dr. Carr responded by accepting the proposition, stating that he could and would work in the spirit of loyalty and sympathy with the religious ideals of our Society; that there was, so far as he could see, no need for



DR. JOHN W. CARR

revolution in our school system, but an opportunity for evolution to still higher goals of educational work.

One member of our Society, prominent in educational work, a competent judge, and who has known Dr. Carr from young manhood at college to the present day, says "He is a man of high character, and is especially interested in moral education, his ideals being in full harmony with those of Friends. I congratulate the committee on the opportunity of securing Dr. Carr, and I congratulate him on the prospect of coming among the Friends and having the friendship and help of such a body as your committee of the Friends' Central School."

Immediately following his engagement, Dr. Carr put himself in touch with the committee and with William Elmer Barrett, who has graciously extended to him all the courtesy possible to enable him to obtain a thorough insight into the school, prior to his taking official charge on Seventh month 1st.

The school committee bespeaks for Dr. Carr the cordial co-operation of Friends interested in the school, of patrons, alumni and former pupils. G. L. M.

GEORGE SCHOOL WOMEN'S CLUB.

On Second month 26th, at Kugler's Restaurant in Philadelphia, the first annual luncheon of the George School Women's Club was held. One hundred and fifty women, including former students and members of the faculty, were present, which number in itself shows that the George School spirit, so prominent a part of our life there remains firmly fixed in our hearts, from those who went in ninety-three, to those who only last Sixth month went out from the doors of our Alma Mater.

Alice Miller, '05, as president of the club, was toastmistress. Ida Palmer Stabler, '95, Helen Wilson, '11, and Tacy Clark, '12, responded to toasts, and Miss Werner and Edith Linton, '14, sang.

Mrs. Stabler spoke of the new project for the Alumni—to establish a building at George School for domestic arts and manual training. In the past we have led in the latter, but now owing to present demands and inadequate quarters we are surpassed by many high schools. Modern

education also requires extensive courses in domestic art. Therefore it is the wish of many to help the standard of our Alma Mater by assisting in this project. Mrs. Stabler's plan received hearty support from many present, and we hope the building will soon be more than a vision of the future; that it will become a substantial reality representing the spirit and love of George School students.

Helen Wilson expressed in her toast the thoughts that were in the hearts of all of us—the loyalty we all feel for our Alma Mater; the sincere wish of all to live up to the ideals for which George School stands, and our desire to maintain that standard in the promotion of good works and peace.

Tacy Clark spoke of the New York Girls' Club of former students and the annual luncheons held there. She told of their spirit of "getting together," and how it had increased interest and school spirit, besides making most pleasant social occasions.

That is also the ambition of this organization and of our annual luncheons. We hope thereby to keep in closer touch with George School and with each other.

I am sure all felt it a privilege to be present, to meet thus with one great interest—loyalty to the Alma Mater so dear to our hearts; to thus have an opportunity to renew old friendships, to make new ones, to go on for a brief space where we had left off, and then to separate with a deeper interest in George School, with a just pride in her standard, and with a firm resolution to follow more faithfully the ideals for which our Alma Mater stands.

H. J. M.

ANNUAL DINNER OF GEORGE SCHOOL MEN.

On Second month 4th, eighty-one George School boys of past years dined together at Philadelphia. This was the fourth annual dinner, and seemed to all the best yet held.

Dr. Curtis C. Eves reported on behalf of the Scholarship Fund Committee. Several of the fellows had contributed an amount large enough to establish a loan scholarship of $100, which, for the present year, has been awarded to Alexander L. Bressler, of Tower City, Pa. The purpose of this scholarship is to make it possible for a boy to attend George School who would otherwise be unable. The committee was continued and a number of additional subscriptions were made. In the course of time, when the loans begin to be repaid, the usefulness of this Scholarship Fund will greatly increase.

Addresses were made by William H. Satterthwaite, Jr., '01; William E. Roberts, '00; Mr. Walton and Mr. Nutt. Among the thoughts expressed were the need of an Arts and Crafts Building to house manual training, drawing, cooking, sewing, etc., and the advisability of a larger representation of former students on the George School Committee. Officers were elected as follows: President, William H. Satterthwaite; vice-president, Edmund K. Atkinson; secretary, Dr. E. LeRoy Mercer, Swarthmore, Pa.; treasurer, Howard Mitchell.

BIRTHS.

Coates.—At their home near Nottingham, Pa., on Second month 14th, 1916, to Hartt Grandom and Alice Conrad Coates, a son, named Joseph Hartt Coates.

Green.—Second month 22d, 1916, to John Walter and Mabel Ely Green, a son, named John Walter Green, Jr.

Wrightson.—At Easton, Md., Second month 9th, 1916, to F. Hall and Marian Tylor Wrightson, a son, who is named Francis Hall Wrightson, Jr.

MARRIAGES.

Russell-Whiteside.—On Second month 5th, 1916, at Philadelphia, Pa., Lewis J. Russell, of New York Monthly Meeting, and Bertha Pentland Whiteside, of Philadelphia, Pa.

DEATHS.

Notices of death only are published FREE OF CHARGE. For memorials or personal tributes the charge is one cent a word.

Betts.—At Wilmington, Del., on Second month 27th, 1916, Edward Tatnall Betts, aged 60 years.

Buckman.—Suddenly, on Eleventh month 29th, 1915, in Alexandria, Va., Marianna Schooley Buckman, in the 55th year of her age. She was stricken with apoplexy as she was on the way to her home at Woodlawn, Va., and died instantly.

This dear Friend was an active and efficient worker in the meeting and First-day school to which she belonged, and is greatly missed. Her self-sacrificing devotion to duty, and kind thoughtfulness of others, endeared her to all with whom she was associated. She is survived by her husband, S. Harold Buckman, three daughters, Bertha S., Lucy G., and Eleanor D., and two sons, Horace D. and Elliott M. Buckman.

Gaskill.—At Lawrenceville, N. J., on Second month 24th, 1916, Amy Sartain, wife of Dr. J. Howard Gaskill and daughter of Harriet J. and the late Samuel Sartain.

Hirst.—At her home, Yellow Springs, O., on Second month 1st, 1916, Cornelia Janney Hirst, aged 83 years. She was the eldest of the six children of Eli Pierpont and Hannah Janney Hirst, and was born in Loudoun County, Va., and was educated in the local schools and at Springdale Boarding School, then under the charge of Samuel M. Janney. Later her parents moved to Yellow Springs to place their children in Antioch College, when Horace Mann was its president. Her ancestors have been Friends for many generations. She was a member of Green Plain Monthly Meeting, Miami Quarter.

Jobe.—At Yellow Springs, O., on Second month 4th, 1916, Thomas Berry Jobe, son of Allen and Asenath Berry Jobe, in his 71st year. He was a birthright member of the Society of Friends, and retained his membership to the time of his death. He responded to his country's call in the Civil War, was captured at Beverly, W. Va., and taken to Libby Prison, where he was confined until the close of the war. He was regarded as a man of the most sterling qualities, and was honored with many places of trust. He occupied the position of Postmaster for seven years, and served a long time as Mayor, and a member of Council and of the School Board. His death is felt to be a loss to the community.

Reisler.—On First month 19th, 1916, at her home in Oxford, Pa., Annie Reisler, daughter of Owen and Hannah Sidwell Reisler. She was of a quiet, unassuming nature, kind and thoughtful to those about her, and we who knew her best felt

> "The blessings of her quiet life
> Fall on us like the dew,
> And good thoughts, where her footsteps pressed,
> Like fairy blossoms grew."

The funeral was held at her home on First month 22d, at which her loving friend and minister, Mary H. Way, bore heartfelt testimony to the memory of her useful life and good example. Interment was made near her youthful home at East Nottingham Graveyard, the pretty and historic ground which was given to the Society of Friends for meeting-house and burying purposes by William Penn, and where her ancestors are laid to rest. She is survived by one brother, James Reisler, and one sister, Mary Sidwell.

Weber.—Suddenly, in Philadelphia, on Second month 23d, 1916, Effie K., wife of Bethuel Gifford Weber and daughter of Harry and Sallie Kucher.

Williams.—On Second month 28th, 1916, Charles Williams, of Pineville, Pa., in the 83d year of his age. Interment Wrightstown Friends' Burying Ground.

Wood.—In Germantown, Pa., Second month 26th, 1916, Deborah A., widow of Joseph Wood, in her 91st year.

Coming Events

THIRD MONTH.

3d.—A meeting of Friends will be held in the evening at the home of Walter and Abby M. Heacock, 330 Iona Street, Youngstown, Ohio. It is hoped that any Friends who may be in the vicinity of Youngstown on that date will endeavor to be present.

4th.—Prairie Grove Quarterly Meeting, at Monroe, Neb., 11 a. m.

4th.—Whitewater Quarterly Meeting, at Richmond, Ind., 10 a. m.

4th.—Nottingham Quarterly Meeting, at Oxford, Pa., 10 a. m. Isaac Wilson and Daniel Batchellor have a prospect of attending.

5th.—A religious meeting will be held at Friends' Home for Children, at 3 p. m.

5th.—Preparative meeting, after the meeting for worship, in New York and Brooklyn.

5th.—An open community meeting will be held in Association Room, Rising Sun, Md., at 2.30 o'clock; subject, "Preparedness and Militarism." The most grave problem ever presented to the religious world now confronts us, and no time to waste. Let all get together and work together for the future safety of our nation, and happiness and well-being of mankind.

5th.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Apollos and Disciples of John in Ephesus."

5th.—Kennett Square, Pa. Daniel Batchellor expects to attend meeting in the morning, and visit Friends' Boarding Home in the afternoon.

6th.—The Peace Committee of Philadelphia Monthly Meeting for the Western District has arranged for a series of meetings on International Problems, to be held at Peace Headquarters, Lincoln Building, Broad Street and South Penn Square, Philadelphia. 6th, "Popular Fallacies in Regard to War," Stanley R. Yarnall.

13th. "The Trend of History from Force to Law," Francis R. Taylor.

7th.—Chesterfield Monthly Meeting, at Trenton, N. J., at 2.30 p. m.

9th.—A concert for the Auxiliary Committee of Ladies of Chapin Memorial Home for Aged Blind will be given at "The Normandie," 36th and Chestnut Streets, Philadelphia, at 8 p. m., by the Philanthropic Committee of the Matinee Musical. The artists contributing are: Piano, Mr. Zoltan de Hooveth; soprano, Miss Ruth M. Buck; contralto, Miss Kathryn Meisle; violin, Miss Florence Haenle; tenor, Mr. Howard K. Berry; accompanists, Mrs. Richard C. Maddock and Miss Eleanor Quinn.

9th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m. Daniel Batchellor is expected to attend.

11th.—New York Monthly Meeting, New York, 2.30 p. m. Meeting for Ministry and Counsel, 1.30 p. m. Supper for all at 6 o'clock.

11th.—Lecture in New York Meeting-house, at 8 p. m., by Charles B. Towns, drafter of the Boylan Drug Bill, on "The Problem of Drink and Drugs—a Solution."

11th.—Baltimore Quarterly Meeting, Third month 11th to 13th, at Park Avenue, Baltimore. The approaching Quarterly Meeting will be of unusual interest. Beside the meeting of Ministry and Counsel, held on Seventh-day, the 11th, at 3 p. m., there will be celebrated that evening, at 8 o'clock, the fiftieth anniversary of the establishment of the Baltimore First-day School, with appropriate exercises, continued at the regular session of the school the next morning at 9.40. On First-day, the 12th, the regular meeting for worship will be held. Mary Travilla, and, we hope, other ministers, will be present. At 3 o'clock a conference on Bible study will be held, the speaker being Oliver Huckel, a minister of the Congregational church in Baltimore, and an author of note. Rufus M. Jones is expected to attend the meeting for worship at 8 p.m. On Second-day, the 13th, at 10 a. m., the business session of the Quarterly Meeting will be held, followed by a luncheon at the meeting-house. A cordial invitation is extended to our friends. O. E. J.

13th.—Baltimore Quarterly Meeting, at Baltimore, Md., 10 a. m.

14th.—Anti-militarism meeting, at 112 Lexington Avenue, Brooklyn, in the evening. Mary S. McDowell and Homer Morris will speak on "Peace and Preparedness: The Quaker View."

16th.—Haddonfield Quarterly Meeting, at Moorestown, N. J., 10 a. m.

18th.—Social, 226 E. Sixteenth Street, New York City, N. Y. All Friends are invited, with their friends.

19th.—Paul M. Pearson, of Swarthmore, Pa., will attend meeting in Brooklyn, N. Y.

MEETINGS FOR WORSHIP.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a.m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11.00 a. m.; First-day School, 10.00 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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HENRY FERRIS, Editor and Business Manager.

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, THIRD MONTH 11, 1916

Volume LXXIII
Number 11

THE WIND OF MARCH.

Up from the sea the wild north wind is blowing
Under the sky's gray arch;
Smiling, I watch the shaken elm-boughs, knowing
It is the wind of March.

Between the passing and the coming season,
This stormy interlude
Gives to our winter-wearied hearts a reason
For trustful gratitude.

Welcome to waiting ears its harsh forewarning
Of light and warmth to come,
The longed-for joy of Nature's Easter morning,
The earth arisen in bloom!

In the loud tumult winter's strength is breaking;
I listen to the sound,
As to a voice of resurrection, waking
To life the dead, cold ground.

Between these gusts, to the soft lapse I hearken
Of rivulets on their way;
I see these tossed and naked treetops darken
With the fresh leaves of May.

This roar of storm, this sky so gray and lowering,
Invite the airs of Spring,
A warmer sunshine over fields of flowering,
The bluebird's song and wing.

Closely behind, the Gulf's warm breezes follow
This northern hurricane,
And, borne thereon, the bobolink and swallow
Shall visit us again.

And, in green wood-paths, in the kine-fed pasture,
And by the whispering rills,
Shall flowers repeat the lesson of the Master
Taught on his Syrian hills.

Blow, then, wild wind! thy roar shall end in singing,
Thy chill in blossoming;
Come, like Bethesda's troubling angel, bringing
The healing of the Spring.

—WHITTIER.

JOHN BRIGHT AND WAR.

[The following extracts are taken from a long article of uncommon interest and excellence by Margaret E. Hirst, in *Friends' Quarterly Examiner* of January, 1916.—H. F.]

WAR IS THE GRAVE OF ALL GOOD.—*John Bright, "Journal," August 9th, 1855.*

After the year 1756, when the Quaker deputies retired from the Assembly of Pennsylvania, for almost a century the Society of Friends had little representation in the political world. William Penn and John Bright—the list of Quaker statesmen is short but noteworthy. Of the two it is the modern Friend for whom the higher place must be claimed, on the ground of a complete and consistent life. He was not, like Penn, the ruler of a great territory or the adviser of a king, but his empire was in the hearts of the working-people, and his highest reward was their unbounded trust in him. Palmerston could say, during the Crimean War fever, that he did not "reckon Cobden, Bright, and Co. for anything," and in 1859 the Queen refused a suggestion that Bright should be given a Privy Councillorship, on the ground that "it would be impossible to allege any service Mr. Bright has rendered." This fourteen years after the Repeal of the Corn Laws! Yet in the Home Rule crisis of 1886-7 his influence, more even than his arguments, told heavily against the Government. "Every word," wrote Lord Morley, "seemed to weigh a pound."

Bright carefully and explicitly met the advocates of each war on their own ground, and showed that even on their principles it was to be condemned. In two instances, as will be seen, he admitted that on those principles one party to the struggle was justified in meeting war by war, but even so, he was unsparing in his condemnation of the crimes and errors which had plunged the combatants into so terrible a catastrophe. But however honestly he believed that his opposition was confined to the circumstances of each case, there is scarcely a speech in which his personal abhorrence to war is not manifest, and more than once he alludes specifically to the principles of Friends. He definitely attributed his opposition to the Crimean War to his Quaker upbringing.

"I do not know why I differed from others so much, but sometimes I have thought it happened from the education I had received in the religious sect with which I am connected. We have no creed which monarchs and statesmen and high priests have written out for us. Our creed comes pure and direct from the New Testament. We have no thirty-seventh Article to declare that it is lawful for Christian men, at the command of the civil magistrate, to wear weapons and to serve in wars—which means, of course, and was intended to mean, that it is lawful for Christian men to engage in any part of the world, in any cause, at the command of a monarch, or of a Prime Minister, or of a Parliament, or of a commander-in-chief, in the slaughter of his fellow-men, whom he might never have seen before, and from whom he had no reason to feel the smallest touch of anger or resentment. Now, my having been brought up as I was would lead me naturally to think that . . . the war with Russia in the Crimea was a matter that required very distinct evidence to show that it was lawful, or that it was in any way politic or reasonable."

In 1879 he described the essentially un-Christian character of war in this language:

"We may differ upon many points of articles in churches, but we are all agreed on this: that if there be anything definite and distinct in the teachings of the New Testament it is that which would lead to amity among people, and to love and justice and mercy and peace on the whole of God's earth upon which his sun shines. If, then, we are agreed upon this, let us, if it be possible to throw off the hypocrite in this matter—let us get rid of our Christianity, or get rid of our tendency and willingness to go to war. War is a game which, if their subjects were wise, kings would not be able to play at; and be they kings or queens, be they statesmen of this or that color or party, never let any man go headlong into any policy that points direct for war until he has thoroughly examined the question by his own best intellect, brought it to bear on his own Christian conscience, and decided it for himself as if he were asked to pull the trigger or to use the sword."

"The knowledge of what the Napoleonic wars had meant to the mass of the people," says Bright's biographer, "and the legacy of misery and degradation that it left behind, was burnt into the soul of Bright, and re-inforced by its modern example the faith of his peace-loving forefathers. His view of the unnecessary character of the war begun in 1793 may be wrong—or it may be right; but his grasp on the fact that war though sometimes sport to the rich, is always death to the poor, was to stand England in good stead in coming years." The repeal of the Corn Laws and the introduction of Free Trade was at once the triumph and the justification of the peaceful agitation of the League with its weapons of argument and persuasion. Later generations have forgotten the strong tide of dis-

content and disorder which surged through the working classes during the thirty years of misery and hunger after Waterloo, finding vent in the abortive Chartist movement and in many serious local riots. It was the considered judgment of careful observers that England's stability during the revolutionary upheaval which shook down the Continental thrones in the year 1848 was very largely due to the improvement in the condition and temper of the people brought about by Free Trade.

At the beginning of 1853 there broke out one of those mysterious "panics"—or agitations for larger armaments—which attack the political world with apparently the same periodicity as those which shake the financial world. An ill-defined distrust of Napoleon III blossomed, under careful nurture by press and politicians, into a full-blown "invasion" panic. Cobden and Bright used all the resources of eloquence and satire to show the baseless nature of such fears, and Bright added a picture of the disastrous results of a war between two great and civilized nations, undeterred by the readiness of his enemies to declare that he judged all things by the touchstone of commercial interest.

"I draw no picture," he said, "of blood and crime, of battles by sea and land; they are common to every war, and nature shudders at the enormities of man; but I see before me a vast commerce collapsed, a mighty industry paralyzed, and a people impoverished and exhausted, with ever-increasing burdens and a gathering discontent."

At Edinburgh, in that month, a Peace Congress was held, at which Admiral Sir Charles Napier vigorously expressed the views of the war party. Bright's reply has become a classic, which may be found in any collection of his speeches and read with profit to-day. In it he alluded to the objection that the time was inopportune to speak of peace.

"The right time to oppose the errors and prejudices of the people never comes in the eyes of those writers in the public press who pander to those prejudices. They say: 'We must not do so and so, we shall embarrass the Government.' . . . We wish to protest against the maintenance of great armaments in time of peace. We wish to protest against the spirit which is not only willing for war, but eager for war; and we wish to protest, with all the emphasis of which we are capable, against the mischievous policy pursued so long by this country of interfering with the internal affairs of other countries, and thereby leading to disputes, and often to disastrous wars. . . . .

"I believe that we shall see, and at no very distant time, sound economic principles spreading much more widely amongst the people; a sense of justice growing up in a soil which hitherto has been deemed unfruitful; and which will be better than all—the Churches of the United Kingdom—the Churches of Britain awaking, as it were, from their slumbers, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labor earnestly for its fulfilment, that there shall come a time—a blessed time—a time that shall last forever—when 'nation shall not lift up sword against nation, neither shall they learn war any more.'"

The hope at the moment was doomed to disappointment, for the Churches gave no help to the small but weighty minority which opposed the Crimean War. Bright and Cobden were left almost alone, branded as traitors and refused a hearing in the country, though never in the House of Commons. The eloquence of Bright's speeches and letters upon the war was even then frankly admitted, and few are now prepared to controvert his arguments, but eloquence and reason could not save him from execration and defeat. As Mr. Gladstone finely said of him, at that crisis he laid his popularity as a sacrifice upon the altar of his duty.

". . . I believe if this country, seventy years ago, had adopted the principle of non-intervention in every case where her interests were not directly and obviously assailed, that she would have been saved from much of the pauperism and brutal crimes by which our Government and people have alike been disgraced. This country might have been a garden, every dwelling might have been of marble, and every person who treads its soil might have been sufficiently educated. We should, indeed, have had less of military glory. We might have had neither Trafalgar nor Waterloo; but we should have set the high example of a Christian nation, free in its institutions, courteous and just in its policy towards all foreign States, and resting its policy on the unchangeable foundation of Christian morality."

The famous peroration of December 22d, 1854, opening, "I am not, nor did I ever pretend to be a statesman," closes with the hope of maintaining "to the last moment of my existence the priceless consolation that no word of mine has tended to promote the squandering of my country's treasure, or the spilling of one single drop of my country's blood." Palmerston and his followers were ready enough to label such an aspiration as "peace-at-any-price." Part of the price of war Bright described in his grave rebuke to Palmerston in the debate on the Vote of Censure in July, 1855. "The noble Lord seems to me to be insensible to the fact that clouds are gathering round the horizon of this country; he appears not to know that his policy is the doom of death to thousands upon thousands, carrying desolation to millions of hearts. He may perchance never see that which comes often to my vision—the interminable ghastly procession of our slaughtered country-men, to which every day fresh lists of victims are added."

It was this sense of the desolation and destruction of war, far more than any pain arising from isolation or misunderstanding, that finally broke down Bright's strength and endurance, and withdrew him in 1856 from public life. He had in especial measure the emotion Wordsworth described as

> "due abhorrence of their guilt
> For whose dire ends tears flow and blood is spilt."

While seeking health abroad, there came in February, 1857, the dramatic overthrow of Palmerston by Cobden's Vote of Censure on the Chinese War. Bright heartily rejoiced at the retribution, but his own turn was to come. At the General Election Palmerston swept the country on a wave of jingoism, and every member of the "Manchester"—or peace—party lost his seat. Bright heard in Italy that he was placed at the foot of the poll in Manchester, on the express ground of his opposition to the Crimean and Chinese Wars.

In 1859 Bright would only give his support to the Palmerston-Russell Government, then in process of formation, in return for a pledge of non-intervention in the war raging in Northern Italy. Russell gave it readily, for, as he said, the chief fear was lest distrust of Napoleon III should lead us to intervene on the Austrian side, and his and Palmerston's Italian sympathies were directed to the preservation of an attitude of benevolent neutrality. This was the first-fruits of Bright's teaching; a greater triumph was secured when we remained at peace through the American and Danish Wars, and by that time we had learnt the lesson sufficiently well to pass through the Austro-Prussian and Franco-Prussian Wars without a hint that our interests were involved or our intervention necessary. Yet distrust of the Emperor of the French swept Palmerston and the hotter heads of the nation into a "French panic" in the years 1859 to 1861. Cobden and Bright strove, in speeches and writings, to dissipate the atmosphere of mutual mistrust and suspicion. At this time, Bright was much exercised by the rapid growth of armaments in Europe. He wrote to Cobden (October 10th, 1860): "The greatest mechanical intellects of our time are absorbed in the question how to complete instruments of defence and destruction, and there seems no limit to their discoveries or projects, so long as France and England shall lead in great armaments and in the attempt to dominate over the world."

In January, 1861, he even proposed to Gladstone that

the Government should allow Cobden to supplement his Commercial Treaty success of the previous year by negotiating with the French Emperor for a mutual reduction of armaments. "At least fifteen millions a year might be saved to the two countries at once by such an arrangement as I speak of, besides the increasing peril of war from these frightful preparations and this incessant military excitement." Bright had reason to believe that the Emperor (who, as President, had made such a suggestion in 1849, only for it to be rejected by Palmerston) would favor the plan, while in England it had the support of Disraeli as leader of the Opposition, but it was not taken up by the Palmerston Government, which thus threw away a precious opportunity. Within five years the rivalry in armaments was transferred to Prussia and France, and the dreaded conflagration soon followed.

Before that time Bright had to pass through a crisis which tried him more keenly than any other episode of his life, excepting the dark years of the Crimean War. In the summer of 1861 the smouldering trouble between North and South in the United States burst into flame, and for four years the great Republic was torn by civil war. Bright, in his private business life, suffered severely from the cotton famine induced by the Northern blockade, but his sympathies never wavered. To him the cause of the North was the cause of freedom against slavery, and of constitutional order against rebellion. He steadfastly opposed the attempts made in England to recognize the Confederate Government as an independent State, and his great speeches did much to instruct public opinion on the merits of the struggle. Even at the opening of the war he defended the Federal Government, with a significant proviso. He said:

"No man is more in favor of peace than I am; no man has denounced war more than I have, probably, in this country; few men in their public life have suffered more obloquy—I had almost said more indignity—in consequence of it. But I cannot for the life of me see upon any of those principles upon which States are governed now—I say nothing of the literal words of the New Testament—I cannot see how the state of affairs in America with regard to the United States Government could have been different from what it is at this moment."

In his private letters to Sumner he expressed himself more freely, blaming the North for mistakes of policy in the past and for their "foolish tariff" which alienated English opinion. Indeed, while denouncing the Southern leaders as "traitors to human nature itself," he was at first doubtful whether the war could be brought to a successful issue and feared the brutalizing effects of the struggle on the America which he loved and admired. In the autumn of 1861 he wrote to Sumner, "Many who cavil at you now say, 'If the war were for liberating the slave, then we could see something worth fighting for, and we could sympathize with the North.' I cannot urge you to such a course, the remedy for slavery would be almost worse than the disease, and yet how can such a disease be got rid of without some desperate remedy?"

During the *Trent* crisis of 1861, Bright was one of the most strenuous workers for peace;* his letters to Sumner urging moderation on the American side were read in the Lincoln Cabinet, and received the more attention because at the same time Bright was making some of his most effective speeches on behalf of the Northern cause. In the *Alabama* difficulty he was equally earnest that England should be ready to submit the case to arbitration. At Rochdale (December 4th, 1861), he pleaded for the same benevolent neutrality towards the North that we had exercised towards Italy in 1859, and a few days later, in the same town (December 21st), he spoke out boldly against the criticisms that the *Times* directed against the North. "I hope it [the *Times*] is equally averse to fratricidal strife in other districts; for if it be true that God has made of one blood all the families of man to dwell on the face of all the earth, it must be fratricidal strife whether we are slaughtering Russians in the Crimea, or bombarding towns on the sea-coast of the United States."

Next year, at Birmingham (December 18th, 1862), he expressed the opinion that only a miracle could have averted this "measureless calamity" of war, and brought about the abolition of slavery by peaceful means. "Is not this war the penalty which inexorable justice exacts from America, North and South, for the enormous guilt of cherishing that frightful iniquity of slavery for the last eighty years?"

In a similar strain he wrote to Whittier, "It seems as if a peaceable termination of the great evil of slavery was impossible—the blindness, the pride and the passion of men have made it impossible. War was, and is, the only way out of the desperate difficulty of your country, and fearful as the path is, it cannot be escaped. I only hope there may be virtue enough in the North, notwithstanding the terrible working of the poison of slavery, to throw off the coil and to permit of a renovated and restored nation."

When the war ended, he wrote in his journal, "The friends of freedom everywhere should thank God and take courage."

(To be continued)

*On December 9th, when war seemed imminent, he wrote to Cobden, 'I look for a retirement from Parliament if war actually takes place. I will not kill myself with proving it wicked, as I nearly did seven years ago.'"

EDWARD GRUBB ON ORTHODOXY.

[Ella R. Bicknell writes, "The enclosed quotations from 'The Weakness of Unitarianism,' by Edward Grubb, answer so many questions for querying minds about 'Orthodoxy,' 'Unitarianism,' and 'Are we Christian or non-Christian, because we cannot accept certain opinions about Christ?' that I send them to thee. In my work with a Study Circle these questions have come up over and over again. Specially the last sentence of the last quotation should satisfy: 'Loyalty to the facts of history need not bring us into conflict with loyalty to his (Christ's) person, or of experimental knowledge of his work in us or with us.' These quotations are just what some of us need, and so beautiful that I hope thee may find it possible to give them space."—H. F.]

NOTHING is commoner in certain religious circles than to hear the movement towards free and open-minded study of the Bible and religious history described as "Unitarian" in its tendency.

What, then, is Unitarianism, and what exactly is the nature of its conflict with evangelical Christianity?

It centers of course in its denial that the doctrines of the Trinity and the Deity of Christ are true. Unitarians believe that loyalty to a human teacher was the original form of Christianity, and that the doctrines in question sprang up through the myth-making and deifying tendencies of a credulous age, in which the thought of simple loyalty to Jesus was early obscured by a passion for intellectual creed-making.

It must be allowed that the Unitarian criticism is very largely the result of certain mistakes of "Orthodoxy" itself. It can hardly be denied by any true student that the church did in large measure substitute correctness of verbal definition for loyal relations to a Person, as the true test of a Christian.

The church became so intent on fixing correct formulæ that it almost forgot for a time the great inward experiences of personal revelation and salvation which Christ had brought to men, and which alone give the formulæ any real worth or meaning. And when, through the work of its reformers, the attention of the church was once more drawn to the inward experience, it was still assumed that only those who accepted the formulæ could know the experience. That has, broadly speaking, been the "Orthodox" position all along. No one, it has been constantly implied, can begin to be a Christian till he is prepared to admit that Christ is God. What is made to come first in order is a speculative statement about Christ and God. The Christian *experience* of Christ is, tacitly or avowedly, made contingent on the holding of a certain opinion about Christ.

Both parties have forgotten his (Paul's) great saying

that "No man can say, Jesus is Lord, but in the Holy Spirit." (1 Cor. xii: 3.)

"My Lord and my God!" This is the thought that came home to the early Quakers, and the mystics generally, and which led them to reject entirely the idea of a "notional" religion as being the true form of Christianity. They were brought to the experience which Isaac Penington expressed in undying words: "I have met with my God, I have met with my Saviour; and I have felt the healing drop from under his wings upon my spirit." This for them was the root and essence of Christianity; they recovered the original Christian position that because Christ brings us into this experience, as no other can, he stands for us in the place of God, and is worthy not only of our love and obedience, but our worship. In coming into true relation with him we are coming into true relation with God.

Unitarianism is to be rejected because it gives us no free scope for our best and highest instincts; and, while we put all the emphasis upon this inward experience and have no confidence in "notions" about Christ and God which are dissociated from it, we yet believe that the affirmation of the Divine nature of Jesus—with the conception of God as manifested under different aspects and as limiting himself for our sakes, to which this necessarily leads us—is far more satisfying, even to the enlightened reason, than the thought of God as bare Unity with which Unitarianism leaves us. Unitarianism also fails to give an account of the origin of Christian doctrine.

A word to those who think themselves Unitarian, because, in the light of what seem to them facts, they are unable to profess the belief which "Orthodoxy" seems to require, such as the virgin birth and the physical resurrection of Jesus.

It may be said that it was not such beliefs that produced the original Christian experience out of which the great affirmations of Christianity really sprang. The miraculous was, it seems, unknown to the first generation of Christians; it finds no place in the Epistles; and while the assurance that their Lord had conquered death was undoubtedly needed to restore their faith in him, that faith rested on no mere physical basis, but had its roots in what they knew of his character, and in what they had revealed to them (before his death) of God and of their own true selves. This revelation we may have even while we retain an open mind as to the historical facts of his entry into this world, and as to the precise method of his leaving it. Loyalty to the facts of history need not bring us into conflict with loyalty to his person, or of experimental knowledge of his work in or with us.

CHILDREN AND MEETINGS.

[This interesting story of personal experience is given at my request by "Cousin A.," who naturally prefers to have no name printed.—H. F.]

One of the weaknesses of the Friends' method of worship is that it usually fails to attract *children*. It is undoubtedly a high form of religious exercise, which requires unusual development and training, but if the need of juvenile members is entirely disregarded, wonder should not be expressed at restlessness among the children or disinclination to attend.

First-day Schools and Friends' Associations may serve in some degree to hold the interest of our young people, but the problem is to win them over to the *meeting*. While compulsion upon the part of parents serves temporarily to secure attendance, the rebellious feeling likely to develop if there is no interest for the young has the possibility of creating non-attenders later in life.

Let me relate an experience which I had in my home meeting, and which I have tested in a number of others, and have found the method always developed interest.

One First-day during my vacation I was surprised and happy to see at meeting a mother and two daughters, I suppose between seven and nine. Ours is usually a silent meeting, and I pitied those two girls, who would have to endure what must be a tiresome hour, and take away forever the desire to worship with Friends. As I sat I ran over in my mind the stories which I knew, and selected one from the rabbit world. Of course, it had a moral easily understood by children, as such stories usually do, and are valuable because they point the way indirectly without nagging.

Needless to say I had the rapt attention of the little folks, but no less that of the adults.

The result of that effort on my part was that the next week the two eager faces were with us again, and another story was told. Each week the mother was asked, "Will Cousin A. be at meeting to-day?" That small morsel offered was sufficient for their childish minds, and repaid them for their stillness during the balance of the hour.

For several weeks this continued. Then I went away. An effort was made once, I believe, by another member to keep the interest of our new-comers, but for some reason interest lagged, and the children commenced attending the Sunday-school of a nearby church.

It seems to me that the value of this whole experience lies in the fact that children will attend our meeting if their needs are ministered to. In planning meetings, thought must be given for the young, else the time will never come when they will feel *drawn* to our meetings, and learn to receive the baptism of the Spirit. Individual responsibility should be felt by every member to make the meeting fill a place in the lives of others which will create a desire to always be present. "Cousin A."

A TRIBUTE TO THE INFLUENCE OF FRIENDS.

In a letter to the *Local News*, W. R. Laird, a Presbyterian minister of West Chester, Pa., says:

Several days ago I received a booklet entitled, "Friends and the Morality of War," by Isaac Sharpless. In this booklet all intelligent thinkers on war are divided into four classes. First, there are those who believe war to be a benevolent institution, necessary to human development. The second class is composed of those who believe war to be an evil to be avoided when possible, but whose favorite expression is "there are worse things than war." The third group is made up of those who, while they admit "the necessity of force, would limit its use to such methods as seem to them to be sanctioned by the moral law." Killing, they hold, cannot be made right by any declaration of war, and therefore it is not in accord with the will of God for men to take up arms to destroy life in any cause whatever. The fourth class is made up of those who go even further and rely entirely upon the power of love, and construe literally the command to "resist not evil" by force.

Historically, he says, the Friends have stood mainly in the third class. George Fox and William Penn are examples. But he insists that historical arguments do not settle any question. Personal duty can only be determined by a conscientious application by each individual of the principles of the New Testament.

The substance of the address made three impressions: First, the manifest fairness with which every position was stated; then, the strong appeal to the Friend to "see to it that no mean selfishness furnishes the motive, but should do as much or more for his country in other fields." And finally the exhortation to view with charity the position of others, and never to "have any word but honor for his neighbor, who with a different sense of duty gives up home and family, business and comfort, for the dreary monotony of the trench or camp and the risks of battle."

Such an address is a strong moral tonic. Helpful at any time, it is especially needed now. While with our present light most of us cannot see that the Bible condemns war in all circumstances, I wish every advocate of war could read and study this address to see what can be said on the other side. With its high appeal to bring each individual conscience before the word of God, it is easy to recognize why the Friends have had an influence for peace out of all proportion to their numbers.

NATURE THE ARTIST.

Such hints as untaught Nature yields!—
The calm disorder of the sea,
The straggling splendor of the fields,
The wind's gay incivility.

O workman with your conscious plan,
Compass and square are little worth;
Copy (nay, only poets can)
The artless masonry of earth.

Go watch the windy spring's carouse,
And mark the winter wonders grow,—
The graceful gracelessness of boughs,
The careless carpentry of snow.

—FREDERIC LAWRENCE KNOWLES.

THE "WOMEN'S PETITION" AGAINST EXPORT OF MUNITIONS.

Miss N. L. Miller, of Baltimore, president of the "Organization of American Women for Strict Neutrality," writes to the Intelligencer as follows:

"You were very kind some time ago to publish a notice regarding our work, and we are sure you will be glad to know that it brought the cause quite a good many signatures, which helped to secure the consideration which was given our presentation on January 27th by the U. S. Senate. Twelve of our Senators spoke favorably, beside Senator Kenyon of Iowa, who made the presentation speech, and we believe our petition will yet secure for our country the embargo which would relieve us of the responsibility for our part in this most horrible war of the ages.

"You probably know that our presentation represented 1,035,697 signatures, and considering the very limited opportunity we have of reaching the people, we believe that this proves that the majority are with us. Enclosed please find clipping from the Baltimore *Sun*, with a rather fair report.

"Our work is not yet over. We are advised that if we could have a very large additional number of signatures ready for the presentation when the vote is to be taken, possibly in thirty days or so, it might carry much weight.

"Would not you like to help us place these facts before your readers, giving them an opportunity of entering their plea by signing the petition if they have not yet done so?

"Would you especially emphasize that the signatures should be returned *directly to us*, since they must be presented *en masse* to accomplish results for good. (Many thousands have been wasted by being sent to Washington.)

"If you will kindly give our address (Miss N. L. Miller, Roland Park, Baltimore, Md.) and request your readers to send in their signatures quickly as possible, you can hardly imagine the amount of good that may be done. We ask this because there is absolutely none of self in our work, and that it is only for the good of humanity, and for the honor of our country that we appeal to you, believing that an embargo on all deadly weapons would remove the difficulties confronting us just now, with the danger of plunging our country into the conflict."

The report in the Baltimore *Sun* referred to is dated January 27th, and headed, "War Traffic Denounced—Petition for Embargo Starts Heated Debate in Senate." It says:

An outburst of denunciation against shipment of American-made war munitions to European belligerents stirred the Senate to-day, reflecting a revival of sentiment which may force a vote upon embargo resolutions that have been pending in committee for several months.

A dozen Senators, including Democrats as well as Republicans, assailed the munitions traffic, while those who have sided with the Administration in its stand that an embargo would violate the international law were for the most part silent.

The debate was precipitated by a monster petition received this morning from Baltimore and presented shortly after noon by Senator Kenyon, Republican, of Iowa.

This petition, carried into the Senate chamber in twenty clothes-baskets and hauled from Baltimore in a moving-van, was the united appeal of the Organization of American Women for Strict Neutrality for legislation that would bar further shipments of arms and munitions from the United States to belligerent nations.

In all there were 1,000 rolls of names, and as each roll was approximately forty feet long, the petition, if drawn out to its full length, would have stretched about fifteen miles.

The petition started from Baltimore about seven o'clock and reached Washington just before noon. The women having it in charge were met by Senator Kenyon in the Marble Room, and the entire force of Senate attendants was mustered to deliver the rolls upon the floor.

Senator Kenyon at the opening of the session presented the petition with a brief speech, in which he expressed sympathy for the cause which the women represent and in which he deplored the policy of the Government under which arms were supplied to the warring nations abroad. He said that he would approve of an immediate embargo upon munitions of war destined from this country to Europe.

The Iowa Senator characterized the sale of munitions abroad as a "cold-blooded money-making proposition," and denounced the policy of praying for peace on Sundays and selling weapons of war on week-days as rank hypocrisy.

As soon as the Iowan had concluded Senator Hitchcock, of Nebraska, Democrat, who has been an unrelenting opponent of arms exportations, read letters and telegrams from farmers of Nebraska in which it was complained that the movement of grain and other food products was hampered through car shortage. This shortage was attributed to the use of all available rolling-stock for arms shipments. He denounced such shipments to Europe at this time as "damnable."

Senator Stone, chairman of the Foreign Relations Committee, tried desperately at this point to shut off further debate, but his motion was ruled out of order by the Vice-President.

Senators Martine, Clapp, Ashurst, Lane, La Follette and Works thereupon jumped into the discussion, bringing up again the question of barring the shipment of munitions to belligerent powers. Senator Ashurst went so far as to declare that "this country is in no position to help bring about peace when its hands are drenched with human blood."

Senator Works ventured the opinion that the munitions trade was really responsible for the loss of life on the Lusitania, and Senator Townsend insisted that in Europe the United States is regarded generally "as one of the Allies."

Senator Robinson was the only Senator who expressed himself as actually opposed to an embargo, insisting that it might return to plague the United States in time of conflict with other nations.

The petition is printed below, and readers who wish to help in stopping the traffic in "killing-machinery" are invited to clip and paste it at the top of a sheet, get as many persons as possible to sign it, and forward it to Miss N. L. Miller, president, Roland Park, Baltimore, Md. H. F.

ORGANIZATION OF AMERICAN WOMEN FOR STRICT NEUTRALITY, BALTIMORE, MARYLAND.

To the President and the Congress of the United States:

We, the undersigned, citizens of the United States, men and women, unite in earnest protest—for humanitarian reasons—against the exportation from this country of "the things which kill" for the use of nations engaged in the present conflict. While this sale of arms may be legal, it is morally wrong, and an embargo on arms is certainly legal and morally right. We base our protest on international law and precedent, as follows:

Woolsey, International Law: "If the neutral, instead of wheat, should send powder or balls, cannon or rifles, this would be a direct encouragement of the war, and so a departure from the neutral position."

President Taft in 1912 issued a proclamation forbidding the export of arms and munitions to Mexico.

In 1913, President Wilson, continuing the policy of President Taft, said that an embargo on arms "follows the best practice of nations in the matter of neutrality."

On April 23d, 1898, after the Spanish-American war had begun, the British Government placed an embargo on munitions of war. The British Government also has a law on its statute books, conferring discretionary power on the King of England to forbid the export of arms and ammunition.

Germany did not permit her citizens to sell arms or munitions of war to Spain during our war with that nation.

Beside all this, we have President Wilson's own declaration of neutrality: "We must be neutral in fact as well as in name, and we must put a curb on every transaction, which might give a preference to one party in the struggle over another."

Name	Address	State

FRIENDS' INTELLIGENCER

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PHILADELPHIA, THIRD MONTH 11, 1916

TWO QUAKER STATESMEN.

"WILLIAM PENN and John Bright—the list of Quaker statesmen is short but noteworthy," says Margaret E. Hirst, in her article on John Bright, reprinted in this issue, and she adds, "Of the two it is the modern Friend for whom the higher place must be claimed, on the ground of a complete and consistent life."

This claim for Bright, it seems to me, can hardly be granted without full discussion; for it must be remembered that Bright lived a century and a half *after* Penn, and had the benefit of all the constructive pioneer work for peace which his great predecessor had done. But surely Friends of to-day need not take time to decide which of the two statesmen holds the higher place, but should rather give thanks for the light which both held up for our guidance, and press forward to finish the work which they so nobly began and carried on.

As to the work of Penn, probably few Americans of to-day realize the extent to which his "frame of government" for Pennsylvania was taken as a model by the statesmen who framed our national constitution, and is embodied in it, as has been impressively pointed out by that clear-sighted historian, Isaac Sharpless. "The blessings of liberty" secured by our Constitution are to-day sought by the oppressed in every part of the world. Missionaries, travelers, and others who know the hopes and aspirations of the peoples of Europe and Asia tell us that our American republic is the beacon-light to which all eyes are now turned, just as they were turned to Pennsylvania in Penn's own time. Shall we, who have inherited the blessings of peace as well as of freedom, shall we suffer that light to be quenched in war?

The work of John Bright is especially valuable to Friends of to-day, because he pointed out the fallacies concealed beneath the "cunning phrases" invented by the advocates of war, to appeal to patriotism, or to

> "Religion, freedom, vengeance—what you will—
> A word's enough to raise mankind to kill;
> Some cunning phrase by faction caught and spread,
> That force may reign, and wolves and worms be fed."

Such a "cunning phrase" is the word "preparedness"—a word of double meaning, calculated to appeal to fear, and in the guise of prudence to lure our country into following the very path which led Germany into war, while professing above all to guard against it.

One great change in public sentiment has come to pass, and I believe it is largely the result of John Bright's life—that is, that few persons in America to-day openly advocate war. Many advocate *preparedness*, but it is nearly always coupled with the plea that that is the only way to secure peace. In John Bright's lifetime, on the other hand, the policy of Great Britain was an avowed policy of war to secure territory and trade, and wars undertaken for those ends were commonly advocated and usually popular. John Bright at least forced Englishmen to face the truth that such wars were above all things un-Christian. Speaking of the Afghan war of 1879, he said:

> "It was a war begun in the dark, carried on in secret by a diplomacy which was denied in both Houses of Parliament, and falsely denied. . . . Our Government, by its policy, has carried anarchy, and war, and slaughter, and fire throughout the whole of that country. You hear of the hanging of scores of men, you hear of villages burnt, of women and children turned out into the snow and the cold of this inclement season, and all done at the command of a Government and a people professing to be wiser, more intelligent, more humane, and more Christian than those upon whom those attacks are made. . . . Take down, at any rate, your Ten Commandments from inside your churches, and say no longer that you read, or believe in, or regard, the Sermon on the Mount. Abandon your Christian pretensions, or else abandon your savage and heathen practices."

William Penn and John Bright—how can Friends, how can any who own the name of Christians, be thankful enough for the life and example of such men! Like Jesus himself, they show us how to accomplish the impossible, how the mightiest forces of evil are overcome by the power of righteousness and love. H. F.

UNPRACTICAL SUGGESTIONS.

READERS will notice in another column that the Fort Valley School needs $2,000 for a new laundry building. This is one of those splendid Southern schools on which the future of the Negro race largely depends, and one in which Henry W. Wilbur was greatly interested. Although he cared little for any ordinary glory, I can imagine how it would please him to have a hundred Friends who loved him give the money for this humble laundry building, and mark it above the front door,

A MEMORIAL TO
HENRY W. WILBUR

I suppose it is another very unpractical suggestion, but I recall that $2,000 is exactly the figure that I have seen named as the cost of firing one "salute" in the parades of our navy. Now couldn't Uncle Sam dispense with just one salute, and use that money to build the Fort Valley School laundry? H. F.

Note and Comment

> *As o'er his furrowed fields which lie*
> *Beneath the coldly dropping sky,*
> *Yet chill with winter's melted snow,*
> *The husbandman goes forth to sow,*
>
> *Thus, Freedom, on the bitter blast*
> *The ventures of thy seed we cast,*
> *And trust to warmer sun and rain*
> *To swell the germs and fill the grain.*
>
> —WHITTIER

OUR GROWING MILITARISM.

ON First-day, the 13th of Second month, the adult class at Swarthmore was addressed by an English Friend by the name of Pickwick, who warned us specifically of the danger of militarism as he sees it growing rapidly in the United States. He pointed to the great likeness of its growth here to the way it has been developing in England for the past fifteen years. He showed how the English investor has gone into foreign countries and has loaned money to Sultan and Khedive and other profligate rulers, and then when they were about to declare their debts null and void, the English fleet has come along to assist in the process of collection of debts by establishing a protectorate or an annexation, always under the altruistic guise of imperialism that gives good government to the subjects of the Sultan or the Khedive, and incidentally good jobs to the younger sons of the English aristocracy and good investments for the British financier.

Perhaps it was something like this that Jesus had observed when he expressed that very small opinion of the opportunities for the rich man of his day to enter heaven. Mr. Pickwick says the Independent Labor Party in England is attacking this financial origin of the war preparations and military propaganda, and referred us to a book, "The War of Steel and Gold," by H. N. Brailsford, and to the writ-

ings of J. T. Walton Newbold, which had been confiscated by the government and burned by the public hangman because they showed, by means of lists of stockholders, a number of unpleasant things about the owners of munition plants. Persons wishing to be informed of this could get information from the headquarters of the Independent Labor Party, St. Bride's House, Bishopsgate, E. C., London. He says that the English Friends, particularly the young Friends, have joined the Independent Labor Party in great numbers since the war began.

Two days later, Mother Jones, the famous and aged woman labor agitator of this country, was quoted in the New York *Times* as follows: "The cry for intervention in Mexico comes from capitalistic interests."

I wish to call attention to the fact that we need to go much deeper into the preparedness campaign than our conventional method of sending monthly meeting, quarterly meeting, and yearly meeting telegrams to members of Congress. After all, a member of Congress, while giving us polite letters for these things, is prone to *obey* the persons who have either votes that are divertible or campaign funds that are divertible. The munition plant owners have campaign funds, lots of them. The persons who wish to get and keep rich concessions of land and resources in Mexico, Honduras, Argentine, etc., know that they can't do it without a navy and an army to back them up. Let us be as fundamental as we can in our attacks on preparedness if we do attack it.

Perhaps, after all, a good many of us want some war preparations, and want the things that force, armed force, seems to be the only means to get.

J. RUSSELL SMITH.

THE MOVE FOR MEDIATION.

THE positive side of the Friends peace position was presented in Washington at the hearing on Second month 24th before the House Committee on Foreign Affairs of joint resolution No. 38, calling upon the President of the United States to convene a congress of neutral nations to offer mediation to the belligerents in Europe. This resolution had been introduced by Meyer London, Socialist member from New York City.

Henry M. Haviland, of New York, Effie L. D. McAfee, of Purchase, N. Y., and Dr. O. Edward Janney, of Baltimore, were present and spoke at the hearing. There were also labor leaders and representatives of the different immigrant groups.

When the anti-preparedness advocates at a former hearing accused the daily papers of not giving space to their news, the papers replied, "The negative side is never as interesting." Here is the positive side to the fore.

The resolution is as follows:

Whereas the people of the United States, while neutral, can not be indifferent to the fratricidal conflict which is devastating Europe; and

Whereas the longer the war is continued the more does the code of physical force replace every other code of human conduct; and

Whereas the war has brought about a state of fear in the minds of millions of the American people which menaces the normal development of this Nation and beclouds the real issues which confront our generation by the artificial issue of "preparedness" against an invisible and unnamable enemy; and

Whereas a declaration by Congress in favor of an immediate conference of neutral nations will strengthen the hand of the President of the United States in his efforts for international peace: Now, therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the President of the United States be, and he is hereby, called upon to convene a congress of neutral nations, which shall offer mediation to the belligerents and which shall sit in continuous session until the termination of the war; and be it further

Resolved, That it is the judgment of the Senate and House of Representatives of the United States that a durable peace can be established if the following principles shall be made the basis of discussion in said congress of neutral nations:

First. Evacuation of invaded territory.

Second. Liberation of oppressed nationalities.

Third. Plebiscite by the populations of Alsace-Lorraine, Finland, and Poland as to their allegiance or independence.

Fourth. Removal of the political and civic disabilities of the Jewish people, wherever such disabilities exist.

Fifth. Freedom of the seas.

Sixth. Gradual concerted disarmament.

Seventh. Establishment of an international court of arbitration, with the commercial boycott as a means of punishment for disobedience. And be it further

Resolved, That the sum of $100,000 be, and the same is hereby, appropriated from the current revenues of the United States, to be used by the President of the United States in carrying out the purpose of this resolution.

BACK FROM THE FORD PEACE EXPEDITION.

[Under the heading, "At Home at Last," Dr. Jenkin Lloyd Jones writes in *Unity* of some of his experiences and conclusions after his trip to Europe with the Ford expedition.—H. P.]

THE story of the pilgrimage that carried us through northern seas into the hands of British officials, across the snow-clad hills of Scandinavia, and domesticated us for a month among the dykes of Holland is too long, too personal, and too inward to be told in the pages of *Unity*. But we hasten to take our beloved readers into our confidences long enough to say that we have no apologies to offer for the part we played in this most fantastic pilgrimage undertaken perhaps since the Crusades of the medieval ages. The excursion has been compared, not without reason, not only to the Crusades but to the Children's Crusade. We frankly admit the crudities and incoherences connected with this venture. It goes without saying that if it had been more wisely gathered and more prudently executed it would in all probability never have been. It was the child of high impulse, nourished by an enthusiasm for an ideal which was undaunted by any array of the improbables and the impossibles.

American readers have been regaled with the stories which gratified the appetite of flippant, unsympathetic, and, to a degree, unscrupulous representatives of the American press. But the true story was not to be told day by day, and the results of the adventure not to be estimated in cablegrams or marconigrams. The purity of Mr. Ford's purpose is beyond question. The sincerity of the great majority of the company involved is also beyond question. And that there was a profound impression made upon the four neutral countries visited cannot be doubted by any of those who were allowed to witness the triumphs of the many meetings held in the seven or more cities visited. The press of these foreign countries, not always sympathetic, was always respectful, and the space given was generous.

However grotesque this motley crowd of students, agitators, reformers, press men, business men, teachers and preachers, may have been in the eyes of certain newspaper men of America, University men, statesmen, officials in church and State in the countries visited greeted them with open arms and took leave of them with tear-moistened eyes.

If the Ford Peace Expedition should end here, it has abundantly justified all the time, strength and money invested. But it does not end here. Something more is to come of it. But it is idle to anticipate. Readers may still hold themselves in an expectant mood and with open minds.

Meanwhile there is serious work to be done at home. The

United States has fallen victim to the war madness that is bearing Europe to its humiliation, bankruptcy and degradation. The vicious psychology of preparedness, which has undone Europe, threatens to debauch the ideals, to deprave the standards of American democracy.

We return more convinced than ever that armaments are irritants, that every new battleship is a new challenge, and every fresh regiment recruited is a dangerous concession to the brute element that still survives in man. In all the meetings held from Christiana to Leyden, the notes looking towards the reduction of armament, to culminate in disarmament, awakened the greatest enthusiasm. Nothing less satisfies the pacifists of Europe, made wise by the pitiable revelations of the follies of armed peace.

The editor returns then to his post to take his place more determined than ever in the battalions of peace workers that are forever opposed to war and war-like methods. He believes the time has come to preach as never before the gospel of disarmament. The time has come when the boasted Christian Gospel, which is confessed to be effective between individuals, must be enforced between nations. The United States occupies a divinely appointed place to lead in this warfare against war, to practice the democracy it professes, to be willing, if need be, to die for the truth, rather than live for error.

PROHIBITION CANDIDATES AND CONVENTION.

F. D. L. Squires, writing from the National Prohibition headquarters in Chicago, says: Here is a brief epitome of the men who—although most of them are as yet not directly identified with our party—may and ought to be available.

William Shaw, whose biography stands incarnate in the 20,000 votes cast for his candidacy for Governor of Massachusetts last Eleventh month.

Ira Landrith, the big-hearted statesman-like Tennesseean, whose flaming message to the prohibition forces of America has stirred tens of thousands in the last three years.

Judge Ben B. Lindsey, who has made Denver famous as the battleground for the emancipation of youth from the grip of the "beast."

United States Senator Wm. E. Borah, whose championship of prohibition and independence in politics are likely to break through party lines in the coming campaign.

Governor Arthur Capper, of Kansas, a man too big for old party limitations, who is an enthusiastic advocate of a national prohibition realignment.

James R. Garfield, Ohio's distinguished independent, worthy son of a great President, whose staunch convictions on the prohibition issue are known to all.

Fred B. Smith, the consecrated Christian leader who has addressed more thousands of men throughout America in the past five years than any other single individual.

Ex-Governor J. Frank Hanly, who is big enough for the honor and who, although he has deprecated the use of his name, ought still be considered by patriotic prohibitionists.

These men, with Hobson and Sulzer and Foss, are representatives of the sort of statesmen whose thought and interest are trending more and more emphatically toward our standards as the days go by.

National Convention headquarters are now being opened in St. Paul, and plans are daily progressing for the National Convention there on Wednesday, Thursday and Friday, July 19-21, next. Some features planned are as follows:

Round trip for practically one fare expected from all parts of the country.

Special trains from the Pacific Coast, New York, Chicago and other points.

More than 1,000 automobile parties are expected, Iowa planning to send more than 100 on their own account, and others from Indiana, Ohio, New York, Massachusetts and Pacific States already heard from. These auto parties will hold a continuous propaganda rally from their own town to the convention city, scattering literature, delivering speeches, and rousing voters everywhere.

The greatest prohibition parade ever known is being arranged for under the direction of Frank P. Vroman, chairman Minnesota Young People's Citizenship Committee. All autos driven to the convention, decorated with banners and streamers, will be a picturesque feature of this demonstration.

A male chorus of 800 voices is now being organized to lead the convention singing.

The convention program will offer a host of inspiring addresses by prominent national speakers, while singing organizations from every part of the country are being invited.

Hundreds of people, probably thousands, are already planning to spend their vacations in Minnesota before and after the convention. Minnesota with its 10,000 lakes and summer resorts can take care of them all.

AN OLD SOLDIER OPPOSES PREPAREDNESS.

[The following letter to the Sterling (Ill.) *Gazette* is by the only member of the Society of Friends in Sterling, and the only Friend, as far as he knows, in the G. A. R. in his Congressional District. He keeps his comrades posted as to what Friends believe about "preparedness."—H. F.]

As a corresponding agent in the "National Friends' Peace Association," with headquarters in Washington, D. C., I am urged to get busy, to post our legislators in Congress as to what their constituents are thinking, and to mould public opinion. The Quaker discipline as revised indirectly reads:

1. "Go slow on preparedness," because when the war is over we can see more clearly. Now we are scared, and we may regret hasty action.

2. "To uphold free America," as huge preparedness may change our modern institutions, the hope of the world, into the old-fashioned suspicious kind like Europe.

3. "To use our men and money to develop peace," a strong, friendly, competent America, and prepare our boys for life and service, not death and destruction.

4. "To make us the friend of all the world." Not the one that others fear and doubt because they see the big stick. If naughty Mexico is spoiling for a spank, let us march her out into the wood-shed.

The above are some of the articles of Quaker creed. They are good enough for all to read and apply to our nation's present need. GEORGE D. JOHN.

BREWERS BECOMING RELIGIOUS.

The Independent Brewing Company of Pittsburgh, Hon. James P. Mulvihill being the head engineer thereof, tried to "do" Uncle Sam last year by not paying its full apportionment of the income tax. Uncle Sam threatened to make trouble, and the brewers "came across." They published a lengthy explanation of their conduct in the Pittsburgh papers. It was "explained" that it had been the habit of the officers of the Independent Brewing Company to make donations every year to churches and other charities. They deemed this a part of their legitimate expense, and until forced to do so refused to pay income tax on that amount.

The *National Labor Tribune*, of Pittsburgh, considers this an affront to the church in general, and insists that the brewing company be compelled to name its beneficiaries. It would no doubt make intensely interesting reading to have the names published.

There are still a few churches in and around Pittsburgh which are not willing to permit a temperance speaker to talk from their pulpits. Here is wondering which of them are on the "charity" list of Jim Mulvihill's booze factory.

—*American Issue.*

A PETITION

To Alfred Moore, President; Joseph T. Bunting, Treasurer; Israel Hallowell, Secretary; Alfred D. Sharpless, and other Members of the Incorporated Trustees of Philadelphia Yearly Meeting of Friends; and to Joseph J. White, President; George K. Johnson, Treasurer; Lucy Biddle Lewis, Secretary; Dr. James Tyson, and other Members of the Board of Managers of the Jeanes Hospital:—

Dear Friends: We, the undersigned members of the Philadelphia Yearly Meeting of Friends, have learned on good authority that the Board of Managers of the Germantown Hospital stand ready, if it can legally be done, to hand over to you the property of their Hospital, valued at some $500,000, and an invested endowment approximating some $800,000, this including a large legacy, not yet received, in order that it may serve as a foundation for the Hospital which Anna T. Jeanes devised, as expressed in her will.

This seems to us such an advantageous offer, and such a great opportunity, that we respectfully urge that you give the matter deep and weighty consideration.

It is now eight years since Anna T. Jeanes passed away, leaving a specific sum of $200,000, and her residuary estate for founding a "Hospital for nervous, cancerous and other disabling ailments." The total of this fund now amounts, we understand, to over $2,000,000.

It is generally admitted there are too many hospitals in Philadelphia now, that what is needed is a concentration and strengthening of those already established, thus enabling better work to be done, and that to establish another, along the broad lines laid down in the will of Anna T. Jeanes, would be a mistake.

There is a peculiar appropriateness in founding on the Germantown Hospital this great structure, which the large sum available would make possible. Here are some of the reasons:

First.—Anna T. Jeanes was greatly interested during her life in this Hospital, and gave a house and ground which she had bought as a residence for herself, to it, the proceeds from its sale were added to its endowment.

Second.—Anna T. Jeanes spent the declining years of her life in Germantown.

Third.—Germantown is now probably the most active center of Friends, some $12,000 having just been spent in improving the meeting-house. Philadelphia Quarterly Meeting's Home, where Anna T. Jeanes passed the later part of her life, is located in Germantown.

Fourth.—The Germantown Hospital has ample grounds for any future growth, covering some ten acres. It is situated on high ground, with a train service of 142 trains daily by two steam roads, and two trolley lines (fare, five cents), and about twenty minutes by automobile from City Hall, so that the best physicians are glad to be on the staff, which would not be the case if located in the country. It has a population of some 200,000 tributary to it, as there is no use of having a hospital, where there is a scant population, yet a hospital in the closely built-up sections is particularly undesirable for nervous and cancerous cases.

Fifth.—The Hospital is thoroughly organized and running, and a committee of the present Board would act for a time, in an advisory way, if desired, until the Jeanes management felt thoroughly at home in the work; compare this with taking up bare ground, and without knowledge, erecting the necessary buildings, organizing a staff, etc. As this hospital has never made a specialty of nervous or cancerous cases, it would be necessary to erect wards to accommodate them, probably at a cost of some $10,000 each; this would be in line with the wishes of Anna T. Jeanes, as expressed in her will. There is ample ground for this purpose.

Sixth.—The buildings of the Germantown Hospital, with the exception of one, are of the latest type.

Seventh.—The endowment of the Germantown Hospital, added to the funds available from the Estate of Anna T. Jeanes, would seem to put away for all time, the necessity of either asking for State aid or appealing to the charitable. It would create an institution of the greatest strength with wide opportunities for usefulness.

Eighth.—The Society of Friends, whilst justly proud of its educational work, has never done any philanthropic work, in the way of caring for the sick and injured poor; yet here is an opportunity for them to do so with funds of more than $3,000,000, making it probably financially the strongest hospital in Philadelphia, not only able to help the sick, but to do research work, bringing national and even international reputation. Many other denominations in Philadelphia, viz., Episcopalians, Presbyterians, Catholics, Methodists, Jews, etc., operate hospitals, and do it only by the most strenuous efforts in raising the needed funds. Here we have Friends offered as a gift, a going concern, with the most ample means to operate it, with none of the anxieties which usually fall to the lot of the hospital manager.

The annual budget of the Germantown Hospital is now about $65,000. The income from the combined endowment funds should not be less than $140,000.

No easier proposition can be conceived, or one that offers more certain success for the Jeanes managers; a corporation to hand them the funds, and a trained committee of hospital men to aid and guide them, *if they wish*, thus removing for a time the responsibility and danger of errors in detail they are unacquainted with, until they become familiar with the same. It should be stated, however, that the present managers will resign and sever their connection with the hospital at once if it is so desired.

Ninth.—The name can be changed from Germantown Hospital to the Jeanes Hospital, as your bodies elect.

We, the members of this Yearly Meeting, although realizing that we have no especial concern in the matter, except as interested members of the Society of Friends, again express the hope that your two bodies, either jointly or severally, will give every consideration to the offer of the managers of the Germantown Hospital. If there is any way we could assist to bring about this arrangement, which seems so desirable from every standpoint, please call upon us.

Thomas H. Shoemaker,
Charles F. Jenkins,
E. Pusey Passmore,
William P. Bancroft,
Isaac H. Clothier,
Joseph Swain,
Edmund Webster,
Robert M. Janney,
Horace Roberts,
Henry Ferris,
Robert C. Lippincott,
J. Gibson McIlvain,
Carroll R. Williams,
Wilmer Atkinson,
Hugh McIlvain,
J. Eugene Baker,
Lewis V. Smedley,
James H. Atkinson,
Robert Pyle,
William G. Foulke,
Henry T. Paiste,
Robert N. Fell,
William C. Rowland,
Robert E. Lamb,
William W. Fell,
Horace C. Jones,
Samuel N. Longstreth,
C. Homer Dolby,
Nathan B. Gaskill,
Horace M. Lippincott,
John Livezey,
Daniel Batchellor,
George W. Lukens,
Herbert K. Taylor,
Edwin J. Johnson,
A. Sidney Jenkins,
Arthur C. Jackson,
Samuel D. Parry,
Alfred Walton,
Horace S. Furman,
George L. Mitchell,
Ellwood Roberts.

We want to fight like old Michiah, not like hog-jowled, weasel-eyed, sponge-columned, mushy-fisted, jelly-spined, pussy-footed, charlotte-russed Christians.—*Billy Sunday.*

If 500,000 men were landed on either of our coasts and we were not able to raise enough men to drive them out, I would want to move to another country.—*General Nelson A. Miles.*

Current Events

THE LITTLE QUAKER MOTHER.

THE dear old-fashioned mother, I am homesick every day
For the peace, and rest, and quiet, that with you passed away;
For the hearth where you were waiting when the world went wrong outside;
For calm unruffled sweetness that balmed and soothed our pride,
For the tender heart that brooded above the dear home nest,
And the little Quaker mother, in the one I love the best.

She was like a dove in vesture, which silver greys enwrap,
With shining folds around her, and a dainty, gauzy cap.
A sheer white muslin kerchief hid a rose's pinkish tinge;
A white crepe shawl suggested an ornament of fringe.
The quaintest little bonnet framed the sweetest, kindest face,
And like a benediction she moved in every place.

Life stormed and raged around her, youth's passion and its heat
In ever-varied tumult fell unnoticed at her feet;
Upon her heights above them she did not hear their din;
She was strong upon her fortress, in the peace that dwells within.
She was sure in poise and feeling, in sympathy and good,
For her soul was tuned to music of a perfect motherhood.

I am tired of the problems, of the conflicts in the air;
I am homesick for her presence, for her hand upon my hair.
I am tired of modern nurses, I want her when I'm sick;
Her loving and her petting had a magic healing trick.
Oh, perhaps the world moves wisely for a greater truth in quest,
But I'm homesick for my mother, and my head upon her breast!

She walked with God, and talked with God, she lived with him each day,
As most of us weak mortals live with others on the way.
She did not doubt or falter in the faith that makes things right;
She smoothed the roughest places, gave vision for our sight,
And the spirit of the Master made us all before her bow.
Dear little Quaker mother, I am homesick for you now!

—EMMA PLAYTER SEABURY.

FRIENDS IN CANADA.

TORONTO.

ON First-day, the 13th, my wife invited in a number for afternoon tea, and a better acquaintance with Dr. Sundar Singh. Twenty-two were present, and like most gatherings now in Canada, it was decorated with soldiers' uniforms, no less than four officers being among the guests.

After an excellent musical rendition by Robert E. Cockerill, Dr. Singh won the deep interest and appreciation of the young people and the older in his account of the historical and spiritual development of the Sikhs.

At the time of the Renaissance and Reformation in Europe, some four hundred years ago, a similar movement arose in India. The Hindus and Mohammedans had become materialistic, formal, and hostile in their attitude towards each other. Nanak, a man of great spiritual insight and broad vision, began as all great religious reformers and prophets have done, and gathered around him men of deep religious and spiritual conviction. His teaching that there is but one God, and that the God of the Hindus and the God of the Mohammedans and of all peoples is but the one and same God, was incidentally expected to promote harmony and unity, especially among the two peoples named.

They became united, but in a way unexpected. Both were indignant at the thought of their God being so *common;* and they united, but against the Sikhs, the followers of Nanak.

The British finally interposed, and became the rulers and the preservers of the Sikhs, who previous to this had reluctantly become warriors in self-defense.

"These are the men of India," continued Dr. Singh, "who became the loyal supporters of Britain, gave the relief at Lucknow, Calcutta and Cawnpore at the time of the great mutiny, and who now largely compose the Indian regiments at the front in France, Flanders and elsewhere. They are but 3,000,000 out of the 315,000,000 population of India under British rule."

They are among the religious reformers of India, and (with the exception of bearing arms) the Quakers of India in their view of the operation of the Spirit, the oneness of religion and life, and in all that grows out of the love of God expressing itself through the lives of men and women.

Dr. Singh spoke with fervor, impressiveness and the evidence of great sincerity. He admitted the material progress of our civilization and the advance of applied knowledge and science over their own. At the same time he observed how frequently physical comforts and luxurious living were accompanied by selfishness and indifference to brotherly consideration of others, quite inconsistent with the spirit of Christianity, or any deep-seated, earnest, spiritually-guided life.

He thought the East and the West should respectfully and sympathetically meet to help each other; that while the West had much in business, science and government to give, the East had for the West a spiritual cultivation and vision of value.

Mr. Joyner and Miss Jackson, of the Canada-India Committee, Captain and Mrs. Cockerill, long residents of India; Mr. and Mrs. Campbell, Captain Dingman, Mr. Graham, of the Collegiate, and Mrs. Graham, Mrs. Ada M. Courtice, president of the Toronto Social and School League, and others, took up the unjust and discouraging conditions of home life of the Sikhs in Canada through the attitude of the immigration department, which Friends, the only religious body so far, have asked the Government to remove. The economic, political and racial aspects of the Indian and Asiatic problem received two hours of discussion, marked by an unusual richness of spirit, explanation, expression and interest.

As a practical movement, it was suggested that being an agricultural people largely, the Sikhs might arrange to take up a tract of land in Canada, as was done by the Doukhobors, Ruthenians, and others, after which they would more readily become followers of the general customs and institutions of the country.

The writer believes that Friends in the United States and Canada could perform a great service to internationalism and broad human interests by arranging for Dr. Sundar Singh and other learned, humble, broad-thinking people of India and the East to come among them for a better acquaintance with each other's aspirations and difficulties. A sympathetic interest alone will do more for good future relations than much political diplomacy.

Toronto, Canada. WM. GREENWOOD BROWN.

FRIENDS IN ENGLAND.

SPREADING THE YEARLY MEETING STATEMENT.

[An American Friend sends me the following extract from a letter from a Friend in England, and adds, "This might awaken Friends in America to the value in work that Friends may achieve yet, through the *local press*, before it has been vitiated as the American *daily* press of wider circulation has been.—H. F.]

"The (London) Yearly Meeting statement is being published in several local papers and sent out to clergymen, ministers, school teachers, adult schools, etc., in this neighborhood, and it means a great business of addressing and arranging things.

"I think I wrote last just when we were expecting Dr. Battin. We had a very pleasant visit from him, though so brief, and we wanted to ask Dr. Battin a great deal more than we had time for!"

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity. —GEORGE ELIOT.

FRIENDS IN WASHINGTON, D. C.

QUESTIONS having to do with military preparedness plans for the country continue to be a chief topic for discussion on all sides at Washington. While no bills have as yet been completed by the committees having them under consideration, hearings continue to be held; from time to time a speech is made on the floor of Congress on some phase of the problem, and there is much evidence that both sides of the question are being agitated among the Congressmen.

For several days keen interest has been taken in the serious international situation involved in the announced plan of Germany to wage submarine warfare against armed merchant vessels. Congress became so aroused on this matter that an attempt was made on both sides to do something toward keeping American citizens off ships carrying guns. This was not to the liking of President Wilson, and the question has been made one of sharp issue between the legislative and executive ends of the government. The President forced the issue by asking for a vote on the question by Congress, as he considers that it has the most vital bearing upon the relations between this country and Germany. President Wilson is strongly of the opinion that Americans should be free to travel wherever they please without having their lives endangered by the nations at war. At least some Congressmen oppose this view. Speeches were made by Congressman Mondell, of Wyoming, against the Administration's stand, and in favor of it by Congressman Sims, of Tennessee.

It is easy to see that the "preparedness" people are not having things all their own way. There is no abatement in the activities of those working against the "preparedness" program. It is said there are no less than ninety men of the Democratic side of the House of Representatives who refuse to follow the President in his plans for the army and navy, and many Republicans will stand with these men. It is also a fact that some Senators and Representatives of both leading parties are very actively at work trying to arouse anti-preparedness sentiment among their constituents. Probably hundreds of thousands of copies of speeches in Congress and statements before committees have gone out.

Good use is being made of the statements of such men as General Nelson A. Miles and Walter L. Fisher, ex-Secretary of the Interior. The former had no sympathy for the so-called continental army plan. He practically laughed at the suggestion of a foreign army invading this country. He would not have a standing army of more than 150,000 men, and he was absolutely opposed to compulsory service.

Ex-Secretary Fisher must have been just as much of a discomfort to the "preparedness" propagandists as General Miles, as he disapproved of a big standing army, and objected to any further building of dreadnoughts for the navy. General Miles was also opposed to federalizing the National Guard.

In all of the "preparedness" clamor the assumption is strong that at present the nation is without any military protection, but General Miles and other army and navy men have said things to indicate that we are already in a position to compare quite favorably with other leading powers. Admiral Knight stated before a committee that ship for ship and gun for gun our navy is superior to any navy excepting that of Great Britain. Much more of this kind of information is expected to be brought out at hearings before the House Naval Committee.

Friends had another opportunity last week to show their colors in a peace way. This was on the occasion of hearing granted by the House Committee on Foreign Affairs on a resolution introduced by Congressman Meyer London, the lone Socialist in Congress, providing that the President call a conference of neutral nations in the hope of ending the present war. O. Edward Janney, of Baltimore, and Effie Danforth McAfee and Henry M. Haviland, of New York, spoke on behalf of Friends. Probably fifteen other men and women, representing different nationalities, labor organizations, farmers' unions, churches, etc., appealed to the committee to report favorably on the resolution.

A big event on last First-day was a meeting under the auspices of the Woman's Peace Party, addressed by Norman Angell and Congressman Keating, of Colorado. The latter is absolutely opposed to a big military establishment for this country. Norman Angell gave a very interesting address and answered many questions. Last night he met a number of the anti-"preparedness" Congressmen and others at a small dinner, and discussed the dangers confronting the nation.

The effort being made through the Friends' Peace Headquarters in Washington to persuade Friends throughout the country to tell their Congressmen what they would like done on this grave question is bringing results. Many Friends have responded, and there are reports of a large number of letters sent. It is urged that there be no delay on the part of anyone who has not yet written to his Senators and Representative.

ARTHUR M. DEWEES.

WOOLMAN HOUSE.

[The writers of these articles are members of the Advancement Committee, and now students at Woolman House.—R. G. B.]

IT is First-day morning at Woolman House, and breakfast is over. All is hurry and flurry. Fifteen "Little Woolmans" are scattering for various trains and trolleys. Ten o'clock finds them by twos here and there in Friends' meetings or First-day schools.

This work is pursued under the direction of Dr. Forbush, to supplement his course in religious education. We have attended schools at Swarthmore, Media, Darby, Chester, West Philadelphia, Lansdowne, Frankford, Germantown, Abington, Moorestown and West Chester. In some cases we adopt the method of conducting the school and classes, while in others we attend classes regularly. We are always ready to give service wherever we can in return for the benefit we are receiving. Sometimes we assist in the opening or closing exercises, sometimes substitute for teachers, and are always willing to tell about the work pursued at Woolman School. Where some of us have attended the same school for several weeks, its interests and problems have come to seem very much our own. Everywhere the work is proving most helpful to us. Very pleasant indeed is the mingling with Friends who welcome us so warmly and entertain us so cordially.

Late First-day afternoon finds us all back again in Woolman House. About six o'clock there is great scurrying from kitchen to library with napkins, dishes, silver and good things to eat. The fire is blazing, and soon all is in readiness for the informal tea around the long library table. As we enjoy the meal which we have prepared, we are busy telling Mr. and Mrs. Brown and each other of the day's experiences.

On Second-day morning we have our conference class—"the Second-day morning clinic," as one of us calls it. At this time we each make a report of our visit of the previous day. Here we discuss the problems we have met and seen. We make notes of the good things, and try to find remedies for the difficulties. The advice, counsel and teaching methods of Dr. Forbush make many of the hard places easy.

First-day can scarcely be called our day of rest, yet the conference class proves that we enjoy it. And through this constructive method we are all receiving great supplies of inspiration which will help us in our future labors.

EDNA L. WILSON.

WITH Edna L. Wilson as my companion, one day was spent in "friendly visiting" for the southeastern district of the Society for Organizing Charity. One encounter needs to be related.

Passing down through a dark hallway in a crowded tenement house, we came to a dingy room where sunlight never streamed in at the windows, but where we found a bright ray of hope that illumined the sordid surroundings. Living there was a woman whose gentle voice, sweet face, and

refined manner spoke to us of other days. We were glad to *visit* with her. Many unsuccessful attempts had she made to get work—turned away, she said, because she looked too weak to be of service. Then a smile lighted up her face as she said, "I feel that if we have faith in God, he will care for us."

Following us to the door, courteously, as we were leaving she thanked us for our visit and said, "I hope that in your visits you may not find others who are suffering."

How strongly this brought to mind what one of our teachers had said to us in our first days at Woolman House. We were shown that in order to be truly helpful we must not talk *down* to or look *down* upon those we desired to lift. Look *down* to such a heroine! Instead we turned away with tender hearts filled with the lesson she taught.

MARGARETTA BLACKBURN.

WITH FRIENDS IN CALIFORNIA.

SUNSHINE AND ORANGES.

After the downpour of rain came to an end we had three weeks of almost uninterrupted sunshine, with no rain until a refreshing shower came on the night of the 20th. During our last week in Pasadena, through the kindness of a friend, we had two or three automobile trips through the surrounding country. We saw the old village of San Gabriel with its historic mission and famous bells, dozens of big acacia trees covered with beautiful yellow bloom, almond trees in blossom, looking like cherry trees dressed in pale pink, and miles upon miles of orange and lemon trees, full of golden fruit. When we crossed the San Gabriel River, still running swiftly in half a dozen channels, we saw where the stream had been a quarter of a mile wide, carrying with it immense boulders and working havoc as it rushed along, but the ends of the bridges that had been washed away had already been repaired.

On the 15th we gave up our rooms in Pasadena and started to visit Friends living on the "kite-shaped track." Our first stop was at San Dimas, where our host met us at the train and took us past the largest lemon-packing house in California, and through an orange-packing establishment. Here we saw the fruit unloaded from the boxes, carried on runways to water containing a disinfectant, where they were cleansed by invisible brushes, then passed on through the drier to the sorting track, where the smallest rolled through a narrow aperture into the first box, the next size into a second, and so on, leaving only the "Jumbos" to drop into the sixth box at the end. All this was done automatically by machinery, but beside each box was an alert young woman who deftly enclosed each orange in its paper wrapper and placed it in the box, which when filled was carried on a runway to the man who nailed on the top, and then to the car which was to take it across the continent.

After a night spent on a seven-acre orange and lemon ranch, in a home where there was no lack of good books and periodicals, and where two healthy babies contributed to the sunshiny atmosphere, we went on to Highland. There our host was a Nebraska Friend, and our hostess hailed from Bucks County, Pa. This, too, is an orange country, but the ground being higher the growers suffered more from the great freeze, two years ago; they have ceased to plant new groves and business in this section is for the time being at a standstill. The two staunch Friends living here attend the Pasadena Meeting, fifty miles away, several times during the year, and we were glad to give to them as good an idea as we could of the Friendly activities in other parts of the country.

THE SAN JACINTO VALLEY.

The next day we went around the kite to Riverside, where I left Marianna Burgess to visit the Indian School near by with its 600 pupils, and several teachers who are Carlisle graduates. Incidentally, she also saw the beautiful Mission Inn, which entertains thousands of guests yearly, and the annual orange show at San Bernardino. I branched off to Hemet, in the beautiful valley where Ramona and Alessandro lived after their marriage. This valley is the great apricot region of California; here also thrive apples, peaches, pears, olives and English walnuts, but orange groves are no longer planted.

In this part of California, instead of roads, there are streets intersecting each other every quarter of a mile, with their names on the corners. The ranches are more frequently five acres in size than larger, and neighbors consequently live quite close together. Two Friends' families live near Hemet; there was a third, which has recently gone back to New York. One of these consists of a Jerseyman, a Bucks Countian, and three boys born in California; the six members of the other household (and a visitor) were all born in Bucks County, except one, who married into the family. On the second day of my visit both families ate their evening meal under the same roof, and it is needless to say that we had a good time talking about Friends in general and our mutual friends in the East in particular.

One of my hosts is a nurseryman as well as a rancher. Just before the great freeze came, he had 30,000 young orange trees worth a dollar apiece; when the cold snap was over they were all dead. Fortunately he also had young trees of the kinds that frost does not kill. My other host last year raised twenty tons of apricots on two and a half acres, and other fruits in proportion on his remaining land. The war has seriously affected the prosperity of this valley, because they formerly sent so much dried fruit to the countries engaged in it. The productiveness of the soil is also somewhat offset by the high taxes for irrigation, roads and schools. Nowhere else have I seen so many miles of good roads, or such fine schoolhouses and playgrounds as in Southern California.

LOS ANGELES.

Quite a number of Friends are living in Los Angeles. Some of these are members of Orange Grove Meeting, and some others attend it occasionally, but there are others who hardly know of its existence. To reach as many of these as possible, with the aid of Pasadena Friends, a meeting was arranged for First-day afternoon, the 7th, at the home of Samuel Barnes Smith, a member of Purchase Monthly Meeting, N. Y. His sisters, Naomi H. Smith and Anna S. Hinds, are active members of the Friendly group at Des Moines, Iowa. Owing to a temporary indisposition I was unable to attend this meeting, but there were about sixty in attendance, including over twenty from Pasadena. Among those who had messages were Isaiah and Catharine Lightner, Marianna Burgess, Elizabeth Stapler and John Carpenter. Those who were present felt this meeting to be so good and helpful that they asked for another, and a second meeting was held at the same place on the afternoon of the 20th. About as many as before were present from Los Angeles, but not so many from Pasadena. There were five messages and a prayer. I suggested that those who expected to make their homes here for some time should become members of Orange Grove Meeting. A desire was expressed that the Friends of Los Angeles might come together more frequently, and all present were invited to meet at the home of William Shaw two weeks from that afternoon, to form some kind of a Friendly organization. The leading theme of the afternoon was the present evidence of life and growth in the Society of Friends and the need for its continuance.

As often happens on such occasions, two Friends from Canada who have been living in Los Angeles for some time became acquainted with each other, and others discovered that they had for near neighbors Friends of whose existence they had not known.

ELIZABETH LLOYD.

PASADENA.

The Pasadena Young Friends' Association enjoyed a rare treat on the evening of Sixth-day, the 28th of First month, in the meeting-house, 520 East Orange Grove Avenue, when George F. Howell showed views taken by himself in Italy and Switzerland several years ago. Not

only were the pictures very beautiful, but there was an added interest in them because they were the work of the one who showed them and who had himself been in the places shown.

Beginning at Naples and Mount Vesuvius, he took us through Rome, showing its many wonderful views and sights, Pisa, Venice, the Italian and Swiss lake country, the Hospice of Saint Bernard and the hospitality of the monks, Geneva, Berne, Lucerne and many other places.

Most beautiful were the pictures of the Matterhorn and the glaciers, the Mer de Glace, and other snow scenes.

ANNA K. DUNCAN.

FRIENDS IN NEW YORK.

THE War Sufferers' Relief Committee of New York Monthly Meeting has issued an interesting report, showing cash contributions of about $1,300 for the past year, beside clothing, sewing materials, etc. From the report the following extracts are taken. They may contain suggestions for others who wish to help the sufferers from the war:

"How can we send help and be confident that our contributions will reach those whose need is greatest? There are a number of reliable channels, one being through our own Friends in England, whose organization has aroused the admiration of outsiders for its promptness, efficiency, simplicity and economy. Its absence of red tape and official jealousy, together with an eagerness of each one to do at once the work nearest at hand, makes us sure that our gifts will be distributed without waste and used in the wisest way; and we may be sure so as not to offend the consciences of those striving to be faithful to the peace principles of the Society of Friends. One great aim of their work is to bring back the spirit of good-will and fellowship between the nations after the war is over.

"Their service includes the relief of war sufferers by establishing hospitals, especially for women and children, the rebuilding of houses and equipping gardens and farms. This committee alone has raised over $280,000.

"In charge of another committee is the Friends' Ambulance Unit, having 260 active men at the front, not counting nurses and boy scouts. Besides work in Belgium, France, Holland and Servia, other committees work at home, such as the Committee for the Relief of Alien Enemies.

"The committee wishes to acknowledge the loving service of all who have given time and strength to sewing and knitting; not only in the sociable weekly gatherings at the two meeting-houses, but to those who have worked at home. We especially appreciate the help received from Friends living out of the city, and the work done by various groups of children.

"Last year we sent to the Friends in London over a thousand garments, besides wool and sewing materials, and $911.50 in cash. This year we hope to do better, for the need will be greater. Thousands are not only without homes, but lacking food and clothing; we even hear of little new-born babes with no covering but newspapers to keep them from the cold.

"Can we not each one give freely, some of our money, some of our labor, some of both? Though we may have already given, and are weary of hearing of this suffering so far away, we must realize that the suffering is actual, is terrible beyond words, and that we cannot close our ears or our hearts merely because it has become an old story."

FRIENDS IN PENNSYLVANIA.

OXFORD.

NOTTINGHAM QUARTERLY MEETING was held at Oxford, Pa., on Sixth-day, the 4th, with a good attendance, including an unusually large proportion of young people.

In the meeting for worship messages were delivered by Isaac Wilson and Daniel Batchellor. The leading thought was of the great opportunity presented to our Society, at this critical period, to lift up a higher standard of conduct in social and political affairs. Never before was the world so willing to receive our message.

The meeting for discipline was conducted by Robert K. Wood, assisted by Mary J. Clement. The reports from the monthly meetings at Deer Creek, Little Britain and Nottingham were of a satisfactory nature, and the written answers to the query relating to temperance, narcotics and sex hygiene showed that Friends had been active in these reforms.

In the afternoon there was a peace conference, with special reference to peace and preparedness, conducted by Ella Thomas, of Oxford. The conference was opened with three papers, prepared by young Friends. The first was by Bessie Sharpless, a young Orthodox Friend from Westtown, "Should We Have Military Training in Our Public Schools?" This excellent paper was well summed up in the concluding sentence, "Sow preparedness and you will reap a harvest of war."

Allan Way's paper asked, "Should Our Standing Army Be Enlarged?" His conclusion was that larger preparation for defense was no guarantee of peace; but rather that the rivalry of armaments always tended to war.

The third paper, "Does Might Make Right Among Nations?" was read by Mary Conard.

An interesting discussion followed these papers, in which Charles Coates, Isaac Walton, Granville Coates and others took part.

A stirring address was given by George Turner, a Presbyterian minister of Oxford. He said that by increasing her armaments, America was losing the greatest opportunity for human uplift ever presented to any nation. The war spirit was the prostitution of true patriotism. He made a clear distinction between the purpose of an army and that of a police force, and paid a glowing tribute to the influence of the Society of Friends in all great reforms.

Daniel Batchellor said that the best way to prepare for peace was to convert possible foes into firm friends. It would cost far less to give material aid to the suffering nations in their dire extremity after the war than to build up armed barriers and thus arouse distrust in them.

Isaac Wilson gave the concluding address, in which he summed up the situation thus: "If individuals and nations would only behave like Christians, national and international wars would be abolished."

KENNETT PASTOR CALLED TO MICHIGAN.

[So many Friends of Pennsylvania have been associated with John Mason Wells in work and worship that this news of his removal to Michigan will have a keen personal interest.—H. F.]

KENNETT is thrown into deep depression by the announcement of a call to Michigan of John Mason Wells, who has for eight years dwelt among us and directed the leading energies of the borough, says the West Chester *Local News*. The ministers and deacons of the First Baptist Church, of which Mr. Wells is pastor, held a meeting last evening, and heard the startling news, Mr. Wells saying that he felt the call urgent and would accept.

The call is from the First Baptist Church of Ann Arbor, Michigan, the University of Michigan being located there. The population of the city is about 20,000, and there are between six and seven thousand students enrolled in the university. The church has six hundred members, part of them from town and a part from the university.

The church has an associate pastor, who gives his time especially to the Baptist students in the university. There are three hundred such students. The church has a Guild House where some of these students reside.

Ann Arbor is a typical university town with beautiful, imposing buildings, and an air of culture and education. Kennett has nothing to hold out against these attractions, and must receive the blow of her loss. The pastor will hand in his resignation on Sunday and will leave for the new field, probably the middle or last of March.

HELP WANTED FOR FORT VALLEY SCHOOL.

Mrs. Hunt, the wife of Principal H. A. Hunt, of Fort Valley (Ga.) Industrial School (colored), is hard at work trying to raise $2,000 for a laundry building. Many Negro families all over the South are supported largely by money earned by laundry work. That they receive comparatively small pay for this work is due in a measure to the fact that the work is not well done. "We are trying hard," says Mr. Hunt, in the *Fort Valley Uplift*, "to give our students such thorough instruction in this important industry that they may be able to do the work skilfully. Our present laundry building is an old shanty which stood here when the land was purchased for the school. It is entirely too small, and is too dilapidated to justify further repairs. Beside being crowded and unsanitary, the girls are greatly exposed during the cold weather. We earnestly hope that friends who see this notice may find it possible to help us."

[I feel sure that Sarah P. Elkinton, Moylan, Pa., will be glad to receive and forward contributions from readers who want to help this excellent school get a decent laundry building.—H. F.]

BIRTHS.

Braddock.—On Third month 4th, 1916, at "Green Lawn Farm," Medford, N. J., to Job and Helen Kirby Braddock, a son, named Norman K. Braddock, grandson to Hannah L. and the late Edmund Braddock.

Roberts.—At Collingswood, N. J., Third month 1st, 1916, to Dr. Eugene Walton and Bertha Ayres Roberts, a son, who is named Eugene Walton Roberts, Jr.

Thatcher.—In Atlanta, Ga., to Richard Cassin and Mary Adamson Thatcher, on Second month 23d, 1916, a son, who is named Richard Cassin Thatcher, Jr.

Twining.—Near Pineville, Pa., Second month 15th, 1916, to Franklin M. and Eleanor W. Twining, a son, who is named Wilmer Atkinson Twining.

DEATHS.

Notices of death only are published FREE OF CHARGE. For memorials or personal tributes the charge is one cent a word.

Abbott.—On Third month 1st, 1916, at the Crozer Hospital, Chester, Pa., Edith Harrison Abbott, of Swarthmore, daughter of the late Joseph G. and Rebecca H. Abbott, of Hillsdale, N. J., aged 66 years. A member of Swarthmore Monthly Meeting. Those who knew her will always carry with them the happy memory of her gladdening and uplifting influence.

Bowers.—At his home, Stone Harbor, N. J., Second month 14th, 1916, Samuel Yarnall Bowers, son of the late Isaac and Rebecca Bowers, of Third Haven Monthly Meeting, Easton, Md., in the 75th year of his age. Interment at Fair Hill, Philadelphia.

Branson.—In Philadelphia, Pa., on Third month 3d, 1916, David Branson, aged 75 years.

Justice.—On Second month 24th, at her home in Germantown, Philadelphia, Anna Vaughan, wife of Theodore Justice, and daughter of the late Daniel and Cecilia Anderson Neall.

Maule.—In Kennett Square, Pa., on Third month 6th, 1916, Margaret H., wife of William D. Maule, in her 67th year.

She was the daughter of the late Joseph and Maria Jane (Cook) Kent, and was born in Pennsgrove, Pa. She was an intelligent, industrious woman, skilled in the domestic arts and a capable business woman, as well as an excellent mother and true friend. She was a member of a large and prominent family of Pennsgrove township, the only surviving member of which is Maria, wife of Franklin Davis, of Baltimore, Md. The other brothers and sisters were: Esther Jane, wife of James Cloud; Mary Ann, wife of John Barnard; Susanna, wife of William Worthington, of Maryland; Joseph Kent, Samuel C. Kent, of West Grove; Hadley Kent, Pennsgrove, and Jessie, wife of Howard Gourley, of Philadelphia.

One daughter, Edith, and one son, Philip, survive her. The deceased was a member of the Society of Friends and interested in the principles of the denomination.

Overman.—At Salem, Ind., on Second month 17th, 1916, Dr. William Overman, son of John and Anna Macy Overman, in his 78th year. The funeral services were held at Friends' Church on the 20th. The house was too small to seat the people, and many stood in the yard. The service was conducted by Oliver Trueblood, who with simple eloquence spoke of the noble character of Dr. Overman as Christian, citizen, soldier, friend and companion.

Dr. Overman was a birthright member of the Society of Friends. His Christianity was so broad that he could worship freely with other denominations when unable to attend his own meeting, of which he was a faithful and devoted attendant. His influence as a good citizen, good neighbor and worker in the church will be greatly missed.

In 1877 he married Mary Nixon, who passed away Ninth month 30th, 1915. O. M. M.

Pusey.—On Second month 25th, 1916, at Avondale, Pa., Henry R. Pusey, a lifelong and very useful member of the Society of Friends.

Reynolds.—On Second month 7th, 1916, at her home in Rising Sun, Md., Amanda C. Reynolds, aged 84 years, a member of West Nottingham Preparative Meeting. She was buried in the burying-ground connected with the old meeting-house. Services were held at her late residence, where Mary H. Way and Edwin R. Buffington spoke.

Taylor.—At Lincoln, Va., on Twelfth month 26th, 1915, Henry Madison Taylor, aged 80 years.

Walter.—In Kennett Square, Third month 3d, 1916, Sarah M., widow of Joseph S. Walter, in her 87th year. Interment at Parkerville, Pa.

Coming Events

THIRD MONTH.

10th.—Social gathering under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, Auditorium P. Y. F. A., Fifteenth and Cherry Streets, 8 p. m. Address by J. Mason Wells, of Kennett Square, Pa., "Forces that Are Making for Unity in the Churches." A cordial invitation is extended.

11th.—New York Monthly Meeting, New York, 2.30 p. m. Meeting for Ministry and Counsel, 1.30 p. m. Supper for all at 6 o'clock.

11th.—Lecture in New York Meeting-house, at 8 p. m., by Charles B. Towns, drafter of the Boylan Drug Bill, on "The Problem of Drink and Drugs—a Solution."

11th.—Baltimore Quarterly Meeting, Third month 11th to 13th, at Park Avenue, Baltimore. The approaching Quarterly Meeting will be of unusual interest. Beside the meeting of Ministry and Counsel, held on Seventh-day, the 11th, at 3 p. m., there will be celebrated that evening, at 8 o'clock, the fiftieth anniversary of the establishment of the Baltimore First-day School, with appropriate exercises, continued at the regular session of the school the next morning at 9.40. On First-day, the 12th, the regular meeting for worship will be held. Mary Travilla, and, we hope, other ministers, will be present. At 3 o'clock, a conference on Bible study will be held, the speaker being Oliver Huckel, a minister of the Congregational church in Baltimore, and an author of note. Rufus M. Jones is expected to attend the meeting for worship at 8 p.m. On Second-day, the 13th, at 10 a. m., the business session of the Quarterly Meeting will be held, followed by a luncheon at the meeting-house. A cordial invitation is extended to our friends. O. E. J.

12th.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be "Epistle to Ephesians."

12th. — Young people's devotional meeting, Young Friends' Association Building, 140 North Fifteenth Street, Philadelphia, 7.30 p. m.

12th.—Park Avenue Meeting of Friends, corner Laurens Street, Baltimore. 9.50 a. m., First-day school. Special exercises. 11.00 a. m., meeting for worship. Mary Travilla expects to attend. 3.00 p. m., conference on Bible study, Main Room. Address by Dr. Oliver Huckel. 4.30 p. m., meeting of Yearly Meeting Advancement Committee, Main Room. 8.00 p. m., meeting for worship. Rufus M. Jones and others in attendance.

13th.—Talk by William Byron Forbush on "Religious Education," Association Room, P. Y. F. A., Fifteenth and Cherry Streets, 7 p. m. Regular meeting of Philadelphia Young Friends' Association. Address by Dr. Brooks, of Swarthmore, Auditorium, 8 p. m.

13th.—Baltimore Quarterly Meeting, at Baltimore, Md., 10 a. m.

14th.—Anti-militarism meeting, at 112 Lexington Avenue, Brooklyn, in the evening. Mary S. McDowell and Homer Morris will speak on "Peace and Preparedness: The Quaker View."

16th.—Haddonfield Quarterly Meeting, at Moorestown, N. J., 10 a. m. Daniel Batchellor is expected to be in attendance.

18th.—Social, 226 E. Sixteenth Street, New York City, N. Y. All Friends are invited, with their friends.

18th.—Social gathering under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, Meeting-house, Thirty-fifth Street and Lancaster Avenue, 8 p. m. Lecture by Paul M. Pearson, of Swarthmore College, "The Joy of Living." A cordial invitation is extended.

19th.—Session of the Bible Class for Adults, held after meeting in the Brooklyn Meeting-house. The work is on the life of St. Paul, and will be outlined by Elizabeth Woolston Collins, of Swarthmore, who takes charge of the work in person on the first and third First-days of each month.

19th.—Paul M. Pearson, of Swarthmore, Pa., will attend meeting in Brooklyn, N. Y.

22d.—Chester Monthly Meeting, at Chester, 7.45 p. m.

26th.—Edward A. Pennock expects to attend the York Meeting.

MEETINGS FOR WORSHIP.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

(Where no day of the week is named, First-day is understood.)

California. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station take Delaware Avenue car to Fourth, and exchange to West.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Indiana. — Richmond, Whitewater Meeting, North A Street near Eleventh, 10.30 a. m.; Fourth-day, 10 a. m.; First-day School, 9.15 a. m.

Maryland.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Massachusetts.—Cambridge, at Phillips Brooks House, 3.30 p. m.

New Jersey.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

New York.—Jericho, L. I., 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Chappaqua, one mile from Harlem Station, 11 a. m.; Young Friends' Association, first First-day in each month, 2.30 p. m.

Westbury, L. I., 11 a. m.

Manhasset, L. I., 11 a. m.

Matinecock, Locust Valley, L. I., 11 a. m.

Ohio.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Pennsylvania.—Abington, 10.30 a.m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Dunnings Creek, Fishertown, Bedford County, Pa., at 11 a. m.; First-day School, at 10 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11.00 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11.00 a. m.; First-day School, 10.00 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, at 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

Virginia. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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Friends' General Conference 1916

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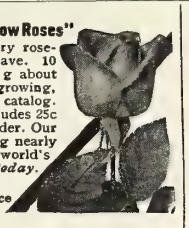
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If contributors desire unused articles returned, stamps should be sent with them.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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THE NEED OF THE WORLD.

I KNOW the need of the world, though it would not have me know;
It would hide its sorrow deep, where only God may go;
Yet its secret it cannot keep;
It tells it awake or asleep;
It tells it to all who will heed,
And he who runs may read,
The need of the world I know.

I know the need of the world when it boasts of its wealth the loudest,
When it flaunts it in all men's eyes, when its mien is the gayest and proudest,
Oh, ever it lies, it lies!
For the sound of its laughter dies
In a sob or a smothered groan,
And it weeps when it sits alone!
The need of the world I know.

I know the need of the world when it babbles of gold and fame;
It is only to lead us astray from the thing that it dare not name.
For that is the sad world's way—
Oh, poor blind world grown gray,
With the lack of a thing so near,
With the want of a thing so dear!
The need of the world I know.

I know the need of the world when the earth shakes under the tread
Of men who march to the fight, when rivers with blood are red,
And there is no law but might,
And the wrong way seems the right;
When he who slaughters the most
Is all men's pride and boast,
The need of the world I know.

Oh, LOVE is the need of the world! Down under its pride of power,
Down under its lust of greed, for the joys that last but an hour,
There lies forever its need,
For love is the law and the creed;
And love is the aim and the goal
Of life, from the man to the mole,
The need of the world is love.

—*Ella Wheeler Wilcox, in the Century.*

JOHN BRIGHT AND WAR.

(*Concluded.*)

THE twenty years from the Peace of Paris in 1856 to the fall of Mr. Gladstone's Government in 1874 were, as Mr. Trevelyan says, a time in which Bright's principles of foreign policy gradually won their way in England, until even in the Cabinet itself they supplanted the evil old superstition of the "balance of power" so long honored by statesmen at the expense of the peoples of Europe.

We were content to remain spectators in the duel between Austria and Prussia in 1866, and in the greater and more sanguinary duel of France and Germany in 1870. In 1873 we swallowed the somewhat nauseous medicine of the *Alabama* award without excessive complaint. Bright's influence had had some effect in inducing American statesmen to modify the less tenable of the claims for compensation. This period, though saddened by the death of Cobden, must have been, politically, the most serene of Bright's life. Both in home and foreign policy, Conservative and Liberal Governments alike bore witness to the impress of his teaching.

When the catastrophe of the Franco-Prussian War convulsed Europe in July, 1870, Bright was suffering from serious illness, and unable to take his share in Cabinet deliberations. He roused himself, however, sufficiently to protest against the Government's action in regard to Belgium. The secret draft treaty suggested by France to Prussia in 1867, under which France was to annex Belgium, had just been published. Mr. Gladstone urged his colleagues not to act hastily, but to await events, and this suggestion Bright adopted, being "very anxious to do no harm at so critical a time."

He wrote more than once to Gladstone during the autumn, expressing grave misgivings over the question of Alsace-Lorraine. "We ought strongly to urge" (September 11th, 1870), "the folly of retaining French territory, for to annex any part of France would be to sow the seeds of another war at no distant date. Europe has a right, at least by argument and advice, to endeavor to bring about such a settlement as shall leave no needless grievance in the minds of the French people."

The peaceful settlement of the *Alabama* question by the award of 1873 gave much satisfaction to Bright. He wrote to Granville:

"I believe if the English Government had shown the same wise and just disposition in times past, almost all wars with European powers since the days of William III might have been avoided."

In 1874 the Gladstone Government had been succeeded by that of Disraeli, the first to adopt deliberately the watchword of "Imperialism" and the policy of aggression on the borders of the British Empire. This, and the threat of intervention in the Russo-Turkish quarrel, involved the country in wars and dangers of war which finally led to a reaction in favor of peace and a change of ministry.

Bright did much, though less indeed than Gladstone, to bring about the change. In 1870 he had expressed the hope that, on the question of foreign policy, "I may yet have strength given me to speak at least one speech to my countrymen—for their blindness upon it has been their bane, and it may be their ruin." The wish was more than fulfilled. In 1877-8 he was able to make several strong and strongly-reasoned speeches against the threatened Russian War. One of the best, delivered at Birmingham on January 13th, 1878, has several passages of historical interest even then, which have now gained a fresh significance. He reminded his hearers that in 1839 "some people had really so nearly approached a condition fit for Bedlam that they believed the Russians were likely to come through the Baltic and invade the east coast of England," and then he went on to draw a parallel between conditions in 1854-5 and 1877-8.

"But still, we cannot disguise from ourselves the fact that there is something of a war party in this country, and that it has free access to some, and indeed to not a few, of the newspapers of the London press. If there is any man here who thinks the question of our policy doubtful, if there is any man in the country who shall read what I say now who is in doubt, I ask him to look back to the policy of twenty-three years ago, and to see how it was then tried, and how it succeeded or how it failed. The arguments were the same then exactly as they are now. The falsehoods were the same. The screechings and howlings of a portion of the press were just about the same.

"It is a painful and terrible thing to think how easy it is to stir up a nation to war. Take up any decent history of this country from the time of William III until now—

for two centuries, or nearly so—and you will find that wars are always supported by a class of arguments which, after the war is over, people find were arguments they should not have listened to. It is just so now, for, unfortunately, there still remains the disposition to be excited on these questions."

Happily the war-party of 1878 had less power than its forerunner of 1855. But its passions were as easily inflamed and as reckless. A jingo mob broke Mr. Gladstone's windows. Bright was attacked and roughly handled on leaving a peace-meeting at the Free Trade Hall, Manchester, on April 30th. A fortnight later his wife died, and he took no further active part in the peace campaign, although he watched its progress anxiously. Next year, in his annual speech to his constituents, he denounced "this unpleasant business" of the Afghan War then in progress, as one "deformed by falseness and dishonor."

These wars upon native races always aroused Bright's deep indignation, and in this election campaign of 1880 he had for text not only the Afghan, but the Zulu war. In allusion to both, he said, "I believe all wars are savage and cruel—but I mean harsh and cruel wars on uncivilized or half-civilized men. When I read of transactions of that kind something always puts to me this question, What is it that makes, if anything makes, this needless and terrible slaughter different in its nature from those transactions which we call murder? . . . At most, in regard to either of these people, the case was one of suspicion; but was it right, upon a mere suspicion, that a country like this should send in the one case 20,000, and in the other 40,000 troops, to invade territories and to put to death not less, perhaps, than 20,000 men engaged in the defence of their own country, which in our case we considered honorable and needful?" He had the courage on a later occasion to describe the Zulu warriors as men "who, if they had been of our nation, would have had songs written in their honor, and magnificent orations delivered in their praise, and their leading men who fell would have found, no doubt, a home for their bones and a tablet in Westminster Abbey."

In this same speech one passage is peculiarly characteristic of the tenderness which always underlay his abhorrence of war and oppression. It may be compared with the description of his little children which occurs in the midst of his great speech on America (June 30th, 1863). Next to children, Bright loved animals, and his eloquence made the sufferings of the army camels an item in the indictment of the Disraeli Government.

"You know something of the untold miseries which war brings upon men and women and little children; but there is one point that nobody, so far as I know, has ever touched upon, that which has always had a certain interest for me, and which has excited my sympathy. I have seen in some of the narratives of the Afghan war that all the region round had been swept for camels as beasts of burden for the forces. What became of the camels? The least number I have heard it put at was 30,000—it has been reckoned as high as 40,000 or 50,000 camels, who have perished in these expeditions. One of our greatest poets, in a beautiful stanza, has one line where he says, "Mute the camel labors with the heaviest load," and though the camel is not able by any voice of his to make protest or complaint, yet the burdened, overdriven, exhausted, dying beast—I cannot but believe that even the cruelties inflicted on him will be found written upon imperishable tablets by the recording angel."

The General Election of 1880, marked by Mr. Gladstone's great Midlothian campaign, ended in a decisive victory for the Liberals. Bright again entered the Cabinet, but his tenure of office was not to be long. With his colleagues he became involved in the deplorable South African policy, and cannot be acquitted of a share of responsibility for the errors and delays which culminated in the disaster of Majuba Hill. But when he awoke to the facts, he was one of the strongest influences for peace and conciliation. Indeed, if hostilities had been continued, the Cabinet would in all probability have lost both Bright and Chamberlain. The discoveries of the mistakes of this year had probably aroused his vigilance, for he became a strong opponent of the Cabinet's Egyptian policy, although in this struggle he stood alone. When the bombardment of Alexandria took place, he resigned. The only wonder is that he delayed so long, but Gladstone had repeatedly assured him that the negotiations would have a peaceful end, and he was very reluctant to embarrass a Government, to some of whose members he was bound by ties of old and intimate friendship. On July 12th he wrote to Gladstone, announcing his resignation and explaining it by "the doctrines connected with foreign policy which I have preached and defended during forty years of my public life." Gladstone urged reconsideration, but Bright was inflexible. "I cannot allow the country" (he wrote next day) "to assume that I have supported, or do support, a policy the results of which are so dreadful, and to which I have been opposed.

"The *Spectator* and other supporters of this war answer me by saying that I oppose the war because I condemn all war. The same thing was said during the Crimean War.

"I have not opposed any war on the ground that all war is unlawful and immoral. I have never expressed such an opinion. I have discussed these questions of war, Chinese, Crimean, Afghan, Zulu, Egyptian, on grounds common to and admitted by all thoughtful men, and have condemned them with arguments which I believe have never been answered.

"I will not discuss the abstract question. I shall be content when we reach the point at which all Christian men will condemn war when it is unnecessary, unjust, and leading to no useful or good result. We are far from that point now, but we make some way towards it.

"But of this war I may say this, that it has no better justification than other wars which have gone before it, and that, doubtless, when the blood is shed, and the cost paid, and the results seen and weighed, we shall be generally of that opinion. Perhaps the bondholders and those who have made money by it, and those who have got promotion and titles and pensions, will defend it, but thoughtful and Christian men will condemn it."

What, then, had he accomplished in the cause of peace during almost fifty years of political activity? Throughout his life he had stood firmly for principles of foreign policy, which were profoundly unpopular when he first advocated them, yet became the admitted maxims of the British Government for many years of the nineteenth century. He denounced secret diplomacy and entangling treaties, and the heedless spirit which goes to war for prestige or intervenes in quarrels where the country's interests are not involved. With Cobden's help, he taught the nations to know one another better, and showed them the folly of the panic-breeding competition in armaments. When Lord Derby, in 1878, declared that "the greatest of British interests is peace," he showed himself a pupil in the school of Bright and Cobden. But it needed less wisdom to draw this moral after the object lesson of the Crimean War and the convulsions of Europe during the '60's and '70's. Bright had the courage and insight to teach the principles of peace in the midst of the fury and madness of war.

It was a common sneer of their opponents (even echoed by Tennyson) that Bright and Cobden's advocacy of peace was based on the fear of the mere monetary and commercial losses of war. Bright had lived through the years following Waterloo, and he had seen the abject wretchedness of the mass of the people, due to the pressure of war debt and war taxation. As he said, he cared for the condition of the people among whom he lived, and the impulse of pity and indignation inspired his opposition to the Corn Laws and to war. In his old age he wrote, "In war the working-men find the main portion of the blood which is shed, and on them fall the poverty and misery which are

occasioned by the increase of taxes and damage to industry." The economic arguments against war are neither ignoble nor unpatriotic, and Bright never shrank from employing them. But the moral argument fills and colors every speech which he made. This duty of his teaching may be closed by the peroration from perhaps his most characteristic speech.

" . . . I do most devoutly believe that the moral law was not written for man alone in their individual character, but that it was written as well for nations, and for nations great as this of which we are citizens. If nations reject and deride that moral law, there is a penalty which will inevitably follow. It may not come at once, it may not come in our lifetime; but, rely upon it, the great Italian poet is not a poet only, but a prophet when he says,

" The sword of heaven is not in haste to smite,
Nor yet doth linger."

We have experience, we have beacons, we have landmarks enough. We know what the past has cost us, we know how much and how far we have wandered, but we are not left without a guide. It is true we have not, as an ancient people had, Urim and Thummim, those oraculous gems on Aaron's breast, from which to take counsel, but we have the unchangeable and eternal principles of the moral law to guide us, and only so far as we walk by that guidance can we be permanently a great nation or our people a happy people."—*Margaret E. Hirst, in Friends' Quarterly Examiner.*

A BOY'S TRIBUTE TO HIS FATHER.

In the *American Magazine* a boy tells why he would like to be such a man as his father was.

Because my mother knew that from the day he first met her until he died, or for all the days in fifty years, she was the woman he loved. I should like the woman I marry to know the same thing of me all our lives long.

Because he was *gentle.* Because he loved all flowers in cool woods and in sunny fields and by dusty roadsides, and brought them home, gathered into clumsy bouquets " for mother," if she could not go herself to see them in the places where they held up their shy faces.

Because he loved all children, and let them climb over his shoulders and pull his hair.

Because his eyes twinkled and his face was jolly. Because he *smiled* at us children, even in days when he was hiding black despair in his heart.

Because, although his work kept him away from home for so many weeks at a time, he wrote jolly letters every day to mother and us, making jokes out of icy winds and beds covered with snow that had drifted in through farmhouse windows, and of all hardships.

Because he was deep-chested and strong, and because his strength came from work in the fields in such days as he could find no work in his own profession. Because he thought no work of his hands beneath him if it brought us food and a shelter.

Because he wore his overcoats for ten years and his shoes for two years, and called his coat " as good as new, with a little fixing of the lining."

Because he thought no sacrifice of any importance if by it we were made to love more truly whatever is good and beautiful and true in life.

Because he used to put his arm around mother and tease her until her eyes twinkled and she said, " Go away, boy."

Because everybody missed him when he went away and will always remember him.

That is why I should like to be such a man as he was.

Against the scroll of an immortal past,
Enriched by art and commerce of the world,
Whose fearless sails on every shore were furled,
The arts of PEACE stand and shall stand at last.

—Inscription on the Netherlands Pavilion, Panama-Pacific Exposition

THE PROMISE OF SPRING.

God does not send us strange flowers every year.
When the spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces;
The violet is here.

It all comes back, the odor, grace, and hue,
Each sweet relation of its life repeated;
Nothing is lost; no looking-for is cheated;
It is the thing we knew.

So after the death-winter it will be:
God will not put strange sights in heavenly places;
The old love will look out from the old faces;
Violet, I shall have thee.

—A. D. T. WHITNEY.

NEW YORK ADULT SCHOOL.

To those whose only acquaintance with the work of the New York Friends at 144 East Twentieth Street is from observing the men going in or out of the gate, or an occasional glance through the basement door, the name "Adult School" must indeed seem a grotesque misnomer. From that point of view, they would naturally regard it as at most only another of the numerous " missions " to the " down-and-outs " of New York. But to the actual worker, or even infrequent visitor, the name "Adult School" is recognized as appropriately descriptive of its methods and purpose.

Not merely are the men gathered there physically below grade. Their mentality is either warped or undeveloped, and hence inferior. Many of these men are less capable of sustained physical effort than the average school boy twelve years of age; many of them, too, are as little capable of any but the briefest mental activity. Long months or years of half-starved, shabby idleness have lowered both their muscular and mental tone to the point of chronic ennui. The sudden odor of food and drink will momentarily brighten them; but their daily realization that not much else but the odor ever reaches them schools them to resignation towards the unattainable, and they soon lapse into the protective calm that nature has created for the mitigation of their misery. The reason for their condition, whosesoever the fault may be, is in their morals, or rather, the absence of morality. They are not positively wicked, not more so than any other class of men; they are merely without character—out of step with the world, disorderly, unprincipled, childishly unheedful of every law of prudence that experience has taught the average man to observe in life.

Every " mission " furnishes daily illustration that the attempt to superimpose religion upon such emptiness is futile. " Salvation " for them is at a premium in the " missions," and " converts " of this class circulate from mission to mission, and are " saved " by the hundred, over and over again, in every mission they enter, where their " testimonies," unctuous and voluble, are a grief to the spirit of those who, recognizing their insincerity, believe with John Ruskin that " the religion of a knave is the rottenest thing about him." But the attempt to convert such men is not only futile, it is unscriptural. Witness Paul, writing to the Galatians (Gal. III., 23-25): " Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

The trouble with these men is, they have no law; and the function of the Adult School, which justifies its name, is the recognizing of this lawlessness and endeavoring to supply the lack. They need instructing in the every-day manners of honest life, and to gain a little confidence in their application; and then, the law, so learned at the Adult School, becomes their schoolmaster to bring them unto Christ.

That this method, founded upon the principle thus laid

down by the greatest evangelist of the early Christian church, is sound and effective, is evidenced by constant experience in the Adult School, and emphasized by contrast with the course of things in other similar gatherings. In an average mission, coffee and rolls are the reward of listening to two hours of preaching and singing; and to insure such spiritual fare being enjoyed by the soul while the body is kept waiting to be fed, the doors are locked at the beginning of the exercises. No wonder, therefore, that a beadle is a most important functionary of such a meeting, constantly moving about, waking up those to whom sleep has come as a sweet relief. How many, but for the locked doors, would come only in time for the bread and coffee, we have no means of knowing.

On the other hand, at the Adult School, coffee and rolls are given to all present at the beginning of the meeting, when those who desire nothing more are free to depart. At first only about twenty per cent. remained—the place was strange to them. To-day, after five years' acquaintance with the Adult School, fully sixty per cent. remain to the end of every meeting. One recent Sunday morning, after a heavy snow-fall, a call having come in for some good men to work at shoveling snow, ten such went out to find the work, but, arriving too late to be employed, nine of them returned for the sake of enjoying the last half-hour of the meeting.

Rarely is a professional "hobo" seen at the Adult School. Most of the men are either physical weaklings or suffering from the liquor curse. Many unquestionably are capable of better things, but have lost hope. They sit in the parks through the day, or, if they actually seek diligently for work, often for one or another good reason they can truthfully say "No man hath hired us," as at night they shuffle from one mission to another. No other class of men hear so much preaching as they. We believe that so much preaching is positively detrimental to their souls; that if half the time in the missions spent in preaching to them were devoted to checkers and dominoes instead, it would be vastly to their spiritual advantage. We act upon our belief, and give them preaching, checkers and dominoes in about equal proportions. Diversity of studies and much opportunity for recreation are essential to success in school or college. "All work and no play makes Jack a dull boy." And a little pure amusement is a sure cure for religious biliousness.

As a drowsy fish rises to the attractive fly, so a new interest in a song may lure a man to a different view-point of life, from which a faithful friend may succeed in reaching his soul. So a rollicking song of Harry Lauder's on the phonograph will inspire a discouraged soul with greater confidence than he could possibly receive from the profoundest sermon from the third chapter of Job. That is the reason why in the Adult School we never take the third chapter of Job as a text, but frequently listen to the ranting strains of the "Victor" giving forth "It ver-r-ry ver-r-ry nice to get your breakfast in your bed on Sunday morning!" That is why, too, with hearty will we sing "It's a long way to Tipperary," and half an hour later are thrilled by the living silence that broods over the meeting after we have sung "Nearer, My God, to Thee."

The gospel of Jesus Christ is the power of God unto salvation to a lost soul. Unless we preach this gospel in all its fullness, we fail as husbandmen in the great harvest field of God. But we must also strengthen the feeble knees and cheer the broken-hearted and them that have no hope or ambition left. We meet in the Adult School men, made in the image of God, who seem to live in a state of morbid mental drowsiness from which they cannot rouse themselves. It behooves then those who enjoy spiritual good health to diagnose the condition of such who drift across their path, and try by any reasonable treatment to make them strong men.

A DIAMOND IN THE ROUGH.

That same shrewd old evangelist, before quoted, remarks: "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." (I Cor. 9: 22.) On such a plea we would excuse, were excuse necessary, what happened in our dealing with a young atheist, who came into our evening gathering some weeks ago slightly under the influence of liquor. Approaching three of us who regularly work there, he defied us to find a remedy for his inability to give up drinking alcohol. One of us suggested there was one man in this world who could firmly grasp the fiend of drink within him and cast it out.

"Who is that?" asked the man.

"Yourself."

Upon his disclaiming such power in himself, another friend suggested that, since his own will was not strong enough, the power of Jesus Christ entering into his very soul would meet his demands.

With a scornful laugh, he replied, "None of your Jesus Christ gag for me. I don't believe in him even as a man, to say nothing of his claim to be divine."

To which the same friend replied, "Well, I have studied him rather carefully, and like Pilate, the Roman governor of Judea, who tried him upon a charge of political crime, I can say, 'I can find no fault in the man.'"

"Fault!" exclaimed our critic, "I have no use for a man who fails in the ordinary civilities of speech to his mother" —referring, of course, to the marriage at Cana, when our Saviour, in reply to his mother's remark "They have no wine," said, "Woman, what have I to do with thee?"

The third friend endeavored to explain that the original Greek of John 2: 4 would not bear out the harsh interpretation that he imputed to it. To this the man retorted, "But Jesus and his mother didn't speak in Greek; they used a Hebrew patois."

Our Adult School had acquired a new pupil, of no mean intelligence, and he still awaited a satisfying reply to his first question.

He asked if he might speak to the 150 or more men that were present and tell them his views of the unvarnished facts of life as he knew them, and of the uselessness of their pretense of reformation, when in truth they were just as hell-bound and booze-bound as he. We have no set program, and fairly welcomed an exposition of his views, that we might see its effects upon those who should hear it.

With a few words the chairman introduced him, but even those few words he complained of as having a tendency to "hypnotize" the men he was to address. To this the reply was made, that if he feared any hypnotic interference, the chairman would retire from the room, which for a few minutes he did. On returning, he found a little uproar rising among the men because in his harangue their orator had accused them of being a lot of hypocrites and "bums."

Thinking it was time to interrupt, the chairman then asserted that he had considerable confidence in the good character of many of our men—those whom we term "pals," members of our "Catch-my-Pal Club," who have promised to try to lead decent lives and to try to help "the other fellow" when they had a chance.

"I tell you they are all hypocrites," was the vehement reply, "everyone of them is as weak as I am and would drink a glass of beer this minute if he had a chance."

"Some of these men haven't touched liquor for weeks, some for months, some never," was the modest defense to this attack; quickly followed by the challenge:

"I dare you to put a glass of beer under any of their noses."

It was then a crisis. One hundred and fifty men were sitting under this taunt, intently watching. The work of five years was before us with this question, How many of these men will stand such a test? Only our mighty God heard the prayer flash forth, for quick thought to suit quick action.

An empty bucket was produced, and one of the pals, a teetotaler, went out with the man to buy a bucketful of "suds" at the nearest saloon. The expectancy of the crowd may be imagined. One dear good aged pal, a

broken-down and thrown-aside member of the clerical profession, could not approve of what was taking place and beat a hasty retreat. One of the workers approached the chairman and whispered, "I don't know what is in the back of your mind, but now you have started the game, play out your hand;" and so we stood on our holy ground, trembling at the word of the Lord, while we sang together "It's a long way to Tipperary!"

The men returned with the frothing pail. Our visitor, foreseeing triumph, as he supposed, made his demand: "Now give me a square deal. Don't ask the men to come up to the platform. I'll take it around and hand it to them, and I'll bet ninety per cent. will drink it."

With the bucket and some empty cups, which half an hour before had been filled with appetizing coffee, he passed before the men, from bench to bench. Almost the first man it was offered to put the cup to his lips and drained it. The third or fourth took it in his hand, smelled it, and then poured it back into the pail; he had won, but—it was a struggle. Another, whom we have often seen the worse for liquor, refused with a brave look, but we knew at what cost. One by one we counted the cups that were taken, until in all fourteen men had each drunk and emptied one. More than ninety per cent. had absolutely refused; and, cajole as he would, those who had already had one drink were the only ones willing to take more; and that we would not permit.

"You have hypnotized this crowd, all right," was the sneering charge we then received, "the men are afraid. I defy you to turn out the lights!"

"We'll do it," said the chairman, "we'll send those who have already had a drink over to the other side of the room, and you will find that all the rest will stand firm."

To this came the sarcastic reply, "There isn't beer enough left in the bucket for those who would take a drink in the dark!"

"All right, go and buy more."

Out he went again with the bucket, accompanied as before by the teetotaler pal.

While awaiting their return, should we sing the hymn, "Yield Not to Temptation?" "No," spoke a silent voice, "stand still and see the salvation of God. He needeth not the help of man."

So at the signal the pianist struck up "Tipperary" again, and we joined in the singing, knowing that over this rough ground, though the ark of God's covenant might jostle in our sight, no human hand need steady it.

The man returned and placed the bucket brimming with beer on the platform. There was a hush as with squared shoulders he faced the crowd.

A moment he stood as if confused or dazed, and then made an effort to pull himself together.

"You've been praying, or singing some of your hymns, while I was out," he declared.

We appealed to the crowd to bear witness that the only audible or visible thing that had occurred was the singing of "Tipperary."

THE TRANSFORMING POWER.

It was apparent that some change had been wrought in the man. His defiance had all vanished; his eyes were on the floor. Turning to the chairman, in humbled voice he said, "May I say a few words to the men again?"

"Go ahead."

"Men," he said, "something has happened since I went out that I cannot understand. I thought you had been praying, or perhaps singing a hymn. I know I've been in the wrong, and I ask your pardon for what I have done in asking any of you to have a drink. There is a power in this room that is entirely new to me. I had a Christian father and mother, who led godly lives and are now both gone. They tried to bring me up in the right way, but I wouldn't have any of their teaching and became a drunkard. Now this strange power that is present here makes me feel that I can let liquor alone and that I have drunk it for the last time." Then, turning to the chairman, he asked, "What shall I do with this beer?"

"Take it out and pour it into the gutter."

This he did, under the eye of the same teetotaler pal, and on his return with the empty bucket he said, "If any of you men had told me twenty minutes ago that I would voluntarily throw away a pailful of beer to-night, I would have answered, not until I had done my best to drink it all myself. I have asked everyone of you to-night to have a drink. I want now to ask how many will join with me in henceforth trying to lead a sober life?"

About eighty men stood up, and at the chairman's suggestion, he went round and shook hands with each of them as they remained standing.

So, under the covering of the Holy Spirit, with this repentant drunkard and the men whom his coaxing and his taunts had alike failed to shake in their purpose, at strong hand-grips in a common high resolve, this strange meeting came to a close.—*Henry Richardson, in the American Friend.*

A HINT FOR TEACHERS.

One teacher whose lesson was spoiled each Sunday by one active boy visited the mother to say that on account of the boy he would have to give up the class.

The mother replied: "I can do nothing with him either. Just see what he has done here."

And all about the walls of the kitchen the boy had drawn pictures of cats, cows, dogs, etc.

The teacher found the key to the problem.

The next Sunday the teacher had a pad and pencil ready. "William, I understand you are an artist." The boy straightened up. "William, do you think you can draw this map of Palestine for me?"

"I'll try," answered the boy.

"Can you draw this coast line?" And it was done.

"Now this Sea of Galilee?" And that went down.

"Now this crooked river Jordan?" And the crooked line followed.

"The Dead Sea?" And the live boy put in the Dead Sea.

"Now the City of Jerusalem, just off to the left of the Dead Sea?"

"Thank you, William; that's splendid. Just one thing more; that City of Bethlehem just a little way off?"

And with Bethlehem the lesson began, and that teacher had William and the rest of the class that Sunday and succeeding Sundays.—*Christian Herald.*

APPRECIATION.

Just before Christmas in 1913 a lady, whom we will call Mrs. R., visited Louisville, Kentucky, and went into a department store to buy a toy for one of her children. It was not easy to select the toy, and the young saleswoman was so courteous, and took so much pains, that Mrs. R. was very grateful to her. When she returned home, Mrs. R. wrote to the owners of the store about the incident, and said that she hoped so polite and helpful a saleswoman might be put in line for promotion. She gave the girl's number, for she did not know her name.

A few weeks later she got a reply from the owners of the store, saying that they had looked into the matter, and found that the girl had been taken on only temporarily for the holidays, but that they had given her a permanent position with every opportunity for advancement.—*Youth's Companion.*

Thy fickleness, O March, is famed, we know—
Poets have sung thee so;
And yet beneath thy light disguise I see
An unguessed constancy
Whereby thy mad winds blow
And wildest waters flow
In subtle unison with Love's decree
That shapes the May to be!

— EDITH H. KINNEY

FRIENDS' INTELLIGENCER

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PHILADELPHIA, THIRD MONTH 18, 1916

LOOKING TOWARD PEACE.

"SUPPOSE you go to war," said Lincoln to the South, "you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical questions as to terms of intercourse are again upon you."

That, after all, is the main point about war—that it must end—men "cannot fight always." Peace must come, sooner or later, and when it comes, they still have to learn how to live together.

If men could not "fight always" even in Lincoln's time, how much more impossible is it to-day, when the perfection of killing-machinery enables them to destroy more lives in an hour than were lost in all three days at Gettysburg!

We read in history of "The Hundred-Years War," "The Thirty-Years War," and so on. The wars that began with the French Revolution were almost continuous from 1793 to 1815, twenty-two years. In 1861, cartridges and breech-loading guns were just invented. The modern "machine-gun" was unknown. The Civil War lasted four years. To-day it would hardly last four months. Indeed, if one or both sides were "prepared," it might be settled, as Germany foolishly counted on settling the European war, in four weeks.

War ends, then, sooner now than ever before; and then, as Lincoln says, "the identical questions as to terms of intercourse are again upon us."

Is it not preparedness for peace that we need now, instead of preparedness for war, when the war is in all probability rapidly drawing to its end? H. F.

GOOD ADVERTISING.

ONE Friend who does not believe in hiding the light of Quakerism under a bushel is Stuart S. Graves, who publishes the *Oakdale Weekly* in the up-town neighborhood about Fair Hill Meeting-house, Philadelphia. Stuart has great faith in advertising, and, believing that the religion of the Inward Light would attract many people if they knew it, he takes this means to make them know it. He prints in his paper a picture of Fair Hill Meeting-house, with the following advertisement.

Would it not be a good thing for the world if Quakerism were more widely advertised? H. F.

WAS YOUR GRANDFATHER A QUAKER?

ARE YOU A BELIEVER IN RELIGION WITHOUT FRILLS?

DO YOU WISH SOME RELIGIOUS QUESTIONS EXPLAINED?

ARRANGE YOUR DATES TO ATTEND A SERIES OF MEETINGS TO BE HELD AT THE

FAIR HILL MEETING HOUSE

GERMANTOWN AVE. AND CAMBRIA ST.,

as follows:—

THURSDAY EVENING, FEB. 17, DANIEL BATCHELLOR
on "Some Misapprehensions About Quakers."

THURSDAY EVENING, FEB. 25, DR. JESSE H. HOLMES
of Swarthmore, "The Faith of a Quaker."

THURSDAY EVENING, MARCH 2, GEORGE A. WALTON
Principal of George School.
"The Peace Maker as a Patriot."

QUAKER AND CATHOLIC.

ONE of the many good friends of the INTELLIGENCER sends me some interesting extracts from letters received from readers. One who asked to have the paper discontinued because she could not afford it, writes, "As it still comes, I feel that thee is doing me a great good, and words cannot thank thee enough for it. It is the only Friendly news I have, and being away from all Friendly people makes one enjoy Friendly reading."

Talking not long ago with an INTELLIGENCER advertiser, I was surprised to find that though he is a Roman Catholic, he had become so interested in reading the paper that he had it sent to his *home* instead of his office, to have it for evening reading.

Then he spoke of the Life of Isaac T. Hopper, which was advertised in the INTELLIGENCER, and asked the price. When I told him, he said, "Tell them to send me that book, with bill. I want to read it."

Do not such incidents suggest that there must be something in common between forms of religion that seem to be widely separated? H. F.

Note and Comment

"MAKING STRANGERS WELCOME."

[The *Friend* (Philadelphia) prints the following letter from "W. B. K.," of Trenton, N. J., which is especially interesting as showing the kind and cordial feeling which is so evidently growing up among our hitherto separated "branches."—H. F.]

A LETTER on this subject, "Making Strangers Welcome," to the editor of the *Friends' Intelligencer* appears in that paper under date of Second month 5th, 1916, from which some useful hints can be gathered in connection with our Christian duty toward the stranger within our gates.

Like the writer, I have been attending meetings as a stranger, but am able to make a more favorable report, although my experience extends over the present winter only, while his extends over several years. I wish to refer to two visits.

Early one First-day morning, I reached a meeting under the care of the Race Street Friends and sat down in the back part of the house, where I had a little meeting before meeting. As the hour for gathering drew near, a woman entered, who, observing that I was a stranger, approached me to extend a greeting. I arose and moved forward to meet her. As we shook hands, I told her who I was and where I was from. In a low, pleasant voice, she told me her name, saying she was a member of that meeting, and gave me a cordial welcome. After a brief conversation, she asked me to move forward, and take my proper seat. I excused myself. At that moment, an elderly man entered the far corner of the room. The woman Friend went to him and had a brief interview. He sauntered leisurely down the aisle, speaking to several Friends who had entered in the meantime, then turned his steps toward me. As he approached, I arose and advanced to meet him. Grasping my hand, he said, "I understand thee is a stranger. I am glad to see thee. Come and sit by me."

After meeting, I was introduced to a number of their members, including some prominent and widely-known men, and was warmly welcomed by both men and women Friends. There were probably one hundred present. I was particularly impressed with the low, attractive voices with which these dear Friends greeted one another and inquired for their mutual welfare.

Two weeks later, I visited one of our own meetings. The train was late. Some three hundred Friends had been gathered a half hour when I reached the meeting-house. I entered quietly and took a seat near the door. When meeting closed, I spoke with a few acquaintances. The dear Friend who kindly entertained us (there were two of us) when last here, had recently been removed by death.

In a few minutes a woman Friend from the front part of the house approached, and in a pleasant, attractive voice gave us a welcome greeting and a cordial invitation to dine with her. It was a dull, drizzly day. Upon reaching the street, a young Friend with his automobile pulled up to the curb and kindly asked us to get in. A few minutes later, we reached our friend's house at the edge of the town, and he returned for his family, who so kindly waited while he gave us this grateful attention.

I was sensible of the Christian atmosphere of this beautiful home before crossing the threshold, a feeling which was confirmed a few minutes later by an introduction to three aged saints within who were a part of this household, and so bright and cheerful that their presence must be a privilege to the rest of the family.

I soon observed that our hostess was a woman of rare tact as well as executive and business ability. We enjoyed a good dinner, which took me back to the social times so common among Friends in the country when I was a child.

Thinking it was the custom of our aged Friends to take a nap after dinner, and that our hostess needed rest, most of the help being away that day, we thought it best to take an early start for home. Now, mark the continued, kind attention of our thoughtful hostess. She walked through the grounds with us to the street, tired though she must have been, then along the street to the trolley, and waited till the car came.

This old-fashioned Christian experience was refreshing and encouraging, and we returned home with a desire to be more watchful in embracing opportunities to exercise Christian fellowship and hospitality toward all men, especially those of our own household of faith.

"WITH A COCKED GUN."

EDITOR FRIENDS' INTELLIGENCER: To meet international difficulties *"prepared"* is, in plain words, to climb a "snake fence" with a cocked gun. In each case an explosion is likely to occur before the objective desired is attained. C. L. H. CUMMINGS.

Philadelphia.

HOSPITAL CONSOLIDATION.

EDITOR FRIENDS' INTELLIGENCER: I am very much pleased to see the petition in the INTELLIGENCER of the 11th for consolidation of the Germantown Hospital and the "Hospital for Nervous, Cancerous and Other Disabling Ailments," to be established under the will of our friend, Anna T. Jeanes. This is in line with the best modern hospital policy. There is so much good work to be done that we cannot afford to waste any efforts in overlapping. The recent affiliation of Columbia University with the Presbyterian Hospital, New York City, was with this purpose, that a larger endowment be available for better work and for research. J. BARNARD WALTON.

ELIHU ROOT ASKS SUFFRAGE HELP.

THE *Woman's Journal* says that the suffrage world chuckled gleefully the other day when Mrs. Norman de R. Whitehouse told the story of how Elihu Root and Robert Bacon had asked her to give suffrage support to the preparedness campaign. Both Mr. Root and Mr. Bacon are anti-suffragists.

Mrs. Whitehouse informed them that the suffragists knew no cause but *votes,* and could vote for nothing else until they were won. Then she intimated that if the women had only won the vote last November, they might now be in a position to devote themselves to preparedness.

Mrs. Whitehouse made it clear that she did not mean that women *would* devote themselves to preparedness, but simply that she knew this answer was the only one that would penetrate the inner consciousness of Mr. Root and Mr. Bacon.

"THE ART OF BEING KIND."

"While just the art of being kind
Is all the sad world needs."

NOT long ago, two women, one of them undeniably old, according to the calendar of years, entered a railroad car. They had been separated several years, and now had less than an hour to be together. Looking down the long aisle, they found every seat occupied, mostly by *one* person, so they resigned themselves to the disomfort of sitting one behind the other.

Doubtless, if one of the solitary young men or women had been *asked* to change his place for the convenience of the two friends, it would have been done. But the fact that not one of the many *saw* the opportunity for "being kind," really shadowed somewhat the brightness of the day. Perhaps it may seem hardly worth while to mention so unimportant an instance; but it is typical of the many little things that brighten or dim the day wherever we may chance to be. It is beautiful to discover in the young the seeing eye, and the quick impulse to do the little things that make the fine "art of being kind." E. P. B.

"I WANT to say how much I appreciate the stand the INTELLIGENCER is taking against the 'preparedness' craze. It makes one feel the right kind of pride in being a Friend."

ISAAC ROBERTS.

WHERE IS ISAAC T. HOPPER'S LIBRARY?

No man in the country [America] had such a complete Quaker library. He contrived to pick up every old rare volume connected with the history of his sect. He had a wonderful fondness and reverence for many of those books. They seemed to stand to him in the place of old religious friends, who had parted from his side in the journey of life. There, at least, he found Quakerism that had not degenerated; that breathed the same spirit as of yore. . . . His Quaker library was left in the care of his children, with directions that it should be kept where members of the Society of Friends or others interested could have ready access to it.—*Life of Isaac T. Hopper.*

"Where is this library now?" asks the *Journal of Friends' Historical Society* (London). Does any reader of the INTELLIGENCER know? H. F.

THE reformer with a past never gets beyond second base. —*William Allen White.*

THE brewers are on the run. Let us give them increasing speed.—*American Issue.*

CONGRESS is constantly straining at gnats and swallowing camels.—*Congressman Frear.*

GOD has granted to the brave troops such great help that Erzerum has fallen.—*Grand Duke Nicholas.*

AN illicit saloon is called a blind pig because it is the offspring of an office-holding hog who will not see.—*Pickett.*

THE day when women looked up to men and thought them infallible has passed away never to return.—*Adeline E. Browning.*

IF we had been as well prepared as some now ask us to be we would be in the war to-day shouting for blood as lustily as any of them.—*W. J. Bryan.*

OUR covenant with death is disannulled and our agreement with hell does not stand. Drinking is no longer according to law.—*Governor Rye, of Tennessee.*

IT is passing strange how eager the liquor forces are to let the people of the District of Columbia vote on the question of the saloon, but spend millions of dollars in Pennsylvania to prevent a vote.—*American Issue.*

Current Events

FRIENDS IN WASHINGTON, D. C.

Further opportunity to voice their opposition to any increase in the army and navy by the present Congress was given the lovers of peace on Second-day, the 13th, when an all-day hearing was held before the House Committee on Naval Affairs.

This committee had already spent many hours listening to the statements of a large number of people who want enormous programs of increase carried out. Many of the speakers at the earlier hearings were naval officers and departmental authorities. The committee members had listened to statements from high authorities that we were in a sad way so far as the size and condition of our navy was concerned, and a great variety of recommendations were made for remedying our reputed weakness.

As a rule, the professional "preparedness" advocates who appeared before the committee favored the adoption of the Administration's so-called five-year policy for appropriations to the Navy Department. Involved in this plan is the purpose of certain large increase in the size of the navy, which Admiral Fletcher stated would cost a total of $1,500,000,000 to build and $750,000,000 a year to maintain.

In the face of all this it was decidedly reassuring to see the generous and sympathetic attitude taken by members of the committee toward the "dreamers" who came before them to plead against any increase whatsoever. Although one well-known man who spoke said between sessions that there was little use of these hearings, as the Congressmen all had their minds made up, there nevertheless did seem to be a real interest taken, and one got the impression of several members of the committee that if they did have their minds made up on the question of "preparedness," they were at least not in favor of any considerable increase in the size of the navy.

Those who addressed the committee represented the American Peace Society, the Anti-"Preparedness" Committee, the Socialist Party, and the National Grange.

Francis King Carey, a distinguished lawyer of Baltimore, urged no increase because such a course would prevent this country leading the way for other nations in an effort to abolish war. He hoped this nation would continue to stand for the high ideals that had been its guide for so many years, and not turn to a policy that would breed suspicion and lead to trouble with other nations.

Secretary Call, of the American Peace Society, proved himself an able successor to Benjamin Trueblood, in his presentation of the case against "preparedness." He said peace does not rest upon force or fear, and that there is less danger of this country being attacked to-day than at any time in our history. In the madness of the "preparedness" agitation, he said, we are asked to repeat the frenzy of Europe. Mr. Call quoted such naval men as Rear Admiral Blue and Secretary Daniels to the effect that our navy is fit to meet any navy in the world, and that it is larger and better equipped than ever. We have a pretty good navy, according to Mr. Call, but the question is "are we going to get down and wallow in the mud with the other nations."

Dr. Daniel P. Dutton, of New York, also of the American Peace Society, and one of a commission that visited Europe at the time of the Balkan War, said our navy was large enough. He called upon the Congressmen to pay some attention to the opinions of the quiet people of the country who were against "preparedness," but who would not come to Washington to say so. The question should be settled on the broad ground of public welfare, and nothing should be done that would result in the people of this country becoming boastful of our navy. We should refrain for the sake of other nations as well as ourselves from doing anything extravagant in the matter of naval and military appropriations.

Speaking also for the American Peace Society, Malcolm Davis, associate editor of the *Advocate of Peace*, said an investigation had shown that there was wide divergence of opinion among the naval experts in their statements before the committee as to what amount of increase was needed in order that we might be adequately prepared, and that this was a very good reason, along with others, for not making any increase at all at this time, but that we should simply improve and bring up to highest state of efficiency what we have.

Oscar T. Crosby, an ex-army officer and civil engineer of wide experience and familiarity with foreign nations, made a brilliant argument in favor of the passage of a bill, already introduced in the Senate, providing for the establishing of an international tribunal. This bill is now in the hands of the Senate Committee on Military Affairs.

That that great constructive body of our people, the farmers, is strongly opposed to any increase in the navy, was made plain by John H. McSparran, of Lancaster County, Pa., who represented the National Grange.

Allan L. Benson, of New York, speaking for the Socialist Party, roused the ire of some Democratic members of the committee when he said the President was hardly dealing fairly with the people when he made speeches of a kind to arouse their fears, while at the same time he had taken no action toward hurrying work on millions of dollars worth of new vessels and equipment already authorized by Congress. Mr. Benson could not see that this fact squared with the efforts of the President in his Middle West speeches to arouse the people to back him in his demand for "the greatest navy in the world." The speaker had talked with a man who heard the President's speech in one city, and he was sure not more than seventy-five out of perhaps 5,000 people present clapped any utterance of the President—proof enough, Mr. Benson thought, that the people out West were not carried away by the "preparedness" agitation of Mr. Wilson.

Numerous questions were asked by members of the committee, and most of them seemed to indicate that the Congressmen putting them were more or less in agreement with the speakers in their pleas against an increase. One of them, Oscar Callaway, of Texas, gave it as his judgment that the "preparedness" clamor was largely due to efforts of the munitions manufacturers. And he said Congress will do as the people say, so it is important that the people let Congress know what they want done.

ARTHUR M. DEWEES.

WITH FRIENDS IN CALIFORNIA.

SAN DIEGO.

The extreme southern part of California seems to have suffered more from the severe winter rains than any other section. This was because of the breaking of a very large dam in San Diego County. For several weeks no trains ran from Los Angeles to San Diego, and all passengers had to go by boat; ours was the third train that made the through trip. There had been so many washouts and so many bridges destroyed, that we went very slowly where temporary repairs had been made, making the trip two hours longer than it would otherwise have been.

We had expected to spend three days in San Diego, ending with a meeting on Sixth-day evening; but Thomas A. Jenkins, of Chicago University, who had been sent to that delightful climate to recover from a severe attack of grip, persuaded us that it would be much better to have the meeting on First-day evening. There is in San Diego a branch of the Open Forum, which holds three meetings on First-day in Fraternal Brotherhood Hall, and is attended by those who do not find what they want in the evangelical churches. They were willing to suspend their regular evening meeting and allow us to have the use of the hall. The meeting was advertised in the city papers, and it was announced that Lucretia L. Blankenburg, wife of the ex-

Mayor of Philadelphia, would be one of the Friends present. The result was that we had an attendance of about a hundred, not more than twenty of whom had ever been in a Friends' meeting before, but perhaps never was the Friends' message more sympathetically received. There was much unity with the sentiment that war does not make it right for a man to kill his fellowmen, and that we should persistently demand, not "peace at any price," but "righteousness at any price."

Mrs. Blankenburg told the audience some things that Friends had done toward giving women equal rights.

We found a dozen or more living in San Diego who were born Friends, though several of them are now united with other churches, and it was good to see how happy it made them to sit in a meeting similar to those they had attended in their childhood days. If among these could be found a truly concerned Friend who realized the importance of our message to the world to-day, it would be entirely possible to establish a Friendly Group here.

We spent one day very pleasantly at the Exposition, which was in a transition stage, many buildings being closed to the public while new exhibits brought from San Francisco were installed, but we had the full benefit of the beautiful buildings, looking like a Spanish city, and the garden of trees and flowers by which they are surrounded. On another day we rode through the city and visited the Mission Gardens, where many varieties of flowers and shrubbery were already blooming profusely. The rest of the time we devoted to hunting up Friends and getting acquainted with them. We had a room in the Hotel Martin, which is kept by a Friend, and which we gladly commend to others who visit this charming city of some 80,000 inhabitants. It is needless to add that the climate of San Diego is all that could be desired. According to old residents it never gets too cold in winter or too warm in summer, because of the proximity of the sea.

On First-day morning I attended the Friends' Church, at which twenty-five were present. The pastor was an earnest-faced woman of prepossessing appearance, with whom I had a pleasant talk after the services. I entered as all were singing the opening hymn; several other hymns were song, and three members offered prayer, on request. There was no interval of silence or opportunity for spontaneous messages, but the atmosphere was distinctly friendly.

Around the bay of San Diego extends the peninsula of Point Loma, on which is situated Madame Tingley's School of Theosophy. We had planned to visit this on First-day afternoon, but an occasional shower caused us to change our minds. So instead of listening to a discourse on reincarnation we went to the Open Forum, where the subject under discussion was "Rural Credits" and the best way of relieving the sufferers from the winter floods. Here we heard the astonishing admission, coming from a Californian, that farming does not pay as well in California as in the Middle West.

UP THE PACIFIC COAST.

Leaving San Diego on the morning of the 28th, we retraced our way to Los Metos, a few miles south of Los Angeles. Here we saw the thriving town of Whittier nestling picturesquely against the hills a few miles away; this is a stronghold of Friends' Church, where California Yearly Meeting is held. As we had no names of Friends living in Whittier, we took an electric railway that branched in another direction and rode to Des Moines, near which are two Friends' families from Bucks County, Pa. Here we saw forty acres of barley over six inches high, walnut orchards, orange groves, incubator chickens, and other evidences of prosperity. We were assured that the climate here is ideal and that there is no other part of California quite so well adapted to the growing of citrus-fruits.

After a farewell visit to relatives in Los Angeles, we went up the coast to Oceano. Again we enjoyed that wonderful ride, where on one side is the blue Pacific Ocean in its grandeur, and on the other, with little more than room for the railway between, the verdure-clad hills of the Coast Mountains, and cattle pasturing here and there down to the very water's edge.

At Oceano we found two Friends' families, one from New Jersey and the other from Pennsylvania. Here there is a strip of level land several miles wide between the ocean and the hills, and we were assured that this is the most fertile spot in all California. One of the most profitable crops is horse beans, which may be grown between rows of young walnut trees while the orchard is maturing. They yield enormously, and, being nitrogenous, at the same time add to the richness of the soil. While here our host gave us a drive of four miles on the sand of the ocean beach during ebb tide; we stopped here and there to pick up a clam or two, and had delicious clam fritters for dinner.

The next day we went on to Santa Cruz, where we found three Friends' families—one from Waterford, Va., one from Wilmington, Del., one from Philadelphia, and two women from Providence, R. I., whose husbands had been Friends. These gathered at the home of Walter and Cora W. Fogg, and after an hour of social intercourse we had "the first Friends' meeting ever held in Santa Cruz," to quote the words of one of them. In the morning before the meeting we motored along the famous Cliff Drive, where the water has worn the cliffs into a variety of interesting shapes. Then we went to the other end of the town, where there are dozen of small chicken ranches; the one of these where hens were most in evidence bore the sign, "Cackle Farm and Hatchery." It is needless to add that in the opinion of the residents the climate of Santa Cruz surpasses that of any other place in California.

ELIZABETH LLOYD.

FRIENDS IN ENGLAND.

Persons wishing to follow some of the intellectual and social results of the war on English Friends will be interested in the following clipping sent by Prof. J. Russell Smith, of the University of Pennsylvania:

THE QUAKER SOCIALISTS.

In the Society of Friends there is a group of men and women who are enthusiastic Socialists, and for some time they have produced a monthly journal entitled *The Ploughshare*. *The Ploughshare* has now been enlarged, and to judge by the first of the new series it will prove to be a magazine which all Socialists should see. To it Dr. Alfred Salter contributes a white-hot article on "Ours is the White-hot War;" another contributor of unusual interest is the first of a series of constructive articles on "The World After the War." *The Ploughshare* is beautifully produced and is well worth the sixpence charged for it. Copies may be obtained from Oakley House, Bloomsbury Street, London, W. C.

FRIENDS IN PENNSYLVANIA.

PHILADELPHIA.

The "calendar" of Philadelphia Young Friends' Association for March says:

Our last meeting was certainly a very delightful occasion. Dr. Forbush gave us three reasons why there should be no occasion to doubt what he said that night: First, that he had lately become a member of the Society; second, that he had recently been asked to direct the work at Woolman House; third, that he had just been made a grandfather.

He chose as his topic, "How to build up the Society through its young people," and he said, in part:

A majority of our schools are not carefully graded.

A great alertness among our young folks is expressed in Woolman House and the P. Y. F. A. extension course.

Our overseers should call upon the young people to do something in or for their meeting, thus making them feel that they are a part of it.

Too frequently our meetings are without children because there is nothing there to interest them. We need a distinctive ministry for the child—stories with a moral. In

each meeting one man or woman should be selected to make a special study of this type of ministry.

Dr. Forbush spoke briefly upon the work being done at Woolman House, and called it "a laboratory of progressive Friendly ideals, where the various activities in the Society should be headed up."

Anna K. Way next gave us a brief history of the child welfare work carried on by our meeting, which was thoroughly enjoyed by the many present. The usual wind-up of cake and ice-cream and the social time that followed sent every one home in the best of spirits.

PERSONAL.

Rev. Richard Roberts, who is to speak at Fifteenth and Race Streets, Philadelphia, on Third month 20th, is secretary of the British Fellowship of Reconciliation. He was formerly pastor of one of the large churches of England, but was put out on account of his peace principles. He has been closely associated with Dr. Henry T. Hodgkin, whose visit to America last fall met such a hearty response not only among Friends, but among others, notably Y. M. C. A. leaders and college students. Richard Roberts brings a similar message from the standpoint of his own personality. For the coming four months he will serve as pastor of the Pilgrim Church in Brooklyn.

FRIENDS IN PENNSYLVANIA.

GERMANTOWN.

On Fourth-day, Third month 8th, the Germantown Friends' Association held its regular monthly meeting at the meeting-house on School House Lane.

The subject for the evening was a discussion on "Military Preparedness." The speakers in favor of preparedness were Judge J. Willis Martin and Colonel Fred. Taylor Pusey. Those speaking in opposition were William L. Price and Dr. William I. Hull. All of them are members of the Society of Friends.

Due to the interest in the subject and the experience and capabilities of the speakers, the meeting-house was crowded to the doors.

Judge Martin said, "We all want peace, but without dishonor." He felt that the surest way to avoid war was to be adequately prepared, and illustrated this by a comparison of the present condition of Belgium and Switzerland.

William L. Price said there was no such thing as adequate military preparation. The constant changes made by science in the implements of warfare, and the possible alliance of various nations made it impossible to tell what was really adequate preparation. He then cited examples of the unfortified boundary line between Canada and the United States, and William Penn's and the Friends' relation with the Indians as the right preparation against war.

Fred. Taylor Pusey said, "Self-preservation is the law of nature, and nature's laws are God's laws." He felt that it was our moral duty to prepare ourselves, physically, morally and economically, to resist those evil forces which would destroy our civilization and our evolutionary advancement. He spoke of the great service rendered by the army in times of peace, and of the fact that they would accept men of only the best morals and physique. He felt that if all men could be held up to the military standard our nation would be much stronger.

Dr. William I. Hull stated that he was a "peace-at-any-price" man, for the reason that he believed that peace meant honor and righteousness. He felt that there was a law greater than the law of physical self-preservation, and that was the law of spiritual preservation, which was based not on military force, but on love. We must choose either the one or the other. If we base our faith on the militaristic program, we must see to it that we are stronger than any nation or a group of nations. He then pointed out what this would mean, and how far short our present proposal for military increase comes of what is necessary for adequate preparation for defense only. He ended by saying that such a program effectively carried out would so sap the spirit and real life of the nation that it would not be worth the defending. The real preparation should be based on an international court of justice and international good-will and co-operation.

After the meeting, refreshments were served and a social hour was enjoyed in the new social hall.

ANNA B. GRISCOM.

FRIENDS IN DELAWARE.

The Young Friends' Association of Wilmington met at the home of Mary E. Taylor on Sixth-day evening, Third month 10th. A delightful musical program was given by Miss Isabel Wales, soloist, accompanied by Mrs. Jefferis. Readings from Kipling and other authors by Miss Bibben were much enjoyed. After a pleasant social hour, the meeting adjourned.

SCHOOL AND COLLEGE NOTES.

GEORGE SCHOOL.

On the evening of the 11th, J. Lorenzo Zwickey, of Detroit, gave an interesting lecture on "The Philosophy of the Beautiful." This lecture was illustrated by the drawings of the artist made in the presence of the audience.

George School won the annual dual debate with Peddie Institute (N. J.) on Seventh-day evening. The question, "Resolved, That the United States should spend $500,000,000 additional on armaments," was argued by S. Wynne Keever, William P. Kemp and Edward W. Large, on the negative, and William H. Norris, Alfred J. Wright and James F. Bogardus, on the affirmative.

The Science Club elected new officers on Sixth-day evening—James F. Bogardus, president; May Dudley, secretary and treasurer. Parker Bursk gave an excellent talk on "Irrigation."

THOMAS E. JONES AT WESTTOWN.

"He that walketh with wise men shall be wise: but a companion of fools shall perish."—Proverbs 13, 20. This was the verse Thomas E. Jones used in his talk to the boys last Seventh-day, the 22d. He told us of a school "pal" of his with whom he was so chummy that each was largely responsible for the success of the other. There was another young man in school about the same time who did not form good companionships, but was the only son in the family, and so was given his own way in life. He endeavored to give the impression that he was of high social standing by smoking and gambling, and he ended up by killing his mother because she was unable to supply him with more money to squander.

Young men do not realize that when they "crib" in exams. and do that sort of thing they are laying the foundation for a finish similar to this fellow's. A person who cheats in school will certainly cheat in business, because cheating becomes a habit, a parasite that eats away the foundations for a man's high moral standard. Many young men are out for a good time while they are young. They soon come to the end of that time and want to get a responsible job. Every employer to whom they apply asks, "Who knows you? We will write to him for a recommendation of you." The young man finds that his former character holds him down, no concern will trust him in a responsible position, because he has a reputation for drinking, cheating and dissipating. The man was a floater, he must still be a floater, because he has prevented himself from becoming a man. Will-power is what the young man needs—ability to stand up for a certain thing and stick by it regardless of the consequences. The world is looking for

men with strong, noble characters, and she will give them an opportunity at every step they take. Thomas Jones finished by asking God to give us the strength and volition to become real men.

All during the afternoon he had personal interviews with the fellows, singly or in groups. He was planning to leave about ten o'clock in the evening, but so many wanted to talk with him that he was forced to spend the night here, leaving early First-day morning.—*From "The Brown and White."*

AT STATE COLLEGE, PA.

Among the Friends who come to State College there are several from the vicinity of Philadelphia, some from other parts of Pennsylvania and a few from Ohio. These have all united with the few families residing here to form a Friends' meeting, held every First-day evening. Then after our meeting, a half hour is devoted to Bible study or a discussion of our own problems. This year we have been using a little book, "Life at Its Best," which is issued by the Y. M. C. A., for the use of college men. The attendance varies from twenty to forty people, several of whom are usually non-members.

The Friends who live here very kindly invite us to their homes, and in these social gatherings we grow much better acquainted. Situated as we are, in a college of 2,300 men, most of whom differ from us on the questions of preparedness and war, in a college where military drill is required, except in the case of Friends, we find a great need for our Quaker message of peace. There promises in the near future to be occasion for decisive action on our part in the cause of non-preparedness.

Moreover, the Y. M. C. A. work and the religious campaigns, which State has annually, give us many opportunities to help "the other fellow." This year Raymond Robbins, of Chicago, is leading a revival. Last year John R. Mott conducted a similar campaign with magnificent results.

During the short vacation between semesters, groups of our Friends visit the various small meetings within convenient reach of the College. This year three men went on one of these pilgrimages to Fishertown, a meeting below Altoona. On account of its poor railroad facilities, State College is a hard place for travelers to reach. We are, therefore, especially grateful to those who come to visit us. Friends who may come, will find here a small group, who believe firmly in the principles of our Society.—*C. Canby Balderston, in The American Friend.*

MOORESTOWN, N. J.

Henry L. Messner, a graduate of Swarthmore College, class of 1913, has been elected by the committee Principal of Friends' School, Moorestown, N. J., for the ensuing year, and he will be instructor in mathematics in the High School department.

WOOLMAN SCHOOL.

Matters of interest coming up at the regular meeting of the committee in charge of Woolman School on Third month 8th, were an account of the three-day conference recently held there, attended by fifty persons, representing many Friendly neighborhoods. These, it is believed, carried away with them new ideals that will tell in their daily lives and their work for their meetings. It was decided to hold a similar conference in Fifth month, about the time of Decoration Day, 28th to 30th, special emphasis to be given to First-day school interests.

The two hundred interested members who are receiving instruction through the Woolman Extension courses, under the direction of Drs. Holmes and Forbush and Mrs. Collins, were considered to be doing fine work.

Woolman House is to be rented during the summer—a fine opportunity for a Friend's family. O. E. J.

THE HOUSE OF LIFE.

BY MADISON F. CAWEIN.

To what old friend or foe
Do I this hostel owe?
This prison-house no presence known but mine,
Part bestial; part divine:
This house wherein oft shine
The lamps of dream, the taper-glow
Of thoughts; where ghosts glide to and fro—
Old ghosts of hate and love, that sunder
The silence with their breathing low;
And, pale with wonder,
Hope and Despair, with footsteps swift or slow,
Pace in the darkness, its chief chamber under
And come and go
Around the living clock that beats below.

I fancy he who willed it,
And out of silence drew
This house of joy and rue
And with the darkness filled it,
Thought, in his heart's high essence,
The wisest thing to do,
For me as well as you,
Was in the walls he builded
To hide somewhere the clew
That leads us to his presence
Above the starry blue.

"Preparedness."—"How depressing this fog is!" said a lady with visions of "grippe" in her mind. "How beautiful it is!" came the quick reply of one who saw the black trunks and the moss-like branches of the trees silhouetted against a silvery mist. And the influenza catches the first lady all the sooner for her state of mind.—*Christian Register.*

BIRTHS.

Wood.—Second month 22d, 1916, to Roger M. and Rosalie Painter Wood, a daughter, who is named Carolyn Middleton Wood.

MARRIAGES.

Butterworth–Pearson.—Third month 10th, 1916, at the Church of the Atonement, Forty-seventh and Kingsessing Avenue, Philadelphia, Milton, son of Mr. and Mrs. George Butterworth, of Logan, Pa., and Pauline Levis, daughter of Charles Edgar and Bessie K. Pearson, of West Philadelphia, Pa.

Ely–Watson.—Henry Ellsworth Ely, of Doylestown, Pa., son of Ridgway S. and Emma L. Ely, of Upper Makefield Township, Bucks County, Pa., and Edith Rachel Ely, daughter of B. Frank and the late Mary L. Watson, Third month 8th.

Walton–Kirk.—At the home of Lewis Wood, Little Britain Township, Lancaster County, Pa., on Third month 2d, at 12 o'clock, under the care of Little Britain Monthly Meeting, Alice Lauretta Kirk was united in marriage with Howard King Walton, of Sadsbury Monthly Meeting, Lancaster County, Pa.

DEATHS.

Notices of death only are published FREE OF CHARGE. For memorials or personal tributes the charge is one cent a word.

Conard.—In New London, Pa., on Third month 12th, 1916, Ann Conard, in the 91st year of her age. Interment at New West Grove Burying Grounds, West Grove, Pa.

Cooper.—At Woodbury, N. J., on Third month 13th, 1916, William T., husband of Elizabeth S. Cooper (née Smith), in his 63d year. Interment Friends' Burying Ground, Horsham, Pa.

Gillingham.—At Philadelphia, Third month 9th, 1916, Louisa E., widow of George Gillingham, aged 81 years.

GRIFFEN.—In Brooklyn, N. Y., on First month 14th, 1916, MARY C. GRIFFEN, aged 93 years and 11 months, a lifelong member of Amawalk Meeting in Westchester County, N. Y.

HAIGHT.—At her home at Sparta, Ontario, Canada, on Second month 29th, 1916, after a lingering illness, ELISABETH M. CHASE, widow of the late Ephraim W. Haight, aged nearly 91 years. She came to Canada from her home near Rochester, N. Y., in 1845, to visit at the old Chase home one mile north of Sparta. At the urgent request of the late James Haight, she secured a teacher's certificate and taught for many years.

She was a lifelong and interested member of the Society of Friends, and for many years an elder. Naturally quiet and unassuming in her disposition, and with deep affection for her friends, she greatly appreciated their devotion to her during her long illness.

Mrs. Haight had two sons, Edward and Granville, both deceased, and two daughters, Mrs. S. P. Zavitz, of Lobo, and Miss Haight, at home. Seven grandchildren also mourn her loss. She was buried in Friends' Cemetery, Sparta.

LONGSTRETH.—On Fifth-day, Third month 9th, 1916, at his home at Bryn Mawr, Pa., CHARLES A. LONGSTRETH.

NEWPORT.—Suddenly, on Third month 9th, 1916, at her late residence, 5924 North Ninth Street, Fern Rock, ELIZABETH F., widow of Ellison Newport, aged 71 years. Interment at Horsham, Pa.

PENNOCK.—Near London Grove, Pa., on Third month 11th, 1916, ANN H., widow of the late Levis D. Pennock, in her 82d year. Interment at London Grove, Pa.

SEARCY.—At Indianapolis, Ind., on Second month 6th, 1916, COLLEGE SEARCY, son of Hugh and Rachael Taylor Searcy (née Carr), in his 22d year, a member of Prairie Grove Meeting, Winfield, Iowa. His parents and one sister survive him. His gentleness and devotion to his parents won the love of a wide circle of friends.

TEMPLE.—Third month 9th, 1916, at Homeopathic Hospital, West Chester, Pa., DR. JOHN B. TEMPLE, of Marshallton, Pa., in the 88th year of his age. Interment at London Grove, Pa.

TOMLINSON.—Sixth-day, 10th inst., ELDRIDGE, beloved husband of Mary C. Tomlinson (née Walton), in his 66th year. Interment at Byberry, Philadelphia, Pa.

TRAVILLA.—In West Chester, Pa., on Third month 11th, 1916, MARTHA W., wife of Thomas C. Travilla, in the 82d year of her age.

CLARKSON BUTTERWORTH.

[The following are extracts from letters from Clarkson Butterworth's sons which were read by Rev. William G. Eliot, Jr., at his funeral at Portland, Oregon, Second month 29th.—H. F.]

DEAR MR. ELIOT: I can best give you an idea of the general characteristics of my father in the form of a personal letter.

I am sorry, indeed, that you could not have known him, personally, in his strength. You would have liked him.

He was broad-minded. While granting the right of every man to such religious views as would sustain him, he was, himself, an active member in the Hicksite branch of the Society of Friends (or Quakers), and his personal belief and views coincided very nearly indeed with the doctrine and precepts of the Unitarians.

He believed that the kingdom of heaven is in the heart and soul of every living human being—if one would only learn to look within and be guided by the light there. Having seen and followed the leadings of the Spirit of God within, he gave very little thought to, and cared very little about, the life to come, feeling a safe assurance of a welcome in the "house not made with hands."

It was his social and home life, however, which we remember with the greatest pleasure. He was a splendid host—good-natured, with a keen sense of humor and a kindly heart—joining with fervor the games of the children, so that our home was the "crossing of the ways" for friends going and coming in every direction. It was in that life and environment that our father and mother lived together in sympathy and accord for fifty-nine years.

He was born on a farm near Mainville, O., not far from Cincinnati, on Twelfth month 29th, 1828, and lived to the age of 87 years.

His father was Moorman Butterworth, who was born near Lynchburg, Va., but whose father, being a Quaker and opposed to slavery, moved with his family, while Moorman was still young, to Ohio, chiefly because he could not conscientiously continue to live in a "slave State." They settled on lands bordering the Little Miami River, and here Moorman married Fanny Smith, a Quakeress school-teacher who came from Bucks County, Pa. She was a woman of poetic temperament, rare mental endowments and strong personality. Clarkson was but thirteen years old when his father died, and so became the helper of his widowed mother and his four sisters. After his father's death he lived for two years with David Brown, a sterling Quaker farmer near Waynesville, O., for whom he worked for his board and clothes, living a life of great simplicity and quietness, attending faithfully to his work through the week and going regularly to meeting every First-day and Fourth-day, wearing on First-days his week-day working clothes, freshly cleaned; and yet in after years he frequently referred to these two as the happiest of his life.

He went to school but little as a boy, but attended the "Mainville Academy" for two years during his later youth. He studied surveying, and followed it more or less as a profession during many years of his life, although farming was his chief occupation.

In 1857 he married Rachel Irvin, of Centerville, O., and they lived together for practically 59 years, her death having occurred in this same house but six weeks prior to his. Six children were born to them, four sons and two daughters, of whom three sons and one daughter survive. Soon after their marriage they moved from near Mainville to a farm near Wilmington, O., half-way between Cincinnati and Columbus where they reared their family and lived for many years as industrious, useful, respected and beloved citizens of their community. In later years they lived for a short time at Waynesville, and then with their son at Grand Rapids and Detroit, Mich., coming with him to Portland, Ore., about twenty-one months ago.

One of the most pronounced characteristics of Clarkson Butterworth was his strong religious temperament; and yet to him religion meant simply, or at least, chiefly, the obligation to be *good*. He organized Sunday-schools and religious meetings, and taught in them, yet both in theory and in practice he placed right living and simple goodness above everything else. Earnestly and without cant, and generally in the family circle, expressions like these were frequently on his lips: "There is nothing valuable but righteousness;" "Everybody born into the world knows that the Golden Rule should be obeyed;" "We know that we should be loving and truthful and just;" etc. A well-known author of Ohio said of him, "He has the most highly cultivated conscience of any man I ever knew." He was broad-minded, liberal, kindly, genial and cheerful. He was interested in educational matters, a great reader, and an excellent mathematician. He understood much of astronomy, physical geography, physics, ocean tides, winds and kindred subjects. He waged a life-long crusade against strong drink, tobacco, war, fire-arms, fashion, affectation, etc. His hobby was genealogy, and during his lifetime he collected and systematically arranged a vast amount of genealogical history and data connected with his family and relatives, becoming a reliable source of knowledge on this subject to whom many people have turned for freely-given information as to their relationships and family connections.

Literary Notes

AT THE FUNERAL OF LORD TENNYSON.

OCTOBER, 1892.

As I roamed in Oxford's ancient meadows, by her classic stream,
Came the word that England's Laureate now was passed beyond life's dream.

Sleeping in October's moonlight, Shakespeare's volume by his side,
He had crossed the bar, and drifted now on heaven's eternal tide.

Leaving then those dreamy meadows, far I fared and mused awhile
Where the Poet's long-loved landscape reaches mile on verdant mile
To the shore where ancient ocean laves that green and ancient Isle.

Then in London's mighty Minster I beheld the noble state
Of the solemn service, 'mid the sleeping dust of England's great,—
Kings and statesmen, saints and poets, levelled by one common fate.

Up the solemn aisle they bore him, solemnly with honours meet;
And I watched them as they laid him reverently at Chaucer's feet,
While the ancient Abbey echoed with great music heavenly sweet.

—*John Russell Hayes, in Friends' Fellowship Papers.*

JOHN WILLIAM GRAHAM ON THE WAR.*

IN a compact little volume of 114 pages, our friend in England, so well known here among American Friends, discusses the teachings of Christ and the Quaker attitude toward peace and war.

The Sermon on the Mount he freely interprets as indicating that "we are to be liberal and open-handed, we are not to spend our strength in worrying over the means of life, but are to live with some of the careless gladness of the birds and the lilies of the field; we are to live with the melody of the bird and the color and scent of the lily, instead of being overwhelmed by grinding care. . . . 'Do good to them that hate you,' cannot be translated into 'Slay their men and bombard their towns.' The whole meaning and spirit of the teaching is irreconcilably hostile to all war. We cannot imagine Jesus Christ as an Uhlan, nor as working a machine gun and mowing down his brethren."

As to the question of peace, George Fox, he says, "rang true from the beginning," and in 1660 Friends officially declared against all war as non-Christian.

To-day, Friends are urging "a more democratic foreign policy;" they are favoring "friendly feeling towards the populations with whom we are at war," and are moving for "a common federated organization for peace and disarmament."

The book is full of pithy considerations of the practical and commercial aspects of conquest of territory by war; and is a common-sense and incontrovertible peace document.

*War, from a Quaker Point of View, by John W. Graham, M. A., London, Headley Brothers.

THEODORE ROOSEVELT'S article in the March *Scribner*, about "The Bird Refuges of Louisiana," is in his most delightful manner. It is a plea for the preservation of wild life, especially the birds.

"The Audubon societies, and all similar organizations, are doing a great work for the future of our country. Birds should be saved because of utilitarian reasons; and, moreover, they should be saved because of reasons unconnected with any return in dollars and cents. A grove of giant redwoods or sequoias should be kept just as we keep a great and beautiful cathedral. The extermination of the passenger-pigeon meant that mankind was just so much poorer; exactly as in the case of the destruction of the cathedral at Rheims. And to lose the chance to see frigate-birds soaring in circles above the storm, or a file of pelicans winging their way homeward across the crimson aftergrow of the sunset, or a myriad terns flashing in the bright light of midday as they hover in a shifting maze above the beach—why, the loss is like the loss of a gallery of the masterpieces of the artists of old time."

What a pity, thinks H. F., that such a man should not devote himself as much to the conservation of *men* as of birds and trees!

"AN AMERICAN GARLAND," being a collection of ballads relating to America (1563-1759). (New York: Longmans, Green & Co., $1.)

Contemporary ballads relating to the discovery and colonization of America are of the greatest rarity. Many of the ballads in this collection are now for the first time reprinted, and some, from the author's collection, have been hitherto unknown. They are an immediate reflection of contemporary English popular opinion of America for some two hundred years, throwing interesting sidelights on the various colonizing motives, methods and practices. One of these droll poems is "The Quakers' Farewel to England," hailing New Jersey as the land of Friendly happiness.

ARTHUR HOEBER'S account of "The Barbizon Painters" (Frederick A. Stokes Co.) is a very readable and intimate view of Corot, Millet, and the other great French painters of their school. There are many reproductions of the lovely dreams and landscapes of these artists. ($1.75 net.)

CALE YOUNG RICE, the Kentucky poet, has issued his "Collected Poems and Plays," in two volumes. (Doubleday, Page & Co.) He is a writer to whom beautiful things make strong appeal; he gathers happiness everywhere.

"Aye, not a meadow my step has trod,
Never a flower swung sweet to my face,
Never a heart that was touched of God,
But taught me its grace."

He has the gift of rendering the mystery and flavor of the remote places of the earth. Thus he writes of the Ch'en Gate, of Pekin:

"At dusk as wild geese winged their aery way
Upon the sunset over proud Pekin,
To where, darker than jade, the mountains lay,
Set in the misty gold of dying day,
I stood upon the mighty Tartar wall
By the great towered gate, the Ch'en, and felt
The yellow myriads move to it and melt,
As in some opiate sleep's imagining.
And slowly through there came a caravan
Of swinging camels out of far Thibet,
Upon their tawny flanks the foam still wet
And in their eyes the desert's ancient span.
What dreams they bore to me I now forget,
But through me ran the name of Kubla Khan."

The mournful dignity of historic sites he paints with fine beauty, as when he addresses Tintern Abbey:

"The wind-wild daws about thy arches drifting,
Clouds sweeping o'er thy ruin to the sea,
Gray Tintern, all the hills about thee, lifting
Their misty waving woodland verdancy!"

"THE late Julia Ward Howe once posed for me," said a Boston painter, recently. "But she hesitated a long time before consenting to do so. To urge her on I said, 'Don't be afraid; I'll do you justice, madam.' 'Ah,' she answered, 'it isn't justice I ask for at your hands; it's mercy.'"

BOOKS RECEIVED.

CHRISTIAN WOMEN'S PEACE MOVEMENT, West Medford, Mass.
Called to the Colors, and Other Peace Stories, by seven authors.

THE BIDDLE PRESS, Philadelphia.
Astray with Song and Fancy, by Edward H. S. Terry. Poems. 96 pages. Illustrated.
Roger Morland, a Quaker Idyll, by John Russell Hayes. (A sequel to "Molly Pryce.") 50 cents.

DOUBLEDAY, PAGE & CO., New York.
American Ideals, by Clayton S. Cooper. 373 pages. $1.00, net.
Hempfield, a Novel, by David Grayson. 335 pages. $1.35, net.

G. P. PUTNAM'S SONS, New York.
The Golden Slipper, and Other Problems for Violet Strange, by Anna Katharine Green. 425 pages. $1.35, net.

A TIMELY PUBLICATION.

Prof. William I. Hull has issued a condensation of his book on "Preparedness, the Military and the American Programs." In it he discusses the subject from every viewpoint, and with startling facts and figures shows the immensity of the task to be undertaken by those who advocate war preparations, the terrific cost involved, and the uncertainty of its value in any case. Then follows an outlining of the "American Program," which includes The Limitation of Armaments, Mediation, Commissions of Inquiry, Arbitration and the sustaining of an "American Army and Navy adequate for the legitimate needs of a Twentieth Century Republic."

A few pertinent words on the present crisis, and the opportunity for righteous choice and action, afforded the United States to-day, close the pages of this little book.

Any one who reads it carefully and thoughtfully cannot fail to be impressed by the writer's views, and whether converted to his opinions or not, will at least be led to hesitate a while before sounding the war cry.—*Swarthmore News.*

Forrest Reid's book on the poetry and prose of William Butler Yeats, the Irish poet, is a warm-hearted volume, with abundance of such passages as this, "Drumcliff and Rosses, with their sand and rocks and sea and grass, are the haunted places whose beauty he has woven into those lyrics of his youth, which are dearer to many people than anything he wrote in after years." This critic finds Yeats' work informed always with a "flame of spiritual ardor . . . splendid poetry . . . magnificent imagery." (Dodd, Mead & Co.)

"Letters from a Field Hospital" is a little book recently written by Stephen Gwynn and published in Great Britain. The "letters" were written by Mabel Dearmer, writer of children's books, novelist, and dramatist. To one of her two sons who expressed disappointment at his mother's lack of fervor for the war she wrote:

"I can't help it, my dear. I can't hate my enemy. I have spent my whole life trying to learn a different lesson. If you feel you must go, you must go; it will be right for you to go. You offer your life; that is always good; you can't do more."

In a short time, however, this same little mother, seized with the passion for service, was working as a hospital orderly in Serbia. Within two months she died there of fever. Three months later one of her sons died at Suvla Bay.

This noble-minded, richly gifted woman had "learned from life to be grateful for pain, to accept and welcome discipline." Service and sacrifice —these were the things that she had learned to value most. In one of her last letters from the English hospital, in Serbia, she wrote:

"This war will not bring peace; no war will bring peace; only love and mercy and terrific virtues, such as loving one's enemies, can bring such a terrific thing like peace. . . . The hardest fight is to love the person you want to fight and to seek his good rather than yours."

At the top of one church calendar coming to our hands, says the *Christian Register,* is the quotation from Holmes, "There is a little plant called Reverence in one corner of my soul's garden that I like to have watered once a week." And on another is the dainty Scotch verse:

"If after kirk you bide a wee,
There's some wad like to speak to ye.
If after kirk you rise and flee,
We'll all seem cold and stiff to ye.
The one that's in the seat with ye
Is stranger here than you, maybe.
All here hae got their fears and cares,
Add you your soul unto our prayers,
Be you our angel unawares!"

CARE OF THE BABY.

Not many of us realize how much our national and State governments are doing to help the people in different ways. Heretofore, indeed, more attention has been given to farmers and business men than to teachers and mothers, so that it has been sarcastically said that the State was evidently more interested in pigs and calves than in children. Now, however, the activity and the usefulness of the United States Children's Bureau seem to be increasing, as shown by a bulletin just received on "Care of the Baby After the Second Year," which gives an excellent daily food program, followed by a useful list of foods which should *not* be given to children, and ending with this interesting notice:

"Methods of preparing meats, vegetables and soups for young children are given in 'Infant Care,' a little book, which is sent free to all who ask for it, addressing the request to the Chief of the Children's Bureau, U. S. Department of Labor, Washington, D. C."

Mr. Newman had just recovered from an operation. "The surgeon," he remarked, "said he'd have me on my feet again in three weeks." "Well, he did it, didn't he?" asked his friend. "He did, indeed," responded Mr. Newman. "I had to sell my motor car to pay his bill."

Coming Events

THE CAPE MAY CONFERENCE.

The program for the General Conference to be held next summer at Cape May, N. J., from July 6th to 13th, is almost completed. The Social Committee is also getting plans under way for out-door "stunts" and good times that will enliven the week's stay at the shore.

This has been called "a young people's conference"—not in the sense that only those who have not cut their wisdom-teeth can go; but the committee has given the young people their way in the type of program that is to be presented. There has been a distinct call from the young people for a conference that will clear up our thinking about what we believe in the cross-currents and conflicts stirred by the war, and by Billy Sunday. The program that has been arranged with this idea in view has been described as a *connected* program in the sense that the same topics will be carried right through; and it is on a *spiritual basis* in the sense that the effort is to get at the underlying principle of the Society of Friends.

Elbert Russell will give a course of four lectures on "Christian Ideals from the Bible Standpoint." George A. Walton will speak at three sessions on "The Development of the Religious Life." Dr. William Byron Forbush will present Sixth-day evening a program for the religious training of the young, which he has been thinking out this winter in connection with his work at Woolman School. John W. Carr, whose appointment as principal of Friends' Central School, Philadelphia, has recently been announced, will speak on Second-day evening on "Moral and Religious Education in the School."

The week-end will naturally be a great rallying-time for Friends near-by who were not foresighted enough to take their vacation that week. The conference session will be Seventh-day afternoon instead of the morning. Wilson S. Doan, of Indianapolis, will speak on "Friends and Citizenship." Elbert Russell speaks in the evening.

There will be Round Tables for an hour every morning before the session. The afternoons are free for recreation, visiting, and rest. There are excellent facilities for sailing on the inlet, as well as bathing, and for tennis and golf.

A special feature of the conference will be the department for the children, of which a fuller announcement will be made later.

It is not too early for Friends to begin to make plans to go to the conference. The Housing Committee has already received several reservations for rooms. All inquiries about housing should be addressed to one of the members of the committee, as given in the advertisement on another page of the Intelligencer.

It is expected that this will be the best and largest conference that we have ever held. Everybody is most cordially invited. Those who have been at conferences know how soon you will be made to feel at home. J. B. W.

THIRD MONTH.

18th.—Alfred Noyes, the distinguished young English poet, now a professor at Princeton University, will give a lecture-recital, with readings from his own poems, at Swarthmore College, at 8 p. m., under the auspices of the Phi Beta Kappa Society. J. Russell Hayes, an enthusiastic brother-poet, says of Alfred Noyes: "His poetry is rich in idealism and in verbal melody. He never tires of applauding the simple, strong, humane virtues; his enthusiasm is all for things beautiful and of good report, for friendship and peace, faithfulness and love. And his message wins its way to our hearts by reason of the magical music with which the poet adorns and beautifies all his verse. Noyes is in the direct line of inheritance from the great classic English poets."

18th.—Social at 226 East Sixteenth Street, New York. A selected team from Brooklyn will debate with a similar team from New York on a question of present-day humorous interest. All Friends are invited to be on hand with their friends, to encourage their home teams.

18th.—8 p. m., social gathering under care of the Committee on Best Interests, at the meeting-house, Thirty-fifth Street and Lancaster Avenue, Philadelphia. Lecture by Paul M. Pearson, of Swarthmore College, "The Joy of Living." A cordial invitation is extended.

19th.—3.45 p. m., meeting at West Chester (Pa.) Meeting-house, in charge of Concord Quarterly Meeting's Philanthropic Committee. M. Albert Linton, of Moorestown, will be the speaker. His address will deal with "Preparedness."

19th.—Session of the Bible Class for Adults, held after meeting in the Brooklyn Meeting-house. The work is on the life of St. Paul, and will be outlined by Elizabeth Woolston Collins, of Swarthmore, who takes charge of the work in person on the first and third First-days of each month.

19th.—Paul M. Pearson, of Swarthmore, Pa., will attend meeting in Brooklyn, N. Y.

19th.—The subject for the conference after meeting at Fifteenth and Race, Philadelphia, will be "Responsibilities of Paul During Three Years at Ephesus. Letters to Corinth."

20th.—Richard Roberts, secretary of the British Fellowship of Reconciliation, will speak at a public meeting at Fifteenth and Race Streets, Philadelphia, at 8 p. m. This is a joint meeting under the auspices of the Peace Committee of Philadelphia Quarterly Meeting and the Peace Association of Friends of Twelfth Street Meeting.

20th.—The Peace Committee of Western District Monthly Meeting has planned for six more meetings at Peace Headquarters, Broad Street and South Penn Square, on Second-day afternoon, at 4 o'clock. Able speakers have consented to address these meetings. The committee desires the co-operation of Friends in this work, and it is earnestly hoped that all who can will attend.

Third month 20th. "Pioneers of Peace," Agnes L. Tierney.

27th. Address at Friends' Meeting-house, Twelfth Street, above Chestnut. Dr. Shailer Matthews.

Fourth month 3d. "The New Peace Movement and Proposed Remedies for War," Dr. William I. Hull.

10th. "Newer Ideals and Possibilities of Peace," Dr. Jesse H. Holmes.

17th. "Some Aspects of Christianity and War," Edward W. Evans.

24th. "Practical Duty of the Church and the Individual," George A. Walton.

20th.—Talk by William Byron Forbush on "Religious Education," Association Room, P. Y. F. A., Fifteenth and Cherry Streets, 7 p. m.

21st.—A meeting under the care of Germantown Friends' Association and the Peace Committee of Coulter Street Meeting will be held at Coulter Street Meeting-house, Germantown, Philadelphia, on Third-day, the 21st, at 8 p. m., to be addressed by Richard Roberts, the English Secretary of the Fellowship of Reconciliation.

22d.—Chester Monthly Meeting, at Chester, Pa., 7.45 p. m.

22d.—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 p. m.

23d.—Green Street Monthly Meeting of Friends of Philadelphia, Seventeenth Street and Girard Avenue, 7.30 p. m.

23d.—At 4.30 p. m., Rev. Richard Roberts will speak in Westminster Hall, Witherspoon Building, Philadelphia. At 8 p. m. he will speak at Swarthmore Meeting-house, and the next morning, the 24th, at collection at Swarthmore College.

25th.—Meeting of Peace Crusade, Seventeenth Street and Girard Avenue, 3.30 p. m.

26th.—Edward A. Pennock expects to attend the York Meeting.

26th.—The Public Forum of the Church of the Ascension, Fifth Avenue and Tenth Street, New York, will be addressed by Mary S. McDowell and Edward B. Thomas, at 8 p. m., on "Peace and Preparedness: The Quaker View."

27th.—The meeting of the Peace Association of Friends of Philadelphia will be held at Twelfth Street Meeting-house, at 4 o'clock p. m. Shailer Matthews, of the University of Chicago, editor of the *Biblical World*, and President of the Federated Council of the Churches of Christ in America, will address the meeting; subject, "Christianity and Internationalism." A cordial invitation is extended.

MEETINGS FOR WORSHIP.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

MANAGING HOUSEKEEPER WANTS POSITION. No objection to country. Best of reference. Address B 83, Intelligencer Office.

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WANTED—CHAMBER WORK AND WAITING. References. C 84, Intelligencer Office.

WANTED—A CAPABLE YOUNG WOMAN AS mother's helper in family with small children, in Germantown, Pa. Address J 72, Intelligencer Office.

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WANTED—BY FAMILY OF TWO, A SETTLED woman to assist with cooking and housework; one who would be satisfied with small salary for the sake of a good home. Friend preferred. House is pleasantly located. Address M 77, Intelligencer Office.

WANTED—PROTESTANT WOMAN AS COOK; must be a good baker and understand desserts, also clean and willing. Wages, $6.50. References. Write to Mrs. R., Box 144, Haverford, Pa.

WANTED—A POSITION AS GOVERNESS AND mother's helper by woman who has had kindergarten training and experience, and who would teach and care for children and would assist with family sewing and light household duties. Would prefer a position in or near New York City. Address, K. Marshall, Elm Grove, Franklin Co., Mass.

Boarding and Rooms

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

A FRIEND WOULD BE GLAD TO COMMUNICATE with two or three Friends who want comfortable, home-like accommodation. Central. Philadelphia. Address L 75, Intelligencer Office.

FRIENDS AND OTHERS DESIRING ROOMS, or board and room, in Germantown, kindly communicate with Margaret C. Hiatt, 333 West School Lane, Germantown, Pa.

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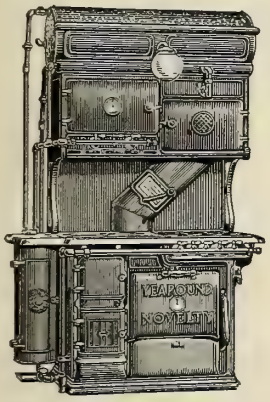
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HENRY FERRIS, Editor and Business Manager.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Unsolicited contributions are not paid for. We can very seldom use original poems, or articles of more than one thousand words.

If contributors desire unused articles returned, stamps should be sent with them.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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FRIENDS' INTELLIGENCER

Established 1844
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PHILADELPHIA, THIRD MONTH 25, 1916

Volume LXXIII
Number 13

UNDER THE LEAVES.

Oft have I walked these woodland paths,
Without the blest foreknowing
That underneath the withered leaves
The fairest buds were growing.

To-day the south-wind sweeps away
The types of autumn's splendor,
And shows the sweet arbutus flowers—
Spring's children, pure and tender.

Oh, prophet-flowers!—with lips of bloom,
Outvying in your beauty
The pearly tints of ocean shells,
Ye teach me faith and duty!

Walk life's dark ways, ye seem to say,
With love's divine foreknowing,
That where man sees but withered leaves,
God sees sweet flowers growing.

—*Albert Laighton.*

WAR PLAYS TO-DAY.

It is not surprising that war is the subject of many recent plays, says Morris Leroy Arnold in the *Advocate of Peace*. The striking aspect of the case is that these plays condemn the warfare they depict. For the drama of old, war was synonymous with glory. To-day it is anathema.

There is little of the pathetic in recent war plays. Written at furious speed, recording oftentimes horrors unparalleled on the stage since the time the Romans actually killed their prisoners of war in their dramas, nevertheless the plays to-day have back of their sensationalism a logical impetus conspicuously absent in the past.

"AN ENGLISHMAN'S HOME."

Even the most extravagant of modern war plays, regarded as utterly improbable in 1909, when it packed Wyndham's Theater in London, while it was hissed from the boards in Berlin, is now vindicated as little short of prophecy. "An Englishman's Home" was proclaimed a journalistic success and an artistic failure in its day. It was not considered even remotely possible that Germany should attack the English sea-coast. Germany is not named as the foe, and the real object of the play might be summarized in this command: "Englishmen, shake off your self-complacent lethargy and prepare for the war which is imminent."

The author, a major in the British army, knew what he was talking about, as subsequent events have proved. He aims his satiric shrapnel at the domicile of the provincial, opinionated Mr. Brown, representative of the British middle-class rate-payer. While there is a fog on the English Channel and England is beset by a national strike—this item has a peculiarly up-to-date sound—Mr. Brown encounters some intruders in his garden, no other than the foreign invaders. The Englishman's home is forthwith in a state of siege. Geoffrey, an empty-pated young clerk, jumps on a table to get a better view of the attack, and while he is dancing a silly dance he is shot dead. This is symbolism with a vengeance, the object of the piece being to knock some sense of their danger into the heads of the average English household. Finally, Mr. Brown, his home made desolate, fires at the besiegers. He is captured and executed because he is a civilian carrying arms. Here the satire would have ended had not the author yielded to public pressure and added a regiment of Highlanders who expel the invaders. Major Du Maurier's style may be crude, but he did more than devise a theatrical sensation, as he anticipated an epoch in history.

"PRESS CUTTINGS."

Another extraordinary forecast of the war, swept aside at the time as the height of absurdity, is the little one-act sketch by Bernard Shaw, "Press Cuttings." This skit, a kind of intellectual vaudeville on war and woman suffrage, has method in its madness, as usual with Shaw. His recent strictures on the war, as well as his early indictment of the soldier in "The Man of Destiny" and "Arms and the Man," are thoroughly in accord with this satire on the militarist, woman as well as man. But here the irony has become prophecy. The Prime Minister, Balsquith, asks the Secretary of War, Mitchener, "After all, why should the Germans invade us?" To which Mitchener retorts, "Why shouldn't they? What else has their army to do? What else are they building a navy for?" When one considers that these words were penned in 1901, and that the time of the action is supposedly 1911, the fantastic appears rather close to fact.

Mitchener is militarism personified, and in accordance with the characteristic Shavian method of satiric overstatement, Mitchener's remedy for all emergencies is, "Shoot them down." To Balsquith's amazement he affirms that there is no such thing as public opinion: "Absolutely no such thing as public opinion. There are certain persons who entertain certain opinions. Well, shoot them down. When you have shot them down there are no longer any persons entertaining these opinions alive; consequently there is no longer any more of the public opinion you are so much afraid of. Grasp that fact, my dear Balsquith, and you have grasped the secret of government." Pursuing the same line of thought, Mitchener concludes that the only thing to do with the Germans is to shoot them down. Balsquith protests, "I can't shoot them down." "Yes, you can," snaps Mitchener. "You don't realize it, but if you fire a rifle into a German he drops just as surely as a rabbit does." "But dash it all, man," Balsquith interrupts, "a rabbit hasn't got a rifle and a German has. Suppose he shoots you down." "Excuse me, Balsquith," retorts Mitchener, "but that consideration is what we call cowardice in the army. A soldier always assumes that he is going to shoot, not to be shot."

Here is a hot shot at the militarist's logic.

People don't like Bernard Shaw. It is a well-known paradox that his popularity rests on his unpopularity, but the reason therefor is not often investigated. His satire attacks the war spirit—as it does all forms of what Shaw believes to be sentimentality—and pushes it to a logical, or rather, an illogical, issue. Shaw shocks us into considering things we do not wish to think about. For example, there is no question about the shrewd sense in the observation of the witty charwoman, Mrs. Farrell. Mitchener boasts to her that he has risked his life on eight battlefields; to which she retorts, "Would you put up with bad language from me, because I've risked my life eight times in child-bed?" "My dear Mrs. Farrell," protests Mitchener, "you surely would not compare a risk of that harmless domestic kind to the fearful risks of the battlefield?" "I wouldn't compare risks run to bear living people into the world to risks run to blow them out of it. A mother's risk is jooty, a soldier's nothin' but divilment."

"THE UNSEEN EMPIRE."

In the realm of the avowedly pacifist drama we find a play not only good, but also "summat pleasant," published soon after the declaration of war, "The Unseen Empire," by Atherton Brownell. Here is a good old-fashioned love plot, a struggle between the forces making for peace and

those for war, with a climax at the end of each of the four acts, except the last, in which it is recorded that hero and heroine and all the world live happily forever after.

The play has an extraneous interest in the fact that the heroine, Friderika Stahl, the iron queen of the Stahl Gun Works, who has inherited the plant from her father and who is devoted to philanthropies for her working people, is a thinly-disguised portrait of Bertha Krupp in her model town of Essen. There is a contemporaneous interest also in the scene at the Chancellerie in Berlin, when the junkers are planning a conquest of all their neighbors. Says Von Wrede: "We are all right on land—we can meet any force that can be thrown against us—but on the sea, why, it seems to me perfectly evident that we have to strike quickly and by surprise, just as the Japanese did at Port Arthur, and gain an English port—Harwich, perhaps, before too heavy a British fleet can be thrown against us." This was published in September, 1914. In the January following, the attack on Harwich was actually made.

But it is not such coincidences between fiction and fact which constitute the real interest in the play. It is packed with ideas. The American ambassador Channing has an incisive way of putting things. He explains to the German Chancellor the folly of the Civil War of the United States, with these startling statistics: "If there had been four million slaves, and if we had bought every one of them at an average of one thousand dollars apiece, set them free and had no war, we would have been in pocket to-day just sixteen billion dollars. That one crime cost us in cash just about the equal of sixteen dollars a minute from the beginning of the Christian era." He explains to the Chancellor his remedy for war, a subject in which humanity is now vitally interested: "Wholesale murder among nations can only be stopped by some one nation or group of nations having the power or the force to prevent it. The United States of America thinks it has that force, and it intends to exercise it. The United States will not fight—with guns. It doesn't have to. But from the moment the first German gun is fired against England, Germany ceases to exist, so far as the United States is concerned. You are no longer on our planet. Your postage stamps will not be recognized, a small matter, perhaps. Your money will be refused in exchange. Your ships cannot enter or leave our ports. Your stocks and securities will not be dealt in. We will buy nothing from you. We will sell you nothing. Without our raw material your industries will be paralyzed. Without our food your people will starve. Don't fire that first gun, your Grace. It isn't wise. Let us arbitrate!" This theory is worthy of a careful consideration. The United States is just beginning to realize its power through a national commercial boycott. To be sure, in the play this threat from America is backed by the destruction of the Stahl Gun Works, and, we must admit, the fabulously wealthy makers of munitions are a controlling force in the "Unseen Empire" behind the war game.

The last act of "The Unseen Empire" seems the acme of irony, in the light of history now in the making. The Emperor and the Chancellor, grisly war gods summarily transformed into jovial pacifists, are aiding Friderika Stahl and her husband to build a great cosmopolitan city on the battlefield of Sedan, a city to commemorate the lasting peace of the world. However Utopian this may appear, we may well agree with the Emperor, "The time has come to think in terms greater than one nation." Patriotism, to use his own expression, must become worldism. Many distrust such a formula, fearing that loyalty to country will thereby be dissipated in a visionary idealism, but such skeptics forget that loyalty to home and city strengthens rather than weakens loyalty to state and nation. Are we not big enough now for the next step? And would not a genuine worldism foster the right kind of patriotism?

"THE MOB."

Perhaps the most remarkable coincidence between war plays and the war was the publication of "The Mob," by John Galsworthy only a month before England's declaration of war. Stephen More, the hero, is like Ibsen's Dr. Stockman and Shakespeare's Coriolanus in being a martyr to what we glibly term mob psychology, but More, unlike his famous predecessors, is fighting for peace. Against the wishes of wife, friends, family, and constituency, he makes a speech in the House opposing his country's declaration of war, and then, when war is declared, he resigns his position in order to publicly oppose the war, and thus he becomes alienated from every one near and dear to him, and finally he is stoned to death by the mob. The plot is well made; the hero, standing for the ideal of Christian brotherhood, is pitted against the mob, thirsting for blood. Perhaps the action is too unswerving, the author too intent on his message, capped by the text on More's tomb, "Faithful to his ideal."

"THE TERRIBLE MEEK."

Very impressive is the preachment against war by Charles Rann Kennedy in "The Terrible Meek." Out of the darkness on a wind-swept hill come voices of soldiers and a peasant woman. Above them hangs the corpse of the woman's son, shot because he has preached fraternity and thus incurred the suspicion of the government. "Killing's my trade," says the captain frankly; "it was the only thing they brought me up to do. All my people did it. It is considered the sort of thing a gentleman ought to do. They call it glory, they call it honor, courage, patriotism. Great empires are built that way." "By murder?" asks the woman. "By murder. By the blood of just men, women and little children, too." These words, written two years before the war, have a tragic significance to-day. At the end of their colloquy the woman foretells "a newer courage, more like woman's, dealing with life, not death." Says the captain, "I can see the end of war in this: some day." And the woman rejoins, "I can see the joy of women and little children: some day."

"WAR BRIDES."

Possibly the span of the Atlantic clarifies the vision of the artist who is striving to interpret this world struggle. At any rate, an American, Marion Craig Wentworth, in her one-act piece, "War Brides," has come rather close to the high-water mark of achievement in war plays. A tense acting piece, as Nazimova demonstrates, its real interest, one which has aroused considerable controversy, is woman's protest against war. Some maintain that the situation is exaggerated, but governmental encouragement of war marriages is a well-known fact. The play is founded on a press clipping: "The war brides were cheered with enthusiasm and the churches were crowded when the large wedding parties spoke the ceremony in concert." We are shown the interior of a peasant's house, with picturesque glimpses of women harvesting in the fields and soldiers in the street. The compact story and the incisive characterization are fairly magnetic. The mother has the stoicism of a Volumnia, but she is Teutonic to the marrow. "For the Fatherland," that is the last word for her. Amelia, her daughter, wants to serve as a Red Cross nurse. She is a sensitive, lovable girl, sought as a war bride by Hoffman, a gay young lieutenant, whom she scarcely knows. By way of contrast there is a butterfly creature, a newly-made war bride, as proud of her iron ring as a child with a new toy, notwithstanding the fact that she has married a good-for-naught whom she never would have considered in time of peace.

The central figure, one drawn with tragic clarity, is Hedwig, in six months to become a mother. She is not a war bride, but her husband is at the front fighting. Her challenge to old Captain Herz is the pronunciamento of the piece: "Look at mother; four sons torn from her in one month, and none of you ever asked her if she wanted war. You keep us here helpless. We don't want dreadnaughts and armies and fighting, we women. You tear our husbands, our sons, from us—you never ask us to help you find a better way—and haven't we anything to say?" To

which Herz replies curtly, "No; war is man's business." Is it?

News comes that the mother's sons, including Hedwig's husband, have been killed in the war, one of the most terrible moments in any play. The terror is intensified by the silence. The mother prays to herself. Hedwig lies prostrate on the floor. Then she inscribes a message to the Emperor: "I refuse to bear my child until you promise there shall be no more war." She leaves the room. A pistol shot is heard, and the old mother rocks to and fro, muttering and praying. Here is a suggestion of the tragic theme of Euripides' "Trojan Women," plus a dynamic sense of woman's rights.

"ACROSS THE BORDER."

Another little play by an American woman presents a similar idea, but in a different way, "Across the Border," by Beulah Marie Dix, a notable item in the bill at the Princess Theater of New York last winter. The Junior Lieutenant, the hero, is a thoroughly likable youth, with plenty of physical courage. Under fire he makes a dash for liberty in order to save his fellows. He goes across the border to the undiscovered country, the Place of Quiet, a humble home where people are simple and loving, obviously a symbolic suggestion of heaven. Thence he passes to the Place of Winds, evidently a modern symbol of hell, where he is tortured by the charnel house of his conscience. He was one of the drunken soldiers who burned a town, and the baby who died from starvation and the aged grandmother confront him. "I never meant it, God," sobs the Junior Lieutenant, and the Master observes, "There's never a man comes here but says, as you said, that his cause is just and that God is on his side."

The Junior Lieutenant gets a new point of view in regard to military glory. He confesses naively, "When we marched into the capital, after our first campaign, women we didn't know flung their arms about us and kissed us, decent women, not street walkers; all flowers, and claps on the shoulder, and bugles, and cheers, and the rest of it." He begs to go back to earth, even to suffer frightful pain, in order to convert his fellows. The fourth and last scene is the grisly one. Here in the squalid field hospital, with its miserable occupants cursing and praying, the Junior Lieutenant regains consciousness, and in great pain he beseeches the Senior Lieutenant to stop the fighting. Naturally he is regarded as crazy. Left in the darkness, the girl from the Place of Quiet appears and tells him that she will take him home to rest. Then the surgeon, cursing, prepares to operate on him, but the orderly discovers that the young lieutenant has crossed the border. "Say," says the orderly, "he looks mighty quiet, poor tyke, after all the pain." A stretcher, bearing a blood-stained figure, is brought in, as the surgeon replies, "Well, we've no time to stand sentimentalizing. Get that bed clear. This is war."

"THE SORROWS OF BELGIUM."

Not as a propagandist, but as a humanitarian, Leonid Andreyev, in the foremost rank of Russian writers, devotes his latest play to "The Sorrows of Belgium." It has a real situation: the plight of Belgium at the outbreak of the war of 1914 and her heroic opening of her dams and the consequent inundation and destruction of her property as a war measure. It has real characters; no less a personage than Maurice Maeterlinck is the hero and King Albert appears during the action. There is no seeking for dramatic effects in the telling of a story. Indeed, there is no more sequence than in the Elizabethan chronicle history play. Events are chronicled regardless of their pertinence, but each scene is graphic. One can never forget the opening, when the deaf old gardener, among his flowers, refuses to believe that there are invaders in the land. Then comes the heroic resolve of Emil Grelieu (Maeterlinck) to enlist. He and his son are wounded and another son is killed, but these facts are briefly expounded. There are no harrowing battle scenes. Indeed, it is indicated that behind the scenes the actual tragedy occurs.

One of the most touching episodes is the appearance of a girl who repeatedly asks her way to Lonua. She is crazed by grief, since her people were destroyed when the Prussians set fire to the little village Lonua. One of the most impressive scenes contains no characters of importance and no plot element. Four women are huddled together, terrified by the approaching fire. Page after page might have been written by Maeterlinck himself, there is so much of atmospheric effect produced by iteration, here natural from stress of emotion. "It is burning and burning and there is no end to the fire" is repeated again and again until there comes the cry to God for mercy. The play concludes with a noble prophecy made by the patriot Grelieu to his wife: "I swear by God: Belgium will live! God has given me the light to see and I can see. Songs will resound here, Jeanne! . . . There will be no more bloodshed. I see a new world, Jeanne! I see my nation. Here it is advancing with palm leaves to meet God, who has come to earth again. Weep, Jeanne, you are a mother! Weep, unfortunate mother. God weeps with you. But there will be happy mothers here again. I see a new world, Jeanne; I see a new life!" Certainly, in the midst of despair, here is a courageous vision of the future.

Is it a great drama? As a unified work of art, it is obviously inferior to the author's "Anathema," or even to his sparkling little satire, "Love of One's Neighbor." But "The Sorrows of Belgium" and the host of other plays which will inevitably follow in its wake will be important documents for the social historian of this tumultuous era.

The most remarkable feature of the plays about war written just before or just after the war of 1914 is their unanimous denunciation of war. Playwrights of the belligerent and the neutral nations have devoted their energies to the unmasking of the contemptible causes of war, as well as its devastating effects. War plays to-day are peace plays, and the best of them are more potent than the most cogent of pacifist exhortations, because they first make us feel, and thus they compel us to think.

MY FATHER AND I.

My father prayed as he drew a bead on the graycoats,
Back in those blazing years when the house was divided.
Bless his old heart! There never was truer or kinder;
Yet he prayed, while hoping the ball from his clumsy old musket
Might thud to the body of some hot-eyed young Southerner
And tumble him limp in the mud of the Vicksburg trenches.
That was my father, serving the Lord and his country,
Praying and shooting whole-heartedly, never a doubt.

And now, what about me in my own day of battle?
Could I put my prayers behind a slim Springfield bullet?
Hardly, except to mutter: "Jesus, we part here.
My country calls for my body, and takes my soul also.
Do you see those humans herded and driven against me?
Turn away, Jesus, for I've got to kill them.

"Why? Oh, well, it's the way of my fathers,
And such evils bring some vast, vague good to my country.
I don't know why, but to-day my business is killing,
And my gods must be luck and the devil till this thing is over.
Leave me now, Lord. Your eye makes me slack in my duty."

My father could mix his prayers and his shooting,
And he was a rare, true man in his generation.
Now, I'm fairly decent in mine, I reckon;
Yet if I should pray like him, I'd spoil it by laughing.
What is the matter? —*Badger Clark, in Century for March.*

EDUCATION TO SHAPE SOCIETY.

"I BELIEVE that the community's duty to education is its paramount moral duty. By law and punishment, by social agitation and discussion, society can regulate and form itself in a more or less haphazard and chance way. But through education society can formulate its own purposes, can organize its own means and resources, and thus shape itself with definiteness and economy in the direction which it wishes to move."—*John Dewey.*

MY OWN.

Brown heads and gold around my knee
Dispute in eager play;
Sweet childish voices in my ear
Are sounding all the day;
Yet sometimes in a sudden hush
I seem to hear a tone
Such as my little boy's had been,
If I had kept my own.

And ofttimes when they come to me,
As evening hours grow long,
And beg me winningly to give
A story or a song,
I see a pair of star-bright eyes
Among the others shine—
The eyes of him who ne'er hath heard
Story or song of mine.

At night I go my round, and pause
Each white-draped cot beside,
And note how flushed is this one's cheek,
How that one's curls lie wide;
And to a corner tenantless
My swift thoughts go apace,
That would have been, if he had lived,
My other darling's place.

The years go fast; my children soon
Within the world of men
Will find their work, and venture forth,
Not to return again.
But there is one who cannot go—
I shall not be alone;
The little one who did not live
Will always be my own.

—MARY WRIGHT PLUMMER.

THE ACTIVITIES OF YOUNG FRIENDS.

[Read at a meeting of Horsham (Pa.) Friends' Association, Second month 27th.]

Young people have no idea whatever of starting things separate or *distinct,* except in so far as nature draws the line; but we must all admit that young people think differently, and have a different way of expressing themselves. And we are glad that they have originality of expression, for in our Friendly activities it is a very important matter that we keep abreast with other religious denominations. If we are to hold our young people, they must be convinced that the future of our Society is indeed to be a bright and useful one, that the golden age of Quakerism is before us, as we believe it is, and that we are getting away from the idea that we can live in the reflected light of our illustrious ancestors.

During the years prior to and after the Separation, young and old had a common interest in forming and maintaining a new Society, but when this was done, and the young people had nothing they felt imperative, the records show that there was a great loss of members and a lack of interest among the younger people.

About the year 1888 a few concerned young folks felt that they were in need of some preparation that they might be better fitted to assist the older members in the work of the meeting. Not that any idea was entertained of taking their places, but in unity there is strength; and in our meetings there must be harmony, the younger looking to the older for advice and help, the older to the younger for originality and enthusiasm.

So with this idea of preparation in mind that the First-day schools did not supply, they started the Young Friends' Association. Its development and history it is not necessary for me to discuss in this paper, for you are all familiar with the growth and organization, through all the Yearly Meetings. There is a very successful one in Pasadena, Cal.

In 1894 it was felt that there would be strength in a central organization, which twenty-two associations joined. Since that time they have increased to forty-four, with twelve or thirteen that do not belong to the central body.

In 1894 the first Conference was held at Chappaqua, N. Y. There has been a large and increasing attendance of young people at these meetings, which are held every two years. It is gratifying to note that a place on the program of the coming General Conference, to be held at Cape May in July next, has been given to young people's activities.

The first summer school was held at Buck Hill Falls in 1903, when a small group of people "camped out," and the whole was conducted in a rather primitive way. In 1905 a similar meeting was held in the same place. Since then they have been held alternately at George School and Swarthmore, with increasing numbers and interest, and the average age is much younger than in the beginning, which is considered an encouraging feature.

At these schools great care is exercised in procuring men and women of exceptional ability, whom many of us rarely have the opportunity of hearing. Their courses are up-to-date, instructive and interesting, and I wish more of our members, regardless of age, would make it a point to attend, as they are easy of access, reasonable in price, and we have an unusual social opportunity added to the intellectual.

The Western Friends held a summer school in 1913, and one at Waynesville in 1915, both being most enjoyable occasions.

The "pilgrimages" or "tramps" have become quite popular with a small group of younger Friends. The group goes to a place for different periods, commonly two weeks, studying the local conditions, having a devotional period in the morning, reading, study and tramp in the afternoon, with addresses in the evening, when they hope to reach a larger group of people. Visits to neighboring meetings and First-day schools prove very helpful to small country meetings.

The first pilgrimage was arranged by both branches of Friends to study the life and works of Whittier, and the result was the Whittier Guest House at Hampton Falls, N. H., which many Friends have enjoyed, being a place where a few could meet and hold small conferences whose interest was strengthened by visitors to that historic spot. There have been several tramps since—New York, Baltimore, Mount Holly, N. J., and one last summer to Kennett Square, Pa. The work has been approved and assistance given by the Advancement Committee.

At the summer school held at Swarthmore in 1911, a group of people met under the beautiful trees on the campus. The spirit of God seemed very close, and they felt a burning desire to improve themselves that they might be of greater service to him. They drew up the following resolutions:

1. The setting apart of a devotional period each day.
2. The regular attendance of our meetings for worship, and the best use of them for ourselves and others.
3. The regular attendance of business meetings, and participation in them.

The first resolution is the one we mostly fall short on; but when we think how we find time for many social things, besides the many hours we devote to business, does it not seem right that we should endeavor to find time each day that we devote to the worship of the kind and all-wise Father who makes all things possible?

The second is comparatively easy, for if we are interested in our meeting for worship we will feel it a privilege rather than a duty to attend regularly.

The third should be considered most carefully, for is it not we younger ones of to-day on whom the responsibility of the meeting will rest to-morrow? And does it not concern us most deeply that we should be ready to take up this work when they can no longer be with us, and carry it on with the same high and noble standard that they have set for us?

Any one can join this Fellowship Circle who wishes, and if they do not always live up to these resolutions they need not feel that they are breaking a pledge, as it is rather an *ideal* that we want to live up to.

There are no stated meetings except at conferences, where

an opportunity is given to join. Group meetings are held at summer schools, etc., and a list of members is sent once a year, which is a great incentive to know that many have a common ideal.

The following is an extract from this year's letter to the members who were at the Saratoga Conference, where a meeting of the Fellowship Circle was held. There was a heartfelt expression of the strengthening and uplifting influence of the three resolutions. Many felt that while they are not always faithful to the letter, the spirit is a motive force leading to a larger life. A definite spiritual value lies in our common striving towards the ideal, despite our seeming failures. In the beautiful atmosphere of the conference the brotherhood of man and fatherhood of God seemed very near and real, yet how keenly were we made to realize the world's present, pressing need for the fellowship of men and nations!

Never was there a broader field of opportunity for human service, never was there a greater need for consecrated minds and hearts. If from a deeper spiritual experience there is created in the lives of its members a burning desire for service, then will the purpose of the Fellowship Circle be fulfilled. Then will it have become an active force in extending the ideal of the fellowship of *all* men.

The Circle now numbers 225. The Study Circle has as its object the study of what seems to its members most useful of questions of the day, the subject of neighborhood improvements, or Bible study. In many neighborhoods these meetings have proved interesting social occasions, with a united effort on the part of members to improve their opportunities.

The young people's meeting for worship is an accepted part of every summer school conference and yearly meeting (at Philadelphia at least), and is certainly most beneficial, as it gives the young people a chance to express themselves, as in many cases they do not feel free to do when there are experienced persons present; and great hope is entertained that out of it there may grow more vocal expression in our meetings.

A movement now under way is a young Friends' organization of Philadelphia Yearly Meeting. From each Quarterly Meeting have been selected two members who are securing the names of all under 40 who are members, who have one parent a member, or attenders of meeting. They hope to gather these (and they estimate there are 5,000 of them) into loose organizations with dues of 50 cents, and have a rousing meeting at yearly meeting time.

From the Christian Endeavor Society and the Boy Scouts we are given sidelights on our own types of organizations. We are mostly lacking in anything for young people between the ages of twelve and twenty; but it is felt that our spontaneous groups, with local variations, are better than the cut-and-dried type like the Christian Endeavor. We can, however, learn a great deal from its enthusiasm and effectiveness.

Out of all these movements has come a stimulating impetus, better organization, and a better realization of the needs of the Society—that we must be willing to share in the various fields of labor. So may we all work with renewed consecration in the things that we can all do, that we may serve our fellow-men, and in so doing serve our God. M. C. W.

MORAL MUCILAGE.

That is what many of us need. It is not so hard to lay hold upon some task, but to stick to it is where the difficulty comes in. It is easy to begin something, but to finish it is not so easy. A starter has not the highest calling of life. The people of dogged persistence have counted most in all the problems of living.

Nothing holds us to our work like love. That is moral mucilage of the best brand. It will soon kill any person to work for money. There is nothing harder in the world to make than a living, when that is all we are trying to make.—*J. A. Maxwell, D.D., in Baptist Commonwealth.*

BABYLONIAN TREASURES IN AMERICA.

[Writing in the *Friends' Quarterly Examiner* (London), Joseph Elkinton, of Moylan, Pa., gives a most interesting account of a visit to the Yale Babylonian Collection, from which the following extracts are taken.—H. F.]

Recently, when examining the treasures of the Yale Babylonian Collection at New Haven, Conn., Dr. Albert Clay translated a letter of Nebuchadnezzar (604-551 B. C.), which he placed in my hand. This tablet was two inches long by one and a half inches wide, of mottled clay, and beautifully clear in its cuneiform characters. The sensation produced upon one when handling such a letter can be imagined better than described, especially when surrounded by 8,000 such silent witnesses of an ancient civilization, extending over a period of 4,000 to 5,000 years. This collection is considered the most valuable of any in America for intrinsic worth and information, throwing light upon the Scripture record.

This particular tablet reads: "From Nebuchadnezzar to Enmashtushar-usur and Nadin and Marduk-etir; may it be well with you; may Bel and Nebo grant you peace. By the grace of the god Anu it is well with me. With the army of the king, which is here, everything is satisfactory; may it be well with you. Accomplish your task. Don't grow slack in your work, and send me whatever report and word there is."

By another inscription Nebuchadnezzar records his restoration of the Tower of Babel and a temple at Marad and other important buildings and says, "The foundation stone of Naram-Sin, king, an ancient ancestor, I saw and the inscription of his name I did not change. The inscription of my name I placed with the inscription of his name and upon the foundation of Naram-Sin king I established it." This early king ruled in Babylonia about 3750 B. C.

A few years ago a large, irregular, diorite stone, containing a code of laws written prior to 2000 B. C., was found at Jokha. There is a very interesting law (called "The Fourth") in this code, which relates to the division of property to a son who wishes to leave the parental roof, viz.: "If (a son) say unto his father and his mother, 'not my father not my mother,' from the house, field, plantation, servants, property, animals he shall go forth; and his portion, to its full amount, he (the father) shall give him. His father and his mother shall say to him 'not our son,' from the neighborhood of the house he shall go." This is of especial interest in connection with the Parable of the Prodigal Son, inasmuch as it shows that his conduct is based on legal grounds. The code of Hammurabi requires that "he give him of his goods one-third of the portion of a son and he shall go. He shall not give to him of field, garden or house." The legal banishment contained in the words of the law, "thou art not our son," etc., was prudential in character. The son had no further claim on the estate. As a son he was legally dead. We may note that the son in the parable does not make a request, but rather a demand: "Father, give me the portion of the substance that falleth to me," and after he received it "he gathered all together and took his journey into a far country." In his extremity, knowing that he was legally dead as a son, he could at least ask to be taken in as a hired servant.

The whole impression of this visit was inspiring, and confirming to the belief in the progress of mankind, and the value of these ancient records.

"IN THE COOL OF THE DAY."

A garden is a lovely thing, God wot!
Rose plot,
Fringed pool,
Fern'd grot—
The veriest school
Of Peace; and yet the fool
Contends that God is not.
Not God! in gardens! when the eve is cool!
Nay, but I have a sign;
'Tis very sure God walks in mine.

—*Thomas Edward Browne, 16th Century.*

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PHILADELPHIA, THIRD MONTH 25, 1916

THINGS THAT DRAW US TOGETHER.

A NOTE in the London *Christian Life* recalls a bitter onslaught on Unitarianism made by a prominent clergyman who held the liberal faith in abhorrence. The interesting thing about the service, says the *Christian Register*, was that the hymn sung immediately before the sermon was "Nearer, My God, to Thee," and the hymn that followed was "In the Cross of Christ I glory." Both of these sublime hymns were written by Unitarians—a fact which the minister who attacked their faith must have forgotten. No one, I think, can doubt that their exquisite lines have been a mighty power in drawing the hearts of men together in love.

Religious controversy has always tended to separate men; but hymns of faith and love have always tended to unite them. In his sermon on "The Law of Spiritual Gravitation," John Watson ("Ian Maclaren") gives examples of these two opposing influences:

"Whenever doctrine and Love have entered the lists Love has always won, and so has confirmed the wisdom of Jesus. He has had servants in every country distinguished for their devout spirit and controversial ability. Their generation crowned them for their zeal against heresy, but succeeding generations conferred a worthier immortality. The Church forgot their polemics, she kept their hymns. Bernard of Clairvaux depopulated Europe in order to conquer the Holy Land with the sword for Him who preached peace throughout its borders; but we only remember the saint who wrote:

'Jesus, Thou joy of loving hearts.'

Toplady divided his time between composing hymns instinct with love, and assailing John Wesley with incredible insolence. His acrimonious defence of the Divine Sovereignty is buried and will never be disinterred, but while the Church lasts she will sing

'Rock of ages, cleft for me.'

"If any one feels compelled to attack a religious neighbor, his contemporaries may call him faithful, his successors will endeavor to forget him. If any one can worthily express the devotion of Christian hearts, his words will pass into the heritage of Christendom. What is not of love, dies almost as soon as it is born: what is of love lives forever. It has the sanction of Eternal Law; it has in it the breath of immortality."

Who can tell what the Society of Friends has missed by its ignorance or actual disapproval of the exquisite "hymns of the ages" which have such a singular power to draw our hearts together? Now that our eyes are being opened to the mistakes of the past, shall we not foster in our children the love for beautiful hymns which is naturally universal, and thus avail ourselves of one of the most powerful of the many forces that are working toward love and unity? H. F.

SCIENTIFIC PEACE INSTRUCTION.

MANY are marveling at the "tidal wave" of prohibition of liquor-selling which is sweeping over the United States and wondering what can be the cause.

They have forgotten, perhaps, the movement for scientific temperance instruction in the schools, begun before 1900, by a few clear-sighted and great-hearted women, opposed and ridiculed as all such reforms are at first, but now bearing its natural fruit.

If peace is to prevail throughout the world, it will be established by those who were taught peace in their childhood. It is time for us to realize that peace does not maintain itself, but that its maintenance in the home, in the school, in social and business life, in the State, the nation, and the world, depends upon *constructive work*, which can be done only by those who have been trained from youth in peaceable statesmanship.

If the peace party does not realize this truth, we cannot doubt that the war party does. Note the persistent efforts to capture the schools for war, under the name of "universal training for defense;" and note that the word "defense" is carefully used in place of war, just as "temperance" has been used by the advocates of "freedom" in liquor-selling.

"Be not deceived," says the great apostle, "God is not mocked: whatsoever a man soweth, that shall he also reap." Is it not just as true of a nation? H. F.

Note and Comment

TO HELEN KELLER.

ALTHOUGH thou dost not see, thou art as light
To many men who otherwise might fall
In life's dark battle, 'neath a blow so small—
Aye! small, indeed, knowing of *thy* great fight.

Since thou didst speak of Happiness to-night,
My heart cries "Shame!" that it should harbor gall;
Teach me that spirit, for it conquers all,
And brings a greater vision than man's sight.

Oh, may thy lilies 'neath the genial sun
Grow sweeter as each flowering season comes,
And may thy pansies bring thee true heart's ease.
Oh, may the murmurs in the passing breeze
Come to thine ears like tiny tapping drums,
Beating a march, that thou indeed hast won!

—EDWARD H. S. TERRY.

"PLEASE WRITE THREE LETTERS."

[L. Hollingsworth Wood is one of the Friends who are actively pushing Peace work at our Peace Headquarters in Washington. Just now they are urging Friends in every State to write three letters, one to each United States Senator from their State, and one to their Representative in Congress, asking them to vote against increases in Army and Navy. L. H. Wood writes as follows to me.—H. F.]

DEAR FRIEND: At the Friends' Peace Headquarters in Washington, the committee in charge is continually obtaining fresh bits of information on the situation in Congress and in the country which we wish we could share with Friends generally. We are so enthusiastic over the possibilities of affecting public opinion by the Friendly message if we can get the Society of Friends in all its branches to *write to their Congressmen* to oppose the increases in army and navy, and to work in their communities to persuade others so to do, that it is difficult to understand the apparent apathy of some of our most concerned members.

The report that has been published so widely that Germany could, if so inclined, land 400,000 troops upon our shores in fourteen days, has been met by this startling statement, which I had from Mr. James Hay, the Chairman of the Military Affairs Committee of the House of Representatives. Mr. Hay, at the public hearings, questioned the officers of our General Staff as to whether or not they had examined the practical workings of the transport of troops from Canada to England, and they reported that they had not sent any representative to investigate it, nor had they any first-hand knowledge on the subject.

In commenting on this, Mr. Hay said to me, "The facts are that it took Great Britain, with the greatest merchant marine and navy the world has ever seen, with absolutely unchallenged control of the sea, *thirty-three days* to transport 30,000 troops from a friendly port in Canada to a friendly port in Great Britain, and they used in so doing thirty-one transports and sixty-two war vessels. How much *longer* it would take our most-generally-suggested enemies, Germany and Japan, to transport their troops can be imagined."

From our Friendly view-point, with our basis in the

fundamental spiritual iniquity of war, and our belief in the good impulses of every man, it makes little difference how difficult the transport of troops across the sea to our shores may be. For us *war is wrong*. But in conversation with those who do not share our point of view, such statements are at least reassuring in this time of panic.

May I, on behalf of the Headquarters at Washington, make this further appeal. The committee in charge of the Headquarters, after consultation with Congressmen, inspection of their files of correspondence, and studying the question as carefully as the means at their disposal has permitted, have worked out a plan for influencing Congress with the Quaker thought. This plan is based on every Friend interested writing *three letters,* one to his Representative in Congress and one to each of the Senators from his State. The committee really *means* this request, and writing on the return post-card that "Months ago I wrote to my Congressman," or writing to *one* Senator, as indicated by a line drawn through the word "two" Senators on the return post-card, a copy of which is given below, does not fulfil the request.

If Friends have written to their Congressmen before, that is good reason for writing *again*. A business man who does not get your order generally sends a second, sometimes a third, and in special cases a *fourth or fifth* letter. The essential thing is that the Congressman should know that in his district are people that are *in earnest* that he should vote and work against the increases in the army and navy.

We hope that Friends will avail themselves of every opportunity to come to Washington, and get an experience of the excited condition of the public mind on this question. Visits to the Peace Headquarters and to some of the Congressmen, and to the office of the Anti-Preparedness Committee have at this time a real educational value.

Very truly thine,

L. HOLLINGSWORTH WOOD.

BILLS TO ESTABLISH CENSORSHIP OF THE PRESS.

WRITING from San Jose, Cal., William C. Allen says: "I do not know whom else to write to among our Race Street Friends, but feel that they may be interested in the following, and that your representative meeting may want to investigate it.

"I understand that House of Representatives Bills 491 and 6468 give the Postmaster General power to *censor* all newspapers and other publications, and provide for *exclusion from the mails* as a penalty for printing any article upon a religious subject which may be objected to.

"I am particularly apprehensive of the future effect of such legislation upon Friends and extension of the peace propaganda. Thus the time may quickly come when any adherents to Biblical teaching regarding war or preparation for it will be construed as violating the law.

"I know but little of the proposed legislation, but it looks very much as though it is associated with preparedness with a view of throttling future efforts to retain civil and religious liberty in this country."

WHY DIDN'T THE SOCIALISTS PREVENT THE WAR?

CHARLES EDWARD RUSSELL, the author of "Why I Am a Socialist" (George H. Doran Company), who was in Belgium when the war broke out, and who, after he managed to get out of the beleaguered country and to return to the United States, added a startling preface on Socialism and the Great War to the book, answers the pertinent question, "Why couldn't the Socialists prevent the war?" He says:

"The Socialists could not prevent the war for the reason that while there are some Socialists in the world, there is as yet no Socialism.

"It is a crazy notion that a band of men can prevent war by making faces at it and calling it names. Wars are not made nor stopped by agencies of any such childish similitude. War is an inevitable product of the competitive system. Socialists are laboring to abolish that system and thereby abolish war, but until they succeed in abolishing the system they will have its result, no matter how much they or anybody else may abhor it.

"An immense amount of rubbish has been written and uttered in blame of the European Socialists for allowing this war to burst upon the world. You might as well blame them for allowing anyone to die of tuberculosis. All the Peace Societies on earth were unable to prevent the war. Why not blame *them?* They were in that business, while th Socialists combated war as a part of a system that not only produced that evil but every other that afflicts society.

"Carnegie Foundations, peace palaces, Hague Tribunals, pacifying clergymen, sermons by the ton, articles and preachments, appeals and arguments with which earth was strewn knee-deep, had not the slightest effect in averting or delaying this calamity. Why should we think that the Socialists, in every way inferior in power to the forces these things represent, could do what these could not?

"Everybody not insane abhors war. But there is only one possible way to get rid of it, and that is to get at the cause. So long as we keep the competitive system we shall have its results."

"WILL YOU JOIN A KILLING GROUP?"

[William M. Jackson, of New York City, sends me a copy of the minute of London Yearly Meeting on the Conscription Act (published in the INTELLIGENCER of February 26th) and writes as follows:—H. F.]

ENCLOSED is an article sent to me by Charles Braithwaite Wilson (a grandson of Bevan Braithwaite). If it has not yet been published by the INTELLIGENCER, I think it would be useful as a lesson for contemplation by some members of our Society who favor the militaristic spirit. Under the excitement of the hour doubtless many young men have volunteered to serve in the armies, who, if they deliberately considered the question, "Are you willing to join a group of men who under the demand of an officer would slaughter men, women and children, whom you have no reason for harming?" facing the divine impulse within their inward selves, would realize the righteousness of the Christ spirit, "I cannot do to them what I would not have them do to me."

No human power should compel any man to destroy his fellow-man.

CAN USE EVERYTHING BUT KEGS.

ONE brewer in the State of Washington has discovered that the prohibition law, instead of destroying his brewery, has opened up to him a much more profitable business. He is now bottling and pasteuriizng milk and manufacturing cheese. His big beer trucks are hauling milk instead of beer. His steam plant and refrigerating apparatus are cooling milk and cream and curing cheese, and he finds it necessary to employ even more men than before. Other brewers in the State of Washington are reported to be about to profit by this brewer's experience.—*Christian Herald.*

WHEN UNCLE SAM WAS THE BOGY.

APROPOS of preparedness, some years before the present war *Punch* ran a cartoon representing Britannia pleading for a more adequate defense against the War-Lord, shown rampant in the background, with the caption: (Britannia to Vulcan): "If you turn sulky and won't make any armor, how shall I be able to resist Mars?"

The date of that issue of *Punch* was March 25, 1865, and the War-Lord in the background was Uncle Sam, fresh from his victory over the Confederacy and arrogant with lust for territorial and financial aggrandizement.

Isn't it a small world, after all?—*New York Tribune.*

They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think!
They are slaves who dare not be
In the right with two or three.

—LOWELL.

WILL YOU WRITE TO A PRISONER?

Dr. Emily G. Hunt, formerly of Philadelphia, who with her sisters keeps up a "frontier centre" of Friends in Pasadena, Cal., sends a clipping from the Pasadena *Star*, headed, "Who Will Write to a Prisoner?" from which these extracts are made:

"There is a form of distress to which few give a thought. I am appealing in the cause of friendless prisoners, to whom a letter once a month may mean more than we who are on the outside can possibly understand.

"Friends often depart when reverses come, and the world turns its back on the man caught in the meshes of the law. Who will be the agent of mercy and correspond with some forsaken one in the various prisons of the United States? Hundreds of them are earnestly asking that someone will help them in this simple but efficient way, as vast numbers of prisoners have absolutely no touch with the outside world. There are many prison leagues in the United States. One in Washington, D. C., has the names of some prisoners in nearly every prison. Those interested can get names and full information by writing to Dr. H. N. Stokes, 1207 Q Street, N. W., Washington, D. C."

Dr. Hunt adds, "The writer of this letter, Mrs. T. C. Colville, who has long been corresponding with prisoners, is a member of our Browning Club. The club has a standing committee upon prison reform; this lady is chairman. To-day she told me that Dr. Stokes, of Washington, found it especially difficult to get correspondents for the *colored* prisoners. So few, she said, felt an interest in them. That seemed to me pathetic, and I felt should appeal to Friends with especial force."

Is not this a good opportunity for many who cannot give money, but often wish that they could really help?

PENNSYLVANIA'S GOVERNOR FOR LOCAL OPTION.

We apply the American principle of majority rule to the election of our public officials. There is no reason why this principle should not be applied to the granting of licenses for the sale of intoxicating liquors. The right to grant or refuse liquor licenses should never have been vested in the judiciary; it is not a judicial function; and what is worse, it tends to degrade the high office of judge, and to cause judicial contests to degenerate into fights between the pro-liquor and the anti-liquor forces.

The judges want to be relieved of the duty of passing on liquor licenses, and the people are ready to assume the responsibility. Let us work concertedly for the nomination and election of members to the Legislature who will settle this vexing problem by a County Local Option Law.—*Governor Brumbaugh.*

"PERSECUTING" THE WALDORF-ASTORIA.

The Anti-Saloon League of New York is constantly making itself troublesome. Its superintendent, William H. Anderson, recently sent to George E. Green, Commissioner of Excise at Albany, a very unpleasant letter, saying, "Enclosed find affidavit showing that the Waldorf-Astoria Hotel of New York City violated the excise law last Sunday not only by selling liquor without a meal, but by selling it on Sunday at a time when it is unlawful to sell even with meals. This evidence was secured by Mr. Frank A. Campbell, who has done this sort of work for Anti-Saloon Leagues for over ten years. We therefore respectfully call upon you to take whatever steps may be necessary for the prompt revocation of the liquor license of the Waldorf-Astoria Hotel. The witnesses who secured this evidence will be subject to your call."

Mr. Anderson says, "The Anti-Saloon League is in earnest about this matter of enforcement. One of three things will have to happen: (1) The hotels will have to obey the law, or (2) they will lose their licenses, or (3) the Excise Department will have to admit that it does not intend to enforce the law.

"Some of these big 'high-toned' hotels have been claiming vast superiority over saloons, but not content with the unusual privileges accorded them, they are setting the ignorant foreign saloon-keeper an example of lawlessness.

"The Anti-Saloon League does not believe in picking out some poor little defenseless place as an example, or making a 'goat' of some ignorant foreign saloon-keeper who owes the brewery about as much as his place is worth, while the gilt-edged places that are as guilty go free."

WHY SUFFRAGE WAS DEFEATED.

The absurd lengths to which anti-suffragists are being forced for arguments is being illustrated. From Massachusetts comes the message, "Woman's suffrage was defeated in the East, in the several States where it was up for consideration this fall, because the men knew the women would be against preparedness and war." As the men of the Eastern States have been refusing suffrage to women since it was first presented for a vote in the early seventies we must infer the men of the East are not only wise beyond their generation, knowing that which, alas, is not true, but are also prophets. All these years they must have foreseen that the women in 1915-16 would, if given the vote, be a danger to the safety of our beloved land and traitors to democracy, because they would be for peace not war, for construction not destruction. Oh, wise men of the East, would that your knowledge was based on facts, but, alas, fear and hysteria are not solely manly virtues. Many women also are humble followers of the doughty colonel, leader of the hysterical preparationists.—*Unity.*

WHEN OPPORTUNITY'S DOOR IS SHUT.

Full of significance are the results of a recent investigation in four States—Ohio, West Virginia, Pennsylvania and Illinois—instituted with the view of ascertaining from direct sources the attitude of the large labor-employing corporations toward the liquor traffic. Of one hundred and thirteen business concerns which responded to the inquiry, all but six went on record as prohibiting the use of alcoholic stimulants by their workers. One hundred and seven excluded liquor absolutely. Their replies make an unanswerable temperance document. They declare that the drinker is altogether out of the line of promotion, and that his habit slams the door of opportunity in his face; that the use of alcohol is ruinous to efficiency. Some even reckon that a man's efficiency is lessened from 30 to 50 per cent. if he uses alcohol, and that full efficiency can only be reached and maintained by sobriety. Even the most moderate of drinkers is an "undesirable." It is rapidly getting to be a rule, in the best business establishments in all our cities, to draw the line sharply against the drinker. Soon he will be unwelcome anywhere.—*Christian Herald.*

SERMONS AND SILENCE.

Dr. Charles E. Jefferson in his lecture on "The Building of the Church," gives a new point of view. He says: "The worshiping instinct is more deeply seated than the sermon-hearing instinct, and more nearly universal. Many minds and hearts respond to the call to prayer which make no reply to the summons of a sermon." This, says the *Universalist Leader*, seems almost revolutionary when we think how nearly every minister, especially if he be a candidate, is judged alone by his preaching power. Have we not placed too much importance upon the teaching and too little upon the worship? Surely the church has a different and higher function than the schoolhouse.

Current Events

CASTLES IN THE CITY.

I AM a builder of castles, tho' I dwell in the city street,
Where only a ribbon of heaven gleams blue where the sky-lines meet,
And the song of the stars is swallowed in the tramp of marching feet.

Yet I am a builder of castles, with spire and turret gay,
And wondrous tower chambers where dear dream-children play,
While the sun through mullioned windows weaves the changeless hours away.

The myriad cries of the city blare up from its brazen throats,
Its cares and its sins besiege me, entrenched by my tear-filled moats,
Yet high on the sun-kissed towers the flag of faith still floats.

For oh! I believe in the dreaming, in the faith that can build anew,
And I buttress my walls with courage when the city lights shine through,
For I am a builder of castles, and I know that my dreams are true.

—*Eunice Tietjens, in Delineator.*

FRIENDS IN ENGLAND.

A. RUTH FRY, secretary of the War Victims' Relief Committee of Friends in England, sends a report of the work of the committee, and writes, "Your readers will, I believe, be interested to hear of the work which we are doing in parts of Europe distressed by the war. We have received considerable financial support from Friends in the United States; further opportunities of work are opening to us, so that we shall want the support of all those who share with us our testimony against war, and a deputation has been arranged to visit America on our behalf to lay before Friends details of the work that has been done."

The report says that since last writing, Mary Baker, Olive Rowntree, and Charles H. Robinson have left for Corsica, Kenneth M. Angus and Harold T. Ellis have gone to Holland with Fred Rowntree. It is intended to hold an exhibition at The Hague in the middle of March of the various goods made by Belgians under the direction of our workers.

At Amersfoort, where Vere Roberts and Mildred and Dorothy Whiting are established, work is now in full swing. The work-room has been started, and fifty women are being employed—twenty-five in the morning and twenty-five in the afternoon. Many more wish to come in, and it is hoped they soon will be able to, when the accommodation is increased.

Social evenings have been started to which the women can bring their husbands when on leave from the camp, and also evenings for the children, among whom, so far, no social work has been done.

The crêche has begun on a small scale, so that the women who come to work may have their babes looked after while they are there. A troop of Boy Scouts, numbering about one hundred, is being started at Nunspeet with the approval of the authorities.

This week has brought much interesting news from those working among the Serbs. R. C. Bosanquet writes from Corfu, where he and Alexander Patterson are dealing with the 4,000 packages forming the cargo of the ship they have arrived on. These are all supplies of various kinds for distribution, and they are already feeding and housing some civilian refugees. Such an unaccustomed invasion of the island has depleted its stores, and prices are rising quickly. Theodore Rigg left Corfu on the 15th February for Marseilles, with 1,200 refugees. Before starting he had managed to place 360 bales of clothing on board—picked out haphazard, with no time to select the most suitable. The French authorities on board did excellently in caring for the refugees in food, sleeping accommodation, and medical attention. They also assisted him in his work of distribution, and placed the large smoking-room at his disposal for the sorting of bales of clothing. Large numbers of the refugees (amongst whom were eighty women and about two hundred children) were in rags, and many had no underclothing; so, in conjunction with Messrs. Bateman and Gage, of the American Red Cross, T. Rigg decided to outfit as many refugees as possible. The voyage took four days, so they had time to give clothing to practically all who desired it. They gave complete new outfits to nearly 600 refugees. To another 400, underclothing or odd garments were given.

The clothing has transformed them; they threw overboard their tattered rags and could hardly be recognized as the same people.

HELPING RETURNING ENGLISH PRISONERS.

Dorothy Whiting writes from Holland as follows:

Uden is on one of the main lines to Germany and about seventeen miles from the frontier. Mr. Gossage, my sister and I met Miss Vulliamy at Uden station, and went with her to Gennep, the nearest village to the frontier; arriving there, we found that the train was two hours late, also that one man had died on the way, that there were sixty negroes, and two stretcher cases—150 prisoners in all.

We prepared coffee and buns in the little waiting-room, the door of which was guarded by two armed Dutch soldiers. . . . Suddenly the station bell told us that the train was signalled, and the great German boat train steamed in. From every brightly-lighted carriage window eager, excited faces peered into the darkness, and as the train drew up, cheer after cheer rang from their thankful hearts; a hundred arms stretched out and grasped at ours; as we hurried up and down the train bidding them welcome, a hundred questions were flung at us.

They were English, they shouted. "How is the war going?" "Are we going to win?" "Are you hard up for food?" "Thank God, we are out of it now." "This is the first handshake I have had for fourteen months." In these few eventful moments, we realized as perhaps never before the tragedy of the war, and the strain under which these unfortunate non-combatants had been living. . . . . After a hurried meal in the waiting-rooms, they were all marshalled into the train again. Everyone was clamoring for writing-paper, of which we had brought a large stock, also pencils and post-cards.

It was now about 8.30 and we had a four hours' journey before us to Flushing, during which time we had to take all names and nationalities, and arrange them in order for the Dutch Consul at Flushing. First were to come the stretcher cases, then the mental cases, then women and children, British subjects, negroes, and lastly any doubtful cases, such as those nationalized in the colonies.

All this took us nearly to Rosendaal, where a Dutch doctor came on the train to attend our stretcher cases. It was not until we came to talk to the prisoners that we found that all were more or less neglected and unkempt in appearance; many were men of good birth and education, and through their worn looks and more worn clothes, one could see the man that was, and will be when their circumstances are normal again. Their clothes for the most part consisted of a mixture of German and English uniforms; many wore the long grey German coat, others a sailor's cap and khaki coat; all were mud-stained and torn, and many riddled with bullets.

At midnight we were in Flushing, where from the British Consul's room to the boat, we were kept running to and fro, seeing to the prisoners and their luggage until 7 a. m. Miss Vulliamy spent the whole night in the Consul's office, helping him with passports, and it was greatly due to her that they got through as soon as they did; then we all went on board to our cabins, and we knew we should soon be out of calm waters. As the day dawned we went on deck

to watch the grey waves, which got more and more restless as the time wore on. Then followed nine long hours, during which the attentive Dutch nurses and stewardesses were kept busy.

About 3 o'clock the *Orange Nassau* steamed into the shelter of the land, and soldiers and civilians had come up on deck to scan the sea for the first glimpse of the mother country; these soldiers were the first Tommies we had seen for four months, and though they had gone through so much (all had lost the use of one or more limbs), they had no cheerful faces and ready wit that characterize them in England. Gradually the shores of Shoeburyness appeared on the horizon, causing a general rush to one side of the boat; there were a number of white stretchers which held helpless victims of the war, mere stumps of men, some of them, but the sight of home brought smiles to their white faces, and one of them said, laughing, as the grey creek came in sight, "And is this the bit of mud we have been fighting for?"

We were now passing many of our own battleships, and as we steamed up the Thames, we were greeted with a chorus of fog-horns. Every now and again a small tug steamed close up to us, and the men on board shouted, "Are you down-hearted?" "No!" came the enthusiastic reply from our side. "Though I have got a pair of crutches," said one man, waving one of them in the air, "I have got a clear head and strong arms, and can be of use to my country yet." It was wonderful to see the intense excitement in their faces, as they scanned every inch of ground. One of our men, a young lieutenant, without arms, was bright and happy, his only regret that he was not worth all the trouble that he would be to people. It was getting dusk before we were able to land. Our grey uniforms worked like magic with the Customs officer, and without question we were allowed through Tilbury Dock station, and we left our charges in the hands of the Red Cross helpers.

FRIENDS IN NEW ZEALAND.

The following is an extract from a letter written to a friend in America by J. Dorothea Thompson, of London (a member of the first group of young Friends who visited the United States in 1912), who is now in New Zealand:

"The pacifists here are having a bad time. My cousin James and his Quaker chum are going home to join the Friends' Ambulance Unit. The chum has got permission to leave, but James has not yet, although he applied six weeks ago. They stopped another young Friend, although medically unfit, from going over to Sydney for his usual six-monthly business journey, so his poor old father of seventy has to go instead. It is more difficult to get out than in here at present!

"Miss Rutter, an English Friend, who has lived out here for some years, and is just about to go home again, had her house raided, as her name appeared as distributor on a mild tract on 'Christianity and War.' She was away from home at the time, and the neighbors told her the police spent the whole day picking or breaking every lock in the house, rummaging in the wardrobes and drawers full of underclothes, and they finally departed with a selection of tracts, many of which she had had for years, all her private papers, including her steamer ticket for next month's journey, all the preparative meeting books and papers, including birth notes and burial certificates (I hope they were duly edified by our business-like methods!), the box of books circulated to scattered Friends, and the account book of the six-months meeting. As this meeting was held shortly afterward, and the account book was not forthcoming, it made a splendid excuse for a strong deputation to go to the Minister of Internal Affairs and demand the return of the Society's property, and an enquiry into the whole affair; but nothing has been done so far!

"I think I told thee last time I wrote that E. Gill had been fined fifty pounds for circularizing the members of the Upper House to the effect that the Freedom League would oppose conscription if it were introduced, and for sending that notice and covering letter to all members of the League! The secretary of the Peace Society, a non-Friend, has been boycotted by the post-office by orders of the military, and cannot get any letters in his home town, though I suppose he could circumvent them by having them sent to a friend if he wanted. But it brings the work of the Peace Society quite to a standstill."

Dunedin, New Zealand, First month 15th, 1916.

FRIENDS IN WASHINGTON, D. C.

Friends' Peace Headquarters, 1811 I Street.

Congress is now at last in the midst of consideration of "preparedness" measures, and at the Capitol every other interest has been set aside in order that legislation having to do with the military and naval establishments of the country may have right of way.

The House of Representatives has for four days been wrestling with the formidable bill presented by the Committee on Military Affairs. As many Friends will have learned from the daily papers, this measure provides for an increase in the standing army of 40,000, including the 20,000 already specially authorized on account of the Mexican trouble, bringing the total up to 140,000 in time of peace.

Another of the bill's most important features is the section providing for federalization of the National Guard, as a substitute for the so-called continental army project recommended by ex-Secretary Garrison. Before this is read the vote on the bill may have been taken. There seems to be every indication that it will pass.

Many Congressmen were given opportunity in the general debate to express their views on "preparedness" in general and the House bill in particular. All shades of opinion were voiced, from the straight-out disapproval of all militarism of Meyer London, the Socialist from New York, to the extreme demand of Congressman Gardner, of Massachusetts, for an army of 500,000 men and compulsory service. The general feeling is that the Military Affairs Committee has successfully steered a middle course between the demand for no increase and the extreme "preparedness" program. This was the statement made to-day by Congressman Warren Worth Bailey, of Johnstown, Pa., a consistent and constructive opponent of any increase whatever in the military establishment. Mr. Bailey said he would not vote for even the comparatively moderate increase now being considered by Congress. He is of the opinion that nations will never make any progress in getting closer to each other so long as they continue the destructive practice of maintaining armies and navies for protection, and he feels that in increasing its military and naval strength at this time the United States will increase rather than diminish danger of attack from abroad.

While the House of Representatives is giving its attention to the army bill, the Senate is to-day considering a feature of the Administration naval program. This measure has for its object the elimination of private profit in the manufacture of armor plate by the establishment of a government plant for this purpose. It was known that this bone of contention was to be transferred from the Naval Affairs Committee to the floor of the Senate to-day, and there was an unusually full attendance of Senators. Senators Lodge, of Massachusetts, and Penrose, of Pennsylvania, were both back from political fence-fixing trips to their home States, and they did valiant work in opposition to the project for Uncle Sam to go into the business of making his own war materials, and incidentally to put out of the armor-making business the big steel plants. In the meantime very many millions of the "dear people's" money are involved in the question, whichever way it is answered by the Senate.

The struggle over the most serious problem of "preparedness" has just been begun in Congress. While the

people of the country have been frightened by the very persistent and well-organized propaganda of the militarists, it is quite plain here in Washington that the efforts of the anti-"preparedness" forces have not been fruitless. Every member of Congress has heard from his constituents in greater or less number, and the fact that an extravagant army bill was not reported to the House by its Military Affairs Committee is evidence that anti-military voice from "back home" has been plainly heard.

But the work is not finished, and no Friend who really values his cherished principle of brotherhood and fair dealing can afford to put off another day the duty of communicating in a personal way with his representatives here, by letter or telegram, or visit to Washington. So far only one of the actual "preparedness" bills has been taken up. The Friends of the country still have time in which to help greatly in moulding the opinions of their neighbors, and through them the national legislators on this matter that has such a vital bearing upon the future of our nation.

ARTHUR M. DEWEES.

WITH FRIENDS IN CALIFORNIA.

SAN JOSE.

Six miles by rail from Santa Cruz stands one of the world-famous groups of big trees, and we stopped here for three hours in a drizzling rain to enjoy their grandeur. It is not worth while to add another to the many descriptions of these wonders of the forest, but incidentally we noted that the trunk of the tree, christened Roosevelt, had the roughest bark of any of them, and the tourists who walked around with us laughed heartily at the remark that it looked just like him. During the high winds of the winter one of the Three Sisters, which had long been hollow at the base, was blown down, and the full length of its trunk lay prostrate on the ground. When trees fall in this way the trunks are allowed to remain as an interesting feature of the grove.

When we reached San Jose the rain was over, and a pleasant surprise awaited us. When I was in this neighborhood before, twelve years ago to a day, I was the guest of William and Sarah Walton at their prune ranch six miles away. William Walton, whose ministry in the meeting was very acceptable, died soon after, and I supposed his wife was in the East. But a few months ago she and her little daughter returned to California; they are living at College Park, and we were entertained in their cozy home.

The College Park Association of Friends is an independent organization, and holds business meetings but twice a year, but once a month there is an afternoon meeting similar to our Friends' Associations, and lunch is furnished in the dining-room back of the meeting room to all who remain. Fortunately for us, we were present on the day of this monthly gathering. Word had been given out the previous week of our coming, and we had also sent postal cards to Friends on our list living in the vicinity. There were about fifty present, the usual attendance being from twenty to twenty-five.

There have been many changes here in twelve years. Joel and Hannah and James Bean, Wilhelmina Jones, and quite recently her husband, George Jones, have all been removed by death, and other valued Friends have moved away. But William C. and Elizabeth Allen make San Jose their home when they are not traveling, and there are several who have messages in the meetings for worship. Lydia Cox, daughter of Joel and Hannah Bean, is one of the most gifted of these. She had been very ill, but at the time of our visit was thought to be improving slightly. This meeting seems like one large family; the attenders are not concerned as to whether the others are Orthodox, or Hicksite, or Gurneyite or Wilburite; they are simply a group of Friends who practice liberty of thought and expression. Friends coming from the East should make it a point to spend at least one First-day in San Jose.

PALO ALTO.

After three delightful days' mingling with the College Park Friends, a half hour's run brought us to Palo Alto. We devoted a few hours to the beautiful buildings and grounds of Stanford University, and were fortunate enough to be invited to lunch in one of the fraternity houses by two of the young women who make it their college home. In the evening we had a meeting of a dozen or more at the home of Walter Vail, in which at least six States were represented. One of those who were present and had a message for us was Dr. Augustus Murray, of the University. He and Walter Vail, as well as others here, frequently attend the College Park Meeting. The little meeting recently started at Palo Alto had a vacation during Walter Vail's absence in the East, but has now been resumed on First-day mornings at 9.45, being held alternately at Vail's and Murray's. It is hoped that some of the University students may be drawn to attend this gathering.

OAKLAND AND BERKELEY.

From Palo Alto we went to San Francisco, and thence to Oakland and Berkeley to visit relatives. After the rain at Big Trees we had "real California weather," which means that the mornings and evenings were cool enough for a wood fire and the middle of the day as warm as our June or July, with sunshine and blue sky, and fruit trees white or pink with bloom. Going on First-day to the Oakland Meeting we found Thomas A. Jenkins there ahead of us. Again there were twenty in attendance, a few of whom had never been there before. The usual attenders live in Berkeley, Oakland, Alameda and Fruitvale, with occasionally some one from San Francisco. One of these, a Friend from Ireland, frequently speaks in the meeting. Incidentally he has established a large factory for the manufacture of jellies and marmalades, and manages it so that it is not a "seasonal" occupation for his thirty employees. When fruit is abundant he extracts and cans the juices, and then manufactures the juice into jelly during the rest of the year. He has established such a reputation for excellence that no one would object if his product bore the label "Quaker."

Berkeley is the home of the State University, and Walter Mulford, a Cornell graduate who was born and bred a Friend, but who united with the Unitarians before coming west, is at the head of the department of forestry. This is a dry town of several thousand inhabitants, and it is said that in four years there have been less than seventy arrests for any offence, and over forty of these were for speeding. The climate is delightful, and the people intellectual, and the Friends residing there suggest that some of the Easterners who come to the west for the winter or permanently would find this a beautiful and desirable place of residence.

ELIZABETH LLOYD.

FRIENDS IN NEW JERSEY.

Steadfast opposition to the liquor traffic was emphatically affirmed by Haddonfield Quarterly Meeting at Moorestown, N. J., on the 16th, says a report in the Philadelphia *North American*. The meeting was largely attended, and there were present many Friends from other meetings.

At the devotional service the speakers were Caroline Worth, of West Chester; Abel Mahan, of Swarthmore, and Daniel Batchellor, of Chester. At the business meeting, the clerk, George L. Gillingham, was assisted by Ada M. Lippincott.

The four persons appointed to serve on the Yearly Meeting Representative Committee were Lucy S. Cooper, Horace Roberts, Caroline Biddle Lippincott, and Edward Rogers. Twenty-six members were appointed to attend the coming Yearly Meeting.

Dr. Franklin B. Haines, of Moorestown, and Dr. Joshua Janney, of Riverton, spoke of the need of united purpose in our religious aims, and said that there might be many differences of opinion, with unity of spirit. The following resolution was heartily endorsed, and the clerk was instructed to forward it to the proper authorities:

"*Resolved,* That we are in hearty favor of national constitutional prohibition, and will do all within our power to secure the adoption of an amendment to the constitution forever prohibiting the sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States; in accordance with the joint resolution introduced in the United States Senate by Senator Morris Sheppard and Jacob K. Gallinger, and in the House by Representatives Edwin Y. Webb and Addison Smith.

PLAINFIELD.

After earnest effort, Plainfield Friends managed to take a firm stand against militarism and "preparedness," by getting together an audience of about a hundred to listen to two excellent speeches on "Limitation of Armament" on First-day afternoon, Third month 5th, at the meeting-house. Ex-Assemblyman S. S. Swackhamer, of Plainfield, an experienced orator, and J. Hibberd Taylor, of New York, who was forceful and interesting, found the audience sympathetic, or at least left it so.

The latter called attention to the causes of the hysterical condition of the whole country. "Preparedness" is being made a political issue. Enormous profits come from munitions, and the probable underground connection with newspapers. Washington is unfortunately the home of many retired army and navy officers.

We felt that the meeting was well worth every effort it cost. S. C. H.

FRIENDS IN PENNSYLVANIA.

PITTSBURGH.

The Pittsburgh "Quaker Round Table" (both branches) met at the home of Mr. and Mrs. R. E. Magill, Brighton Heights, on Seventh-day evening, Third month 11th. There were twenty-seven present.

Mrs. Price, of the Consumers' League, was the speaker. The League, she said, is not confined to the United States, but is international in its scope. Its object is to bring about for all women workers "a minimum wage, shorter hours, and one day's rest in seven." The League hopes to do this by encouraging the public to buy only goods with the League's ticket upon them, as a guarantee the goods are not made in "sweat shops," but are manufactured under good and healthy conditions. "White shops" are such as comply with the conditions of the League.

Some of the League's "don'ts" are:

Don't shop after 5.

Don't put off shopping until Christmas Eve.

Don't receive parcels after 6 o'clock.

Mrs. Price told of the horrible conditions of child labor in the South—little children working in the factories until their tiny hands were tired and their eyes and bodies wearied with their monotonous tasks.

The new president of the Consumers' League is Newton D. Baker, the new Secretary of War. The League is non-political, and welcomes into its membership all who believe in a common cause, "The uplift of humanity."

Mrs. Price's talk was inspiring and full of the enthusiasm which comes from doing as well as speaking. A number of questions were asked, which gave rise to an animated discussion. JAMES THORBURN.

BYBERRY.

Byberry Friends' Association held its regular monthly meeting at the meeting-house on the 15th. The main feature of the occasion was a review by Bertha L. Stover of the first chapters of "The Beginnings of Quakerism," which for a time will form a part of the program each meeting. She enlarged upon such events as were particularly interesting, making it a delightful feature.

"Beginning Again" was recited by Hannah Jenks. The rest of the session was mainly occupied by an informal discussion on peace, and Friends' work for it at present, in which Rachel Wright, Arabella Carter, Elizabeth H. Bonner, and James Bonner took part. A. C.

WOOLMAN HOUSE.

It is some time since we have told our friends through the Intelligencer of the extra and notable things we have had at Woolman House. During the past month the number of these extra events has made time fly so fast that it is hard to realize that this memorable term is almost over—in fact, will be over when you read this.

Some of the students, realizing now the brevity of the Woolman School term and its *quality,* are desirous of remaining for the spring term. Plans for the course of study and for the field work of the coming term are such as to promise that it will be a distinct milestone in the history of the school. Those desiring to come to Woolman House have just one week to notify us and make the necessary arrangements.

Following are some of the more memorable of the events mentioned above.

On Second-day, Second month 28th, Effie Danforth McAfee told us in a beautiful way about Finland and its people. She brought some of the splendid women of that land virtually into our presence.

The following evening, for our regular Third-day lecture, R. M. Little, secretary of the Philadelphia Society for Organizing Charity, spoke about the history and development of the Charity Organization Movement. He placed great emphasis upon the contrast so often seen between the efficiency and effect of organized effort and sporadic attempts.

Seventh-day afternoon, Third month 4th, Dr. and Mrs. Forbush gave us a hearty good time at their home. One of the games was to perform certain feats in a limited time, such as to go out of the room on two legs and come back with six in the time it took our pine sticks to burn in the open fire. This entertainment reminded some of us of the delightful time nine months ago when a previous class had searched all over the house and grounds for Captain Kidd's treasure.

The following Seventh-day our students went with Miss Yeager, director of the Lansdowne branch of the S. O. C., and others to the Delaware County Home at Lima. The purpose of the visit was to give an entertainment of songs, recitations, playettes, etc., and bring some cheer to the old people there in their too-cheerless life.

First-day afternoon, the 11th, we made a trip to the Navy Yard at League Island, Philadelphia, and later went home with Helen Reid to a delicious and delightful supper. The same evening we all attended the Young People's Meeting in the Y. F. A. Building. From the sweet, quiet communion and tender messages there settled back into our hearts a solace. It seemed as if the bad taste left from the afternoon, when we studied the big guns and were told about rapid-firing and how to aim at the enemy, was washed away.

Through the kindness of Dr. Paul M. Pearson, on Third-day evening, the 14th, we were able to have Mr. Lathrop, secretary of the National Civic League, give a lecture on the broader aspects of civic betterment and city-planning.

The Swarthmore Monthly Meeting gave a reception and entertainment in honor of Woolman School on Fourth-day evening. This term can mark no more enjoyable time than this one in Whittier House.

On Seventh-day night we and our visitors were privileged to hear Alfred Noyes at the college read from his own poems.

Then First-day night, the 19th, our last First-day night (how reluctantly we write it down) was gay with music and friends, but deep among the thoughts of all was the sad one, "When shall we meet again?"

During the week to come we expect to have a talk from Dr. Benjamin F. Battin, and a reading by Dr. Paul M. Pearson. Lastly, on Seventh-day most of us will go down to Oxford, Pa., to take part in a Woolman House Extension Conference, which Dr. Janney has planned as the final constructive action of this term's class as a unit.

ROBERT G. BROWN.

Births

KIRBY.—Second month 21st, 1916, to Amos B. and Florence Paulding Kirby, a son, who is named HORACE EDWARDS KIRBY.

LARGE.—At Chestnut Grove, Doylestown, Pa., Second month 4th, 1916, to William M. and Laura Eastburn Large, a son, who is named GEORGE EASTBURN.

LEWIS.—On First month 30th, 1916, in Pasadena, Cal., to J. Ernest and Amy Lee Lewis, a son, who is named LLOYD HOWARD LEWIS.

SMITH.—Lincoln, Va., born to William T. and Bertha Pancoast Smith, on Third month 9th, a daughter, who is named ESTHER LOUISE.

Marriages

ELY–WATSON.—In the parlor of Philadelphia Young Friends' Association, Third month 8th, 1916, by Friends' ceremony, HENRY ELLSWORTH ELY, son of Ridgway S. and Emma L. Ely, and EDITH RACHEL WATSON, daughter of B. Frank and the late Mary L. Watson, all of Doylestown, Pa.

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of ONE CENT A WORD.

BALDWIN.—At her home near Downingtown, Pa., of pneumonia, ANNA L. BALDWIN, wife of John Baldwin, daughter of Margaret A. and the late Albin M. Smedley, and granddaughter of the late Aaron and Anna M. Lukens.

BRANSON.—At his home near Clearbrook, Va., on Third month 17th, JONATHAN W. BRANSON, in the 75th year of his age.

He was an elder and a lifelong member of Hopewell Monthly Meeting, holding different positions of trust and responsibility, and his removal is a sad loss to his meeting, as well as to the community. A conscientious man, gentle and kindly in manner, true to his own convictions of right, and honest with all with whom he dealt, he has been looked upon as one who helps to form the standard of a neighborhood. He leaves as a legacy to his family and friends, the memory of an upright man.

EAVENSON.—At Moorestown, N. J., on Third month 18th, 1916, GEORGE P. EAVENSON, son of the late Wesley and Martha L. Eavenson, aged 45 years.

HAINES.—At his home in Fulton Township, Lancaster County, Pa., Third month 12th, ELI HENRY HAINES, in his 80th year. He was one of the best-known citizens of that township. Funeral services at Penn Hill Friends' Meeting-house.

HAMBLETON.—Fourth-day, Third month 8th, MARY ELIZABETH LAMBORN, wife of Thomas B. Hambleton, in her 76th year. Her parents were Smedley and Margaret (Bolton) Lamborn. She was a kind neighbor, an affectionate wife and an ardent worker in the W. C. T. U. For many years the Hambletons resided at Fernglen. Interment was made in Drumore (Pa.) Burying-ground.

HAWXHURST.—At Westbury, Long Island, Third month 14th, MARGARET TITUS HAWXHURST, in the 71st year of her age; a birthright member of Westbury Preparative Meeting of Friends. She was the youngest daughter of Ephraim C. and Charity Titus Hawxhurst, and had always lived where she was born and where she died. She is survived by a sister, Elizabeth H. Van Cott, of Verbank, Dutchess County, New York, and her two sons, William and George T. Van Cott, and also by her nephews and nieces, children of her late brother, William E. Hawxhurst, who are as follows: Mary W. and Bertha C. Tyson, of Adams County, Pa.; Florence H. Carpenter, of Grand Rapids, Mich.; William Wallace Hawxhurst, of Huntington, Long Island; Harold E. Hawxhurst, of Westbury, and Caroline H. Sharpless, of Westbury, who had lived with her for some time previous to her death.

JANNEY.—In Philadelphia, Pa., on Third month 16th, WILLIAM CANBY JANNEY, beloved son of Anna Canby and the late Nathaniel E. Janney, aged 36 years.

LEYS.—At her home in Chester, Pa., Third month 14th, RACHEL P. WEST LEYS, aged 74 years.

She was born at the West homestead, near Upland, Pa., with a sister, Kate D. West, and a brother, Elias H. West, Second month 24th, 1842, with whom she spent the most of her life. She came of a long line of honored Quaker ancestry. She married James Farquharson Leys, and had one son, D. James F. Leys, surgeon in the United States Navy.

She was a lifelong and interested member of Chester Monthly Meeting, and for many years an elder. She was superintendent of the Chester First-day School at the beginning of its organization in 1871.

She was engaged for many years in teaching, and rendered valuable service among the young, both in moral and religious instruction. Her life was one of good works and high impulses.

"By so much as we mourn thee, we rejoice
That we have known thee in these earthly ways,
And with thee striven for the things unseen;
Still in our silences will speak thy voice,
And thy dear memory inspire our days,
Till we, too, pass the veil that hangs between."

MAULE.—Passed away from this life on Third month 20th, 1916, EMMA BRINTON MAULE, in her 70th year. Funeral at Doe Run Meeting-house, Pa.

PYLE.—On Second month 18th, at the University Hospital, Philadelphia, L. EMMA PYLE, in her 62d year. She was a daughter of the late Samuel and Anna P. Pyle, of New Garden, Pa. Twelve years of her life were spent in teaching in her home neighborhood, and in Delaware and Minneapolis, Minn. She was a graduate of the West Chester State Normal School in 1877.

TOMLINSON.—In Byberry, Philadelphia, on Sixth-day, Third month 10th, 1916, ELDRIDGE TOMLINSON, in his 66th year. Interment in Byberry Friends' Ground.

WOOD.—At Norristown, Pa., on First-day, Third month 19th, 1916, SARAH G., widow of George Wood, in the 90th year of her age. Interment Horsham, Pa.

S. B. F.

NELSON SMITH.

ON Second month 28th, 1916, a great soul passed to that higher life, to that higher development about which he was so certain and so happy. Nelson Smith, who was in his 88th year, had been a member of the Society of Friends but a short time, yet left an impress of spirituality upon it which will never fade in the minds of many who were fortunate enough to know him as he really was. After being a student all his life of the different world-religions, he took refuge in his old age in the "Religious Society of Friends," bringing to it a wealth of culture and optimistic philosophy which was a source of comfort and inspiration to many who heard him speak on First-days. He lived on a high plane far above the petty things of life. He was ever conscious of the presence of God; seeing the divine in all persons and in all things—and had a way of presenting truth in an original and striking manner, which left a happy impression on many minds, and in his sweet nature and loving charity was an example worthy of imitation.

New York City. ELIZABETH P. CARHART.

LINCOLN'S FIRST PET.

We asked an intimate friend of Lincoln's early manhood to tell us a Lincoln story which had never been printed, and he related this incident:

"One moonlight night, when walking with Lincoln in the country, we spied a litter of pigs in the road that had lost their mother. We helped them find her. And he said to me, 'I never see one of these little creatures that I do not think of my first pet.

"'When six years of age, a neighbor gave me a little pig. The only garment I had on was a little shirt my mother wove, fastened at the neck with a wooden button my father had made. In the front of that garment I wrapped my pig and carried him home. It took me a week to teach him to eat. Meanwhile, I carried him back to his mother for his meals. He was my constant companion and we played many games together.

"'I can see his little face now,' said Lincoln, 'peeping around the side of the cabin as we played hide-and-go-seek. I carried him everywhere till he got too big to carry, and then I made him carry me, which he did so happily everywhere to the ploughed ground, and to the woods where I helped him find the nuts.

"'One day father said, "We're going to kill the hog to-day." I asked, "What hog?" He said, "Yours." But my wit served me, for when father turned his back I jumped on the hog and ran him as fast as he could go into the woods, where I stayed all day; and the hot water in the big kettle was not used. The next day I undertook the same game, but father was too smart for me. He locked the pig up in the smokehouse, and I couldn't reach the button to get in at it. And I got sick. Could not eat any breakfast; went off into the woods and stayed all day, and when I came in at night I saw my pet dressed and hanging from a pole near the house, and I began to blubber. They never could get me to take a bite of the meat, neither tenderloin nor rib, nor sausage nor souse. Whenever I see a pig, like these little fellows we have just met in the road, my heart goes back to that pet pig, and to the old home and my dear ones there.'"—*Christian Herald.*

Picking her way daintily through the locomotive works, a young woman visitor viewed the huge operations with awe. Finally she turned to a young man who was showing her through, and, pointing, asked, "What is that big thing over there?" "That's a locomotive boiler," he replied. She puckered her brows. "And what do they boil locomotives for?" "To make the locomotive tender." And the young man from the office never smiled.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

THE CAPE MAY CONFERENCE.

The following is the program for the General Conference at Cape May, next summer, July 6th to 13th, as far as it can be definitely fixed at this time. On each week-day there is to be a devotional meeting from 8.30 to 9 a. m., followed (except on Sixth-day, the 7th) by "round tables" from 9.15 to 10.15.

Fifth-day, July 6th. 7.30 p. m., social.

Sixth-day, July 7th. 10 to 10.30 a. m., opening address, O. Edward Janney, chairman.

10.30 to 11.30 a. m., "Development of the Religious Life," I, George A. Walton.

11.30 to 12.30, "Our Vocal Ministry," Mary S. McDowell and Edward C. Wilson.

7.30 p. m., "Work in the Field of Religious Education," Herbert P. Worth; "Building Up the Society from Its Young People," Wm. Byron Forbush.

Seventh-day, July 8th. 3.30 to 4.30 p. m., "Development of the Religious Life," II, George A. Walton.

4.30 to 5.30 p. m., "Friends and Citizenship," Wilson S. Doan.

7.30 p. m., "Christian Ideals from the Bible," I, Elbert Russell.

First-day, July 9th. 10.30 a. m., meeting for worship.

3 p. m., Young People's devotional meeting.

7.30 p. m., "The Message and Mission of the Society of Friends" (Thomas A. Jenkins has been asked).

Second-day, July 10th. 10.30 to 11.30 a. m., "Christian Ideals from the Bible," II, Elbert Russell.

11.30 to 12.30, "Development of the Religious Life," III, George A. Walton.

7.30 p. m., "Some Problems of Education in the Society of Friends," Bird T. Baldwin; "Moral and Religious Education in the School," John W. Carr, principal-elect of Friends' Central School, Philadelphia.

Third-day, July 11th. 10.30 to 11.30 a. m., "Organizing for Social Service: Work That Has Been Done," J. Harold Watson.

"Work That Calls to Be Done in the City."

"Work That Calls to be Done in the Country," Charles A. Zavitz.

11.30 to 12.30, "Christian Ideals from the Bible," III, Elbert Russell.

7.30 p. m., "Christian Ideals from the Bible," IV, Elbert Russell.

Fourth-day, July 12th. 10.30 to 12.30 a. m., Young People's session. Five-minute talks on "Why I Am a Friend" and "How to Spread the Friendly Message."

7.30 p. m., "The Present Peace Problem," George W. Nasmyth and William I. Hull.

Fifth-day, July 13th. 10.30 to 11.30 a. m., "Opportunities for Friendly Service: One Year of Advancement Work," J. Barnard Walton.

"The Field."

"How to Spread the Message" (Thomas B. Hull has been asked).

11.30 to 12.30, "The Heart of the Christian Message" (Hannah Clothier Hull has been asked).

PAGEANT BY THE COLORED PEOPLE.

Dr. W. E. Burghardt DuBois, editor of the *Crisis*, writes:

"I should like to bring to your attention the fact that a pageant is to be given by colored people in Philadelphia, Fifth month 15th, 17th and 19th. This will be during the meeting of the one hundredth general conference of the African Methodist Church, and to celebrate this event a pageant, called the 'Star of Ethiopia,' will be given, illustrating the history of the Negro race from prehistoric times down to the present. This pageant has been given before in New York City and in Washington, and I am enclosing some testimonials. I should be very glad, indeed, to have your influence in making this undertaking widely known."

The pageant was produced in Washington Tenth month 11th, 13th and 15th. The leading colored people of Washington formed an association to co-operate. The Board of Education endorsed the work and gave the use of the colored public school buildings and the co-operation of teachers and pupils.

The audiences aggregated 12,000 people. Over 1,200 actors were used. The co-operation on the part of the colored people of Washington was extraordinary and many declared that this was the most successful entertainment in point of numbers and good feeling that colored Washington has ever seen.

Among the persons who loaned their name and influence as patrons were the Secretary of the Interior and Mrs. Lane, Senator and Mrs. Robert M. LaFollette, the Assistant Secretary of the Department of Labor and Mrs. Post, four justices of the Supreme Court of the District of Columbia, members of the Board of Education, the president and other members of the Dramatic Association, the superintendent of education, Miss Mabel Boardman, the head of the Red Cross Society, and Miss Margaret Wilson, daughter of the President.

THIRD MONTH.

25th.—Meeting of Peace Crusade, Seventeenth Street and Girard Avenue, Philadelphia, 3.30 p. m.

25th and 26th.—There will be a Woolman Extension Conference at Oxford, Pa., on the afternoon and evening of each day. There will be lectures and exercises by the staff and students. All invited.

26th.—Daniel Batchellor will attend meeting at Medford, N. J.

26th.—Edward A. Pennock expects to attend the York Meeting.

26th.—The Public Forum of the Church of the Ascension, Fifth Avenue and Tenth Street, New York, will be addressed by Mary S. McDowell and Edward B. Thomas, at 8 p. m., on "Peace and Preparedness: The Quaker View."

26th.—Young people's devotional meeting, 7.30 o'clock, Philadelphia Young Friends' Association Building, 140 North Fifteenth Street, Philadelphia.

The conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be conducted by Elizabeth W. Collins, of Swarthmore, Pa. The subject will be "Paul's Last Visit to Jeru-

salem. His Arrest, Imprisonment. His Speeches as Given in Acts. His Journey to Rome—a Prisoner."

27th.—Talk by William Byron Forbush on "Religious Education," Association Room, P. Y. F. A., 140 North Fifteenth Street, Philadelphia, 7 p. m.

27th.—The meeting of the Peace Association of Friends of Philadelphia will be held at Twelfth Street Meeting-house, at 4 o'clock p. m. Shailer Matthews, of the University of Chicago, editor of the *Biblical World*, and President of the Federated Council of the Churches of Christ in America, will address the meeting; subject, "Christianity and Internationalism." A cordial invitation is extended.

30th.—8 p. m., at West Philadelphia Meeting-house, Thirty-fifth Street and Lancaster Avenue, meeting on woman suffrage. Addresses by Harry and Janis Owen Phillips. Those not convinced are especially invited to ask questions.

FOURTH MONTH.

2d.—A meeting for divine worship at Providence Meeting-house, near Media, Pa., under care of the Circular Meeting Committee of Concord Quarterly Meeting, 3 p. m.

2d.—Daniel Batchellor will attend meeting in New York.

2d.—Preparative Meeting in New York and Brooklyn, at the close of meeting for worship.

2d.—Edward A. Pennock, of Chatham, Pa., expects to be present at meeting at Fifteenth and Race Streets, Philadelphia.

2d.—George A. Walton expects to attend meeting at Thirty-fifth Street and Lancaster Avenue, Philadelphia.

8th.—New York Monthly Meeting, at Schermerhorn Street Meeting-house, Brooklyn, at 2.30 p. m.

8th.—Two Hebrew associations will be addressed by New York Friends on this evening. The Young Women's Hebrew Association, 31 West 110th Street, New York, and the Emanu-El Brotherhood, at 309 East Sixth Street, New York. Subject, "Peace and Preparedness: The Quaker View."

19th.—Southern Half-Yearly Meeting, at Easton, Md., 11 a. m.

22d.—Meeting of the Bucks First-day School Union, held in Langhorne, Pa., at 10.30 a. m.

MEETINGS FOR WORSHIP.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WANTED—A POSITION AS GOVERNESS AND mother's helper by woman who has had kindergarten training and experience, and who would teach and care for children and would assist with family sewing and light household duties. Would prefer a position in or near New York City. Address, K. Marshall, Elm Grove, Franklin Co., Mass.

WANTED—AN ASSISTANT IN HOTEL OFFICE for the summer months; one who understands stenography and typewriting. Address, A. E. Baker, 1727 Oxford Street, Philadelphia.

WANTED—A SETTLED WOMAN TO ASSIST with housework, in the country; family of three; good home; wages. Address Y., R. D. 3, Medford, N. J.

WANTED—A MIDDLE-AGED WOMAN TO take charge of small house and be a companion to semi-invalid. Friend preferred. W 85, Intelligencer Office.

WANTED—RELIABLE WOMAN WANTS POsition with adult family as housekeeper. Plain cook. No laundry. M 86, Intelligencer Office.

WANTED—A RESPONSIBLE POSITION BY man and wife in an apartment house or hotel at the shore. Man has had experience in buying supplies. Can take entire charge of desk also. Wife is an unexcelled housekeeper. Can manage help. The best of reference for both as to character and ability. P 88, Intelligencer Office.

WANTED—A CAPABLE WOMAN OR GIRL AS mother's helper in family in country where there are children. Mrs. Wm. P. Balderston, Yardley, Pa.

HOUSEKEEPER—MIDDLE-AGED WOMAN with some ability, with or without child, wanted as working housekeeper on farm. Owner and one other man to keep house for. Can plan own work. Position open after April 1st. Give references and particulars. F. B. Harker, Kennett Square, Pa.

WANTED—PRACTICAL NURSE WISHES care of invalid, nervous or feeble person. Willing to assist in the household if case permits. Address A 89, Intelligencer Office.

WANTED—A WOMAN FOR HOUSEKEEPER and to take charge of nurses' home. Women's College Hospital, Miss Rea, 2121 North College Avenue, Philadelphia.

WANTED—MARRIED MAN (WHITE) FOR general farm work—industrious and strictly good habits. As I am interested in agriculture and improved methods of intensive farming, I would prefer a man wishing to follow that vocation. Walter S. Wright, Newtown, Pa., R. F. D. No. 1.

WANTED—A RESPONSIBLE GIRL OR woman to take care of young baby and assist with chamber work, Moorestown, N. J. P 90, Intelligencer Office.

STENOGRAPHER—MALE, 25 YEARS OF AGE, honest and a hustler, possessing executive ability, wishes position as private secretary or similar thereto. Can furnish good references. D 91, Intelligencer Office.

A YOUNG WOMAN OF 18 WOULD LIKE A position to attend an elderly person or semi-invalid. She can give excellent references and could take a position soon. Apply to S 92, Intelligencer Office.

WANTED. — A MOTHER FOR GENERAL housework, with boy to do chores and attend school. Home in country with all modern conveniences. Friend's family of three adults. Address Box 29, R. D., Wayne, Pa.

SUMMER CAMP

The ESTHER WILLETT CAMP near Neshaminy Falls, Bucks County Pa., will open for its second season June 15th, 1916. 106 acres, well wooded, stone farm-house and barn. Three miles of boating, bathing and fishing. Filtered spring water. Accommodations for campers, camp sites, or boarders. For further particulars address MISS BELLE VAN SANT, Newtown, Pa., or MISS ESTHER L. WILDMAN, George School, Pa.

Table Cloths and Napkins at

Last Year's Low Prices

These are of double damask, woven, bleached and finished according to our high standards of quality, and are to be sold at the old low prices because they were ordered long ago when the linen market was more favorable than it is to-day.

Table Cloths, 2 x 2 yards — $5.00

Table Cloths, 2 x 2½ yards — $6.00

Table Cloths, 72 x 108 inches — $7.00

Dinner Napkins to match — $6.00

DESIGNS — poppy, scroll, bow-knot and wreath.

⟹ Aisle 11, Centre.

Strawbridge & Clothier

PHILADELPHIA

Telephone your want ads. to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Boarding and Rooms

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

WASHINGTON, D. C.—TRANSIENT **Boarders Received** at moderate rates in private home. Pleasant location, and convenient to car line and Union Station. LAURA U. WILSON, 46 Bryant St., Washington, D. C.

FOR RENT—TWO PLEASANT ROOMS ON second floor, with small private family, at 2727 North Eleventh Street, Philadelphia. Porch front. Can arrange for light housekeeping, if desired. B 87, Intelligencer Office.

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Mary Hannum will again direct the Hall office.

Stockholders' coupons were mailed to all members of the Association at the usual time, February 1. If any have not been received, please report the fact at once to Arthur H. Jenkins, Registrar, West Washington Square, Philadelphia.

Beginning April 1, the Treasurer will purchase all 1914, 1915, or 1916 coupons that the owner may wish to sell, at the uniform rate of $1.50 each. If stockholders do not expect to use coupons themselves, it is urgently requested that they be sold to the Treasurer, rather than to an outside person. Coupons should be sent to Harry S. Bonner, Treasurer, Somerton, Philadelphia.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Unsolicited contributions are not paid for. We can very seldom use original poems, or articles of more than one thousand words.

If contributors desire unused articles returned, stamps should be sent with them.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, FOURTH MONTH 1, 1916

Volume LXXIII
Number 14

BUILDING A NATION.

GIVE us, O God, a house of prayer,
Upon whose simple faith to rear
A Christian nation, great and fair,
To every patriot builder dear.

Spare us this day from love of self,
From money greed, ill-gotten gain;
Make of us not a house of wealth,
If wealth thy love and laws disdain.

Build for us not a house of war,
Charged with ambition's hate and strife,
Seal up the temple-gates of Thor,
Teach us the wonder of thy life.

Give us, O God, a house of love;
A house of joy, whose open door
Reveals the hearth-fire's light above
The peasant group from distant shore,

Gathered to read thy book, O Lord,
Sturdy of limb and brave of heart,
Simple in faith and true of word,
Fine product for the builder's art.

Give us, O God, a house of prayer,
Of love, of joy that knows not hate,
And we shall set our builders there
To rear a nation truly great.

—*Christian Herald.*

FRIENDS AND THE "LEAGUE TO ENFORCE PEACE."

BY M. ALBERT LINTON.

THE world-war is driving us all back to first principles. Its problems are so vast, the importance of their solution is so momentous, that we *must* think clearly and deeply to discover the solid foundation of truth.

Among the many plans looking toward a solution of the war-and-peace problem, that embodied in the "League to Enforce Peace," has arrested the attention of many thinking men. The League was organized at a conference held in Independence Hall in 1915. Its president is William H. Taft.

It is the purpose of the League to effect a loose federation of all the nations who will agree to the following general principles: Hostilities shall not be commenced against any member of the League by another member until (1) a decision on the merits of the question in dispute shall have been rendered by a court of arbitration, and until (2) a specified period of time following the rendering of the decision shall have elapsed. If these two conditions have been observed, the disputants, if they so desire, are at liberty to resort to arms without fear of interference on the part of other members of the League. But, if any member shall begin hostilities without having complied with the two conditions, then the other members agree to employ their combined military and economic resources to restrain the offender.

It is not purposed here to discuss the practicability of the plan itself. We shall assume that under its operations, wars *will* be reduced in frequency and in extent, and shall face the question as to what should be the attitude of the Society of Friends toward the League and its methods. In view of the fact that it involves the maintenance of armaments, are we duty bound to turn our backs upon it and to withhold our support?

As a background for the discussion it will be worth while to review briefly the relations between the two types of force* represented by the Police and by the Army and Navy. It is so frequently assumed that the military establishment of a nation is completely analogous in principle to its police force that it is essential to understand their true relationship.

Military force exists primarily to enforce the particular point of view of the nation to which it belongs. In any conflict of interest the other nation's point of view receives scant consideration. Military force, if adequate, will enable a nation to assume at one and the same time, the role of policeman, jury, judge and executioner; and as a prior reasoning would indicate, this combination of functions within one unit has produced the same anarchy in international relationships as it did in social relationships when it existed in the individual.

Police force, on the other hand, exists primarily to ensure that every dispute shall be brought for decision before a neutral third party. When the policeman discovers two men engaged in a quarrel, he does not attempt to enforce his own conception of justice. He does not judge the merits of the case, render a decision, and proceed to enforce that decision. His function is to bring the two men before a neutral judge, where both sides of the dispute may be clearly presented, and a final decision obtained by calm judicial procedure. The policeman, having ensured that the dispute will thus be settled in the calm atmosphere of the court room, goes about his business.

Both police and military establishments involve the use of physical force, but there is a vast difference between the motives which govern the force in the two instances. If force is to be used, we can all unite on the ground that it is vastly better that it be exerted as police than as military force. To fail thus to unite would be to assert that the police system of our modern cities is not an improvement upon the anarchy of the western mining camp where each man carried his six-shooter and enforced his own conception of justice.

It is interesting to trace the close parallel between the development of the individual in his social relationships and the development of nations in their international relationships. At the present time the anarchy in international affairs reminds one forcibly of the western mining camp. But in the midst of the tumult there are evidences that the first steps toward world federation, toward the submission of national forces to international control are about to be taken. The two Hague Conferences possess great significance; likewise the "League to Enforce Peace" with which we are now concerned. There is no question but that the League represents an honest attempt to internationalize the world's armies and navies; to alter their characters to that of police force.

But the League with its guns and battleships cannot fail to present problems to the individual who has become convinced that the supreme force in the world is love and that the method of slaughter is no part of the Christian program. Is he obliged therefore to renounce the League as thoroughly bad in spite of the fact that it represents an advance over previously existing conditions? I believe not. To do so, I believe, opens one to the charge of inconsistency and of ignoring the facts of both one's own and the world's development.

Good and evil are relative terms. The line of gradation from the absolute evil to the absolute good is infinite in extent and we may all be classified according to our posi-

*A most interesting study of Force in human relations is contained in Dr. George W. Nasmyth's recently published book "Social Progress and the Darwinian Theory."

tions upon this infinite line. Beyond the worst of us there extends an infinity toward the wholly bad, and in the other direction, beyond the best of us there extends an infinity toward the wholly good. The history of each individual has recorded movement in one direction or the other along this series of values. None of us has attained any reasonable development without having passed successively through stages lower in the scale than the stage we now occupy. The point from which we set out will, of course, be largely determined by our environment and some are bound to progress farther than others from the very fact that their environment has been relatively far advanced. Now these considerations have a bearing upon the problem we are discussing.

As Friends, we have attained our conception of the Christian message with relation to war, through a process of individual experience and corporate development. The circumstances have been such that few of us could have avoided the development within us of at least some peace principles. We desire individually little credit for our attainment. Everything was favorable thereto. And as a corollary—and an important one, too—we must recognize that the militarist is in exactly the position which we would probably be occupying had we sprung from the same environment. Indeed, many of us must confess that in our individual thinking we have been led through almost the identical position that he is now occupying.

Returning for a moment to the fact that all of us, no matter how far advanced our present attainment, have still a vast distance to go before reaching perfection, it will be interesting to contemplate the probable attitude of the Society of Friends toward any small group of its own members who should attain a conception of the Christian message in social relationships, as far in advance of our present position, as this present position in regard to war and peace is in advance of that of the country as a whole. Suppose, for example, that this conception were in reference to the general principle of property ownership. Suppose we were confronted by the revolutionary doctrine that true Christianity demanded that all real property should be held in common and administered for the good of the whole. In other words, individuals would occupy the property more in the role of tenant than of owner. How would we individually respond to a "concern" of this nature? How would Philadelphia Yearly Meeting respond? We know well enough that the "concern" would receive scant consideration. It would be designated as impractical, untried, visionary, revolutionary. It would be pointed out that community education and the community conscience have not progressed to the point where community ownership of property would be at all practicable; that we must advance slowly; that we must test out the principles in the little before applying it on so grand a scale. In short, if we heeded the "concern" at all, it would be to the extent of demanding that we proceed very slowly, carefully testing each forward step before taking another.

Now I hold no brief for the socialistic theory of the community ownership of property. I do not pretend to know whether the world will ever come to it, or whether it would prove beneficial if it should. That is not my point. I would simply point out that that principle is no more revolutionary to us than is a radical peace message to those who hold that armies and navies are essential to national safety. When we proclaim our message—and let us not forget that the total number of Friends in this country bears about the same relation to the total population, as 6 individuals do to the total membership of Philadelphia Yearly Meeting*—we are met by the same objections. Our plan is unpractical, untried, visionary, revolutionary. It is pointed out that the national conscience lags far behind that of the individual and that therefore disarmament at the present time is wholly impracticable. In short, if our message is received at all, it is received only on the condition that the nation proceed very slowly, carefully testing each forward step before taking another.

We are now in the position to gather together strands of the argument and to reach the conclusion. The "League to Enforce Peace" represents a marked step in advance over the present anarchical condition of international relationships. It is an honest attempt to adapt existing armaments to the principles of a police force; to bring about in international affairs the same kind of result that was attained when the police system superseded the lawless individuality of the western mining camp. The Society of Friends in comparison with the militarist takes a tremendously radical stand on the peace question. But in so doing it must not fail to grant the same right to progressive development that it demands as its own prerogative when any forward movement is urged upon it. The Society of Friends demands the right to advance cautiously over unbeaten paths; it must grant that same right to those who are still far behind in this matter of peace and war.

It is reasonable therefore that we should encourage any forward step, and in particular that we should encourage *all those to whom the "League to Enforce Peace" is really the next step,* to enter the League and to carry out its principles. That does not mean that we are to retreat from any position we individually or corporately may have attained. The fact that we encourage the League as the next step for a vast number of people does not for one moment imply that we must support it to an extent such that we would be forced to engage in the type of warfare to which it might give rise. *We must be prepared, if necessary, to suffer for the advanced ground that we have taken.* We must not retreat. But we must not fail to stretch out the strong hand of sympathy and understanding to draw others toward our position—just as we ourselves desire to be drawn forward by those who are far ahead of us on the frontier, discovering still deeper meanings and applications of Christian truth.

*This evidently refers to Arch Street (Orthodox) Yearly Meeting. The ratio is about 1 to 700.—H. F.

LATTER-DAY SINNERS.

BY REBECCA T. OSLER.

"New occasions teach new duties; time makes ancient good uncouth.
They must upward still and onward, who would keep abreast of truth.
Lo, before us gleam her camp fires; we ourselves must pilgrims be,—
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key."

One of our contemporary publicists has tersely expressed this thought of Lowell's in the phrase, "*We need an annual supplement to our Decalogue.*"

It is true our list of sins is incomplete. On the ancient tablets of stone are inscribed the dark and ominous words of infidelity, theft, covetousness, adultery and idolatry—but what insidious, what treacherous, what menacing words are *not* written there!

We are so prone to think ourselves and our fellows sin-free, if we have escaped unscathed from the pursuit of the old familiar sins. And yet it is not so, but far otherwise. Our life to-day has become so complex, so intricate, so web-woven, that manifold opportunities for new sins have come following on the heels of our new inventions and advancement. As a consequence, there are new and unfamiliar sins to-day poisoning our great social organism. There they are, dark, and crouching; as stealthy as the loathsome grave-thieves and body-snatchers which Dickens portrays so vividly.

There are the owners of oft-condemned vessels, which, rotten-hulked, ill-balanced, "turn turtle," dumping hundreds of working girls into the noisome Chicago river! If it is murder for a deserted mother to throw her new-born babe into the dark water, what hundredfold murder is this!

What are those inspectors, who for their price, give the official seal of approval to sealed exits, to absent fire-escapes, to crowded upper stories of factory buildings? What are they but traitors to the State, receivers of bribes, and slayers of helpless women!

If the police search continents for a waiter who put a few grains of poison in soup, how vigilantly should they pursue to track down gangsters whose polluted water supply causes thousands of deaths by typhoid in a few months! If Jean Valjean, who stole a loaf of bread for his sister's starving children, was a thief, what are those high finance manipulators who by their stock-watering and over-capitalization are forcing the public to pay dividends on stock which never was paid for!

These modern offenses against persons are hideous enough, but how much more disastrous are those sins which undermine those institutions which our fathers fought to create and maintain. The political boss is the modern Judas. As Lincoln Steffens says in "The Dying Boss," "You betrayed them. The people have power, and they have needs, great common needs, and they have great common wealth—and they leave it all to you, trusting you—and you—betray them—you sell 'em out; you turn over the whole thing—the city, its property, and its people—to business, to the big fellows, to the business leaders. The political boss is the chief traitor." The damage which a corrupt judge and a "fixed" jury do, are immeasurable. For they shake the faith of the people in the justice of our legal administration. And if the faith in their government is gone, disorder and chaos tend to follow.

Traitors to their trust are school boards which order text-books according to the size of the commission offered; seducers are those teachers who pervert and withhold the truth. Cravens are those preachers who dare not follow the heroic Jesus, who drove the money-changers from the temple. Sin-stained are those molders of public opinion, editors who suppress news because it is detrimental to the owners of their presses, or to the advertisers in their pages.

These modern sins are real, gigantic, wholesale, and unspeakably dangerous to society. Then why do we not denounce them? Why do we not dishonor, prosecute and punish their authors? There are several reasons.

First, they are impersonal. It is much harder to stir a public to indignation and action over election frauds than it is over rape. An innocent little girl wronged, despoiled, stirs the sympathies as the great abstraction of democracy, betrayed, despoiled, cannot do. And so democracy suffers.

Then, too, the perpetrators of these gigantic wrongs against society are *respectable*. As Dr. Ross says of this new type of sinner, "He puts on the whole armor of the good. He stands having his loins girt about with religiosity, and having on the breast-plate of respectability. His feet are shod with ostentatious philanthropy, his head is encased in the helmet of spread-eagle patriotism. Holding in his left hand the buckler of worldly success, and in his right the sword of 'influence' he is 'able to withstand the evil day, and having done all to stand.'"

And since these people of high prestige tend to shape public opinion in a given community, they are naturally not going to shape it to their detriment, but will rather lend sanction to their particular type of sinning.

And lastly, potential leaders do not dare speak against these new sins; for words of rebuke cut to the quick, and bring swift retaliation.

Charlotte Perkins Gilman shows it:

"Preach about the old sins, Preacher!
And the old virtues, too:
You must not steal nor take a man's life,
You must not covet your neighbor's wife,
And woman must cling at every cost
To her one virtue, or she is lost.
Preach about the old sins, Preacher!
Not about the new!"

The old sins are real to-day, but the great new, impersonal, insidious sins are just as real, and they constitute a serious menace to society. But the reaction against them is feeble, sporadic, fugitive.

Is there any hope, then?

Yes. The hope is in a powerful public opinion which shall react speedily and vigorously against these latter-day sinners. The effectiveness of an awakened public consciousness directed against abuse has been shown quite frequently in recent years. The railroads of the country, that twenty-five years ago had the people by the throat, now send out pamphlets entitled, "Is Regulation Not Becoming Strangulation?" The liquor traffic admits that it hears its own death-watch. The patent medicine fakirs are being pushed farther and farther back. The recently-declared constitutionality of the Shirley amendment pushes them almost to the wall.

For all these modern sins, the hope of lessening them lies in a similarly-awakened public opinion. For when people see clearly how these modern sins insidiously undermine our society, they will strike and strike hard, even though the sinners sit in the seat of the mighty. And with this public awakening will come a purging of our society from these ominous latter-day sins.

Elmira College, Elmira, N. Y.

THE IMMORTAL LIFE.

BY H. B. HALLOCK.

[Read at Friends' Meeting in Brooklyn Third month 5th, 1916.]

"For to be carnally-minded is death; but to be spiritually-minded is life and peace."

THE question of the immortality of the soul is one that has baffled philosophers for ages. It is a question to which science has no answer. It is beyond its province to determine. It is incapable alike of proof or disproof. That it is a reasonable probability is acknowledged by some, although others deny even this.

We are thus thrown back on revelation for an answer to the question, the most momentous that can possibly engage our attention, namely, *Is the spirit of man immortal?*

"O living will that shalt endure
When all that *seems* shall suffer shock,
Rise in the spiritual rock,
Glow through our deeds and make them pure,

"That we may lift from out of dust
A voice as unto him that hears,
A cry above the conquered years
To one that with us works, and trust,

"With faith that comes of self-control,
The truths that never can be proved
Until we close with all we loved,
And all we flow from, soul in soul."

Jesus of Nazareth is the most reliable authority, for he lived in more intimate relations with the Supreme Being than any other. What, then, was Jesus' testimony in relation to life everlasting? It is plain and explicit. "This is life eternal," he said, "to know thee the only true God, and Jesus Christ whom thou hast sent."

And again he said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

He was himself a living example of eternal life, having already entered upon it.

"Goodness cherished now is eternal life already entered on," wrote Doctor Channing.

"The celestial glory is the glory of truth and love and holiness. Without these there were no heavenly life, and therefore no heaven," wrote Henry Ward Beecher.

"It is not death but faith that must conduct us to heaven," writes the author of that admirable little book, "A Present Heaven," "for it is faith only that can conduct us to love." . . . "Without a spiritual acquaintance with our Maker, even in his light our souls would not see light." . . . "Death's cold hand cannot draw us nearer to

God; it is intrusted with no gospel. His silent lips, though they may oftentimes bear on them God's kiss, are charged with no message of reconciliation.

"Heaven is the perfect recognition, the complete reciprocation of that love from which neither things present, nor things to come, neither death, nor, as so many among us seem to imagine, Life, can separate us."

The dignity of man's spiritual nature, even when only partially developed, is another evidence of the immortality of the soul. We may well believe that this nature is too precious in the divine sight to be "cast as rubbish to the void."

There have been, and still are, those who have revelations of the spiritual world which are vouchsafed to but few. Such has been the case from the time of the Hebrew prophets down to the present day.

Such persons are called mystics. They are not confined to any one religious denomination. The Religious Society of Friends has produced a number of such, of whom I shall mention but one. His name was Alexander Young. He was an eminent minister in our religious society, and attended Downing Street Meeting in New York City. His death took place in the year 1844. It is a pity that such men should pass entirely out of remembrance, as their bright example is worthy of imitation.

When on his death-bed he said, "Can this be death, can this be the great enemy so much dreaded by me? He has lost all his terrors; it feels to me like the very beginning of life. I never before felt such happiness as I now feel; no, not in the prime of life, in the midst of my greatest health and prosperity, surrounded by an affectionate family and the kindest of friends; not even then did I feel a thousandth part of the happiness I now enjoy on this bed of death." . . . "He spoke of angels and blessed spirits standing around the throne with whom he was soon to join in bonds of brotherhood." Again: "My communications with the spiritual world are much plainer to my view than the natural, and I see things not lawful to utter," and much more of a similar import. He was, indeed, a mystic in the true sense of the word. Was this a hallucination, a mere figment of the imagination on the part of this sainted spirit as he stood on the very verge of eternity? No! it was a glorious reality. God does not so deceive his elect.

Here, then, we have an evidence of immortality, or life after death, which is indisputable.

May we each and all of us have a similar experience, or at least be conscious at the approach of death, that "underneath are the everlasting arms."

"THE QUAKER SIGNER."

With the exception of historians, says the Philadelphia *Evening Bulletin* of March 7th, there were just about three people in the city who remembered that to-day is the anniversary of the birth of Stephen Hopkins, the one Quaker signer of the Declaration of Independence. The first is James Orr, reserve officer at Independence Hall, who lifted Hopkins' portrait from the wall of the Declaration chamber and stood it on a flag-draped easel in the hallway. The second is Miss Elsie Schroeder, eighteen years old, who placed a bouquet of carnations and daffodils on the signer's portrait this morning.

Philadelphia's "patriotic lady," Miss Eliza Hughes, who brings flowers to Independence Hall as each signer's birthday rolls around, is the third who remembered. It was at her request that Miss Schroeder decorated the portrait.

Miss Schroeder is the daughter of Mrs. Martha Schroeder, a life-long friend of Mrs. Hughes. The three women are enthusiastic students of American history, and they have a particular admiration for Hopkins.

Stephen Hopkins, who signed for the State of Rhode Island, was born in 1707 and died July 13, 1785. He was one of the committee that drafted the Articles of Confederation. For many years he was Chancellor of Brown University, at Providence, Rhode Island.

WHEN UNDER THE ICY EAVES.

When under the icy eaves
The swallow heralds the sun,
And the dove for its lost mate grieves
And the young lambs play and run;
When the sea is a plane of glass,
And the blustering winds are still,
And the strength of the thin snows pass
In mists o'er the tawny hill,—
The spirit of life awakes
In the fresh flags by the lakes.

When the sick man seeks the air,
And the graves of the dead grow green,
Where the children play unaware
Of the faces no longer seen;
When all we have felt or can feel,
And all we are or have been,
And all the heart can hide or reveal,
Knocks gently, and enters in:—
The spirit of life awakes,
In the fresh flags by the lakes.

—EDGAR LEE MASTERS.

RURAL SOCIOLOGY.

[The following is a summary of the course as given at Woolman House during the first term of 1916 by J. Russell Smith. It is prepared by Seth E. Furnas, a student from southwestern Ohio.]

At the outset, in order to establish a basis for our study, it was found necessary to investigate the history, development, and present condition of the average country community.

Then, having learned about this present condition, the natural question arises, Why is it so? Why do we have crowded cities on one hand, while on the other are rented farms, abandoned farms, empty country churches, etc?

Analysis of this question, giving to it a proper answer, and proposing constructive methods for the redirecting and reshaping of the rural social life, was the fundamental part of the course.

The farms are rented primarily because the boys go to the town. The old folks, left alone, unable to secure adequate help, soon rent the farm and follow the boys, living upon the income from the rental.

The causes of this tendency seem to be, first, improper education; second, financial misunderstanding.

From the first grade to the very end of high school the country boy has been and, in most places, still is taught things that apply to other fields of life's labor than the farm. His problems in arithmetic have been those of the banker, his bookkeeping that of the storekeeper, his history makes him want to be a statesman, a general, or a scholar, but certainly *not* a farmer.

Why *shouldn't* he want to go to town?

Then those who do not go to town, but settle down on the farm, follow in the footsteps of their parents and perpetuate the hereditary ideals. They cannot follow the ideals gained at school, because none were given them. Thus is developed and fostered that distinctly individualistic type of farmer who in this day and age is placed at such a disadvantage in dealing with organized business associations. The apparent difference between the amount of his net income and the salaries of the city is a constant temptation to throw up the job and join the stream flowing to the cities.

Turning to the pages of history, we learn that following the pioneer days the church was the government and the school the social centre. How changed to-day! Stripped of their functions, and without definite high ideals, their power for good has been taken from them, and their influence has dwindled away.

All communities are facing this problem in a greater or a less degree. Some have awakened to their needs and are struggling over the solution, which seems to be one of adjustment—the *bringing together* of town and country. To be lasting these plans must be laid on a financial basis, and must have a definite Christian aim.

Clubs, granges, short courses, etc., can and should help the farmers to learn to work together, to form associations of their own, to standardize their products, to get better roads, and to develop and centralize their schools. The schools, thus provided with equipment for teaching agriculture and domestic science, with good teachers, and broad and high ideals of life, will take care of the rising generations.

These things will bring prosperity to the farmer's door, but will they make him happy? He may acquire plenty of money, and at the same time be over-worked. His wife may still be a slave and his children have more duties than joys, and grow up with a longing to get out from under—to go later where they will.

It is like the story of the man who raised more corn, to feed more hogs, to get more money, to buy more land, to raise more corn, to feed more hogs, and so on.

Agricultural leaders, laboring over this point long and hard, have come to realize the need of a higher power, even the Divine influence. Here then is where comes in the need for the church, and its function becomes plain—to work together for good and develop a definite Christian aim; to take the drudgery out of life, shorten the hours of labor, and devote more time to the social side of living—more beauty, music, joy, recreation.

What a wonderful work for the church of the future! After all, life is not one-sided, but as Dr. Smith said, "Life is the exercise of *all* our powers."

SETH E. FURNAS.

TEACHING PEACE IN THE SCHOOLS.

If we are to have a body of men and women who will not be swept off their feet by the waving of the flag and anxious to "lick" some "inferior" nation, we must change the character of the teaching in our schools. Let us try to teach respect for other nations instead of scorn. Let us point out the achievements of England, France, Germany, Italy, and Russia in literature, art, painting, music, science, invention, industry, and commerce. Let us tell them how within a period of fifty years Japan has been able to accomplish what the rest of the world has done in centuries. Let us give them a sympathetic description of Chinese civilization and show them that a people can live their life happily without factories and subways and skyscrapers. Let us explain what it is that the unfortunate Mexicans are fighting for; why they need our help and sympathy. We may thus perhaps approach the feeling of brotherhood.

In the teaching of our own history we must stop reading right and justice into every war we have fought. Let us boldly point out where we have been at fault and why. We must cease to flaunt before the eyes of youth the red-stained banner of war and tell them instead the stories of the heroes of literature, invention, and industry. Let us tell them the stories of Bret Harte, Walt Whitman, or Mark Twain. Those who have done so know how interested the children are in them. We can thrill them with stories of the work of Colonels Gorgas and Goethals—military men, yes, who have won glory in the service of peace. The story of Edison is enough to make every boy ransack the books and magazines in the libraries to find out some more details of the work of this marvelous man. The same is true with the lives of Morse and Bell, Whitney and Howe, Fulton and Marconi, Carrell and Pasteur, to select at random some of the benefactors of mankind. What braver men can we present to children than Lovejoy, Garrison, Wendell Phillips, or Tom Paine?

Take the child on a trip to the woods with Agassiz instead of following the campaign of a general whose highest duty it is to murder as many of his brothers as he can for the glory of his country. Or, better still, let him follow with you the expeditions of Lewis and Clark in the great Northwest, or Pere Marquette and La Salle down the Mississippi. Or take him with Greeley and Peary in the Arctic snows or with Livingstone and Stanley in the heart of the Dark Continent, and the child will find all the fascination, all the romance and bravery, and all that stirring of the soul that human slaughter is supposed to possess.

The story of the chaining of a torrent to turn the wheels of a factory; the building of a levee to hold back the destructive forces of a swollen stream; the construction of dams and irrigating system so that desert lands may bloom with vegetation and life; the cleaning up of a pest hole filled with malaria and yellow fever—all these are far more thrilling than the sickening stories of battlefields.

Those who think history and wars are synonymous terms will perhaps fear that such a training will necessitate throwing history overboard. This is by no means necessary. Wars, after all, constitute a large portion of history. But the very study of wars can be turned to good account in impressing the love of peace. That can be done by pointing out the reasons—or the lack of reasons—for wars, the costs of wars, and the terribly destructive results. Such a training should be supplemented by what Professor James calls "The Moral Equivalent of War." "Instead of military conscription there should be a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against nature. . . . The military ideals of hardihood and discipline would be wrought into the growing fibre of the people."

Only by teaching peace can we have peace. It is possible to teach peace to-day. In every school throughout the land we can begin to show that peace and not war is necessary for civilization; that we can live heroically for our country and serve her better than by dying for her. We can make the youth understand that the man of most worth is he who has done something to lighten the labor of others; who has increased their happiness; who has decreased their pain; who has broadened their appreciation for the beauty of man and nature. He will clearly see that war, except it be for national independence, is merely organized destruction. He will have a deep contempt for him who relies upon the belching of cannon and piercing of bayonets to settle questions of right and wrong.

And then when some discerning few wish to hurl their nation against another the citizens trained in the ideals of peace will regard these traitors with astonishment and disgust, and remain steadfast in the glorious paths of peace.—*Advocate of Peace.*

ENGLISH QUAKERS.

A writer in *New Days*, a London paper that styles itself "the journal of the new conditions," has been visiting among English Quakers and finds that the Friends are quite different from the sad and sour persons he had expected to find.

"Altogether, in my crude and misinformed state," he writes, "I considered them a rather depressing portion of the community, to be avoided by folk with a healthy appetite for pleasure. Staying for a while in a Midland town I was welcomed in one of the most charming of homes, and entering as a prejudiced outsider, I was made to feel that my presence interfered not at all with the ordered quiet of their thoughts or tranquil pleasures of their life. It was made plain to me that a man who took life seriously, and who held views on war which in time of national conflict met opposition from the military portion of the population, was not necessarily a dour person who believed in black ties and milk-and-water, nor, I found, need he shrink from a romping game with his children, a concert or a Christmas party, as savoring of reprehensible frivolity."

The visitor also discovered that the Society of Friends was doing great practical Samaritan work in France; that in the shell-shattered villages of France and Belgium they had built hundreds of wooden huts where the thousands of desolated peasants can live in comparative comfort, and no fees of any kind taken.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FOURTH MONTH 1, 1916

THE CHANGE IN CREEDS.

IN the course of an address on "Internationalism" delivered at Twelfth Street Meeting-house, Philadelphia, on the 27th, Dr. Shailer Matthews said, in substance, "The great formularies of Christianity are statements *about Jesus*, not of the *teachings* of Jesus. None of the historic creeds says, 'I believe in God the Father, who is *love*,' Christianity has never seriously undertaken to apply the precepts of Jesus to nations; and this is the great religious issue of to-day."

This statement I regard as one of the most striking evidences in recent history of the extent to which the Christian world is adopting the Quaker position. Dr. Matthews is President of the Federal Council of the Churches of Christ in America, and his utterances, therefore, indicate in a peculiar degree the tendency of thought in the Protestant Churches. Accordingly, when he says that the embodiment in creeds of the *teachings* of Jesus instead of statements *about* him, and the application of those teachings to national life and government, are *the great religious issue of to-day*, his words reveal a change in religious thought which is really startling.

Friends, however, have little cause for complacency over this change, for it only shows how fast the religious world has been moving forward while we have been practically standing still. It is very pleasant to read the history of Friends in the early days, and see how far in advance of the churches of that time Fox and Penn and Barclay stood; but it is not so gratifying to turn the barren pages of our history since the abolition of slavery in America, and to realize that even our work for the Negro has been largely taken up and carried forward by the churches, leaving us with nothing to do but contemplate the beauty of our principles, which also are fast being adopted by the working and thinking Christians of other churches.

Is there then really nothing for Friends to do in the life of to-day?

When we consider what Friends of the past have done to advance freedom, justice, peace and righteousness, how absurd the question seems? Are justice and righteousness established? Are the poor and ignorant and oppressed all now protected, taught, and cared for? Are our cities all well governed, our prisons and almshouses all well managed, our slums all transformed into beautiful and healthful homes? Are all the weaker peoples of America and Africa dealt with on the basis of the Golden Rule?

If not, is there not something for us yet to *do*?

H. F.

PAST AND PRESENT.

ABOUT fifty years ago, a young Friend, the son of a very "strict" family, fell in love with and became engaged to a girl in every way suited to be his wife, except that she was not a Friend, and did not wish to give up her own church. On finding that he would not be allowed to remain a member if he married her, he sent to the meeting his resignation of membership; but the meeting refused to accept it, and later, after he was married, he was formally *disowned*.

Recently a member of our Society found that she was better satisfied with the worship and practices of another religious society, and resigned her membership with Friends. On receiving it, her meeting gave her a letter addressed to the society of her choice, testifying to the worth of her character, and commending her to their Christian love and care, with the wish that she might find complete satisfaction and happiness in membership with them.

Do not these two incidents well illustrate the change of spirit that has come over the Society of Friends in half a century?

Is there any reason why any Christian church should not receive a member on certificate or letter of dismission or transfer from any other church?

What would the Founder say?

H. F.

Note and Comment

THE PLAIN LANGUAGE.

I THINK there is some lack of information, perhaps of thought or care, as to the origin of what we call the "plain language," as used by the Society of Friends.

The fact is that there seems little doubt that the first use of the singular pronouns "thee" and "thou" in their proper grammatical positions was a "testimony" as to the equality of man. It was the language of the *plain people*. It was the privilege of the nobility and royalty to be addressed as "your" honor, or "your" majesty, and to speak of themselves as "we" or "our." This conclusion is inevitable when we read George Fox on the subject, for he always speaks of the same in connection with "scraping," "bowing," "hat service" and other habits of humility, and the use of "thee" and "thou" was offensive to these classes of society on this account. Although it is true that later some advocated this form of speech because it was grammatically correct, and others because it was the language of the Bible.

But the above reason is undoubtedly correct, as it led to the disuse by Friends of titles of nobility, and later, in our own memories, the disuse of "Mr." and "Mrs." and the use of the simple *name*.

The numbering of the days and months was a testimony against fast-days and holy days and superstition. A favorite text oft quoted was, "Whatsoever ye do, do it all for the glory of God." A logical obedience of this injunction would make every day God's day. This was carried to such an extent that there was some objection to any special observance of First-day. I remember one good old woman who on her return from meeting always did some little *work*—knitting or sewing; and I never was quite sure from her action, or what I have heard her say, whether this became a sort of religious act on her part, or whether her fingers had such a busy habit that it was necessary to proper rest of mind and body.

And there was the superstition that certain days and months were under special care of certain deities, so we had Wodens-day, Thors-day, the month of Janus, the month of Mars, and others, and Friends said this could not be if every day was *God's* day.

But the most substantial effect on the plain language was produced by the testimony against oaths. The requirement to take various forms of oaths was frequent, and, it was said, oppressive, inconsistent, and led to irreverence. Finally Friends refused to take them, justifying themselves by the Bible injunction to "Swear not at all" and to let their communications be "yea, yea, and nay, nay." In other words, to be absolutely truthful, without evasion or frivolity, at *all* times, so that the necessity of oath or special pledge was never necessary.

I love the forms of the plain language, as I learned to use it in my childhood, but the reasons for their use have largely ceased to exist; and as a separate and peculiar people we have failed to impress their use on other peoples. But we have made a reputation for its use in the highest and best sense; plain, straightforward, truthful, without

equivocation or misrepresentation. And we have some justification in the claim that in this sense we *have* made an impress.

But in this highest and best sense we may still be of greatest service, if we can help to bring about the use of old fashioned plain truth-telling, in religious and social life, in business, in politics and in diplomacy. Its necessity is recognized, but to bring about its common use not without difficulties.

Lambertville, N. J. WALTER F. HAYHURST.

WHO ARE THE COWARDS?

A DISTINGUISHED friend of mine called the present condition of things in the United States "an American epidemic of Prussianism."

"Preparedness" certainly was one watchword of the Hohenzollern madness, and "frightfulness" has been its logical aftermath.

The transplanting into American soil of all this militarist insanity, with its inevitable and always characteristic cowardice, despite the awful warning from across the sea, threatens to become a tragedy.

"Cowardice," you say—"Militarism a breeder of cowardice?"

Absolutely yes!

Our most pathetic coward is the expert extremist in this campaign for military preparedness.

He is afraid of everybody. He trembles and turns pale at everything. Day and night he lives in an atmosphere of abject terror.

Somebody is always going to do something. Germany will surely invade the United States, because our Atlantic seacoast is defenseless, and our enormous wealth lies at the mercy of the Kaiser.

Any one of the belligerent nations—it matters not to him which one—offended by our past proceedings, is going, so soon as peace is made, to rush pellmell across the ocean and proceed to subdue, conquer, enslave, devastate, exhaust, bankrupt, and otherwise unkindly entreat the unprotected and helpless United States of America!

As if one coast were not enough to arouse in us spasms of dread, he paints lurid pictures of vast troops of Japanese landing unresisted on our Pacific coast, and covering it from Bellingham to San Diego with a solid mass of veteran warriors marching eastward, conquering, devouring, overwhelming.

Sanity does not appeal to the military expert; sanity and his hysteria are mutually exclusive.

Any man who sleeps without a pistol under his pillow is a traitor, and he who goes to rest without looking under the bed for a German or a Jap is worse—he is a cowardly peace man!

"Ha! what is coming?"

"A Japanese laundryman, you say? Poor fool! don't you know that very likely he has dynamite in that most mysterious-looking bundle?"

"Don't you know that the Japanese Fruit Growers' Association is really the 1476th Regiment of Reserve Cavalry, and that they have their horses and equipment hidden in what look like innocent strawberry patches?"

"Don't you know that it has been indisputably proven that the St. Louis *Deutscher Liederkranz* is really a brigade of the Landsturm, kept here to take St. Louis when the German army lands, and that they sing that way to drown the noise of the Forty men who are always shooting at targets in secret practice?"

"Oh, dear! I just know something is going to happen."

The normal sane mind hates and detests cowardice.

It's a contemptible thing in an individual—but a thousand times more in a great nation, if it should borrow consternation from its brave defenders, and cringe and tremble before an entirely theoretical and conjectural foe.

But there is always danger of an epidemic when infection is established.

The contagion of Fear is like a prairie fire—once it is started, it sweeps, and leaps, and becomes resistless.

And over all the land this organized effort to create a panic of apprehension is gaining tremendous headway.

We are on the edge of an epoch of gigantic expenditrue and stupendous expansion along naval and military lines.

Will the program pass Congress?

—*Thomas E. Green, in the Advocate of Peace.*

ONE YEAR'S LYNCHINGS.

THERE were 69 lynchings in the United States last year. This was an increase of 33 per cent. over the year before. Every one of these 69 lynchings took place in a State where women cannot vote.

Of the 69 persons thus murdered, only 11 were charged with rape. Three of those who were lynched were women. One man was charged with stealing meat, one with stealing cotton, one with stealing a cow, two with stealing hogs, three with poisoning mules. A family of four—father, son and two daughters—were put to death for "clubbing an officer of the law." Others were charged with burglary, one with wife-beating, one with being accessory to burning a barn. Seventeen were charged with murder. Four at least of the persons lynched were afterwards proved innocent. Eighteen of the lynchings, or more than a quarter of the whole number, took place in the single State of Georgia, where women have not even the school vote. Yet some people still tell us that woman suffrage will result in lawlessness!

If all of last year's lynchings had happened in suffrage States instead of in non-suffrage States, that conclusion would certainly have been drawn. As the shoe is on the other foot, the opponents of equal rights will probably refuse to see any significance in the fact.—*Alice Stone Blackwell, in the Woman's Journal.*

FAIR PLAY.

UNDER the above title, the Pennsylvania Brewers' Association put out an article occupying a half-page of the Philadelphia *Press,* in defense of "Facts vs. Fallacies." The following paragraph explains its purpose:

"This article is written in no spirit of apology, but merely to let the public know why in certain quarters 'Facts vs. Fallacies' no longer appear."

Already three of the leading dailies of Philadelphia have canceled their contracts with the brewers. This is but a straw indicating which way the wind is blowing. The brewers claim that "Facts vs. Fallacies" do not contain misrepresentations, but the editors of Pennsylvania are not all mullet-heads, and a lot of the stuff put out in "Facts vs. Fallacies" has been so rank that self-respecting newspapers have felt compelled to cancel their contracts. Moreover, thousands of decent people have evidently by personal conversation or through a personal letter protested against newspapers coming into their homes which contain "Facts vs. Fallacies."

"THOSE who know Tom Osborne and the work he has been doing have no fear of the issue. He has long been aware of the nature of the attack that was to be made upon his character, but he has not flinched. It is well for the public to understand that it is not really Osborne who is to be put on trial; it is the administration of justice in the State of New York."—*The Forum.*

RECENTLY the *Journal de Paris* took a canvass of its women readers on suffrage. To their coupon asking, "Do you believe in woman suffrage?" they expected about 200,000 answers in all, for and against. They received just three less than a million *affirmative* answers.—*Woman's Journal.*

SWARTHMORE'S PEACE-MAKERS.

I.—W. I. H.

"Still in thy right hand carry gentle peace;"
So Shakespeare urged in warlike years of old:
God speed our friend who helps that cry become
A trumpet-blast across the sad earth rolled,—
A trumpet-blast of mighty harmony,
Calling the hostile lands their strife to cease
With contrite hearts, and bidding each true soul—
"Still in thy right hand carry gentle peace!"

II.—B. F. B.

What is Swarthmore doing for Peace,
How helping to make war-madness cease?
Through him, her envoy, she reaches out
And helps to quiet the warring lands,
Helps to silence the battle-shout.
Over the ocean she reaches hands
To calm and pacify and heal,
Making the weary nations feel
How there is a merciful law, above
Their savage code of blood and might,—
The law of *justice,*
The law of *right,*
The law of *brotherly love.*

J. R. H.

LYMAN ABBOTT ON CREEDS.

Writing in the *Outlook,* Lyman Abbott says: An unknown friend writes me a personal letter in which, while heartily appreciating and commending the course of the *Outlook* on social and spiritual problems, he says that the Editor-in-Chief seems to him to underestimate the value of creeds. It is not improbable that there may be justice in his criticism. For in my pastoral work in schools and colleges I have met so many young men and young women who are kept away from a true understanding of Jesus Christ and from a conscious following of him by the Church's theological definitions that, in my desire to make them know my Friend and Master, I have been eager, perhaps too eager, to pull down the fences which kept them from him.

There is no doubt that most of the historic creeds of the Church have been framed for the purpose of keeping heretics out of the Church. The historical scholars tell us that this is true even of the so-called Apostles' Creed. I am so desirous to have the heretics understand Jesus Christ that I am quite willing to have them join Christ's Church on their simple assurance that they wish to do Christ's work in Christ's spirit. There are not a few *in* the Church who show by their lives very little evidence of such a desire. There are many outside the Church whose lives show that they are dominated by this desire. And this appears to me the supreme matter.

This conviction is an inheritance. In the period just preceding the Civil War my father (Jacob Abbott), whose religious writings had attained a large circulation in evangelical circles both in this country and in England, said to me, speaking of a prominent Unitarian minister, so radical that he had been disfellowshipped by the Unitarians, "Theodore Parker denies the divinity of Jesus Christ and teaches his precepts; the orthodox ministers of Boston disavow his precepts and teach his divinity."

I believe in creeds as a testimony, not as a test. The creed belongs after a Christian experience, not as a condition precedent to Christian experience.

The creed has no place as a gate of entrance to the Church. The Church is a school; the members of the Church are disciples or pupils of Christ. All that we require of a pupil is that he come to the school to learn and loyally accept the authority of the teacher. Or, the Church is an army. All that the recruiting sergeant requires of a volunteer is that he promise loyally to obey and unquestioningly to follow his captain. The only condition of reception to the Church of Christ should be a loyal acceptance of Christ as teacher and leader. It should not include a loyal acceptance of somebody else's interpretation of him.

I join in reciting the Apostles' Creed without hesitation. In the cathedral service this Creed is sung, not recited, and this fact justifies my understanding that the Church regards this recital as an act of worship, not as a definition of theology. As in all acts of worship, as in all emotional utterances, the phrases are of necessity inexact, and they interpret differing though not inconsistent conditions of thought and feeling in different worshipers. Worship is feeling, and feeling can never be accurately defined.

If I were to regard the Nicene Creed as a series of theological definitions, I could not accept it, as certainly I could not accept its opposite. There is no definition of Christ that I can accept, no psychology of him that I have heard from others or framed for myself, that is satisfying to me. But if I regard the Nicene Creed as an expression of supreme adoration, I can join in it heartily when I am participating in a service in which it is used.

To me Christ is less an object of knowledge than of simple reverence and love. The words of the old Creed, "Light of light and God of God, very Light of very light and very God of very God," and the words of the older Bible, "the Wonderful, the Counselor, the Everlasting Father, the Prince of Peace," are not philosophical definitions to be scientifically interpreted. They are the expressions of a reverencing and loyal love, and no expressions of a reverencing and loyal love are too strong to express my reverence and my love for Christ.

I can make my own the creed of Dr. Parkhurst: "'For me to live is Christ;' that is all the creed I want. And I do not want to *think* even that."

HENRY FORD ON EDISON AND "PREPAREDNESS."

[Our friend Emilie P. Jackson, who lives in "Fordville," otherwise Detroit, and keeps her eyes open, sends me this interesting article from the Detroit *Free Press.*—H. F.]

When Thomas Edison gets Henry Ford down to Florida and attempts to convert him to the doctrine of preparedness, by dumping him from a boat, as he facetiously stated, recently, he may find that he has caught a Tartar, according to Mr. Ford's statement.

"I see where my good friend Edison is going to get me down to Florida and, while we hook eels, will try to convert me to this 'preparedness' proposition," said Mr. Ford. "Well, if we do get together soon I am going to hold a little revival of my own and see if I can make Mr. Edison hit the trail of peace, from which he seems to have been misled.

"If he should rock the boat, as he says he would, he would find that I know how to swim. But my kind of preparedness in knowing how to swim doesn't get the munition-makers any contracts. The man who swims can thank his own ability and effort to protect himself in the water, but the munition-makers want to teach the people how to save themselves by piling up money for the financial or political benefit of a few self-appointed 'patriots.'

"Mr. Edison has worked more wonders than any man who ever lived, but in the job of converting me to this scheme I think he will find one problem that will not work out just the way he expects it to.

"I remember that Mr. Edison once told me that it was the greatest joy of his life to think that he had been working for years making things that would help people to be happy, but in all that time had never turned his hand to the construction of anything designed to kill men. I hope he has not forgotten that.

"Of course, living as he does across the river from the battery of New York newspapers that hurl their fear-bombs daily toward him, he must be getting a little of the scare-gas into his system. But he isn't the only one, for

I saw, recently, that the Hoboken board of education ran up the white flag under the same bombardment and ordered compulsory military training in the schools. I wonder whom the children will conquer first? The interned Germans?

"Mr. Edison must have been misquoted slightly while he was packing up his bait. First, he said that Germany would last only one year more. Then he is supposed to have said that somebody is going to clean us up. But, according to our best newspaper and magazine experts, Germany is the only one that wants to jump on poor defenseless America. So, if Germany is to last only a year, we should not be concerned, for she will be busy for at least that long.

"Mr. Daniels, our Secretary of the Navy, showed his real earnest desire to make the navy efficient when he called on Mr. Edison to help in the work. And the dissatisfaction with which the war-preaching press of the country has viewed Mr. Daniels' efforts is proof in itself that the Secretary is sincere and true to his oath of office to act for the best interests of the people.

"If we let the newspapers of the New York kind fool us into this 'preparedness' proposition, we can expect them soon to be proving that the moon is going to fall. Then, when we get thoroughly scared and our necks are sore from looking on the sky, no doubt the armor-plate patriots will bob up with a proposition to contract for the building of a steel roof over the country to save us from the danger. That is the way it works, and it's a neat little scheme, but the people are beginning to find it out.

"I will admit that we need some efficiency in this country, but it is not efficiency in building new armies and navies. What has happened in Mexico recently shows that we need efficiency in handling what we already have, more than anything else.

"I wish my good friend Edison would give the newspaper men an interview on what he really thinks of the munition-makers and the financiers who have been exploiting the people and are now trying to put over a supreme exploitation in this 'preparedness' scheme.

"I hope the Florida fishing is fine, and the weather good, so that the jingo fog may clear away from the finest brain in the world. I hope Mr. Edison will send me a couple of fish, too, for I don't think I will be able to go fishing just now. I am too busy working on my farm tractor, which I hope will be one of the greatest peace weapons in the world. If I can only get it going just right I believe I will have a machine that will make people so busy getting money and comfort out of the soil that they will get angry every time anybody starts talking about the benefits of war, and of how the killing of a million makes the rest of the world's people better men and women."

AUSTRALIAN OPPOSITION TO CONSCRIPTION.

[Our friend, William C. Allen, of San Jose, Cal., sends clippings from the *Commonweal*, a Socialistic journal of Melbourne, Australia, from which the following extracts are taken:]

POLITICAL leaders tell us they are opposed to Conscription; but all depends on the definition of Conscription. Conscription is not a name, but a principle—a principle of coercion and compulsion, destructive of that individual liberty and of that freedom, especially of conscience, on which British citizenship rests. Alas! that we should see the day when a democratic Labor Government gives its adhesion to the principle that the individual may be compelled by law and violence to do that which his conscience forbids, and, even as the Kaiser once said, be forced to shoot his father or brother or son because the King, Kaiser, Tsar, or Majority by "divine right," commands him! Those who advocate this principle that an individual may be forced to violate his private conscience and religion and kill his neighbors, either believing war to be wrong, as Quakers do, or thinking a special war to be unjust, are traitors to the democracy and to British liberty; and, if they are Protestants, to that liberty of conscience which Protestants regard as the glory of our country.

Roman Catholics see nothing wrong in this, for they accept the principle of authority. The individual, say they (and so do some Anglicans), has no "right" to set up his individual conscience against the authority of "the Church." If "the Church" blesses a war, the individual is freed from responsibility. If "the Church" supports Conscription, how presumptuous of you to oppose it! And so the judges, some of whom are Anglicans or Catholics, have decided that a father has no right to object to his son being drilled as a soldier at school if it is not objected to by his "Church"! The old claim of "the Church," and "the Divine Right of Kings" (the "Majority" being King), thus comes back under guise of Democratic Labor Government! It is interesting to note how priest and materialist thus meet, for the latter, of course, laughs at conscience.

Let Democrats and working-classes beware lest they be forging chains for themselves, and affirming a principle which strikes at the root of all they hold sacred. What greater triumph could Prussia have than to see proud Britain—that so long has boasted of her freedom of thought, speech, conscience, and religion—forced to haul down her flag and hoist the ensign of militarism, coercion, persecution, and slavery of conscience! What would be the gain of the whole world in comparison with the loss of Britain's soul?

Passports and Conscription in free Australia! What next? Some democrats are asking, by the way, whether this passport system is legal; by what mandate of Parliament, or the people, 50,000 young soldiers were promised by the Prime Minister; and whether conscription is possible without alteration of the constitution.

In the same issue of the *Commonweal* is an article headed "The Friends, or Quakers," which contains the following interesting review:

One of the most interesting articles in the "Hibbert Journal" for October, 1915, is by John W. Graham, M.A., Principal of Dalton Hall, Manchester—"The War: A Quaker Apologia." It is a reply to Professor Sonnenschein, who in the July number had accused the Friends of relying on texts of Scripture as "a bulwark for the defence of the doctrine of non-resistance," which, of course, is a red rag to militarists and war-loving "patriots." Mr. Graham answers that Professor Sonnenschein and others are mistaken. The Friends are not Bible-Christians, making of the New Testament, with its fragmentary history and often uncertain letter, a new "Law." Their reliance is on the spirit, not the letter, the whole spirit of the gospel of Jesus, or, in Pauline phraseology, "the Christ within." The Friends' position is one of absolute reliance on Love in the best sense of the word as the absolute and ultimate Law of Life for nations as for individuals. They are aware of the difficult position in which this lands them, and of the misconstructions to which their refusal to bear arms exposes them. But "we know that conquering force is not only no remedy, but carries its own destruction with it." "Friends believe in the police, and in all analogous uses of force. But we do not believe that foreign nations are a criminal population, nor that war works the ends of justice. The whole spirit of war is the denial of law." "To refuse out of fidelity to the 'Strong Son of God' makes a great demand on faith, but the Friend is resolved to be faithful to his 'inner light,' though ridicule and persecution are his lot. Though it is not ours to kill, it may be ours to heal." And in the present war the Friends have done noble work as doctors and nurses, and have earned, it is said, "golden opinions" on the battlefield. They have been active also in their vigilance, and since war broke out have held three hundred meetings in the interests of peace. "If we can accelerate peace by a single

day, we may save our country three millions of money and a thousand lives." How would it be if all were of the Friends' opinion? it is asked. Mr. Graham replies that this is the old question of Celsus, the pagan opponent of Christianity in early days. If they were the majority, many other things would then be different. Had there been a strong minority even in Europe, this war might not have been. We have not the data to say what would be, so different would everything be. The writer then reviews the whole course of official Christianity, which is no longer "the simplicity that is toward Christ." The Friends' faith is that even the British Empire can only endure by substituting moral for physical force. The end of war, however, can only be effected by the long labor of a minority, who, though now despised, may yet prove to have been faithful patriots and to have had their niche.

THE PEOPLE WANT WAR.

We are told, says the *Advocate of Peace,* that the people within the belligerent nations are opposed to the war, and that they long for peace. The Ford peace pilgrimage was based upon this hope. Incidents in England, France, and elsewhere lead us to suspect, however, another story.

On December 29, for example, the Union of Democratic Control attempted to hold a meeting in Memorial Hall, Manchester, England. Speakers announced for the meeting were Mr. E. D. Morel; Mr. Charles Trevelyan, M. P.; M. Ramsey MacDonald, M. P.; Mr. Tom Richardson, M. P.; Mr. Robert Williams, and Mr. Pethick Lawrence. People were to be admitted by tickets only. When the meeting was called to order the room was filled. Within a few minutes there was an irresistible rush across the reporters' table to the platform, which was captured almost immediately. The platform was packed by a mass of soldiers and civilians, electric light fittings were smashed, and the crowd sang lustily "The Maple Leaf" and "Britannia Rules the Waves." Cheers were given for the King. The following resolution was passed by the invaders:

"That in the opinion of this meeting of British citizens the conduct of the Union of Democratic Control is most pernicious. We desire to see these activities put a stop to and this war carried to a successful conclusion by every means in our power."

The next day the Manchester Corporation inserted an advertisement in the papers to the effect that none of its halls would thereafter be let to any of the following bodies: Union of Democratic Control, Fellowship of Reconciliation, No-Conscription Fellowship, Independent Labor Party.

Fully to appreciate the significance of these facts, it is necessary to re-read the cardinal points in the inoffensive policy of the Union of Democratic Control.

These points are as follows:

1. No Province shall be transferred from one Government to another without the consent, by plebiscite or otherwise, of the population of such province.

2. No treaty, arrangement, or undertaking shall be entered upon in the name of Great Britain without the sanction of Parliament. Adequate machinery for ensuring democratic control of foreign policy shall be created.

3. The foreign policy of Great Britain shall not be aimed at creating alliances for the purpose of maintaining the balance of power, but shall be directed to concerted action between the powers, and the setting up of an International Council, whose deliberations and decisions shall be public, with such machinery for securing international agreement as shall be the guarantee of an abiding peace.

4. Great Britain shall propose as part of the Peace settlement a plan for the drastic reduction, by consent, of the armaments of all the belligerent powers, and to facilitate that policy shall attempt to secure the general nationalization of the manufacture of armaments, and the control of the export of armaments by one country to another.

The incident cited is typical. Quaker meetings are broken up in various places throughout England. Clergymen, educators, social workers, and business men who advocate the teachings of plain Christianity are often forced from their positions of employment, and some have had to leave the country.

The same is true of the other belligerent lands. Addressing the French Senate recently, General Gallieni, Minister of War, probably expressed the common thought when he said:

"Sixteen months ago France wanted peace; to-day she wants war (*long-continued applause*). She wants it with all her energy; she employs all her children in it; she devotes all her thought to it. And if, in some workshop, some badly-inspired individual happens to pronounce the word peace, he is immediately looked upon as a bad citizen (*Hear! Hear! Applause*)."

And what of America? It is not wholly without justification that the leading democratic newspaper in Germany, the *Frankfurter Zeitung,* treats President Wilson's preparedness propaganda with some sarcasm. This paper believes that the new course being entered upon by the United States should put an end in this country to outcries against Prussian militarism. To quote:

"No people has inveighed against the German system more loudly than the Americans; what will they now say about Wilson's conversion to militarism?"

Certainly it must be granted that German militarism was to Germans nothing but German "preparedness for defense."

We do not believe that the people of the United States as yet want war. To wish it for this great, free, neutral nation, to think of it, seems monstrous and incredible. The fact, however, is that the people in the belligerent lands do want war. Further to close our eyes to this fact is foolish. To be more personal, the people of this country can be led to wish war. If enough persons talk war in this country, our people, too, will want war.

TWO NEGRO SCHOOLS.

One of the greatest benefits that Friends have bestowed upon the Negro since his emancipation was sending Miss Martha Schofield to South Carolina.

Miss Schofield was the very embodiment of Quakerism. She gave fifty years of her splendid life to and for the Negro. She came, too, at a time when prejudice was strongest—when opposition to Negro education was most bitter—when those who stood for the Negro's elevation and betterment were regarded as enemies of the common good. She, however, unreservedly threw herself and her great abilities into the undertaking for which she had come. And never was she known, by word or action, to intimate other than satisfaction with the cause and contentment among the lowly people to whom she had dedicated her life.

She established at Aiken, South Carolina, the splendid school which bears her name, the first school among the Negroes to emphasize *industrialism*—a beginning at the bottom rather than at the top in the advancement of the race. And that school has set the standard for Negro schools in South Carolina and a large part of Georgia. The school is an untold blessing to the Negroes, and indirectly no less a blessing to the whites, inasmuch as it shows them that the improved Negro is a *community asset.* The spirit of toleration grows and race friction diminishes, for all of which the work and spirit of Schofield School is in the largest measure the cause.

But the greatest good the Schofield School has done, according to the Augusta *Chronicle*—a leading Georgia newspaper, is to cause the establishing of Bettis Academy, five miles from Trenton, South Carolina. It happened in this way:

Alexander Bettis, an ante-bellum Negro preacher, more philosophic, progressive, and observant than most of his race, saw the Schofield School in operation, and the great benefit it was to his people. He decided that as the Schofield School was in the *town,* he would carry the Schofield idea into the *rural* section in which he preached. He started a movement among his own people, the outcome of which was the founding of Bettis Academy, which has so entered into the life and needs of the Negroes of that neighborhood that it now stands in the midst of the greatest number of Negro farm *owners* in any equal area in all South Carolina, while the spirit of thrift and economy has increased at an equal rate. Of this improvement Bettis Academy is the direct cause. And while it has only rural surroundings—no police protection—its work is not molested, and its property is safe. The favorable sentiment that it has created assures its protection.

Miss Schofield was ever able to hold the friends it had, and make new friends for it. But she is gone!

Can the Friends afford to let such a center of influence as Schofield School, or its daughter, the Bettis Academy, suffer for the means to carry them on? Bettis Academy has no endowment.

Trenton, South Carolina. A. W. NICHOLSON.

GENERAL MILES ON THE DANGER OF INVASION.

[This is an extract from the hearings before the Senate Committee on Military Affairs, January 31, 1916, sent out in the form of a post-card by the Anti-Preparedness Committee at Washington, D. C. At the bottom of the card is the statement that "At the outbreak of the war it took Great Britain, with full control of the seas, 33 days to transport 30,000 men, without equipment, across the Atlantic, from Quebec to Southampton."]

SENATOR FLETCHER: General, perhaps you would not want to express any opinion about it, but, frankly, it seemed to me rather far-fetched and absurd that it was a feasible thing for an army to be transported across the ocean and landed on Rockaway Beach, or Block Island, in such way that it could take that portion of the country and then come on down and string a four-hundred-mile line from Chesapeake Bay to Lake Ontario. That is one of the important dangers, apparently, in the minds of some people. I would like to get your views about that, if you care to express them.

GENERAL MILES: I dislike to give my views on that, as *I consider it an unreasonable and impossible proposition.* . . . . The placing of an army on American soil is the last thing any European Government would attempt; it could never be re-embarked. It would dissolve like snow beneath the mid-day sun. Whenever it has been attempted it has resulted in disaster.

SENATOR FLETCHER: It would be impossible for the enemy's ships to carry coal enough to bring them over here and take them back, would it not?

GENERAL MILES: If the enemy could not be destroyed by the patriotism and valor of the American people before they could send their ships back and get another load, then I would want to live in some other country.

GARRISON'S HAPPY LIFE.—Apropos of William Lloyd Garrison's character and temperament, Isaac Roberts sends this testimony, taken from Wendell Phillips' eulogy of Garrison:

"I never saw him unhappy. Every one of his friends will agree with me that this was the happiest life God has granted in our day to any American standing in the foremost rank of influence and effort. . . . God ever held over him unclouded the sunlight of his countenance."

NOBODY seriously supposes that the United States needs fear an invasion of its own territory.—*President Wilson, First month 28th, 1916.*

Current Events

FRIENDS IN ENGLAND.

THE report of the War Victims' Relief Committee says:

We are very glad that William Albright and his sister, Catharine Albright, are hoping to visit Holland, and expect to leave at the end of this week. Christina Davies and Edith Attenborough are also leaving to take up work in the camps.

S. Margery Fry has returned to Sermaize from Marseilles, where Hannah Bellows has now joined Florence Barrow in the work at the quarantine station. They are very busy sorting and giving clothes "to all sorts and conditions—officers' wives and mothers, poor and rich, easy to please and hard to please, women and girls, boys and children." A lady from the Prefecture at Marseilles supplements their gifts with shoes, etc. Conversations are very difficult and very polyglot.

Ethel C. Dunbar writes from Salonika that she is hoping shortly to move into a hospital of 60 beds which is being arranged for the refugees. It is badly needed, as the municipal hospital is dreadfully overcrowded. They have procured a nice building for it with a garden.

A report for January just received shows no striking alterations in the medical work in France: Seventeen cases were admitted at Chalons Hospital, and there were 10 births during the month. The special ward for the re-admission of delicate babies received four cases, of which three were discharged well.

E. Gundry West, in an agricultural report, states that in the Marne a distribution was made of 160 packets of large seeds and 810 small, whilst in the Meuse (old and new districts) and Sermaize, a total of 1,640 packets of large and 830 packets of small seeds were given. Malcolm McLaren (now with the F.A.U.) put much patient and steady work into the packing and distribution of these. Thirty rabbits were given in Pretz, and 53 will be ready to go this week. The horses are doing well, and have been very useful to the builders, and also in ploughing. Four small fields are being rented for the year ending November, 1916, nearly two acres in all (being half the area of the previous season). Good results are also hoped for from 500 eggs now in the incubators.

A. RUTH FRY.

FRIENDS IN PENNSYLVANIA.

PHILADELPHIA.

ARCH Street Yearly Meeting (Orthodox) is now held some weeks earlier than before, the business sessions beginning on Second-day, the 27th. A news report says that John B. Garrett opened the session with a solemn prayer which took cognizance of the unusually serious nature of this year's meeting in face of the present world's crisis.

Calling the roll of representatives from the nine quarterly meetings was followed by reading of minutes of the representative meeting. They contained several radical changes. One was a change in the phrasing of the third query, bearing on the ministry. Some members wanted a part of the query, which called on Friends to discourage any sort of ministry but their own, to be stricken out, as likely to be misunderstood as being intolerant. The query, as suggested, and as likely to be adopted, reads:

"Do you uphold and cherish a waiting, spiritual worship, and a free Gospel ministry, dependent upon the Head of the Church, and exercised in the fresh life and power of His Holy Spirit?" Previously the query read: "Are you concerned faithfully to uphold our testimony to a waiting, spiritual worship, and to a free Gospel ministry exercised in dependence upon the Head of the Church and under the immediate authority and prompting of His Holy Spirit? And do you maintain our testimony against that system which requires a ministry to be exercised at stated times or for pay?" It is the last sentence to which the more liberal members object.

Other changes are to allow members of the society to marry non-members in the meeting house; to allow those not members to marry in the meeting houses if they use the ceremony of Friends and if the laws of the States in which the marriages take place do not conflict with the practice. "Associate membership" for children just without the borders of the Society was suggested, and membership for children either one of whose parents is a member at the time of the child's birth, provided both shall have been members at one time.

MORE DEATHS THAN BIRTHS.

Statistics as to increased membership brought out at the meeting showed the effects of this increasing liberality. During the past year there have been 100 additions to the membership by "convincement," and the number who belong has leaped from the vicinity of 4,440, where it has hovered for the last five years, to a total of 4,479. This is in face of the fact that against 416 deaths during the last five years, there have been but 211 births within the Society.

Change in the wording of the marriage certificate of the Philadelphia Meeting so as to model it more nearly on the lines of the North Carolina Yearly Meeting form of certificate was suggested. The latter certificate is simpler, and was used in a marriage within Philadelphia Yearly Meeting last year.

Before the meeting was well started the Wolverton bill before the New Jersey State Legislature, which was lately vetoed by Governor Fielder, came up for discussion. It makes possible the substitution of life imprisonment for capital punishment, and in accordance with the ancient testimony of the Friends against capital punishment a committee was appointed to draft a remonstrance against the veto. The bill is before the Legislature for passage over the Governor's veto.

TO UNITE CHARITY FUNDS.

Reports of committees in charge of various charitable enterprises came up for reading. There are five or six sums aggregating nearly $150,000 involved under different treasurerships. They are minor funds which have accumulated from odd sources and are used for special purposes. A move was made to have them put under the care of the treasurer of the Yearly Meeting with three assistants.

Thirty thousand dollars have been sent to war sufferers in Europe since the war started, by a special committee, though individual Friends have contributed sums which amount to a great deal more. A protest was made by the representative committee during the past year against shipment of war munitions to warring nations.

CRUSADE AGAINST MILITARISM.

Work in opposition to the militaristic spirit, carried on by the Peace Association of Friends of Philadelphia during the past year, was reported at the twenty-fifth annual meeting held at Twelfth Street Meeting-house. A large sum was contributed to the Pennsylvania Arbitration and Peace Association to send a peace representative on a tour through the schools of Pennsylvania lecturing on peace to counteract the preparedness propaganda. Memorials have been sent to President Wilson, to Congress and to individual legislators seeking to influence them for peace, and 12 lessons on peace and war have been printed and distributed to create a public spirit against war.

HORSHAM.

THE regular meeting of Horsham Friends' Association was held Third month 26th. Alice C. Meredith recited, "How the Leaves Came Down," by Susan Coolidge. This was followed by a series of five-minute talks on the Friends' Discipline. Anna Jarrett led the discussion by explaining and expanding the First Query. Following this, talks were given by Newton E. Wood, Annie R. Comly and Wm. J. Satterthwaite, Jr. Interesting current views of the religious world were read by Catherine F. Smith. Sara Ann Roberts told of many little deeds of kindness to human beings, horses and birds she had seen during the month. After anecdotes and sayings of Abraham Lincoln, the meeting adjourned to meet Fourth month 30th.

JANE W. MEREDITH.

WRIGHTSTOWN Young Friends' Association held a meeting at the home of Alvan and Ella Tomlinson on March 18th. An Arbor-day celebration was planned, when 25 trees will be planted on the meeting-house grounds. Special committees were appointed to help plan the exercises.

Edna Parry gave a splendid report of her recent visit to Woolman House, Swarthmore. She told of the absolute sincerity and earnestness of the Friends in making everything interesting and alive. Much enthusiasm was shown in the meeting and up-to-date methods employed to hold the interest of the young folks.

Joseph Parry, another delegate, also spoke on the subject. He particularly mentioned the interesting walks taken while at Woolman House. There seems to be a new interest stirring the young people toward the uplift of the meeting. Friends are urged to spend some time at Woolman House, such a visit being of benefit to the individual and the community at large.—*Doylestown Intelligencer.*

FRIENDS IN NEW YORK.

PROFESSOR Paul M. Pearson, of Swarthmore College, attended meeting in Brooklyn on Third month 19th, and spoke most acceptably upon the religion in poetry.

True poetry, he said, includes the best and most inspiring thoughts of the best and most inspiring writers. In true poetry there is more genuine inspiration, more real uplift for the soul, more encouragement for being and doing, than we can find anywhere else.

To illustrate this, he quoted several of the great poems of the world, poems that have given countless men and women fresh courage for life. Among these was Kipling's poem, "L' Envoi," which is an inspiration to work for the love of the work, to toil for the sake of well-doing, with no thought of reward or fame, each to do his best as he sees it, "for the God of things as they are."

"He Did It," merely a newspaper clipping of a poem, yet speaks the value of cheerfulness as a factor in accomplishment. The man who smiled as he tackled the thing that "couldn't be done," did it. He asked no questions; the thing was to be done; so he smiled and "he did it."

Greatest of all the poems of achievement is Kipling's "If," which is the poem that you find pinned up by the desks of men who accomplish things. It is a battle-cry for perseverance, for heroism, for all the fighting powers of a man who is doing his best to succeed, and must do better yet. As the speaker said, "I am here to make things happen my way. I must feel sure that I am in the right way; but then *make things* happen my way."

By the serenity of its faith in the hereafter, its tender confidence in the great Pilot, Tennyson's "Crossing the Bar" has helped many who needed help and encouragement.

FRIENDS IN ILLINOIS.

A QUAKER IN THE G. A. R.

[Our friend George D. John, of Stirling, Illinois, is an old soldier of the Civil War, and a devoted member of the "Grand Army of the Republic," into whose meetings he evidently injects something of the Quaker spirit, even though he is in the minority. The following is his own report of a "Grand Army" meeting, printed in the local newspaper.]

THE G. A. R. was much alive last Saturday night. The speeches for and against national preparedness for a time were of congressional proportions. This meeting was well attended and the commander kept the ball a-rolling.

The affirmative wants a bigger army and larger navy, and to show our big ships out on the sea as we did in the days of Roosevelt.

The negative claimed that the other side was unnecessarily scared, were acting as if every bird they saw was

an aeroplane, every fish a submarine, and every Hennepin canal-boat a battleship.

But they say, "In time of peace prepare for war," and "The nation that wins will do ugly things to America when the present war is over."

The other side replies that neither England, Germany nor France will have either men or money to fight America, and if they should arm their women as a last resort, and send them here as soldiers, every one will be pinched.

We frequently have good debates, but when things get too hot, we turn the damper in the pipe.

Preceding the above discussion, we commented on the play "The Birth of a Nation." Those who have seen the play were very much enthused, while the others characterized it as harmful, just like reading novels, divorce proceedings, cabarets, and murder trials, in and around the family circle, and as Chaplain Bundy wisely says: "weakens the mind for better thinking."

One good point of argument on preparedness which Comrade Ramsdell made, I forgot to mention. He said in substance that his first drilling-lessons in the army were with wooden guns, and it "made him weak and feel afraid." Comrade John asked if he then and there got hurt. Answer, "No." Comrade John, too, on drill carried a Quaker gun and felt safe, but when they gave him a gun that would shoot, he got shot himself twice in one day, and among the rebels on the battlefield he had to lie.

PERSONAL.

Prof. Frederic H. Robinson, of Wilmington, Del., has resigned his position in Delaware College, to take effect at the end of the present term. The Wilmington *Evening Journal* says: "With the resignation of Professor Robinson, Delaware College loses the oldest member of the faculty in point of service, with one exception. He has been professor of engineering for twenty-six years, and has trained many men who have made a great success of their profession, and stand high as engineers."

Professor Robinson is a valued member of Wilmington Meeting.

Births

Brooks.—Third month 19th, to Charles Franklin and Eleanor Stabler Brooks, at 82 Linden Street, New Haven, Conn., a son, who is named Edward Morgan Brooks.

Hood.—At Wissahickon, Pa., Third month 20th, 1916, to Albert L. and Mary Lawson Hood, a daughter, who is named Kate Dunwoody Hood.

Schrader.—Third month 8th, to John Gilbert and Edith Taylor Schrader, a son, who is named Donald Gilbert.

Talbot.—At West Chester, Pa., on Third month tenth, to Walter S. and Helen Thatcher Talbot, a son, named Gilbert Parry.

Marriages

Ely-Shiefer.—At the residence of the bride's parents, under the care of Makefield Monthly Meeting of Friends, Third month 22d, 1916, Robert T. Ely, of Taylorsville, Pa., son of T. Newlin and Edith T. Ely, and Estella C. Shiefer, daughter of John and Julia A. Shiefer, of Yardley, Pa.

Dudman-Myers.—At Kentmere Lodge, Moylan, Penna., on Third month 18th, 1916, under the care of Chester Monthly Meeting of Friends, Edith Cook Myers, daughter of John T. and Sarah A. Myers, and Leonard Henry Dudman, of Llanerch, Pa., son of George Henderson and Mary Dudman, of London, England.

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of one cent a word.

Albertson.—At her home, Sunny Gables, Westbury, Long Island, on Third month 11th, 1916, Mary Willis, wife of John Augustus Albertson. Although always having enjoyed the best of health, the long illness from pernicious anæmia was borne with great patience and cheerfulness.

Educated at Swarthmore College, she was a member of the Board of Managers from 1899 until the time of her death. She served as clerk of Westbury Monthly Meeting for many years, and as assistant clerk of Westbury Quarterly Meeting until her illness prevented. While interested in many charities, she was a director and one of the founders of the Nassau Hospital. The love and esteem in which all held her was shown by the large number of friends gathered at Sunny Gables to pay their tribute. Beside her husband, she leaves her mother, sister, daughter, Ethel A. Post, and son, A. Raymond Albertson, and two grandsons.

'Tis hard to take the burden up
When these have laid it down.
They brightened all the joy of life,
They softened every frown.
But oh! 'tis good to think of them
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more! P. P. W.

Allen.—At "The Gladstone," Philadelphia, on Third month 17th, Ella, daughter of Edmund and the late Hannah E. Allen.

Chandlee.—On Third month 25th, 1916, Lilian Rae, daughter of late Webster and Emily W. Chandlee. Interment, Richmond, Ind.

Cranston.—At his home in Bala, Pa., on Third month 21st, 1916, J. Barnard Cranston, son of Joseph M. and Elizabeth B. Cranston, aged 27 years.

Comly.—At his home in Syracuse, New York, Third month 22d, George Newbold, husband of Alice Garrett Comly, in his 65th year. Interment was made in the burial-ground of Byberry (Pa.) Meeting, of which he was a birthright member. He was a grandson of John Comly, and youngest son of the late Charles and Debby Ann Comly.

Darlington.—At Cresco, Pa., on Third month 22d, Anne J. Darlington, daughter of Anne Needles and the late Jared Darlington. Funeral at Providence Friends' Meeting House, Media, Pa.

Ewer.—At Buckmanville, Pa., Third month 23d, 1916, Jonathan Ewer, aged 86 years.

Jones.—On Sixth-day, Third month 24th, 1916, Alice Jones, of 602 Spruce Street, Philadelphia, widow of Nathaniel Jones.

Livezey.—At Langhorne, Pa., on Third month 21st, 1916, Edwin I. Livezey, Jr., son of Edwin I. and Bertha Livezey, in his 23d year.

Middleton.—Third month 11th, 1916, at Hainesport, N. J., Walter J. Middleton, son of Albert and Ann S. Middleton, in his 68th year.

Sherwood.— At her home in Waynesville, Ohio, Third month 24th, Phebe B. Sherwood, wife of Dr. Thomas Sherwood, a member of Miami Monthly Meeting.

"FOR A CHILD."

A POEM in three parts "For A Child," by Fannie Stearns Gifford, in the *Atlantic* for the present month, renders the thoughts of the mother-heart in a lovely way. In the first the child-spirit sings:

"I am coming, over the dark
(Over the dark—over the dark),
Trembling and wonder, shadow and spark:
Life! — for your hand to hold.

"This will you do, and naught else with me:
Clasp me and kiss me and cling to me!
Love me, and laugh as you sing to me!
Hugging me safe from the cold!"

The second part, we quote entire, where the mother speaks:

You shall not wear velvet
Nor silken broidery;
But brown things, and straight things
That leave your body free.

You shall not have playthings
That men have wrought for gold;
But shells and stones and seaweeds,
And nuts by squirrels sold.

Your friends shall be the Tall Wind,
The River, and the Tree;
The Sun that laughs and marches,
The Swallows, and the Sea.

Your prayers shall be the murmur
Of grasses in the rain;
The song of wild wood-thrushes,
That make God glad again.

And you shall run and wander,
And you shall dream and sing
Of brave things and bright things,
Beyond the swallow's wing.

And you shall envy no man,
Nor hurt your heart with sighs.
For I will keep you simple,
That God may make you wise!

AN indignant mother wrote this to the principal of the high school, says the *Woman's Home Companion:* "Dear Sir: My son writes me that he has to study too hard. He says he has to translate fifty hexameters of Latin a day. I looked 'hexameter' up in the dictionary and find it is a poetic verse of six feet. Now that makes three hundred feet or one hundred yards of poetry for my poor son to translate each day. I think about half a hexameter, or thirty-six inches, of this Latin is plenty for a boy of his age. Yours truly, Mrs. Smith."

HE was wandering aimlessly around in a department store when the floor-walker approached him. "Looking for something?" he asked. "Yes, my wife," replied the man. "Describe her." "Well, she's a sort of a limousine with heavy tread, and usually runs on low."

"OH, no!" soliloquized Johnny bitterly; "there ain't any favorites in this family. Oh, no! If I bite my finger nails I get a rap over the knuckles, but if the baby eats his whole foot they think it's cute."

ORPHAN, INDEED! — A well-known professor has a bright little boy, who one day appeared in his father's study clasping a forlorn little chicken. "Willie," said the father, "take that chicken back to its mother." "Ain't dot any mother," answered Willie. "Well, then, take it back to its father," said the professor, determined to maintain parental authority. "Ain't dot any fader," said the child. "Ain't dot anything but an old lamp." —*New York Times.*

CAUSE AND EFFECT.—The grouch was dissatisfied with the letter which his stenographer presented for his signature. He signed, but made her put it back into the machine and add: "P. S.—Dictated to a poor stenographer."

She folded the letter and put it in the envelope, but no sooner was her employer's back turned than she took it out and added: "P. S. No. 2.—The reason I am so poor is because he pays me only $6 per week."—*Collier's.*

MALONEY (reading life insurance circular): "Phwat's a 'table of expectancy?'"

Casey: "Shure, it's something thot proves by statistics thot ye won't live as long after yez are 60 as yez did before."—*Life.*

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

	S	M	T	W	T	F	S
3d Month MAR.	.....	.....	.....	1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	.....
4th Month APRIL	.....	.....	.....	.....	.....	.....	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	.....	.....	.....	.....	.....	.....

SOCIAL LIFE AT THE CAPE MAY CONFERENCE.

THOSE who have never been to a Conference before may feel a little strange when they arrive Fifth-day afternoon, Seventh month 6th, and find themselves among something like 3,000 people; but they will not feel strange very long if the plans which the Social Committee is formulating work out as they are intended to.

It will be easy to plan to reach Cape May early enough for a dip in old ocean before supper. Then in the evening there is to be a genuine old-fashioned Conference sociable in charge of Helen Underhill Wood, at headquarters —the Hotel Lafayette. If you have not been to a Conference and do not know what this is, ask some one who has. Every one has old friends to greet whom they have not seen since the Conference two years ago. Then there are Summer School reunions, Swarthmore College reunions, and all the other Friends' Schools; Woolman House reunions, etc., etc. Everybody talks to everybody else, and even at a distance you can hear the characteristic welcome sound of the thousands of greetings mingled into one.

Other evenings after the address, when there is time, suitable entertainment in a lighter vein will be provided, games and stories, etc. One evening Robert Brown will show his new colored slides of Woolman House life. Another evening it is planned to give the Morality Play, "The Foot of the Rainbow."

The Athletic Committee, in order to keep Amos Peaslee in check, has been instructed not to plan more than we can do in the afternoons. There is boating and swimming, and golf and tennis; and in fact all of the outdoor sports except mountain climbing.

J. B. W.

FIRST-DAY SCHOOLS AT THE CONFERENCE.

FIRST-DAY School interests will be well looked after in the Cape May Conference, Seventh month 6th-16th. Elbert Russell, well-known to Summer School attenders, will give a course of lectures on Christian Ideals from the Bible; George A. Walton is scheduled for a similar course, on the Development of the Religious Life, and Dr. John W. Carr will speak on Religious and Moral Education. Round Tables, dealing with the details of First-day School work, are being arranged.

In addition to this, the children are to be considered practically, as well as theoretically, at the Conference. The Sub-committee on Young People's Activities is arranging for a sort of Junior Conference open to all children, between the ages of five and thirteen years. The children will be divided into groups, and regular work adapted to their ages and interests, will be planned for. While a part of this will be recreative, it will all be suggestive to First-day School workers, of possibilites in helping to develop children. This department will be under the joint care of Emma B. Wallace, Principal of Girard Avenue Friends' School, and Elsie Oakford, Principal of Germantown Friends' School. They will be assisted by trained teachers.

This widening of the scope of the Conference, to embrace the children in a very helpful way, is a significant step. We hope all First-day Schools will try to interest the parents in having their Children at Cape May next summer, says the *First-Day School Bulletin.* Definite registration will be asked for, as an assistance in planning the work.

PRIZES FOR PEACE PROBLEMS.

THE Carnegie Endowment offers to pupils and teachers in public schools a number of prizes for problems designed to show the wastefulness of war. The following problems, prepared by Dr. John J. Mullowney, are given as specimens:—

"The battleship New York cost, for hull and machinery alone, $6,400,000. In one year New York State spends $257,940 on the Department of Health. How does the mere interest on this part of

the total cost of the battleship, at 4¼%, compare with the amount devoted to public health?

"The battleship Texas, with full equipment, cost about $12,500,000. In the year 1914-15 Texas spent $48,200 on the Department of Health. The interest on the cost of the battleship would enable Texas to spend how many times this amount for public health?"

Any teacher wishing further details concerning the prizes should write to Professor Paul Monroe, of the Carnegie Endowment for International Peace, 207 West 117th Street, New York City.

NEW COURSES AT WOOLMAN SCHOOL.

The following new courses will be offered at Woolman School for the spring term beginning April 3d. R. M. Little, Secretary of the Philadelphia Society for Organizing Charity, will give a course on Applied Social Work. This will be supplemented by some lectures by Miss Betsy Libbey, Supervisor of Districts for the Society for Organizing Charity, and by Lydia C. Lewis, Dean of the Pennsylvania School of Social Service. Prof. Jesse H. Holmes will give a course on Religious Experience. Dr. Wm. Byron Forbush will give a course on Problems of Child Welfare, a course on First-day Schools, and a short course on Story-Telling and Play. Elizabeth W. Collins will give a course on Paul; Annie Hillborn will give a fuller course than she has previously on Primary Methods.

THE CAPE MAY CONFERENCE.

The Committee has secured special rates ranging from $8.00 a week per person for two in a room, up to $25.00 per person for two in a room; and in order that the Committee may close these options early, application should be made to any member of the Committee. After Sixth month 1st parties will have to take their chance of securing suitable accommodations.

The Lafayette has been selected as headquarters.

Rates from $15.00 to $25.00 per person for two in a room, according to location and kind of room.

THIRD MONTH.

30th.—8 p. m., at West Philadelphia Meeting-house, Thirty-fifth Street and Lancaster Avenue, meeting on woman suffrage. Addresses by Harry and Janis Owen Phillips. Those not convinced are especially invited to ask questions.

FOURTH MONTH.

2d.—A meeting for divine worship at Providence Meeting-house, near Media, Pa., under care of the Circular Meeting Committee of Concord Quarterly Meeting, 3 p. m.

2d.—Daniel Batchellor will attend meeting in New York.

2d.—Preparative Meeting in New York and Brooklyn, at the close of meeting for worship.

2d.—Edward A. Pennock, of Chatham, Pa., expects to be present at meeting at Fifteenth and Race Streets, Philadelphia.

2d.—The subject for the Conference, held after meeting at Fifteenth and Race Streets, Philadelphia, will be "The Life of an Early Church." I Cor. 5:1-13, 6:9-20, 7:1-40, 8:1-13, 10:14-33. Rom. 14.

2d.—George A. Walton expects to attend meeting at Thirty-fifth Street and Lancaster Avenue, Philadelphia.

2d.—Religious meeting will be held at the Friends' Home for Children at 3 p. m., to which all are cordially invited.

2d.—Mary Heald Way, of Oxford, Pa., will address the Friends' Association at Rising Sun, Md. Remarks of E. R. Buffington "Every-day Facts for Present Day Study."

2d.—Meeting at West Nottingham, Pa., 11 a. m. A general invitation is extended to all to attend.

8th.—Salem First-day School Union will meet at Mickleton, N. J., at 10.30 a. m. and 2 p. m. The afternoon session will be addressed by Wm. Byron Forbush on "How to Build Up Our Society Through Its Young People." All are welcome.

8th.—New York Monthly Meeting, at Schermerhorn Street Meeting-house, Brooklyn, at 2.30 p. m.

8th.—The Young Women's Hebrew Association, 31 West 110th Street, New York, will be addressed on the subject of "Peace and Preparedness: the Quaker View," by Paul Furnas, at 8.10 p. m.

9th.—7.30 p. m., Young People's Devotional Meeting, Phila. Y. F. A. Bldg., 140 North Fifteenth Street.

15th.—Abington First-day School Union will be held in Norristown Meeting House, Norristown, Pa. Morning session, 10.15 a. m.; afternoon session, 2 p. m. Subject for discussion: "How can the principles of the Society of Friends' best be applied to the every day life of ourselves and the community?"

15th.—"Peace and Preparedness: the Quaker View," will be presented at The Emanu-El Brotherhood, 309 East Sixth Street, New York, at 8.30 p. m. The speaker will probably be J. Hibberd Taylor.

19th.—Southern Half-Yearly Meeting, at Easton, Md., 11 a. m.

22d.—Meeting of the Bucks First-day School Union, held in Langhorne, Pa., at 10.30 a. m.

25th.—Western Quarterly Meeting, at London Grove, Pa., 10 a. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa., 10 a. m.

29th.—Westbury Quarterly Meeting, at Brooklyn, N. Y.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

California. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Maryland.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Massachusetts.—Cambridge, at Phillips Brooks House, 3.30 p. m.

New Jersey.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

New York.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

Ohio.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Pennsylvania.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

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STENOGRAPHER—MALE, 25 YEARS OF AGE, honest and a hustler, possessing executive ability, wishes position as private secretary or similar thereto. Can furnish good references. D 91, Intelligencer Office.

WANTED—A WOMAN FOR HOUSEKEEPER and to take charge of nurses' home. Women's College Hospital, Miss Rea, 2121 North College Avenue, Philadelphia.

WANTED—MARRIED MAN (WHITE) FOR general farm work—industrious and strictly good habits. As I am interested in agriculture and improved methods of intensive farming, I would prefer a man wishing to follow that vocation. Walter S. Wright, Newtown, Pa., R. F. D. No. 1.

WANTED—A RESPONSIBLE POSITION BY man and wife in an apartment house or hotel at the shore. Man has had experience in buying supplies. Can take entire charge of desk also. Wife is an unexcelled housekeeper. Can manage help. The best of reference for both as to character and ability. P 88, Intelligencer Office.

WANTED—A CAPABLE WOMAN OR GIRL AS mother's helper in family in country where there are children. Mrs. Wm. P. Balderston, Yardley, Pa.

HOUSEKEEPER—MIDDLE-AGED WOMAN with some ability, with or without child, wanted as working housekeeper on farm. Owner and one other man to keep house for. Can plan own work. Position open after April 1st. Give references and particulars. F. B. Harker, Kennett Square, Pa.

WANTED—A RESPONSIBLE YOUNG WOman to care for baby and assist with chamber work. Accommodations good. Trolley carfare refunded for interview. P 90, Intelligencer Office.

PRACTICAL NURSE, SUCCESSFUL WITH nervous and feeble persons, wants position along these lines. Reliable and willing to be generally useful. References. B 95, Intelligencer Office.

WANTED—A YOUNG GIRL OF 20 WISHES a position as companion for an elderly lady. References exchanged. Address C. L. M., Newtown, Bucks County, Pa.

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FRIENDS' INTELLIGENCER

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THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Unsolicited contributions are not paid for. We can very seldom use original poems, or articles of more than one thousand words.

If contributors desire unused articles returned, stamps should be sent with them.

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FRIENDS' INTELLIGENCER

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PEACE.

WHAT was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the birth?
What word but peace, "Peace and good-will on earth?"

And what was the last word the Master said
That parting night when they broke brother bread,—
That night he knew men would not let him live?
Oh, what but "Peace I leave" and "Peace I give"?

And yet, behold! near twice a thousand years,
And still the battle wrath, the grief, the tears!
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

A NEW ENGLAND VIEW OF PHILADELPHIA.

[The following is taken from a letter in the Springfield (Mass.) *Republican* written probably by F. B. Sanborn, of Concord, the biographer of John Brown and of Emerson, who, although now 84 years old, is a regular contributor to the *Republican*.]

PHILADELPHIA, Jan. 15, 1916.

IT has been the custom for a century at least to call this the Quaker city, though the perceptible Quakers are now comparatively few, and even the Quaker influence, which, like odors and tones of voice, often survives its source by long spaces of time, is in every decade less and less obvious. Perhaps it is most to be recognized now in the tones of the Philadelphian feminine voice; which, through the mingled action of climate and Quaker repression, has long been noticeable for sweetness and gentleness.

It was what I noticed 60 years ago, in my first acquaintance with Philadelphians; and as I came in the train on Thursday through the less-thickly-settled parts of the 130 square miles that now make the area of the city, I heard, from Jenkintown to Market Street, in the accessions at each station, the clear, soft voice of the Philadelphia woman—not so perceptible elsewhere, from Boston southward.

The population of the whole State of Pennsylvania in 1840 was hardly so large (upward of 1,700,000) as that of Philadelphia to-day; and the mixture of races and colors is far greater now than then. There are at least 90,000 Negroes here; as many as in Baltimore, much farther south. Foreigners of every description are found here, too, but in smaller ratio to the native population, probably, than in the rest of Pennsylvania, to which they have been attracted by the mining, manufacturing and iron interest.

The transformations of 60 years are very noticeable, particularly in the movement of the city population westward, as in most American towns, and in the style of building—the old distinction between Philadelphia and other cities—uniform streets of red brick houses trimmed with white marble—has disappeared in the newer regions. Of late the enormously tall buildings have shot up here as rapidly as anywhere; but the trolley-cars are still all on the surface, and subways and tunnels are promised rather than built, except in a slight degree for steam railways. Enormous department stores and publishing-houses mark other great changes—the Wanamaker establishment being vast, and still growing.

During all my recollections of 78 years—for the name of Philadelphia was familiar to me at six years old—literature and Quakerism were associated with it, and the fame of Dr. Franklin, to which I owe a part of my name. My grandfather had a friend of his youth, James Akin of South Carolina, who, 30 years before 1840, had removed his artistic facility and humor from Newburyport to the Quaker city; and every year in my boyhood sent one or more of his caricatures or serious engravings to my grandfather, who preserved them in a cabinet, very attractive to a boy; and in a closet near by was a Philadelphia magazine, the *Bower of Taste*, in which Mrs. Catherine Waterman published sentimental prose and frequent verse Nor was *Godey's Lady's Book* wholly overlooked by young ladies in New Hampshire who wished to keep up with the fashions. At the same period (1838-40) the *Saturday Courier* was sending out weekly from Philadelphia reprints of Marryatt's and Dickens's novels, so that I read in its small type the "Flying Dutchman" of the captain, and the immortal "Pickwick Papers." This magazine industry is kept up and immensely magnified by the publishers of the *Ladies' Home Journal*, the *Saturday Evening Post*, *Lippincott's Monthly* and other periodicals.

As a boy I knew little of Quakerism by direct contact, since our only active Quaker, Friend Page, had been disowned for unseemly habits, and the Quaker meeting at Seabrook did not come within my Sunday range. But, Whittier was a Quaker poet whom I early began to read, and his connection with Philadelphia and anti-slavery, and his tributes to English and American Quakers, made this city known to me in a religious light, long before I came here, and made the acquaintance of the Friends, then so active in philanthropies and prisons—although we, in Massachusetts, where I then lived, did not all admire the discipline of the Eastern Penitentiary, then quite under Quaker direction. But in 1865, when I first visited it, and tried to impress on its managers the merits of the new Irish system, so warmly advocated by my English correspondents, Mary Carpenter and Frances Power Cobbe, it was not so overcrowded as it has since become. Girard College, too, was, 50 years ago, a more important part of the educational system here than it seems to be at present, when the University of Pennsylvania has grown to such grand dimensions. The American reformatory prison system, which is the Irish system of Sir Walter Crofton, greatly improved by Brockway, Wines and others, has a good footing in Pennsylvania, and appeals strongly to the original humane and religious sentiment of the Quakers of Philadelphia. . . .

What is transient and what permanent in American politics can be as little conjectured in Philadelphia as in Washington, New York or Boston, in the present hysterical and chaotic state of the journalistic mind. Philadelphia, wont of old to be conservative rather than radical, and least of all warlike, appears to be now very much against our cautious President for keeping us out of war, and quite willing to join English and French belligerents in bidding us give up neutrality and frankly side with the allies against Germany. That is, if you trust the tone of the *Ledger*, the *Bulletin* (largest in circulation of all the dailies here), and the Rooseveltian *North American*. The same remark applies in varying degrees to the authors here—Owen Wister, most popular of all just now, R. H. Davis, and Agnes Repplier. Very few of these writers actually want war, and Pennsylvania, least of all the manufacturing States, would sacrifice the present prosperity coming out of the European war for a stagnation that would presently follow a declaration of war against Austria, Germany or Mexico. Gertrude Atherton, in a long letter of prediction and vocabulary, foresees the re-election of Wilson and a war with Germany some years hence. Pennsylvania will probably vote this year against Wilson, as it did four years ago, whoever may be nominated against him; but it no longer has that partiality for Roosevelt

which it had then. The Republicans are divided in their allegiance between Penrose and Governor Brumbaugh. The Bryan party, among Democrats and Independents, is now much stronger, though less noisy; but it does not mean to defeat Wilson's re-election, only to obstruct some of his policies.

Militarism and religion do not mix very well as yet; and the majority of Quakers are still peace men, as are the clergymen of several other sects. Most of these, however, are on the English side, as against Germany; which seems to have fewer friends here than elsewhere, and growing fewer with each new revelation, as the plots and bombs of the German war party come every week more clearly to light. There is a growing feeling here as elsewhere, however, that the starvation of German women and babies by a real famine blockade, will arouse sympathy for non-combatants, however hard they may scold against the American Government and people.

ALFRED H. LOVE.

BY RICHARD MATLACK.

Prepared for Camden, N. J., First-day School and presented 3d mo. 26th, 1916

THE part assigned me in to-day's exercises, to say something about ALFRED H. LOVE, moves me to reminiscence. He is enrolled in my memory as one of a band of reformers of a period contemporary with my own years.

The records of their lives and labors incline us to the belief, that their superiors in mental, moral and spiritual equipment of exalted endeavor and unselfish purpose, could not have been garnered from the years immediately *preceding* theirs, and reaching back towards the period where time begins to dim the truths of history.

And what did they accomplish?

Their work in opposing SLAVERY culminated in the emancipation of a race.

They were instrumental in placing TEMPERANCE REFORM where it is to-day, occupying the most advanced and encouraging position it has ever reached.

Their ranks furnished the pioneers of the movement for the ENFRANCHISEMENT OF WOMAN.

Their labors for PEACE have born fruit—the best and wisest endorse it; its righteousness is unquestioned.

The very considerable degree of success attained by ARBITRATION principles and methods in settling industrial labor disputes, which of late years became so numerous and alarming, is of their initiative.

The further advancing step for the settlement of differences between NATIONS, upon the same equitable basis is receiving world-wide attention and approval; and will undoubtedly be brought in general practice—ultimately abolishing war—a victory for righteousness, equal to that overthrowing slavery; and a like measure of the credit therefor will belong to Alfred H. Love and his co-laborers.

I am thankful that my cycle of years has held for me the opportunity for personal contact with some of these gifted souls; and I regret that I did not then know the value of their contributions, that I might have gathered more of the treasure.

I have been favored to hear William Lloyd Garrison, easily the first of this galaxy of unselfish workers. His fearless, defiant challenge, "I WILL BE HEARD." has reverberated down the corridors of time for eighty years, impressing its significant lesson on us to-day.

I have sat beneath Susan B. Anthony's incontrovertible logic as she presented with unanswerable argument her demand for justice for woman—for her equality with man before the law.

I have been charmed by the saint-like personality of Lucretia Mott, whose very presence was a sermon. The ability and grace, with which she opposed the evils of the age—her "*Truth for authority—not authority for truth,*" and other of her valuable aphorisms, have had an uplifting influence on the thought of our time, second to that of no other individual of her day.

I have listened in wonder and admiration to the wisdom and eloquence of Frederic Douglass, who "prayed himself from slavery to freedom by the active use of his legs," and of whom it was said by one of the best-qualified men of his day for the judgment, "Were I called upon to select ten of the ablest men of our time, Frederic Douglass' name would be among them, and not at the bottom of the list."

Wendell Phillips, the well-bred and true gentleman, the highly-educated and accomplished scholar, has by his silver-tongued eloquence, gracefully sugar-coating his irony and sarcasm, thrilled me with astonishment and delight.

It has also been my privilege to hear Henry Ward Beecher. His outpourings from a seemingly inexhaustible fount of originality and eloquence, are indelibly engraved in my memory, and always recalled as red-letter hours of my life.

John B. Gough's dramatic recital of his battle with and victory over intoxicating drink, and his powerful assault on intemperance, were very impressive to me.

Elizabeth Cady Stanton, by her long and efficient labor for the betterment of social conditions, and notably her efforts for justice for woman, occupies a prominent place among our band of reformers, who have advanced this phase of their work to where, from its elevated position to-day, we get bright visions of to-morrow. She has been a sojourner beneath my roof, broken bread at my table, and won our hearts by her simplicity and charm.

Perhaps, under the glamour of these acquaintanceships, I am disqualified for judgment, but, I will say, that to Susan B. Anthony, Lucretia Mott, Elizabeth Cady Stanton, Frances E. Willard, and others of the noble women of our band—to *womankind* especially, we owe unmeasured gratitude for the better atmosphere that we are now breathing, and the promise of its nearer purity when the fuller success dawns.

I readily recall the memory of Frances E. Willard. Her labors for social betterment were on the highest altruistic plane. Through her superlative zeal, her organizing and executive ability, was launched a movement combating impurity and intemperance, which in magnitude and success has not been equalled in our time and country. This movement is yet exerting its regenerating influence.

Others of this nobility of intellect and purpose with whom I have come in contact, pass in review. In obedience to my assignment, I recall one more—Alfred H. Love.

Almost all of us of mature years have heard him—he occasionally visited our meeting, and always had something so bright and encouraging to say; so that we can even now recall the cheerfulness of his words and his benign face.

He was born in Philadelphia in 1830, and died there in 1913, at the age of eighty-three years. Nearly all of this long life was spent in the city of his birth—a neighbor to us. His environment seems to have been favorable for the development of advanced ideas for the betterment of society. From early manhood we find him combating wrong conditions, and with so much zeal, persistency and success, as to enable us to say, "*The world is better for his life.*"

He was essentially a *reformer,* in the broad sense of the word; and any movement that promised more just or kindly social relations found in him an earnest advocate.

In slavery days he was an abolitionist, and throughout his whole life was a warm friend of the colored race. For many years he was identified with *prison reform.* In labor troubles he was ever ready to assist in solving the differences between employers and employees by arbitration, or other just and peaceful ways. He worked for the dissemination of pure and the suppression of impure literature. He opposed the selling and carrying of deadly weapons. He labored for temperance; for purity of living; for the welfare of the Indians, and for *justice* and equality of rights and opportunity for the sexes.

He took an active and leading part when the question of permitting colored people to ride in the street cars was in controversy—a subject which now seems curious, but at that time was very much alive.

There were other reforms in which he was interested and labored; but his main and great work was in opposing war and the war spirit, and advocating peace principles. In this field of endeavor he became known and recognized almost all over the world as one of the foremost peace advocates.

I cannot speak of the details of his great work; but the essence, the fruits thereof, the uplift given humanity, is locked against mortals, with the key available for the purpose of the higher judgment, which we may be assured will be *divine justice—not reward.* Alfred H. Love's labors were on a higher plane. Materially, they involved sixty years of his life—touching four continents and prosecuted with unflagging zeal and industry.

Besides industry, geniality, cheerfulness, and optimism were his distinguishing traits; but the characteristics which stand out nearer to us, his neighbors, were his modesty, his tolerance, his peaceableness, and, may I say, his loveableness—without a harsh or inharmonious note—enveloping him in an atmosphere of peace and love, and embracing in its folds all who came within the radius of his personality.

THE JOHN WOOLMAN MEMORIAL, MOUNT HOLLY, N. J.

In response to the request of several interested persons, a brief statement of the progress made at the John Woolman Memorial House in Mount Holly, N. J., will no doubt appeal to others as well.

The purchase was completed in Tenth month last. Repairs began in the early winter, and continue to the present, with a few interruptions because of bad weather. The stable and kitchen have been removed, being so out of repair that it was not wise to attempt to restore them. The latter was not a part of the original house. A good one-story kitchen has been built, retaining the original rafters in the ceiling. In place of the stable, a good double shed, one side enclosed, has been built of much of the old material. The roof has been shingled and stained brown; chimneys have been rebuilt, and cornices and windows repaired. The woodwork will be white, with green doors and shutters. The present porch was not in the original plan, but since it is new and good, it will not be disturbed until we are sufficiently in funds to restore the old pent-house, whose marks still show in the brick wall.

The interior has had all three of its ancient fireplaces restored. That in the living-room now presents an enormous opening, in which hangs the old crane, named in John Woolman's specifications. Above, in the throat of the chimney, still are seen the two beams on which were smoked the beef and hams. A small arched doorway, a foot high, in the side wall, marks the oven-opening into the kitchen. This will be closed with an iron door. When the boarding above the chimney jambs and breast was torn off, a pair of snuffers and a cocoanut drinking cup were found! These will start our *museum!*

In the interior, the beams in the ceilings are our greatest *find.* Their existence was suspected, but when the plaster which concealed them was removed, it was a pleasant surprise to find the great oak rafters in every room in the house, including the kitchen. They had been whitewashed, proving that they were originally exposed. Upon removal of this lime, scraping and oiling has brought out a fine golden brown, and this will give the note of color to the house. Walls are a plain light ochre, and woodwork, ivory white. All is simplicity itself.

We have to acknowledge gratefully the gifts of our plumbing fixtures, together with all the necessary materials for finishing our walls and interior woodwork. Sundry pieces of old furniture have been sent or promised, and Wilmington Meeting has sent a bench from their old house. Cut in two, it makes two good settles. We have also been given a fine kitchen cabinet. The owner of the old house of John Woolman's brother, Uriah, "Breezy Ridge" on the Rancocas, has sent us a row of hat-pegs on a board from that house, where no doubt John Woolman's white hat was often hung.

Not the least of our gifts has been an entire orchard of fruit trees, which will occupy the lower third of our lot, which is nearly one and three-quarter acres in extent. Shrubbery is included in this generous gift.

Repairs are well along, but unfavorable weather has held us up. Caroline L. Crew and her friend are waiting to go in. We shall require about $500 more to be ready this spring. We need a good cook stove, a couple of small wardrobes, and a good fence about the entire property. If any Friends have roots of old-fashioned flowers which they can spare, we shall gratefully receive them. The well in the garden has excellent water, and we hope one day to make a feature of that.

If a few Friends who read this appeal will respond as cordially as was the case with our first, which proved overwhelmingly how wide was the interest in Woolman and his work, we can occupy the house in a fortnight. Ex-President Eliot, of Harvard; Ex-President Hazard, of Wellesley, and subscribers from Boston to Chicago, are members of the Association, which becomes larger by every donation, no annual dues being expected. We hope when settled to get started some neighborhood work of whatever kind is advisable, and set about our task in earnest, as our act of incorporation reads, "For social service in the spirit of John Woolman."

Amelia M. Gummere,
President John Woolman Memorial Association.
Haverford, Pa.

PREPAREDNESS FOR HEALTH.

[Part of an address delivered at Lebanon, Pa., by J. J. Mullowney, M.D., Assistant Chief Medical Inspector, State Department of Health.]

Pennsylvania holds first place among the States of the Union in the work of Preventive Medicine and Sanitation. Everyone knows that the Pennsylvania Department of Health Exhibit was awarded the grand prize at the great International Panama-Pacific Exposition, which was held in San Francisco last year.

Every loyal Pennsylvanian is proud of the unique position which William Penn's Commonwealth has attained under the administration of Dr. Samuel G. Dixon. His work has not ben done to the sound of trumpet nor the beating of drums; quietly but persistently he has, through more than a decade, sown the seed which to-day is maturing into the full-blown tree whose fruit is to be a healthier childhood, a stronger manhood, and a greater prosperity for our beloved Commonwealth.

The public school is the crucible in which our conglomerate and cosmopolitan populace is molded into American citizenship. The public school is the avenue of approach to the hearts and homes of our people. There is no more effective medium for reaching the parents nor for instructing the children of our State than the public school. Surely, no function of citizenship is of more vital importance to the individual, the State, or the nation than the conservation and preservation of health; indeed, it is far more important that the boys and girls of this land shall learn how best to care for their health than to learn how to handle the tools of slaughter. And, if ever we should be led to defend our land by force, what line of "Preparedness" is more essential than that of preparing the patrons of the public schools to care for their own and their children's health?

REAL PREPAREDNESS.

A decayed tooth may seem unimportant, yet army examiners have refused to accept men who were otherwise physically fit. Why? Because the food of a soldier is not easily digested unless properly masticated. A soldier who

has indigestion is not a good, obedient, fighting machine. An ear-ache is, by some, considered as a temporary ailment, yet it may be a danger signal, a sympton of approaching deafness. No army officer would choose a deaf man to fight his battles.

The great efficiency of the German army is in part due to their attention to the details of health. Let us not delude ourselves into thinking that there is no need for health education in this State.

RESULTS OF INSPECTIONS IN PENNSYLVANIA.

The results of last year's inspection of 469,000 children in the rural schools of Pennsylvania show that 335,427 of them, or 71.48 per cent., had one or more defects:

83,748	or 17.9	per cent. had defective vision.
15,600	or 3.3	per cent. had defective hearing.
22,837	or 4.9	per cent. had defective breathing.
253,551	or 51.9	per cent. had defective teeth.
123,222	or 26.2	per cent. had abnormal tonsils.
8,578	or 1.83	per cent. showed sub-normal nutrition.

Some persons have the impression that merely living in the country guarantees perfect health and sanitary environment, but the facts do not substantiate such a theory. A national committee composed of educators and medical men of high reputation is authority for the statement that "Rural school children are less healthy, and are handicapped by more physical defects, than are the children in cities." My personal impression is that rural school children have not more physical defects than city school children, but the original defects of city school children are attended to earlier, and consequently the percentage of defects in a group of city children is not so high as in a group of rural school children. This, in short, is the purpose of school medical inspection—to find the defects *early*, and to urge that those defects be corrected at the earliest possible moment. The environment of the rural school child should be brightened and sweetened.

MUCH DEPENDS ON TEACHER.

Very few people appreciate how much work devolves upon the teacher in the one-room country school. Besides teaching from the lowest to the highest grades, and having pupils of all ages and of various temperaments, she must be able to build and keep up a fire, often with poor fuel and inadequate and imperfect stoves. She must be her own janitor. She must look after the school grounds and its accompaniments. Through all sorts of weather and often over almost impassable roads she must trudge her way, weary and alone. Often, the only thanks she receives for work well done is the criticism of some carping mother, or the vulgar onslaught of some ignorant and profane father. Most of these young women are underpaid, and do not get as much salary as their sisters in other vocations where brain matter, education, versatility, and character are not demanded to the same extent as is required in the rural school-teacher. As a class they are above the average. Many of them have a good sanitary conscience. By that, I mean that they endeavor to keep the school-house and grounds—the school environments—in a clean and sanitary condition.

Some of them need to put into practice the principles of physiology and hygiene which they are trying, more or less successfully, to instill into the youthful minds under their tuition.

Not long ago, I had occasion to visit all the schools of a certain township. In all but one the floors had not been oiled, the temperature of the school-room was above 72 degrees F., there were no ventilating window-boards, the interior of the school-rooms were unclean, dismal, unattractive and uninviting. At one of the schools the floors had been oiled, the interior of the school was tastefully decorated with strings of corn, ears of wheat, branches of trees with their variegated leaves, and sprigs of evergreen —the things of nature ready at hand. The walls of the school-room were recently whitewashed, and were clean and cheerful. Ventilating window-boards were in place, and the temperature of the room was between 68 and 70 degrees F.

I learned that this teacher had insisted that the school directors should supply her with oil for the floors. She applied it herself.

The windows in this school were clean and spotless, the shades were buff colored and rolled up to the top, except when the sun directly struck the window, thus the interior of the school-rom was clean, bright and attractive, and of a comfortable temperature, and I observed a striking difference in these children from those in the other schools of the township. Here the pupils were wide-awake, bright-eyed, and the discipline was perfect.

I was there when the teacher discharged the school for the day and I observed a little thing which was an index of this teacher's success—a great many teachers in the small rural schools think that the schools are so small and insignificant that order and system are unnecessary and impossible. This teacher had perfect order and a good system, consequently the pupils worked for her and respected her. Every pupil stood up at the tap of the bell, marched out in perfect order, and each pupil bowed and said "Good-night" to the teacher before leaving.

Now, my point is this: If one teacher, in this extremely rural and backwoods township, could get such results from her school directors, pupils, and environment, the other three teachers could have obtained a like measure of success if they had put as much heart and head-work into their work as she did.

THE SCHOOL DIRECTOR'S WORK.

However keen a teacher may be to put and keep her school in a clean, wholesome, and sanitary condition, there are some things which they cannot do and which they should not be expected to do. The school directors are directly responsible to the patrons of the school, and it is their duty to supply those things which are essential for the mental and physical efficiency of both pupils and teachers.

MINIMUM HEALTH ESSENTIALS.

To put it briefly, Pennsylvania must strive to give every pupil in the rural schools the following minimum essentials:

1. *School Houses*—sanitary and attractive, well ventilated, lighted, cleaned, and equipped within and without with health and sanitary essentials.
2. *Teachers*—better trained and better paid to do their logical and full share in carrying out a health program.
3. *Health examinations*—including dental inspection, at least once a year.
4. *Closer supervision over janitors*—employ only men who are healthy and who are intelligent enough and who are willing to co-operate in keeping the school buildings in a sanitary condition.
5. *Follow up health work* by district and school nurses.
6. *Health care in the schools*—including health instruction, warm school lunches, tooth brush drills, and inculcation of all health habits.
7. Eventually provision must be made for removal of injurious physical defects by dental and health clinics.
8. Co-operation of all available individuals and organizations for the promotion of health and welfare of country school children. Parent-Teachers' Associations have a great opportunity to do a great service.

A HEALTH MOTTO.

Surely country children deserve as much health and happiness as city children; and children are entitled to as careful cultivation as live stock and crops.

Let us take this for our motto: *Make Pennsylvania rural schools the most attractive and most sanitary in the United States.*

THE COUNTRY LAD.

I can think of no more appropriate words with which to close this plea for "Preparedness" for health, and for the rural schools than these words by I. D. Graham:

"That men are created equal is unquestioned, that they remain so is sophistry. The school-boy 'with shining morning face' is at the parting of the ways. If city-bred, his school-days are spent in costly buildings with modern equipment and under the tuition of experts. The country lad has none of these, and yet his numbers are greater, while from his sturdy ranks come the men who do great things,—command armies, build industries, separate continents. From the outland where life throbs strongest, the air is purest, the thoughts cleanest, come these handicapped youths to engage in the battle of life to win or lose. With an improved rural school he may win; without it—FAILURE."

STAPELEY.

BY WALTER RHOADS WHITE.

In 1792 the estate known as Stapeley was owned by a Mr. Eddoes, of England, and named after his ancestral home. Tradition says the men who worked on the house were paid by the day, and preferred to camp out rather than to return to the city, owing to the prevalence of yellow fever.

The mansion stands on such high ground, the steeples on the State House and Christ Church could, years ago, be plainly seen.

This property, containing about one hundred acres, fronting on the Oxford Road near the village of Fox Chase, then in Philadelphia County, was bought by Joshua T. Jeanes, eldest brother of Anna T. Jeanes, in 1845.

Their parents, Isaiah Jeanes and Anna Thomas, were married in 1800, and had thirteen children, six of whom lived to grow up, viz.: Jacob, Joshua, Mary, Joseph, Samuel and Anna T.

The only one of these who married was Jacob, whose wife was Elizabeth Brown; their only child, Mary Anna, lived but a few months.

Isaiah Jeanes died in 1850, and was buried in Friends' Ground at Abington.

The Stapeley mansion stood in the midst of a large private park, laid out in formal walks, edged with box, and beautifully shaded by native trees of unusual growth—a linden of perfect shape and great size was the wonder of the neighborhood. In the orchard was a bridle path that Anna might take exercise without going on the public road.

It was in the western limit of these grounds that Anna built a rustic tower, that she might sit above the tree-tops and "look towards sunset."

All this was surrounded by a close-pale fence, painted white, the only entrances being two gates—a very large and awe-inspiring one which opened on a circular drive leading to the great hall door, while the small one led into the space devoted to several one-story stone buildings originally intended for kitchen, store-house, servants' quarters, etc.; barns and stables were further down "the lane," and near the road stood the farm-house.

No other house, nor any public road, was visible from any part of the park.

Here Anna T. Jeanes passed the happiest summers of her life; and to its lovely shade and quiet came brother Jacob each First-day; he was one of the most noted homeopathic physicians and much enjoyed the quiet restfulness of Stapeley.

He and his brothers were fond of arguments and debates, and when Hahnemann announced the axiom, "Similia similibus curantur," Dr. Jeanes went into the discussion with all the vigor of youth and a clear mind; but, as he said, he embraced the theories the fallacies of which he intended to expose: "I came to scoff, but remain to pray." He devoted himself to his profession with a holy zeal—especially ministering to soldiers, returning sick or wounded from the Civil War.

Dr. Jacob Jeanes died in 1877, and the family never again returned to Stapeley.

When the "great fire" in 1850 destroyed their city home, No. 326 North Front Street, the family had moved to No. 110 (old style) Arch Street. This was their home until Samuel bought 1023 Arch Street, to which later Joseph added 1021 and 1019. In the large airy rooms in the first two of these they passed summers as well as winters.

In 1889 sister Mary died, and five years later, 1894, Samuel died Eleventh month 16th, and Joseph two days later.

It was now that Anna took up the idea of establishing a Boarding Home "for Friends, and those in sympathy with us,"—at this time she had no intention of becoming a resident therein, the Arch Street houses were not closed, and a full staff of servants was kept there until the houses were dismantled after her death. She bought a house on Locust Avenue, Germantown, thinking she might live there, but she changed her mind and was glad to make it over to the Germantown Hospital.

About this time the disease which had hung over her for many years grew rapidly worse, and she decided it would be better to remain in the Home she had established.

In speaking to a relative on the subject of founding a hospital, she said, in substance: "I want to help those who, suffering as I do, have not the means to mitigate it as I have."

Neither Anna T. Jeanes nor any of her family ever had any other affiliation with Germantown than that mentioned above.

ZONES OF SILENCE.

To KEEP one's freshness there ought to be a zone of silence around every human being during some part of every day. It is significant that the great religions of the world have come out of silence and not out of noise; and the finest creative work is done, as a rule, in seclusion; not necessarily apart from men, nor in solitary places, but away from the tumult and away from distracting sounds. It is in silence alone that we come into possession of ourselves. The noises of life disturb us as a cloud of dust intervenes between the eye and the sky. There ought to be a cult for the practice of silence—a body of men and women committed to the preservation of the integrity of their souls by neither hearing nor making speech for certain periods, pledged to the culture of the habit of quietness. Maeterlinck has pointed out the fact that the best things are never spoken, and the truest intercourse between congenial spirits is carried on without words. If we said less and thought more, there would be far fewer things to explain, many sources of irritation would be dried up at the sources, and the prime cause of irritation, which is nervous exhaustion or excitement, would be removed.—*The Outlook.*

FIRESIDE FANCIES.

[This poem by Jessie Marilla Thompson (age 13) won a silver badge in St. Nicholas prize contest.]

THE distant hills are robed with night; without, the wind is chill;
About the hearthstone, warm and bright, it whistles loud and shrill,
Yet cheerily the fire doth glow, and bears a message, dear—
Time that is past, regain'd may be, and spring, though fields are sere.

See, in the glowing of the coals, each season of the year—
Spring, summer, autumn, winter wild—yes, ev'ry one is here.
See, where the ash is wee and gray, a fragile, dainty thing—
The pussy-willows come again, first messengers of spring!

Here, where the flame burns ruby-red, behold the summer's rose!
Dear one, 'tis summer-time again, where rose of crimson grows;
Look, in yon bed of glowing coals, the scarlet leaves of fall
Vaunt all their glory, whisp'ring soft the autumn's wistful call.

The fire burns low, the ash is white, behold the winter, dear—
The ashes fall upon the hearth, as snow on fields all sere;
Dear one, the soul of man is fire; and now the message see:
The glad years past, tho' long they're past, may still regained be!

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FOURTH MONTH 8, 1916

"OPENED BY CENSOR."

NEARLY every week the Friends' War Victims' Relief Committee sends to the INTELLIGENCER from its headquarters in London a report of the work of the committee at its various centres. This week the envelope had been opened and re-sealed with a gummed label, marked, in large, heavy type, "OPENED BY CENSOR."

The word "censor" in connection with the British Government has a strange sound. It takes one back in history to the year 1644, the year of William Penn's birth, when civil war between King and Parliament was raging in England, when George Fox, a youth of twenty, was hungering and seeking for light, and when a writer named John Milton, then little known, published a revolutionary book entitled "*Areopagitica, A Speech for the Liberty of Unlicensed Printing.*" This famous work was the great fundamental argument for freedom of the press which went far to put England ahead of all other nations in the free spirit and intelligence of her people.

And now, nearly three centuries later, the British Government sets an army of "censors" at work opening letters to be sent by mail to America!

Will England next adopt the Russian method of "blacking out" pages of American magazines and books containing articles which the "censor" thinks her people should not be allowed to read?

And will the people of the United States follow in the path of England? Will our Republic adopt conscription and censorship, and put army officers in our public schools to teach our children how to handle machine guns and to use the bayonet?

Now is the time when we must decide this question.

H. F.

"AGREEING TO DISAGREE."

A FRIEND, who married and went to a part of the country distant from her childhood home, writes me, saying:

"Friends in this region are mostly rigidly Orthodox, and although I came among them in, as I supposed, a receptive state of mind, I find I cling most tenaciously to the views in which I was reared. My husband, true to *his* environment since his birth, is just as loyal to *his* training. So, unfortunate as it is, we are obliged to 'agree to disagree.'

"It has been a great many years since most of the Friends moved away from this section, but we have maintained a small meeting here for more than quarter of a century. We have an interesting Sabbath School, in which our son and daughter are successful teachers.

"We have entertained all the visiting Friends practically for years, none of whom have agreed with my views, but as workers for God and the uplift of his kingdom, I have made our home pleasant for them with all my heart."

Can any way of life come nearer the Christian ideal than this?—husband and wife "agreeing to disagree," and uniting in keeping up the meeting, their children joining in First-day school work, and the mother for years entertaining "with all her heart" visitors with whose theological views she has little sympathy, and who probably are less tolerant of her more liberal ideas, yet whom she recognizes as workers for the kingdom of God. It is a picture which I think must touch the hearts of all Friends, and at the same time thrill us with enthusiasm for the Quaker principles and training that can produce such results in life.

"Agreeing to disagree!" What a blessing comes to all who can learn that great lesson, and live in love and unity of spirit with those with whom we cannot unite in creed! Is there anything that so surely produces the loveliness of *character* which the beautiful name of "Friend" ought to imply?

H. F.

"THE RESURRECTION AND THE LIFE."

"EACH deed we do, dies, revives, goes to work in the world." Thus has Browning put the whole of the thought of life into a few words.

They are true of the material world; the dry, apparently dead bulb is placed in the soil, revives, goes on with the work of producing beautiful flowers. The passive seed of the maple drifts to the ground, the dead, dry part of the blossom revives, goes on to make another maple tree, and more seeds in turn.

The words are true of the animal world. Life is spent, and new life comes in its place out of the spending of the old life.

They are true of the thought world: our deeds, the expressions of our thoughts, die, revive, and go to work in the thoughts and actions of others.

That also is the story of the Christ-life—the story of many good lives; action, death, revivification, action again.

The same law governs the forces of good and the forces of evil. The choice is ours as to which kind of deeds we wish to do. The scene of the Garden of Eden is re-enacted daily in each heart. Have we any doubt which in the "long look" of the Creator will finally prevail?

A. H. P.

WHO SHOULD RAISE THE MONEY?

ONE striking statement made regarding the colored industrial school at Christiansburg, Va., managed by the Friends' Freedmen's Association, is that "The Board takes full responsibility for financial problems, and in contrast with many Negro schools, the Principal does not have to raise money; *this is all attended to by the Board,* and the time of the Principal is given exclusively to the management of the school and to associated problems of Negro education."

The beneficent results of this wise and kindly policy are seen in the high character of the Christiansburg School and the excellent work done by it.

Is it not reasonable to expect the school work to suffer if the principal must devote his time and energies chiefly to soliciting money? Yet this is what is commonly required of the principals of colored schools of the higher class, those which are doing most for the education and training of the race. For example, Henry A. Hunt, Principal of Fort Valley (Ga.) Industrial School, and A. W. Nicholson, Principal of Bettis Academy, Trenton, S. C., both tell me that they are compelled to spend most of their time, not in teaching, but in getting the *money* necessary to keep the school going. This is work for which good teachers are usually not well qualified, and being far away from most of their contributors they are, of course, working at great disadvantage.

It would be hard to name a work more needed than that of raising money for colored schools, in both North and South; and this is work which, it seems to me, ought especially to be done by the able business men, of whom there are many in the Society of Friends. Where men of this class have undertaken such work, as for example, in securing money for the Young Men's Christian Association, they have been marvelously successful, and the good work of the Y. M. C. A. has been thereby immensely increased. If men of that class will take upon their hearts the same kind of work for colored schools, such as the one at Downingtown, Pa., for example, they will find, as *Portia* in pleading with *Shylock* says of mercy:

"It is twice blessed,—
It blesseth him that gives and him that takes."

H. F.

Note and Comment

AN APPEAL FOR SCHOFIELD SCHOOL.

EDITOR OF FRIENDS' INTELLIGENCER:

IMPRESSIONS made during a recent visit to the Schofield School, at Aiken, S. C., prompt the writer to suggest to readers and others the exceptional opportunity at this time of bearing a service testimony to the remarkable work of Martha Schofield, in order to perpetuate it worthily.

She had hosts of admirers and friends, who praised her during her life, and eulogized her at its close; but praise and eulogy are easy to bestow, being largely the reflex of the goodness of the one admired, rather than the contribution or sacrifice of the admirer. When that goodness is the product of a life of self-denial, sacrifice, and service, it would seem but fitting that its praise and eulogy should seek expression not only in words, but through the power of example, in a measure of similar service.

Surely we get the inspiration of example from the picture of a young woman of twenty-six, sacrificing the dearest associations of family and friends, going to a distant Southern State, and there, in an isolated place, at the critical period of the closing years of the Civil War, with her very life imperiled, responding to a vision of need and a call for service to uplift a despised and helpless group of humanity; and the further picture of more than fifty years of continued self-denial, sacrifice and unfaltering service in the same spot, devoted to the upbuilding, broadening and strengthening of her mission. In giving seven more than her three-score and ten years, her spirit gave even more liberally than a bountiful nature deemed just to her over-worked self; and yet, within two days of nature's final summons, which came on her seventy-seventh birthday, and the fiftieth anniversary of her labors in the South, she calmly declared, "If I had fifty years more to live, I would spend them in teaching the colored people."

To the inspiration of this picture of such a life and work let us add the concrete evidence of its reality which a visit to the school discloses—the story of its development as told by the original building, now almost lost in the largeness of the present building equipment—the Quaker simplicity and integrity which it all exhibits and personifies—the impress upon the instructors, pupils, and the many within the sphere of its beneficent influence, of the character and ideals of the founder, their loyalty to those ideals and ambition to serve, as well as to receive, and their earnestness and evident appreciation of their opportunity. All these are among the many things which make a profound impression upon a visitor to the school; and though the face of the founder is no longer in their midst, profound respect for her good life and work, and its uplifting influence, is generally manifested. Not only are the teachers and workers rendering unselfish service to perpetuate the work, but one is impressed particularly with the devoted service of the friend of the founder, who has been a friend indeed, in similarly sacrificing the joys of her home associations, to lend the unselfish aid of her steadier hand when nature's approaching limitations called for help and consecrated service to sustain the work.

Just such a willingness to respond to a present general call for help is the exceptional opportunity the writer had in mind. The overshadowing impression arises from the silent, but nevertheless forceful, appeal of the magnificent equipment of buildings and willing workers, What is to be? Are the buildings and equipment used in the nineteenth century suited to the needs of the twentieth? In the competitive race of time and change, are the incentives to and facilities for work to be those of the past century and not those adapted to the present? There can be but one answer to these questions, if we really want to honor and perpetuate the work of Martha Schofield, and heed her silent appeal for help in aiding those who, handicapped by existing conditions, are doing their best to uphold the high standard of her work.

Among the pressing needs of the school are: (1) proper and safer sanitation and heating system; (2) alteration, repair and painting of buildings; (3) more suitable school equipment and supplies; (4) in carpenter shop: small lathe, band saw, jointer, planer, saw table, mortising machine, together with a motor to run them; (5) in the printing-office: a good press (preferably a Chandler & Price, not less than 14 x 20 ins., inside measure), with attachment for small motor; also a Boston Staple Binder (foot power); (6) in blacksmith shop: a new drill (Black Diamond, hand power); (7) at farm: more implements, including a stump puller, to clear a large acreage of good ground.

In many of these instances, which are only some of the most obvious, the present equipment is antiquated, outworn and worse than useless. In addition to these equipment needs, is the further vital matter of being able to pay those who work for the school more just compensation. Those who serve must live while they are working and under conditions differing from those of a half a century ago, and their efficiency should not be unfairly hampered, nor should the school be obliged to deny itself services of the most capable.

In this latter connection, we must seek for some suitable person to relieve the present acting General Manager and Treasurer as soon as she feels she cannot bear the burden of responsibility longer, and we may not so easily secure the service of a worthy successor, willing, as she and her predecessor, the founder, have been, to serve for the love of serving. To meet these conditions, volunteers are wanted now to supply or aid in supplying these various needs. Financial help is necessary. It will not do to seek excuse in the thought that the present endowment is sufficient for the purpose. It is not. The expenses of supporting the school and its large equipment, under the most rigid economy, were last year over *three times* as large as the drafts upon the endowment fund, and subscriptions of nearly as much were made necessary; so that the present endowment fund should be materially increased, merely to maintain the present equipment as it is; and it should be *doubled,* if the pressing needs toward greater efficiency are recognized.

Surely, here is an exceptional opportunity for everyone to bear a service testimony in commemoration of one who as a pioneer served early and continuously throughout her whole life for humanity's good, in a needy field, inconvenient and unattractive to the many, and, therefore, entered by but few. Those who know the conditions realize the vital importance of the work to our people. Those who do not cannot question it. Everyone should heed such a clear appeal to share this opportunity, nor seek excuse to pass it by on the other side, where more attractive, but no more deserving, suppliants may be in view.

Gwynedd, Pa. G. HERBERT JENKINS.

ENGLISH FRIENDS WHO SUPPORT THE GOVERNMENT.

[Albert Cook Myers sends from England the following letter, which was published in the London *Times* of March 3d, showing that the Government's offer of "alternative service" to conscientious objectors is acceptable to some Friends.

To the Editor of the Times: A large section of the Society of Friends, recognizing that at the present time its views on matters of vital importance are not adequately represented by the official statements of its executive, nor by the utterances of many of its public speakers, is compelled to give them expression in the press. That diversity of opinion exists in their community is shown by the fact that, whilst many of their members are extreme pacifists, some 300 of their young men are serving with the colors and between four and five hundred have been engaged for the past 18 months in working voluntary medical and ambulance organizations in the war zone and in carry-

ing out relief work in the countries devastated by the war. Friends have ever stood for freedom of conscience and liberty of individual action. This position has been recognized by the "conscience clauses" of the Military Service Act. The acknowledgment by the Government of the possibility of a higher claim than its own on the allegiance of British subjects is surely an indication of the truth of the assertion that this war has been undertaken in a different spirit from any previous war, and that righteousness and justice are principles underlying the action that has been forced upon our country. We therefore deplore the attitude of those (in many cases not our own members) who refuse the "alternative service" recognized by the State as equivalent to combatant service, and we stand by our country in her hour of peril with other loyal citizens.

We represent a large body of opinion, but, in the interests of space, only a few signatures are appended.

Yours, &c.,

JARVIS W. BARBER, Hathersage.
F. BARRITT, Purley.
JOSEPH B. BRAITHWAITE, London.
PHILIP BRIGHT, London.
J. H. DONCASTER, Sheffield.
BERNARD ELLIS, Leicester.
HERBERT ELLIS, Leicester.
J. LISTER GODLEE, Wakes Cone, Essex.
ALFRED HOLMES, Newcastle-on-Tyne.
ROBERT H. MARSH, Epping.
ISAAC MILNER, Sheffield.
EDMUND PRIESTMAN, Sheffield.
FRANCIS RANSOM, Hitchin.
HUGH E. SEEBOHM, Hitchin.
WILLIAM H. SMITH, Reading.
CHARLES YEOMANS, Sheffield.

A CHINAMAN'S VIEW.

AN Americanized Chinaman of Detroit, Mich., writes as follows to the *Journal* of that city:

EDITOR THE JOURNAL: Having resided in America for many years, I would like to express my views on the question of the hour—war.

My opinion is that Messrs. Bryan and Ford are quite justified in their determination to frown down any attempt to drag this country into the European struggle. I have always noticed that where a guy poses as a bully and is looking for trouble, sooner or later he meets his Waterloo. As it is with individuals, so it is with nations.

China is an example for the United States to follow. There they refuse to fight, and will not take the slightest notice of any nation that attempts to create a scrap, not because Chinamen can't fight, but they see no sense in the war game. They have advanced beyond that stage, and are now bending their efforts to foster commerce and trade.

I think, to maintain peace, Americans should not sail on armed ships, or if they do, it should be at their own peril and not at the risk of causing war. When our countrymen were advised to leave Mexico, many of them obeyed President Wilson, and those who remained had to accept the consequences, which, in many instances meant death. Of course, it was a dreadful affair—even at that, it was much better than plunging this country into war.

I am unalterably opposed to all forms of belligerency, and I would suggest that we sell our warships and disband the army. Then we will see the logic of Messrs. Bryan and Ford, and we shall witness the greatest spectacle of the ages, viz.: Two big nations, China and the United States, on a sound, sane peace footing. SAM CHUNG.

THE G. O. P.'s attitude toward Colonel Roosevelt seems to be like that of the wise mother toward her small son. As long as he's making a noise, her mind is at rest; it's in the silent periods that she becomes uneasy.—*Kansas City Star.*

PRAYER.

[Our Friend T. E. Scott, of Indiana, sends this poem, and writes: "Apropos of some recent expressions in the INTELLIGENCER concerning prayer, I send you this. It is quite in accord with Emerson's expression, that one can never pray earnestly and sincerely without learning something. If you have an abundance of good to pick from, you will certainly get some good."—H. F.]

SOME people think prayer is a telephone,
A patent transmitter to hire or own,
And at every hint of a small desire,
They call up the busy Central wire
To plug into the Great White Throne.

Some people think prayer is an elevator,
A sort of an automatic waiter,
Eternally ready, supernally swift,
To pick them up and give them a lift,
Whenever they signal the Operator.

Some people think prayer is a kind of kite,
A little erratic as yet in flight,
And consequently it isn't claimed
That it always reaches the spot where aimed,
But it carries the message up all right.

Some people think prayer is a flying-machine,
Impressive in power, but inclined to careen,
And if any part of the motor snaps
The whole thing falls in a huge collapse,
With your wrecked hopes somewhere in between.

But maybe prayer is a road to rise,
A mountain path leading toward the skies
To assist the spirit who truly tries.
But it isn't a shibboleth, creed, nor code;
It isn't a pack-horse to carry your load;
It isn't a method; it's *only* a road.
And perhaps the reward of the spirit who tries
Is not the goal, but the exercise!

FREEDOM TO FOLLOW THE LIGHT.

"Lord, and what shall this man do?
"What is that to thee?
"Follow thou me."

CRITICISM and condemnation never yet won a convert or retained a member in the Society of Friends, and they have driven out several.

No one likes to be condemned, especially when conscious that one's motives have been disinterested, sincere.

To be able to recognize, and to respect the good in one's self, is just as vital, as to recognize and to bring out the good in others.

We cannot know another's duty; we do well to always know our own. Yet it seems to be a common fault of humanity to continually point another's way. *How dare we?* When even our Heavenly Father gives us freedom of choice.

Many a life has been turned from its legitimate channel by outside interference. If one happens to stand in a favored place, that is the more reason why one should regard as sacred ground his neighbor's little enclosure, even though it be seemingly a bleak, barren hillside.

The greatest power in the world to-day, for humanity's uplift, is to be able to see, "To appeal to the Immanuel God with us," the Christ, the truth, within each and all of us.

Lucretia Mott possessed this power to an unusual degree. Frances E. Willard also knew how to bring out the Christ spirit in her co-workers; hence her success in her chosen life-work.

Leaders of men and women must not only have this divine gift, but must also *use* it, if they are to lead on to victory. The world needs leaders. There is suffering to-day in every country because of the lack of great leadership.

If the Society of Friends taught more thoroughly its great central doctrine, that of "Minding the Light within," listening to the still, small voice, the heaven-sent intuition far, far higher than reason, because born of God, to its children, not only in the First-day school but in the

daily home-life also, teaching, the little ones how to place themselves in hourly communion with the one Mind, the one Life, God the Creator of all, then instead of standing apparently still, or as in some communities losing membership, it would be daily gaining strength and power.

The Christian Scientist knows that this great truth is the secret of his strength, yet it was Friends who first taught it. Mary Baker Eddy says, "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power,—and this is Christian Science."

The ideal is the real, and it is the *imagination,* that heaven-sent gift, which must bridge the space between the material and the spiritual, if we are to have the "understanding heart" for which Solomon prayed, and become the true children of God. LAURA LIPPINCOTT PANCOAST.

OVERCOMING RACE HATRED.

In one of the principal cities of the middle West there lives a native German who frequently calls at his attorney's office. He has accumulated what is considered in that city a small fortune. His love for his fatherland is very pronounced, and all his sympathies in this war are with the Teutons. From the very beginning of the war, he has been very outspoken in his hatred for the English, and as the sale of munitions increased in America, his hatred for the English seemed in no small degree to extend to Americans.

He became so violent in his language that his attorney ceased to discuss with him any questions connected with the war. Upon his business calls, his attorney would hand him clippings from the press as to the work of Friends in England, especially some of the work which they did in caring for Germans. A few clippings from the INTELLIGENCER were given him, and a few weeks ago, when he called, the paper of President Isaac Sharpless, entitled "Why We Should Not Increase Our Armaments," was handed to him. He read it over very carefully, and when he had finished, he looked up into the attorney's face, but did not say a word. Then he re-read the article very slowly.

His only son recently married a most estimable German Lutheran girl. When he had finished his second reading, his reply to the paper was: "I am proud of my daughter-in-law, but if my boy had married an English Quaker girl instead, I could have taken her by both hands and welcomed her into my family." E. D. A.

IT is very difficult to think when so many people are talking.—*Woodrow Wilson.*

A HIGH-BROW is a person who is educated beyond his intelligence.—*Prof. Brander Matthews.*

MY experience in hearing divorce cases is that half the trouble comes from money.—*Judge John S. Snook.*

THERE are in this country at least 328,000 mental and moral defectives at large.—*Martin W. Barr, M.D.*

AS the present writes of Abraham Lincoln, the future will write of Woodrow Wilson.—*Vice-President Marshall.*

MILITARISTS must keep their hands off our educational institutions.—*Advocate of Peace.*

IF we could sweep intemperance out of the country there would hardly be poverty enough left to give healthy exercise to the charitable impulses.—*Phillips Brooks.*

THE Bremen *Tageblatt,* in considering the calamitous possibilities of a war with the United States, says: "We should have to feed the Belgians."—*San Francisco Chronicle.*

"MADAM," said Horace Greeley, at a public meeting, to the pioneer suffragist, Elizabeth Cady Stanton, "the bullet and the ballot go together. If you want to vote, are you ready to fight?" "Certainly, sir," replied the quick-witted lady, to the delight of the audience, "I am ready to fight just as *you* have fought—with my pen."

Current Events

FRIENDS AT WASHINGTON.

FRIENDS' PEACE HEADQUARTERS, Washington, D. C., April 3, 1916.

ON the surface there would appear to be something of a lull in the activities of "preparedness" advocates at the National Capital. The visitor to the galleries of the Senate or House of Representatives would hear little just now to indicate that Congress was dealing with the momentous question as to whether or not this country should be saddled with a vast military establishment.

In the Senate the business now claiming the daily attention of the members is the Chamberlain army reorganization bill. Consideration of this measure was taken up last week. It is one of the major features of the "preparedness" program of Congress. If it were to become law as it was reported to the Senate, it would increase the standing army to more than 200,000 men; it would federalize the National Guard of the country; it would add a large body of short-term volunteers to military forces of the nation; it would place upon the country annual expenditures for the land forces of the military establishment of many more millions than we have ever before expended in this way, and it would help to make us one of the most heavily-armed nations of the world.

There is an almost constant flow of oratory going on in the Senate on this bill, but there is little to indicate the seriousness of the situation. Only a few members are in their seats at any one time. When introducing his bill, however, Senator Chamberlain was honored with a fairly good attendance.

This Pacific Coast statesman—he comes from Oregon—is known to be one of the most radical "preparedness" men in Congress, and he took advantage of the good-sized audience of Senators and spectators present at the presentation of his bill to express his opinion of "pacifists" and other anti-military people. He once more warned of the unnamed bogy that may come down upon this helpless nation in the next twenty-four hours. He went back to Revolutionary days for arguments against the nation depending upon volunteer forces in time of need, and he did not hesitate to advocate compulsory military training.

This latter fact is one that may well be remembered by those Friends who cherish the belief that this nation is in no danger of suffering the evils of compulsory military service. Senator Chamberlain is only one of many influential men in different branches of the Government service who have no hesitation in openly favoring compulsory service, and who are working constantly to get their ideas put into practice. And with the help of newspapers, school authorities, boys' brigades in the churches, trade and other bodies over the country, the professional military men and militaristic politicians have made no little headway toward getting the people psychologically ready for this ugly weapon of undemocratic governments.

The expectation among Congressmen is that the Chamberlain bill will be passed without important change. Numerous amendments to various sections may be made before a vote is taken, but they will not be such as to seriously alter the program contained in the bill.

In the meantime, every Friend who is opposed to increasing the military establishment of the country should take this opportunity to call upon his Senators to work against the Chamberlain bill. Its passage will not settle the size of the country's standing army, any more than did the Hay bill by the House of Representatives, but the larger the increase provided for by the Senate the more room there will be for compromising on a large increase when the two bills go to the Conference Committee.

On the House side, military interest has been centered for some days mainly in the hearings before the Naval Affairs Committee. These hearings ended to-day, after having been in progress for weeks. Secretary Daniels was the last man to be heard. He had been preceded by

a large number of men from business, scientific and military circles, and a little time was given to the advocates of "things as they are," so far as the size of the navy is concerned. The committee will now get down to work on the preparation of a bill. One of the members of the committee said to-day that he would not be surprised if it mapped out a program that would involve the expenditure of 300 million dollars in the next year.

One could not help wishing while listening to the questioning of Secretary Daniels to-day, and his assistant, Mr. Roosevelt, on a previous day, that some of those among Friends who favor "preparedness" might have been present. Many naval officers and others had been before the committee to advocate vast increase in the size of the navy. But they were comparatively of little consequence. They could simply state facts and express opinions. But Secretary Daniels and his assistant were men with all the influence of the National Administration behind them. Both of them were there to do their best to persuade the committee to approve a program of increase for the navy that would cost $500,000,000 in the next five years. What may be decided by the committee on the question of changing from a one-year to a five-year program does not seem to be clear as yet to committee members; but there is no question that a big increase will be recommended to Congress by this committee.

The big navy advocates did not have it all their own way in the hearings just closed. It was cheering to listen to Congressman Hensley, of Missouri, arguing with Secretary Daniels the wisdom of this country refraining from making any increase in our navy at this time in order that the country might be in a more favorable position when the present war ends to invite all the leading nations to join in a movement for the reduction of armaments and the taking of steps for the settlement of international difficulties by means of arbitration. But like the true militarist and believer in force, the Secretary thought we would be in a stronger position if we could go into such a movement as that advocated by Congressman Hensley with a big military establishment behind us.

ARTHUR M. DEWEES.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

[This is what was enclosed in the envelope that was opened by the British censor, when that vigilant functionary was presumably looking out for treasonable or incendiary matter in the mails.—H. F.]

This week our report is best given in extracts from the very interesting letters received from our workers in the various centres. From Frioul, the quarantine station at Marseilles, we hear:

"We have provided many of the women with needles and wool, which has made a great difference to the ennui of their life here; and we have also given needles, cotton, wool and buttons to as many as we were able to provide with these, for mending. We hope to-morrow to be able to give to all. Oranges, biscuits and chocolate are much appreciated; these little extras are provided by the Serbian Relief Fund.

"We notice that of the refugees the men look far worse physically than the women. The men seem not yet to have recovered from the hardships and more than semi-starvation of the retreat through Albania. Two of the nurses have just had a letter from forty-two of them whom they have been nursing, in which they speak of themselves as having reached the Adriatic no more than living skeletons, and indeed, many of them look but little better even yet. Some of these people have been two, some three, a few even five months on the march from their homes. In the winter of 1914, in England, we thought the Belgian nation a pathetic and pitiable spectacle, but their sufferings are *nothing* to those of the Serbians, who have been driven this way and that, and had no rest practically for four years."

George Innes writes from Corsica:

"There is still a large number of refugees in Prefecture establishments in Ajaccio and neighborhood. We have sent Serbian refugees to the number of 270 to Bocognano, a mountain village about 40 kilometres from Ajaccio and on the railway line to Bastia. Bocognano is quite a summer resort for Ajaccio people and we have rented a number of small houses, so that the village is now half Serbian and half Corsican. The people are very happy there."

R. C. Bosanquet writes from Corfu:

"We have clothed and fed large numbers who have gone on to France, and are housing and feeding a large colony, now over 200, in Paipeti village, with Fitzpatrick in charge. There are 350 more at Potamos village (three miles north, while Paipeti is five miles south,) who are to-day being washed by some of the newly-arrived hospital contingent. The Paipeti lot are Austrian subjects, largely returned from America to fight on the Serbian or Montenegrin side. They now want to go back to America. The Potamos lot are mostly boys, who made the retreat with regiments in which fathers or brothers were serving. The number keeps growing: an application for clothing for 500 has just come in."

FRIENDS IN MASSACHUSETTS.

When Henry W. Wilbur found through his correspondence two people in one corner of Massachusetts who were spiritually in unity with Friends, he not only invited them to join our New York Meeting, but organized a group near enough for them to attend. This is the birth of the Cambridge group. Among the student body at Harvard there are always a certain number of Friends. One of the faculty married a Friend. These, with a few other families scattered about the environs of Boston, formed the nucleus. At first they met once a month, last year every two weeks, and this year they are meeting every First-day afternoon.

Having heard so much of the history of this group, it was a pleasure to accept an invitation to visit it on First-day, Third month 26th. To travel from Philadelphia to Boston at that season was like going into another country with a different climate. Leaving no snow at home, it was quite a change to find the ground covered after passing New York, and piled almost a foot deep up the Connecticut Valley. The bright sunshine on the purple woods across the valley, while the river alternated white and clear blue, with the migrating birds flying overhead, made a vivid picture. The turn of spring weather melted the snow, so that the Cambridge streets were running like rivers during my stay; but it seemed to make no difference to the group of Friends in turning out.

Seventh-day evening we met socially at the home of my host to talk over the Friendly message of to-day, and get acquainted with each other. New people are constantly coming to Cambridge, and so the meeting can never get entirely beyond the "get-acquainted" stage. Among the group were Friends of both branches; some from the Western pastoral meetings, and some from our most conservative Eastern meetings. There was one of the group of Haverford men who are doing post-graduate work at Harvard. There was a Japanese girl who is preparing to go back to teach her own people.

First-day morning I was glad to have the opportunity to attend the Friends' Church in Roxbury. This is frankly a pastoral meeting, yet they keep a period of silence of considerable length. Its observance seemed to me to be in the true spirit of Friendly worship. There were one or two spontaneous vocal expressions. The service opened with the singing of a hymn and a reading from the Bible, and closed with singing. On the list of ministers appeared the names of Benjamin F. Trueblood, Elihu Grant and George A. Barton, in addition to Wilbur K. Thomas, and another man who helped him in the service.

There is a deep feeling of fellowship between this congregation and the informal group at Cambridge. They are on opposite sides of Boston; nevertheless there are some who attend both meetings more or less regularly. I

was deeply impressed with the sincere hunger for fellowship which I found.

The Cambridge group meets First-day afternoons at 3:30, in the Shepard Room of Phillips Brooks House, the home of the student religious organizations of Harvard University. We sat in a circle, about thirty of us. The meeting reminded me very strongly of those morning devotional meetings we remember so warmly at Summer School.

A visit to Boston is not complete without seeing something of its splendid social service. One of the members of the group took me home with her to the Elizabeth Peabody House, a settlement in the west end of Boston. The house stands in the heart of a thickly-crowded Jewish district. Its upper story windows look across the broad sweep of the Charles River to where the sun touches the tops of the buildings of Harvard and "Tech." How well this typifies the influence of the settlement in bringing to our immigrant and over-worked people the vision and opportunity for a fuller and happier life!

That First-day evening at the neighborhood Forum Prof. Monroe of Harvard spoke on "Why I am not a Socialist." The presiding officer who introduced him and controlled the flood of questions was one of his students, a boy of the neighborhood, who is working his way through college by directing the Sunday afternoon and evening activities of the settlement. He is but one of many who are achieving such a bigger opportunity. Prof. Monroe assured them that any boy or girl of real ability among them could make his way through Harvard. The questions that were asked and the things that were said in the discussion showed that these young people have made a good beginning in their education already. J. B. W.

FRIENDS IN PENNSYLVANIA.

The Yearly Meeting (Orthodox) held last week at Arch Street Meeting-house, Philadelphia, was memorable for its manifestations of increasing spiritual life and of a strong forward movement throughout the membership.

"Spiritual Preparedness" was the keynote at the session of the 28th, says one report. It was permeated by a strong feeling for peace and a desire to join with other bodies of Quakers in the United States, especially with Race Street Yearly Meeting, in making a fresh and strong statement of Friends' reasons for opposing warfare and military preparedness. Peace discussion was so prolonged that the clerk could not begin the reading of the annual queries at the usual time.

Dr. William W. Baker, of Haverford College, appealed for a fresh and decisive testimony against war, and urged that Friends still further extend their liberal measures by healing the old breach with Hicksite Friends. Joseph Elkinton, Dr. Edward G. Rhoads, and several other Friends, declared themselves in full accord with Doctor Baker's concern. They suggested that the Yearly Meeting send a letter expressing love and unity, not only with the Race Street Friends, but with every other body of Friends in the United States. A committee of ten was nominated to draft this letter.

During the last year the committee has held public meetings, circulated literature, sought to influence legislators, and even gone so far as to write to the German Emperor.

The State Department refused to forward their communication, so they sent it in care of the German Ambassador. No answer has been received.

Francis R. Taylor urged that Friends use at least some of the self-sacrifice of military valor, and that surplus income obtained through possession of steel stocks, etc., should be contributed to the work of the peace committee. He exemplified the manner in which Friends should work for peace by pointing out that twenty years ago they should have had missionaries in Mexico, educating the natives, so as to make recent happenings impossible.

Changes in the discipline permitting marriages of members with non-members under the care of Friends and in the meeting-houses were adopted.

Statistics as to increased membership showed the effects of increasing liberality. During the last year there have been 100 additions to the membership by "convincement," and the number who belong has leaped from about 4,400, where it has hovered for the last five years, to a total of 4,479, despite the fact that against 416 deaths during the last five years there have been but 211 births within the Society.

Increased activity of the overseers of meetings in encouraging and inviting to membership those on the border of the Society was advocated.

Thirty thousand dollars has been sent to war sufferers in Europe since the war started, by a special committee, though individual Friends have also contributed sums which amount to a great deal more.

A protest was made by the representative committee during the last year against shipment of war munitions to warring nations.

The evening of the 29th was occupied by Friends' Freedmen's Association, the services being in commemoration of the fiftieth anniversary of the school at Christiansburg, Va. The president of the association, Isaac Sharpless, gave an interesting historical sketch of Friends' work for the Negro from 1688, when the first request that such work be undertaken was presented to the Yearly Meeting, to the present, when a $50,000 fund for Christiansburg has just been assured.

Edgar A. Long, principal of this school, spoke of its recent progress, especially along argricultural lines.

"I am not keen," he said, "for higher education for the Negro, for I believe one boy educated at Christiansburg going back on the farm can do more real good than a dozen sent to the university. The North is no place for the Negro, and I pledge my best endeavors to keep them South, where the best of them do stay."

The tendency of the Yearly Meeting toward charity to others of differing faith was shown by a change in the wording of the third query, which takes away the implied condemnation of ministers who preach "at stated times, or for pay." It was, however, carefully explained that Friends are not in the smallest degree ready to abandon their testimony in favor of a free ministry, but that they wish to refrain from judging those who think differently.

The same tendency toward greater freedom of conscience and wider charity was shown by the fact that attendance at the "theater, opera, dance and other places of harmful diversion," while indulged in throughout the Society, according to answers to the queries, did not bring down the usual protest. Neither did the fact that in one Quarterly Meeting two young men have indulged in military training, and in another one member had not borne testimony against militarism, showing, not a laxity in judgment on the part of the elders, but a more tolerant spirit toward the young.

Answers to the queries on the use of intoxicating beverages showed that while they are used to a slight extent by some members of the Society, there is a growing sentiment in favor of total abstinence which bids fair to entirely free the Society from any connection with liquor, its use or manufacture, or handing of it to others.

The meetings held in the Twelfth Street Meeting-house in the afternoons and evenings, dealing with missionary, temperance, First-day school, Indian, Negro, and other branches of work were very interesting and important, and the large attendance at both day and evening meetings showed strong interest on the part of the membership in the religious life and work of the Society.

WEST PHILADELPHIA.

The public meeting for worship held at the Friends' Home for Children, 4011 Aspen Street, on First-day, Third month 27th, was a repetition of the usual well-rendered

program of Bible verses and sacred hymns. William Woodward and William J. MacWatters gave talks to the children on "The Value of Right Living." The attendance was large, but few were members of the Society of Friends —Friends miss much by not attending the meetings as announced in the INTELLIGENCER.

Much interest and enthusiasm is in evidence among those who are preparing for the entertainment on Seventh-day, Fourth month 8th. (See Coming Events.)

FRIENDS IN COLORADO.

THE third meeting of Denver Friends was held on Third month 17th, at the home of Dr. William and Ellen Smedley, 2218 Elm Street. Although a number who have heretofore attended were unable to be present, there were twenty-seven in the gathering, including several who had been especially invited for this occasion.

The meeting was essentially a Whittier evening, readings from the works and from the biography of the Quaker poet being offered in a series of six selections. Charades and other games, followed by refreshments, concluded a most enjoyable evening.

Those present were Dr. William and Ellen Smedley, Max and Agnes Giesecke, Chester Smedley, Clyde Smedley and wife, Margaret Brown and daughters, Martha and Charlotte, Charles and Frances Savery, Jennie T. Darlington, Katherine Darlington, Mrs. Bohannen and son, Rachel and Ruth Mills, John and Edith Few, Henry Walton, Dr. Edwin Parrott, Dr. David Utter and wife, and Percival and Edna B. Fogg.

P. M. F.

FRIENDS IN INDIANA.

RICHMOND.

A CONCERN came before Whitewater Quarterly Meeting, held in Richmond, Ind., on Third month 4th, that the members of that meeting arouse themselves to the necessity of immediate action against the proposed preparedness program. After several earnest exhortations, it was decided to again petition members of Congress and the Senators of Ohio and Indiana to oppose the program.

On First-day, Third month 26th, despite a heavy downpour of rain, all the benches and some extra chairs in Fall Creek Meeting-house, near Pendleton, were filled with eager listeners to an oration by Donald B. Snyder on "Military Training in the Public Schools." A sum of money was voluntarily contributed by members of the meeting to be forwarded to Lucy Biddle Lewis for the use of the Friends' Committee.

Donald B. Snyder is a young Friend of the Orthodox branch living near Wabash, Ind. Though only a Freshman at Earlham College, his earnest appeal to the people to spare the public schools the evils of militarism won for him not only the college honors in oratory, but also the State honors. In a short time he will again appear at the Inter-state contest in Ohio, where he will contest for the honors of the States of the Middle West.

Pendleton, Ind. E. D. ALLEN.

FRIENDS IN NEW YORK.

AT a meeting of the Swarthmore Women's Club of New York, held Third month 18th, the following officers were elected for the year: Chairman, Josephine H. Tilton; Secretary and Treasurer, Alice W. Titus. The Executive Committee, three of whom are elected each year, stands: Esther Baldwin, Louise Harvey, Anna Gillingham, whose term expires 1917; Alice Palmer, Grace B. Biddle, Mary Underhill, whose term expires 1918. The Welcoming Committee remains the same—Louise Lawten, Anna L. Curtis, Alice T. McClure.

The Club was organized a year ago, and it has a paid membership of eighty-eight women, who desire in every way possible to represent Swarthmore College and its interests in and around New York. It is also the aim of the Club to get in touch with graduate Swarthmoreans or ex-students coming to the city as strangers, and help them in whatever way each may need.

The address of the Secretary, Alice W. Titus, is 275 Clinton Avenue, Brooklyn, N. Y.

Anna L. Curtis, of the Welcoming Committee, is also Secretary of New York Monthly Meeting, address, 221 East Fifteenth Street, New York City.

ITHACA.

THE news is received through a correspondent in Buffalo, who is interested in the group, that the Friends among the students of Cornell University, Ithaca, N. Y., have organized and are holding meetings every First-day evening. The group includes Friends of all branches. It was established largely through the efforts of Mary Anna Wood, one of the Conservatives. The meeting is held in Barnes Hall, the center of student Y. M. C. A. and Y. W. C. A. activities, every First-day evening at 7.30.

FRIENDS IN OHIO.

WAYNESVILLE.

THE regular meeting of the Waynesville Friendly Group was held at the home of J. B. Chapman, on Sixth-day evening, March 24th.

The attendance was good, although there were three other social and business events at the same time.

Mabel Rilley read from a very interesting little book written by Henry W. Wilbur, entitled "Friends with Lincoln in the White House."

It was suggested that we hear the expression of the meeting regarding what definite work should be taken up for the summer. After a very earnest discussion it was unanimously decided that we would settle on the study of "Emmott's History of Quakerism."

We were informed that the Friendly Group that had organized in Pennville, Ind., last winter and taken up the study of Emmott's history had decided to meet every week instead of every two weeks, as they had set out to do.

After a pleasant social time the Group adjourned to meet April 28th.

ONE OF THE GROUP.

Births

GEDDES.—At Hartsdale, N. Y., Third month 27th, 1916, to F. Bramwell Geddes and Alice Worth Geddes, a son, who is named FRANK BRAMWELL GEDDES, JR.

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of ONE CENT A WORD.

BRADDOCK.—On Fourth month 1st, 1916, at "Green Lawn Farm," Medford, N. J., NORMAN K. BRADDOCK, son of Job and Helen Kirby Braddock, and grandson of Hannah L. and the late Edmund Braddock, aged four weeks.

BUCKINGHAM.—On Third month 10th, 1916, ADALINE C., wife of Richard G. Buckingham, a member of Mill Creek (Del.) Preparative Meeting.

GILBERT.—ANNA H. GILBERT, wife of the late Jesse Gilbert, at her late home in York County, Pa., Third month 7th, in the 76th year of her age. Interment at Fawn Grove Friends' Burying Ground.

GRAHAM.—At his home in Union, Ontario, on Third month 20th, ROBERT GRAHAM, in his 81st year. In his prime he had been an active member of Yarmouth Meeting, and was looked to as a wise counsellor in its business deliberations. The rural home from which he retired twenty years ago was ever open to visiting Friends who always found a warm welcome. He leaves his wife, Maria, and three children, Arthur, on the homestead; Mrs. Burgess, of Union, and Mrs. McCandless, of Okotoks, Alberta.

MATTHEWS.—In Richmond, Ind., Third month 27th, 1916, EDWARD B. MATTHEWS, son of the late Joel and Hannah (Nixon) Matthews, in the 81st year of his age. A life-long member of White Water Monthly Meeting. He is survived by two daughters, Mary Emily Gaar, of Richmond, Ind., and Esther M. Battin, of Selma, Ohio.

STABLER.—On Fifth-day 30th instant, at his late residence, near Ashton, Md., PHILIP T. STABLER, in the 85th year of his age.

WRIGHT.—At the home of her nephew, Daniel Willets, at Trenton, N. J., Third month 22d, PHEBE C. WRIGHT, of Sea Girt, N. J., in her ninety-third year. The funeral and burial were at Flushing, Long Island, the home of her girlhood. Her local meeting was at Manasquan, belonging to Shrewsbury and Plainfield Half-Yearly Meeting.

She was widely known, and beloved by all who knew her, for her graciousness, charity and love for her friend and neighbor. She was deeply interested in all matters of uplift to humanity. Her devotion to the suffrage and peace movements was untiring. She was a valued member of New York Yearly Meeting, and her loss will be shared by all.

The meeting at Manasquan Meeting-house, on Third month 26th, was a most impressive memorial service for our dear friend. Although we were almost overwhelmed by our great loss, there were many expressions of deep love for her. It was felt that our prayer should be that a portion of her spirit might fall upon us. Another said, "It seems impossible that we can fill her place in our midst, even in a small measure, but even that is possible through faith." Tennyson's "Crossing the Bar" was read by one friend who felt that this was most appropriate to her passing on.

F. R.

WILLIAM CANBY JANNEY.

SILENT forces are often the most potent. William Canby Janney was well known to comparatively few beyond the circle of home and business, but his short life of thirty-six years embodied the principles that make for righteousness. He was gentle and retiring in disposition, but so capable and conscientious in the performance of every duty that he won and held the respect and confidence of his associates. His keen, active mind easily grasped and assimilated facts and principles as they were presented to him in his school life as he went from grade to grade through Friends' Central School, Philadelphia, and the University of Pennsylvania. The same gentleness, conscientious care, and ability made him a force in the business world, and endeared him to all who had the privilege of knowing him.

We who long to see beyond the veil that now hides him from us find our comfort in the thought that as he was always ready for the next promotion in his earthly life, he was fully prepared for entrance into life celestial.

W.

PHEBE BAILY SHERWOOD.

PHEBE BAILY, daughter of Emmor and Mary Baily, was born at Waynesville, Ohio, Ninth month 8th, 1849, and grew to womanhood in her native town. For several years she taught in Waynesville School, after which she attended Antioch College. She again taught at Friends' Academy, Fallsington, Pa., and also at Miami Valley College, Springboro, Ohio.

On Third month 18th, 1878, she married Dr. Thomas Sherwood, and moved with him to Wilton, Iowa. There she became the mother of two sons, Frederic Baily and Laurence Thomas.

At Wilton the intellectual attainments of Mrs. Sherwood were again recognized. Her assistance was so urgently requested by the directors of Wilton Academy that, against both her own and her husband's wishes, she taught for a time in that institution.

In 1897 Mrs. Sherwood returned with her husband and sons to Waynesville, her former home, where she resided for the remainder of her life.

Mrs. Sherwood was never endowed with vigorous health, and about five years ago became greatly afflicted with heart-trouble and complications. From that time her strength gradually failed, until her suffering came to an end on the evening of Third month 24th, 1916.

Her funeral at Friends' Meeting-house, Waynesville, was attended by a large gathering of relatives and friends. She was laid at rest with her father and mother in beautiful Miami Cemetery.

Outside the family circle Mrs. Sherwood will be affectionately remembered as a teacher of exceptional ability. Even in days of physical trial her friends were frequently amazed at her intellectual power.

During her entire life she was a loyal member of the Society of Friends. Although residing for many years in a community where, except for her husband, there were no others of the Society, she continued her membership in Miami Monthly Meeting; and was always cheerful to explain intelligently and completely why she adhered to the principles of her forebears.

The memory of wife and mother is tenderly cherished by her devoted husband and sons.

ANNE J. DARLINGTON.

ON Fourth-day evening, Third month 22d, 1916, Anne J. Darlington died at her residence, "The Antlers," in the beautiful Poconos, near Cresco, Monroe Co., Pa., and died young in years, progressive and optimistic in spirit and full of good works.

She was the daughter of Anne Needles Darlington and the late Jared Darlington. On Tenth month 24th, 1899, she joined the Religious Society of Friends, by convincement, and was an earnest, active, growing member, believing in and living according to the best ideals of the Society. She was a firm believer in the rights and accompanying duties of all of God's children, and, as one of them, she "showed her faith by her endeavor," and claiming her rights, performed her duties.

As cashier of a national bank for years (the only woman in Pennsylvania holding that position), as First-day school superintendent, as a most efficient member of the committee in charge of Friends' Select School, at Media, Pa., for the last eight years of her life, as a beloved, spiritually-minded elder of Chester Monthly Meeting since 1911, and as an infrequent but always welcome and convincing speaker in her home meeting, she filled every "unforgiving minute with sixty seconds' worth of distance run."

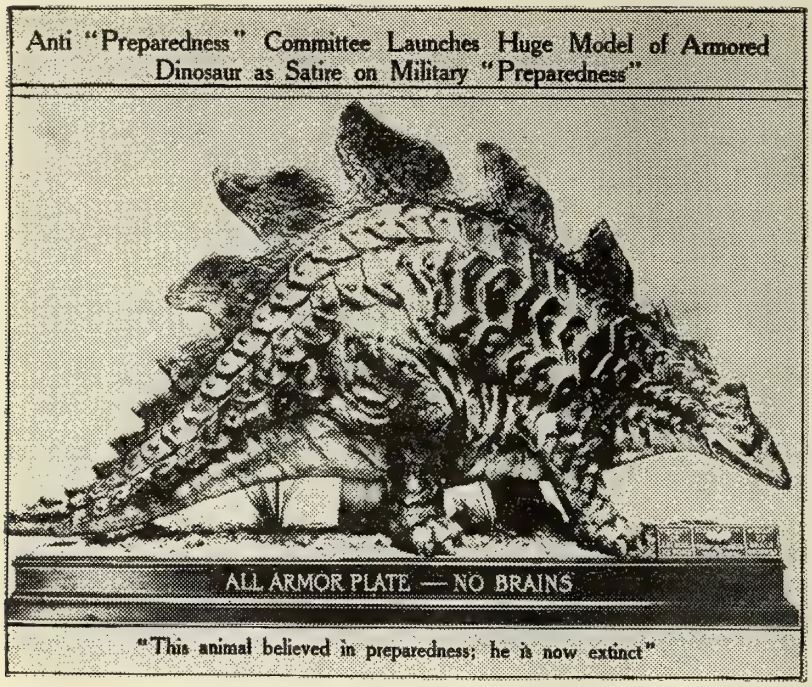
No one who has enjoyed the privilege can forget the hospitality of her mountain home in the Poconos. By her winsome personality, and by her earnest friendly work in the community, especially by her hearty support of the temperance activity against applications for liquor licenses, she made friends for our Society, of which she was recognized there as a worthy representative. Indeed, she made friends wherever she went, she kept the friends she made, and living in the hearts she leaves behind, she cannot die.

She was buried at Cumberland Cemetery on Third month 25th, after impressive funeral services at Providence Friends' Meeting-house. There was a large attendance, and beautiful tributes were given by Caroline J. Worth, Charles Paxson, Sarah B. Flitcraft and others who had known her long and well and loved her deeply.

"Blessed are the dead which die in the Lord from henceforth;

Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

H. M. F.



"ALL ARMOR PLATE: NO BRAINS!"

THE Anti "Preparedness" Committee, which is planning a big "swing around the circle" to block the proposed army and navy increase bills, has launched a huge model of the extinct "armored dinosaur" as a satire on "military preparedness."

This dinosaur, which is about fifteen feet long and built in proportion, will be carried on a huge truck through the various cities which the tour will include. On one side of the truck is a long placard reading as follows:

ALL ARMOR PLATE: NO BRAINS!

and on the other side a long streamer announcing:

THIS ANIMAL, TRUSTING TO MILITARY PREPAREDNESS, HAD NO INTELLIGENT FOREIGN POLICY; HE IS NOW EXTINCT.

The committee has issued the following statement regarding the "natural history of the armored dinosaur as a symbol of so-called military preparedness":

"We respectfully present the armored dinosaur—sometimes known as the stegosaurus—to our fellow citizens as a proper and appropriate symbol of current day militarism. Nothing, we submit, could be more like the heavy, stumbling, clumsy, brutal foolery which is destroying Europe than this old monster of the past. This creature, all armor-plate and no brains, had no more intelligent way of living than that of 'adequate preparedness.' He endeavored to meet all his difficulties by piling on more and more armor, until at last he sank by his own clumsy weight into the marsh lands such as one would expect to find at low tide at Oyster Bay.

"The armored dinosaur, with a brain cavity more diminutive in proportion to the size of its body than that of any other animal, was unable to conceive of an intelligent foreign policy. It was like the militarist in this. Moreover, its vision was limited. Its eyes were small and could only look sideways; it could not look ahead.

"It is thought by those who have studied these creatures that at one time there were at least fourteen different species of armored dinosaurs roaming about on the face of the earth. This fact has a peculiar significance, as there are just that number of patriotic societies in this country now urging dinosaurian preparedness upon us.

"Increasing bulk and development of armor caused the dinosaur to lose celerity of movement. Thanks to 'preparedness' he had no need to *think*, and he became a sluggish, slow-moving creature of low mentality; whereas his contemporaries in the animal kingdom, whose minds did not run so much on 'preparedness,' kept their wits about them and worked out plans by which to live and let live—with the result that modern man and the armored dinosaur now meet each other only in museums.

"So it will be with the great nations. The free peoples who refuse to take upon themselves the load of militarism, are destined to march far along the road of human progress, while the goose-stepping, eternally-saluting worshipers of the militarist top-boot will have 'prepared' themselves off the face of the earth."

The armored dinosaur is scheduled for appearance shortly in New York, Buffalo, Cleveland, Detroit, Chicago, Minneapolis, Des Moines, Kansas City, St. Louis, Cincinnati and Pittsburgh, where plans are under way for big mass meetings designed to ventilate "the truth about preparedness." Among the speakers scheduled are Washington Gladden, Scott Nearing, Amos Pinchot, Rabbi Stephen S. Wise, Dr. John Haynes Holmes, President James H. Maurer, of the Pennsylvania State Federation of Labor; John A. McSparran, legislative chairman of the National Grange; Herbert S. Bigelow, of Cincinnati; General Isaac R. Sherwood, of Ohio, and others.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

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4th Month APRIL	2	3	4	5	6	7	8
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WOOLMAN SCHOOL.

FIRST-DAY school workers within railroad distance of Swarthmore will be interested to know that the Woolman School course on First-day schools will be in the evening during the spring term, in order to be available for them to attend. This class will meet Sixth-day evening from 7.15 to 9.15 for eight or nine weeks, beginning Fourth month 7th. The instruction will be given by Dr. William Byron Forbush and Annie Hillborn. The suggestion of the need of such an evening course for First-day school workers came through some of the members of Concord First-day School Union, the course has been shaped to meet this need, and it is hoped that the Union will co-operate in a very definite way. The fee for the course is but $2.50. Those who find it more convenient can secure supper at Woolman House for 35 cents.

Besides the new courses of instruction being given at Woolman House this term, mentioned in the INTELLIGENCER last week, Dr. O. Edward Janney will give a course on Fourth-day mornings on Quaker Ideals; and Robert Brown will conduct a class on Business Methods.

THE CHILDREN'S DEPARTMENT OF THE CAPE MAY CONFERENCE.

A NEW feature is being planned for the Conference this year. The children are to have a daily program of exercises, which we hope will prove as interesting and profitable to them as the regular features are to adult attenders. The idea of those who are working out the plans, is not primarily recreation, but *profit* to the children. Recreative features will be a side-line, just as is the case with the older young people.

Kindergarten work will be arranged for the tiny children, songs, nature work, art and hand work, games and stories will form a part of the morning program for the older children. The sessions for the children will probably be coincident with the general morning sessions of the Conference. Work will be adopted to the interests of children from approximately five to thirteen. They will be divided into three or more groups and looked after by skilled instructors. The work will be conducted according to a carefully prearranged program, and the teachers expect every child that comes to have a thoroughly good time, if conditions are right. Children like to work purposefully better than to play aimlessly. Get the Conference habit in childhood, and it will stay with you.

Inquiries about the department may be addressed to Emma Barnes Wallace, Friends' School, Seventeenth Street and Girard Avenue, Philadelphia, or Elsie Oakford, Friends' School, School Lane and Greene Street, Germantown.

FOURTH MONTH.

7th.—Paul M. Pearson is to give recitations for children, particularly, at Thirty-fifth and Lancaster Avenue Meeting-house, Philadelphia, at 7.45. A cordial invitation extended.

8th.—At 8 p. m., at Young Friends' Association Hall, Fifteenth and Cherry, Philadelphia, the children of Friends' Home will give a fine entertainment, assisted by talent of ability and merit. Miss Margery Supplee is leading this effort. The proceeds will go to purchase games, etc., for the children. Admission, 50 cents. The co-operation of Friends to insure success is earnestly asked.

8th.—Salem First-day School Union will meet at Mickleton, N. J., at 10.30 a. m. and 2 p. m. The afternoon session will be addressed by Wm. Byron Forbush on "How to Build Up Our Society Through Its Young People." All are welcome.

8th.—New York Monthly Meeting, at Schermerhorn Street Meeting-house, Brooklyn, at 2.30 p. m. Friends are invited to bring a box supper. At 8. p m. Jonathan C. Pierce will read a paper on "The Relation of the Society of Friends to Socialism." All are invited.

8th.—The Young Women's Hebrew Association, 31 West 110th Street, New York, will be addressed on the subject of "Peace and Preparedness: the Quaker View," by Paul Furnas, at 8.10 p. m.

9th.—7.30 p. m., Young People's Devotional Meeting, Phila. Y. F. A. Bldg., 140 North Fifteenth Street.

9th.—Daniel Batchellor expects to attend Trenton Meeting (Trenton, N. J.).

9th.—The subject for the conference held after meeting at Fifteenth and Race Streets, Philadelphia, on First-day, will be "The Life of an Early Church." 1 Cor. 11: 2-16; 11: 17-34; 12: 13: 14: 15; 11 Cor. 1-13.

9th.—Week-end conference at Park Avenue, 8.00 p. m., lecture room.

General Topic—Bible Study. Chairman, Isaac Walker.

Address—"The Bible and Modern Problems." Thomas B. Hull.

Address—"The Life and Teachings of Jesus." Esther L. Cox.

Address—"Former Prophets and those of To-day."

10th.—Talk by William Byron Forbush on "Religious Education," Association Room, P. Y. F. A., Fifteenth and Cherry Streets, 7 p. m. Meeting of Philadelphia Young Friends' Association. Robert J. McKenty, Warden of the Eastern Penitentiary, will speak on his work. Auditorium, 8 p. m.

11th.—Open forum on "Preparedness," at Newtown Square, Pa., in the Friends' Meeting-house, at 8 p. m. W. Lewis Abbott, of the University of Pennsylvania, will speak.

11th.—Benjamin Doane and Amos Peaslee will speak to the Men's Club of St. George's Episcopal Church, Fifteenth Street and Rutherford Place, at 8 o'clock, on the "Quaker View of Peace and Preparedness."

14th.—Dinner to men of Park Avenue (Baltimore, Md.) Meeting, 7 o'clock. The following speakers are expected: Former Congressman A. Mitchell Palmer "Peace." Frederick C. Hicks, Congressman from Long Island—"Ancient Ruins" (illustrated).

15th.—The Haddonfield First-day School Union will be held at Moorestown, N. J., at 10.30 o'clock. The afternoon session, convening at 2 o'clock, will be addressed by two students of the Woolman School on the subject of story-telling as related to First-day school work.

15th.—Concord First-day School Union, at Providence Meeting-house, Media, Pa. Morning session, 10.15 a. m.; afternoon session, 2 p. m. Subjects for discussion, "Gathering In," "Teaching Boys."

15th.—Abington First-day School Union will be held in Norristown Meeting House, Norristown, Pa. Morning session, 10.15 a. m.; afternoon session, 2 p. m. Subject for discussion: "How can the principles of the Society of Friends best be applied to the every day life of ourselves and the community?"

15th.—Western First-day School Union will be held at London Grove, Pa., beginning at 10 o'clock. There will be a talk on story-telling and one on methods, by two students from Woolman House.

15th.—The Emanu-El Brotherhood, 309 East Sixth Street, New York, will hear Edward B. Rawson on "Peace and Preparedness, the Quaker View," at 8.30 p. m.

16th.—Joel Borton expects to be present at meeting at Fifteenth and Race Streets, Philadelphia.

19th.—Southern Half-Yearly Meeting, at Easton, Md., 11 a. m.

22d.—Meeting of the Bucks First-day School Union, held in Langhorne, Pa., at 10.30 a. m.

25th.—Western Quarterly Meeting, at London Grove, Pa., 10 a. m.

26th.—Chester Monthly Meeting at Providence, at 2.30 p. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa., 10 a. m.

29th.—Westbury Quarterly Meeting, at 110 Schermerhorn Street. Elbert Russell expects to attend.

29th.—Conference of Friends' Schools, at Swarthmore, Pa., at 10.30 a. m. and 2 p. m.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

California. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Illinois. — Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School at 11.30.

Maryland.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Massachusetts.—Cambridge, at Phillips Brooks House, 3.30 p. m.

New Jersey.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

New York.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

Ohio.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Pennsylvania.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

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$1.45 Sheets, 90 x 99 inches — $1.35

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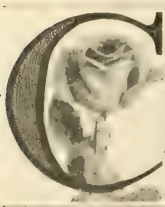
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50c Sheeting, 90-inch — 45c a yard

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Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WOMAN—MIDDLE-AGED, WITH KNOWLedge of nursing, would like position as mother's helper. Would make herself useful in home. Y 97, Intelligencer Office.

WANTED—A YOUNG GIRL OF 20 WISHES a position as companion for an elderly lady. References exchanged. Address C. L. M., Newtown, Bucks County, Pa.

WANTED—A WOMAN FOR HOUSEKEEPER and to take charge of nurses' home. Women's College Hospital, Miss Rea, 2121 North College Avenue, Philadelphia.

WANTED—MIDDLE AGED WOMAN FOR working housekeeper in family of two. Mrs. T. S. Kenderdine, Newtown, Bucks Co., Pa.

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YOUNG LADY (AMERICAN PROTESTANT) desires position as nursery governess; capable of teaching rudimentary branches, or would take entire charge of delicate child. Willing to go with family to summer resort. Satisfactory references furnished. Address, D., No. 109 S. Water Street, York, Pa.

Boarding and Rooms

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

FRIENDS AND OTHERS DESIRING ROOMS, or board and room, in Germantown, kindly communicate with Margaret C. Hiatt, 333 West School Lane, Germantown, Pa.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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PHILADELPHIA, FOURTH MONTH 15, 1916

Volume LXXIII
Number 16

AN EASTER PRAYER,

DURING THE GREAT WAR, 1916.

WHITE lilies on the altars stand,—and yet this brutish war!
O God! the Prince of Peace has been entombed on earth once more!
We pray thee roll away the stone and give Love's form release,
And resurrect on battle-fields an Easter shrine of Peace!

Baltimore, Md. ANNA ANDREWS THOMAS.

ENGLISH FRIENDS BEFORE THE TRIBUNALS.

THE Military Service or Conscription Act of Parliament provides local Tribunals before which persons claiming exemption must appear for examination. The statement issued by London Yearly Meeting at its recent special session says:

"We consider that young men may do important service by going before the Tribunals, claiming exemption and making clear their reasons for doing so. At the same time we cannot admit that a human tribunal is an adequate judge of any man's conscience. The final appeal can only be to the source from which the conscientious convictions themselves spring.

"Our lives should prove that compulsion is both unnecessary and impolitic. They should manifest a sense of duty not less strong than that which has driven many whom we respect and some even of our own members into the fighting forces. We can identify ourselves to the full with the griefs of our nation in which few hearts are not torn by suffering or harrowed by suspense. We pray that in steadfast conformity to the path of duty we may be set free to serve—to give to the community the fullest service of which we are capable—each one in the way of God's appointing."

The cases reported, says the London *Friend,* have been selected for their representative character, and an attempt has been made not only to indicate the treatment accorded in several districts, to men engaged in different occupations, but also to the varying attitude of the Tribunals, giving equal prominence to those cases which have conformed to the spirit of the Act and those of which this cannot be said.

PUBLICITY.

A Tribunal in the North of England decided to hold its sittings in private, admitting only press representatives. Three local Friends being refused admission, asked to see the Chairman, and read to him paragraph 9 of Mr. Long's Circular. The Tribunal conferred and announced that they had reversed their decision. After the Friends were admitted, a resolution was carried that copies of Mr. Long's Circular to local Tribunals should be ordered for the use of members of the Tribunal and the Clerk.

At Oxford, Stanley Webb Davies, undergraduate of New College, applied for absolute exemption. He said:

"I base my objection to war on religious and on moral grounds. Firstly, I believe that all war is inconsistent with the teaching of Christ, in that it is opposed to the principle of love and the brotherhood of mankind which he taught. Secondly, I believe that human life and personality are something which no man has the right to take from another. Therefore, I can undertake no service in connection with the war. Non-combatant military service will not satisfy me, because it is just as essential a part of war organization as the actual combatant service. The work I am engaged upon I feel to be of national importance. I can accept no alteration of occupation because I am convinced that what I am doing is the right thing for me to do."

Dr. Henry Gillett, in a letter, testified to his belief in the sincerity of the applicant. Lieut. Baldry pointed out that these gentlemen were putting in letters, but he could show that it was not the opinion of the University generally to uphold this case. He had a letter from a prominent member of the University on the subject which he could read and give the name privately to the Tribunal.

The applicant said he claimed absolute exemption, and he did not mind what consequences followed.

[Exempted from combatant service, and granted temporary exemption until after the examination.]

At Exeter, Athelstan Daw, part proprietor of an outfitter's business, expressed his objection to take part in any combatant service. Under examination, he stated that whilst at the beginning of the war his firm, acting under pressure, had made some clothes for soldiers, they did not display any such clothes in their windows, and had refused regular work of that character.

A member of the Tribunal questioned the applicant about the letter in the *Times,* respecting descendants of John Bright engaged in active war service. [Application refused.]

At Retford, Charles B. Wright and Joseph W. Wright, of Mansfield, the former with the War Victims' Relief Committee, and the latter a shop manager, both claimed absolute exemption on conscientious grounds. [Exemption granted to Charles B. Wright, on condition that he continue in his present work; and absolute exemption to his brother.] One member of the Tribunal said to another, concerning the War Victims' work in France: "Why, that is splendid work. He could not be better employed."

At Ware, Basil G. Burton, being called, the Military Representative asked that the case should be referred direct to the Appeal Tribunal, as whatever the result either he or the applicant would appeal. The Tribunal wished to know if Friends had reaffirmed their testimony on war, and were shown the Yearly Meeting minutes, "Friends and Military Service." Then they wished to know how Friend Members of Parliament voted on certain questions.

The applicant declined to join the R.A.M.C., as it would be acquiescing in a system which he believed to be wrong. He held that the greatest service he could render was to witness to the incompatibility of war and Christianity. The Chairman inquired "What he thought would happen if we all trusted in God," whereupon another member of the Tribunal said, "There would be no war." [Exempted from combatant service only.]

At Worcester, Luther J. Smith claimed exemption as follows:

"Having a clear conviction that the teaching of Christ is opposed to all participation in war, I feel that I cannot take any part in the present or any similar conflict. To be true to the Inner Light, I feel that whenever a doubt arises, I must follow such leading as is given to me. In this matter, the leading is perfectly clear, and by this I must abide to the end."

The Military Representative wrote on his form: "Not assented to by military, unless evidence as to holding similar views for some time past is produced."

The Mayor made a point of the fact that the Royal Grammar School, of which Luther Smith is senior mathematical master, trains boys to be officers in the Army. This

the applicant conceded, but said that his work was not connected with army work. Another member of the Tribunal thought he ought to resign from such a school. Asked whether he was not prepared to risk his life to save others, he replied:

"I am prepared to risk my life to save life in the cause of the enthronement of Love, and I don't think war will lead to the enthronement of Love. My conscience forbids me."

Asked if he would not fight for his women-folk and if he did not understand "that England is fighting for right and liberty," Smith answered that he did not want other men to fight for him.

"My women-folk would rather suffer dishonor and death than that a man should fight for them; for this reason, their honor is a thing no man can take from them, unless they are consenting parties."

[Exemption from combatant service only.]

At Hunslet (Leeds), Thomas C. Cox submitted a conscientious objection and, further, that he was engaged in an industry of national importance. His father stated that he himself had been engaged with the Friends' War Victims' Relief Committee in establishing factories for the employment of Belgian refugees in brush making in Holland. About 100 men were now employed and the brushes are sent to him in Leeds to market. His son was absolutely indispensable to this work and to the maintenance of the business. In answer to the Military Representative, he added that the industry was not conducted for profit making.

The Tribunal refused the appeal on the question of conscience, on the ground that the position of the country was grave. The Chairman added that a good case had been made out on the ground of occupation, and exemption was granted so long as applicant remained in his present employment.

At York, Cyril Jones, ledger clerk, York, stated that he was a member of the Society of Friends, and had worked for the Peace Society as far back as 1910. He held war to be contrary to the true spirit of Christianity.

The applicant's father said that his son had originally been a Wesleyan Methodist, but while carrying on work for the Peace movement he approached the local Methodist minister and asked him either to give a subscription or to preach a sermon in favor of the movement. He received a letter in reply stating that the minister could not conscientiously do so, as he held shares in an armament firm. His son afterwards became a member of the Society of Friends. [Exempted from combatant service only.]—*From the Yorkshire Herald.*

John Coning, a New Earswick workman, being ill, was represented by Samuel H. Davies.

Replying to the Chairman, S. H. Davies said that only a very small proportion of Friends had taken any part in the war. Many had organized themselves for ambulance work purely voluntarily, and though recognized by the War Office they were not under military authority.

Chairman: "If everybody had taken up this attitude, what would have been the result?"

S. H. D:. "The result would have been that we should have had a different Government, and if such a Government had been in existence ten years before the war started, possibly our action would have been on different lines, and the war would have been avoided."

The Military Representative said they had to deal with facts not fancies.

S. H. Davies said a religious objection dealt not only with facts but with ideals, and there was no religion based solely on facts, as religion dealt with powers of which we were not cognizant. What we had done for the weaker countries so far amounted to—what? They were almost wiped out, and militarism so far had not proved a success in dealing with their defence, and the whole of the difficulty had been brought about by the use of military force. The only thing which would conquer militarism was goodwill; they did not think it was any good trying to cast out militarism by militarism.

The Chairman: "How do you reconcile these views with the Zeppelin raid on Sunday night and the murder of non-combatants?"

S. H. D.: "That was a dastardly murder, and I will say nothing to palliate a horrible crime, but England's militarism did not prevent it."

[Applicant, who had asked for complete exemption, was ordered to take up non-combatant service.]

William Carr, teacher at Stramongate School, applied for absolute exemption.

Although he recognized the claims of the community on his services, and although he had been and is anxious to serve, he could not do so when it involved the surrender of conscience. He knew of no work where his services would be of more value to the community than his present employment. He had noticed that other tribunals had decided that this work was of national importance and he considered his came under the list of economic, commercial and other activities stated by Mr. Walter Long to be qualified for exemption. He had been trained as a chemist and his services could be utilized by the Government in that way, but he had already refused that form of non-combatant service.

Mr. Abbatt: "Is it not possible for a person to be both a Christian and a soldier?"

W. Carr: "I don't think so."

Mr. Abbatt: "Then all soldiers are not Christians?"

W. Carr: "Well, that is my personal opinion."

Applicant further stated he would not serve in any capacity under the Military Authorities. [Absolute exemption.]—*Westmoreland Mercury.*

At Chiswick, Ernest H. Goodall, clerk, was refused exemption apparently on the ground that he was employed at a controlled establishment. He was examined for half an hour, the Tribunal seeming to do its best to trip up and confuse the applicant. He was questioned on Old Testament history, and was asked whether he admitted that God is everywhere. A.: "Yes." Q.: "Then God is in this room, and in all of us, and all we do is directed by God?" A.: "Yes, if we are trying to serve him." Q.: "No, but *all* that happens must be God's will, directed by his spirit." A Friend here objected that these were deep questions to put to the boy. Applicant stated that he had told his employer, a Friend, that he would have nothing to do with the Munition Department of the works.

At Darlington, Reginald J. Mounsey, Assistant Managing Director of a Colliery Company, appeared.

Clerk: "He appeals as a conscientious objector, and no doubt he is sincere, but it appears to us that he might have appealed on the ground of the importance of his work."

R. J. M.: "No doubt I could, but I do not think that would be quite playing the game. I should have claimed as a conscientious objector, whatever work I had been doing, and therefore, it was fairer to claim in that way."

Clerk: "Do you only object to actual fighting?"

R. J. M.: "No, I would object to the Army Service Corps, because I think it is just as bad to carry shells as to fire them off. I should not object to medical, but should not like to take the military oath."

Military Representative: "No oath is required under the Act."

R. J. M.: "But you have to do what you are told, haven't you?"

[Absolute exemption granted on account of the national importance of his work, although he had claimed solely on the ground of conscience. Military Representative said he would appeal, on the ground that exemption could not be given on different grounds from the claim.]

At Hendon, Cornelius Barritt was asked to prove that he was a member of the Society of Friends, but replied that

it was not a question of sect or denomination, but a man's conscience.

Chairman: "If your mother was taken and killed before your eyes what would you do?"

C. B.: "If a woman were ill-treated by a German, I hope I would act as true womanhood would wish me to act, in a way that would not force me to lower my ideals for her sake. I should not be justified in taking life."

A Member: "Would you not take life in order to save your mother?"

C. B.: "That question is beside the point; even if in a moment of passion and heat, I took life, how does that justify me in training for months in cold blood to take life?"

A Member: "Do you not think that by so doing, you would be keeping the invaders out and thus preventing them from taking life?"

C. B.: "If you think that by keeping up a trained army you do keep war away from us and our shores, I do not agree with you. I think that the true effect of armaments is to cause war."

Chairman: "I have every respect for your convictions, but if everybody thought as you think, would not the English nation be obliterated?"

C. B.: "This not a fair question under the circumstances, because if there was a large body of opinion in this country who held any peace views, such body would not exist without exercising influence on other countries. (It would be impossible for such a body to exist in this country . . . without a similar body existing in other countries.) The influence of such a large body of opinion would destroy all war."

A Member: "Yes. You expect protection as a citizen of this country?"

C. B.: "I have my views on the teaching of Jesus Christ. If we do rely entirely on material things, we must use material weapons, but if we rely on spiritual things, we must be prepared to sacrifice everything, even life itself."

A Member: "Cannot you find plenty of evidence in the Bible where war is sanctioned by the Almighty?"

C. B.: "I do not for one moment feel that war is sanctioned by the teaching of Jesus Christ and the life he lived. I cannot grasp how anyone can interpret Christ's teaching in that light."

A Member: "You appreciate that men are giving their lives to protect you?"

C. B.: "Men have gone to fight, with the highest ideals, feeling they have gone to uphold the principles and ideals I am standing for, but I feel they have taken the wrong course."

A Member: "Should they have stopped at home?"

C. B.: "If they felt it their duty to go out they should not have stopped at home. I admire them for acting up to their principles."

A Member: "You do not think it is your duty to protect your country?"

C. B.: "If I felt it my duty to go I should go. I do not think they took the right course."

[Exempted from combatant service only.]

At Camberwell, George W. Edwards, of Peckham, was asked whether he was a Quaker, and at once told to retire. The whole discussion of the Tribunal was whether they should exempt Quakers as such. It was decided that exemption could not be granted, and G. W. Edwards was called back and exempted from combatant service, although his case had not been heard, or his statement read aloud.

At Southampton, Charles Woodham, of York, science master at Taunton's, Southampton, who claimed absolute exemption, was asked how long he had been a Friend, whether his parents were Friends, and whether he came of an old Quaker family. He was then requested to go to the other end of the room, but was immediately re-called to hear the decision of the Tribunal—that he would be exempted from combatant service. The Tribunal gave no opportunity to the applicant of saying anything in support of his claim.

At Acton, Charles J. Baker, Paul W. Baker and Hinman J. Baker appeared before the Acton Tribunal. The last-named is engaged in a course of chemistry; the others were stated to be engineers engaged on the production of food-preparing machinery, at the works of an engineering firm, which is also making munitions.

The Military Representative asked that in the first two cases the appeals be not granted, while in the other case he did not resist any claim that might be made for the man to be allowed to finish his course of study at University College.

C. J. and P. W. Baker were asked:

"You are doing munition work. How do you reconcile your doing munition work in your father's business with your objection to doing military work?"

Applicants replied that they were neither of them doing munition work. They were doing work of a kind that was done before the war, and had been doing it throughout.

The Chairman: "You are, in fact, producing machinery for making food for the Government?"—"Yes, I don't regard it as being munition work, although it may be a by-product."

A Member: "I suppose the Friends believe in the Old Testament, which supports war?"

W. K. Baker (father of the applicant): "They do, but they do not believe that it supports war now any more than it does slavery, polygamy, and many other old practices, once regulated or permitted because of the hardness of men's hearts. So far as we can find out the mind and will of God, we believe that he does not now direct any nation to be the instrument of his vengeance. We are living in a different dispensation."

Dr. Earp, of the Friends' Ambulance Unit, was allowed to speak on behalf of the applicants, and pointed out that the primary object of the R.A.M.C. was to keep the maximum number of men in the firing line, the object of the Friends' Ambulance Unit was to relieve suffering. He himself had been for six months in Ypres, helping to relieve the suffering of the civil population, but had he been a member of the R.A.M.C. he could not have done that, and would have had to turn away from where the need was greatest.

A member of the Tribunal moved that exemption be granted to H. J. Baker, and said that here was a case in which a firm was making munitions and taking the profits out of it. They could not be on both sides at once.

W. K. Baker: "That is not the case. . . . If my duty had called me out, no money would have kept me in. It is not a right charge to make against us."

Mr. Shillaker said if that had been a logical application carried right through, he should have raised no objection at all. But he could not conscientiously vote for the exemption from all military service of three youths, two of whom were working in a firm that was producing munitions to help the war.

Councillor Arney: "That case would apply to anybody." Mr. Shillaker: "I am talking about the actual making of munitions." Councillor Arney: "They cannot help the firm." Councillor Hewett said this was also his sole reason for objecting to exemption.

[The student was allowed to complete his course of study, and the other two were exempted from combatant service only.]

At Llandrindod Wells, Bernard A. Bentley, manager of the Springs Private Hotel, said he had applied to the Friends' Ambulance Unit and to the Committee of the Friends' War Victims' Fund, but owing to his mother being in a poor state of health, he had been advised that his duty for the moment seemed to be at home. In reply to the Tribunal, applicant stated that he could not join the R.A.M.C. because that would involve the taking of the military oath. The Military Representative pointed out that there were a good many members of the Society of Friends in the army; and he asked what assurance they had that the applicant would remain in the Unit if he joined. A

member of the Tribunal thought that the applicant's word of honor would be sufficient on the latter point, and the applicant added that if he came back, he thought he would be liable for arrest under the Military Service Act.

C. Milner Binyon, Clerk of Hereford and Radnor Monthly Meeting, gave evidence in support of the applicant's claim. After a long private discussion, the Chairman announced that the applicant would have nine weeks' temporary exemption in order to arrange his home affairs before joining the Friends' Ambulance Unit, and on the understanding that he would join it.

C. M. Binyon asked that it should be made clear that the applicant was exempted from combatant service; but it was pointed out that that was not the decision of the Tribunal, although their decision had accomplished that in another way. They had endeavored to meet the wishes of the applicant as well as they could.

At Oxford, Richard Colenutt Wright, undergraduate of Worcester College, applied for total exemption. He was educated by the Society of Friends (Bootham), and belonged to the Peace Society before the war. He had joined the No-Conscription Fellowship and the Fellowship of Reconciliation before the Conscription Bill was introduced. He was willing to do any non-military work after June, 1916, when he was taking the Honors School of Modern History at Oxford. He held the view that all war was murder, and that although it was supported by most of the so-called orthodox Christian Churches, war was the scientific profession of murder. He felt so strongly upon the pacifist question that he was prepared to go to prison rather than degrade himself by joining the Army.

Lieut. Baldry agreed to temporary exemption until July 1st.

Applicant repeated with emphasis that he would not go into the Army even after the date mentioned.

After Richard Graham had endeavored to speak on behalf of the applicant, the Mayor said, "You will be temporarily exempted until July 1st. You can appeal for a renewal of the certificate or for a variation of it at that date."—*From the Oxford Chronicle.*

At the same Tribunal, William Chadwick, student of Oriental languages of Wadham College, preparing for the Jewish ministry, acting as minister to the local synagogue, claimed absolute exemption. He regarded as unjustifiable the use of force as a method of settling international complications. Even though the State had ordered them all to become soldiers, when the State's command contradicted not only his political but his moral convictions, he refused absolutely to obey the State. The applicant added that he claimed exemption purely on conscientious grounds.

The Town Clerk: "Don't you see you are, under the Army Order, to get more than you would get under the conscientious objection order? If you are content to take less, you say so. Do you want the Tribunal to deal simply with the conscientious objection?"

The Applicant: "I will leave it in the hands of the Tribunal."

The Mayor said conditional exemption would be granted as long as the applicant was a student of the Jewish ministry, and he would be exempted from combatant service on the other ground.—*Oxford Chronicle.*

To the above accounts the London *Friend* adds this following

"IMPORTANT NOTICE.—Friends and Correspondents can assist in making this record accurate and complete by sending information without delay to the Friends' Service Committee, 18 Devonshire Street, Bishopsgate, London, E. C. The information is preferred either in the form of newspaper reports corrected by a Friend who has been present at the hearing, or of first-hand reports by a responsible person, which may be verbatim in cases of special interest. Newspaper reports should give date and full name of newspaper. Nothing should be sent which is not well authenticated."

"WHAT IS QUAKERISM?"—A SYMPOSIUM.

[Sometimes we wonder what our younger people are thinking about, and how clear in their minds are the ideals of Friends. To some extent this query was answered at a conference held at the time of Menallen Quarterly Meeting, held among the hills and apple orchards of Adams County, Pa. The subject chosen was, "When asked 'What is Quakerism?' what does thee answer?" and a number of those present gave their views briefly and informally. The result seemed valuable enough for wider circulation, and a summary follows.—O. EDWARD JANNEY.]

I SHOULD say that Quakerism is primarily and fundamentally a belief in and love of God, who is the Creator of all things and the loving Father of all things, who rules the elements, who evolves the plant from the tiny seed, and who guards and guides all living creatures.

And a belief also in the spirit of God, which in a greater or less degree dwells within all humanity. We call this Spirit of God within us the Inner Light. This Inner Light is the voice of a wise, merciful and all-seeing Father who directly reveals himself to all who come to him.

He has made all men individually responsible for their lives, but is always ready to aid all who come to him for help, and is forgiving to those who truly repent of wrong done.

Since Friends believe in the Fatherhood of God and also that all men are brothers, for this reason we not only try to live as uprightly as possible ourselves, but try to help our brothers of all races, avoiding disputes, and, above all, maintaining peace. EDITH PETERS.

ON one point I am sure we will all agree, however else our explanation of Quakerism may differ. The fundamental belief of Friends is surely the belief in the Divine Immanence, the indwelling of the Holy Spirit in every heart. Friends have always believed that light comes from the divine, illuminating the darkness, guiding the feet into paths of righteousness, that except we refuse to "mind the Light," no one need walk blindly. This is the rock upon which George Fox and his followers built their church, and this is the rock upon which Quakerism rests to-day.

An understanding of our conception of the "Inner Light" is essential for the stranger who would understand our simple worship. "God is a Spirit, and they that worship him must worship him in spirit and in truth," is accepted by all Christendom. It seems to me sometimes that the multiplicity of Protestant churches to-day is due not so much to a difference of beliefs as to a difference of emphasis. Friends have emphasized the spiritual in worship. The significance of the silent "waiting upon the Lord," the nature of our ministry, I should always try to explain to him who asks me "What is Quakerism?" It should not be difficult for him to understand how full of helpfulness such silence may be, and to recognize the possibilities and beauty of a ministry such as ours. These things I should feel I must explain to him who seeks to know of it. As to many of the questions that may arise—I like to quote from one of our honored ministers: "Concerning God, the divinity of Christ, the Trinity, the miraculous conception, the resurrection, the miracles, the inspiration of the Bible, and kindred matters, each member is at liberty to believe what, after prayerful inquiry and meditation, seems to him to be the truth, the essential thing being that no one is constrained into professing to believe what he does not believe."

So much for "beliefs." But "Faith without *works* is dead." Simplicity of speech and dress, temperance, justice and brotherly love have long been recognized Quaker characteristics. Friends have labored, do labor earnestly for social reforms; against slavery, intemperance, war; for the welfare of the negro, the Indian, the oppressed everywhere. Surely ours is not a *dead* faith.

"To mind the Light that shines within and around us, to show our faith by our works, to grow in the 'practice of the presence of God,' to keep alive and increasing within us the desire to establish the kingdom of righteousness here on earth—as we do these things our fellow-men will know that we are friends in reality as well as in name."

ANNA M. BLACK.

If asked, "What is Quakerism?" I would say that Quakerism is the one religious belief with which I am acquainted that requires no blind belief, no acceptance of a set of statements which may possibly not be grasped and understood by the ordinary mind. For to me the value and helpfulness of Quakerism lies in the fact that its beliefs may be supported by logical analysis, which the human mind may reason out to its own satisfaction.

I would say that we believe in a Creator of the Universe and the life upon it; a Creator who is not only a Creator, but a Director of the things and people he has created. I say *Director* rather than *Ruler* because I believe that there is created within us a conscience which is our own guide as to what is right and wrong, which we may or may not follow. I believe there is this Creator for the reason that all the things we see, animate and inanimate, must have some source, some all-wise spirit which placed them in their place and established the laws by which they are governed. This Creator we call God, and I believe that the two greatest attributes of God are Love and Justice.

Jesus Christ I believe to be a man of human birth, human emotions, human desires and feelings, whose thoughts were directed by God until he became as God in love and wisdom and justice; and to me it is the humanness of Jesus that made his life and teachings and death so wonderful that their influence has endured and increased through nearly two thousand years. His life is an example for each one of us, a goal for us to strive toward.

We come next to another fundamental belief of Quakerism, which is the belief in direct revelation. We believe that the knowledge each one has of right and wong—the faculty of deciding between right and wrong—is the direct gift of the Creator, and that at any time and at any place further revelation may and will come to us. Thus there is no absolute standard which any one of us may set for his neighbor. What is right in my eyes may be wrong in his, and vice versa. But this belief in direct revelation does not relieve us of the responsibility of constantly trying to increase our capacity for revelation, of raising our standard of thought and conduct. In other words, God isn't going to *do it all*, any more than a teacher is going to learn a pupil's lesson. The teacher will teach, but it is the pupil who must learn. God is always at hand to direct and help, but we as pupils must do the studying and learning. Neither does the belief in direct revelation relieve us of the responsibility of refraining from acts which will injure or hinder our neighbors. FREDERIC E. GRIEST.

To me the definition of Quakerism is contained in the three words, "*The Light within.*" And indeed these three small words are full of significance.

It is *the* light, not *a* light, not an indefinite thing, but the light "which lighteth every man that cometh into the world." John 1-9.

Light suggests life, and God said, "Let there be light, and there was light, and God saw the light that it was good, and God divided the light from the darkness." Gen. 1: 3-4.

He divided the light from the darkness. They were never meant to occupy the same place. Light, therefore, signifies cheer, not gloom; knowledge, not ignorance; trust, faith and courage, not doubt and fear.

If we are deprived of our sight or voluntarily close our eyes to the light of day, we know that the sun shines as before, and always will.

So is it with this light within us. It is ever there illuminating the dark places of the soul, and if our spiritual eye is closed either wilfully or through discouragement and doubt, we are assured that it never fails.

And what is this light but the Spirit of God, or, as has been said, "The illumination of the Spirit of God in the soul."

In the words of John J. Cornell, "The immediate communion of the Divine Spirit with the soul, or spiritual nature of man, through which communion there is revealed directly to the man, the law necessary for his guidance, and the duty to be performed, or the thought to be controlled, or the act to be restrained from committing."

"This shall be the covenant that I will make with the house of Israel: After those days, I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people, saith the Lord."

And this Light is within us. Not something which we must seek, but now is and always has been a part of us, to which we may turn intimately and at all times, not alone for help, but for inspiration; for are we not told that "All things are made manifest by the light." Eph. 5-13.

"He that walketh in darkness, knoweth not whither he goeth." John 12-35. But "God is light, and in him is no darkness at all." John 1-5.

ELEANOR R. KOSER.

The Society of Friends holds the view that God speaks directly to every individual, and that if we are only faithful and heed this voice we shall be guided to do his will and be led into all truth and righteousness. This direct revelation to the soul of each individual we have chosen to call the Inner Light or the Indwelling Spirit. Our every act should be controlled by this ever-present Spirit, which is a *living reality*, and not a thing of the past or future.

God manifested himself to the world in Jesus Christ, who is our Saviour, for in his life, teachings and death, he has given us a perfect example of the life which God would have *us* lead. That Spirit which was in Jesus is revealed in every human heart, and it is as we follow with humble obedience these teachings, and the guidance of the ever-present Spirit, that we become Christ-like and grow in the image of God.

In their meetings for worship Friends feel that there is great strength in silent communion with God, and that in the spoken word, the true message can come only from direct divine revelation to the speaker. They advocate simplicity in all things and believe in *spiritual* baptism and communion, of which the outward form is merely a symbol and unessential. Friends believe that warfare and strife are in direct opposition to all of Christ's teachings, and have always admonished their members to a life of loving service to mankind.

Let us always remember that the Society of Friends is only one member of that great family—the Christian Church—and that we join hands with all the other members in the desire to spread God's kingdom on earth.

I think members should not only be able but ready and willing to answer such questions concerning the faith which they endorse.

A girl who lives in a community where there is a Friends' meeting, and who is much in sympathy with Friends, recently said, "Friends are very particular whom they take into their meeting, are they not? They do not seem to care to branch out very much."

Can that be said of *our* meeting? Do we work first in the spirit of helpfulness by making our meetings attractive, and by interesting all we can? We must, if we are to live as a denomination and grow. But while I feel that it is most important that every member know and accept these fundamental principles, I think we can dwell on them to a fault. I feel with Whittier:

> "Enough and too much of the sect and the name!
> What matters our label, so *truth* be our aim?
> The creed may be wrong, but the life may be true,
> And hearts beat the same under drab coats and blue."

I think it is not by talking about them, but by making these principles a living, vital force in our meeting, that it will become so attractive that we can not only hold those members which we already have, but also convince and interest others.

May we ever be light-bearers of that rich inheritance which is ours! A FRIEND.

My first wish is to see the whole world at peace, and the inhabitants as one band of brothers, striving who should contribute most to the happiness of mankind. —GEORGE WASHINGTON.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FOURTH MONTH 15, 1916

GARRISON AND WOOLMAN.

IN another part of this issue is printed a paper on William Lloyd Garrison which will probably rouse much difference of opinion. Indeed, it is printed largely in order that its discussion may be useful in determining what should be our attitude and our method regarding the still unsettled questions of human rights and wrongs which agitate the world.

Garrison was, so far as physical force is concerned, a non-resistant; yet his attitude toward slavery was one calculated to rouse slaveholders to a degree of exasperation that in many cases amounted almost to frenzy. His demand was "immediate and unconditional emancipation," and his position was well expressed by the motto of his paper, the *Liberator*—"I WILL NOT EQUIVOCATE; I WILL NOT RETREAT A SINGLE INCH; AND I WILL BE HEARD."

Yet he was to a peculiar degree fair-minded. He maintained in his paper a regular department which he entitled, "The Refuge of Oppression," in which he constantly quoted what the advocates of slavery themselves said—and his quotations from Southern papers were often more damaging to the cause of slavery than anything that he himself could have written. He was abused, denounced, threatened with assassination; one at least of the Southern States offered a large reward to any one who would kidnap him and bring him into that State. And such offers and threats were constantly reproduced in the *Liberator* as characteristic illustrations of the spirit of slavery.

Now it seems hard to imagine a greater contrast than that between Garrison and John Woolman—a man to whom the term "Christ-like" seems most fitly applied—who never denounced any one, and whose spirit was so tender and loving that he could even remonstrate with North Carolina slaveholders without offence.

Yet what was the language of Jesus himself towards the supporters and advocates of ancient wrongs?

"Ye are of your father the devil, and the lusts of your father it is your will to do." "Woe unto you, scribes and Pharisees, hypocrites!" "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?"

Who can say that the language of Garrison to the slaveholders was not like that of Jesus to the Pharisees?

Was he then wrong? Would slavery have been abolished sooner, and without war, if Garrison and Sumner and Lincoln had followed the example of Woolman, and refrained from denouncing slavery and slaveholders?

Ought John Bright to have refrained from denouncing the Crimean and Chinese and Afghan and Zulu wars? Ought English Friends and advocates of peace to-day to refrain from criticising the secret diplomacy and secret treaties which they maintain have drawn England into war? And ought the advocates in Congress of an embargo on the export of war munitions to refrain from denouncing the traffic as "damnable," as one representative recently did?

When Belgian neutrality is violated, when unarmed passenger-ships are torpedoed, when Armenian women and children by thousands are butchered, ought we to follow the example of John Woolman, and avoid language such as Jesus used to the Pharisees, and such as Garrison used toward the barbarities of slavery?

It is easier to ask these questions than to answer them. Certainly the quiet appeal to the individual conscience, such as Nathan made to David (II. Samuel, xii.) is powerful indeed, and ought to be more largely used, especially by Friends. At the same time the open rebuke and denunciation of great wrongs by a brave soul will rouse and stir the conscience of nations as nothing else can do. The agitator may suffer, but the result is accomplished. Garrison was dragged with a rope through Boston streets, but slavery in the United States was abolished. Jesus was put to death, but his words are the greatest moral force in the history of the world, and their influence is daily growing greater. His denunciation of wrong, as well as his prayer for the coming of God's kingdom, is stronger than ever to inspire his followers in the long struggle for freedom and justice.

If Garrison needs vindication, surely he has it in the noble poem written by Whittier at his death, which closes with these lines:

"Go, leave behind thee all that mars
The work below of man for man;
With the white legions of the stars
Do service such as angels can.

"Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free!" H. F.

Note and Comment

UNITED STATES PREPAREDNESS AS VIEWED BY FRIENDS IN JAPAN.

[This resolution was adopted by the Friends' Foreign Mission Committee at its Quarterly Meeting, held in Tokyo, Second month 18th, 1916.]

As American citizens resident in Japan, we have learned with deep regret of the efforts now being made to put the United States among the nations which depend for their peace and security upon military preparedness.

We believe that the position of leadership which the United States has held in the promotion of world peace for the past hundred years would be partially lost with the entrance of our nation upon an era of international fear and competitive armaments.

While the Japanese recognize the *right* of the United States to increase armaments, and while the European situation gives to them a partial explanation for such action, there is little room for doubt that a response to the present appeal for military preparedness in America would exert an unfavorable influence upon the Japanese nation.

We believe, further, that the representatives of the Christian churches of the United States would find their task in Japan and other Oriental countries grow *more difficult* if their own country should get further away from the ideal of a non-military nation resting its cause upon justice and the spirit of conciliation.

On behalf of the Friends' Mission in Japan,

GURNEY BINFORD, *Chairman.*
F. E. R. COLEMAN, *Secretary.*
GILBERT BOWLES,
Chairman Peace and Social Service Committee.

CRITICISM OF THE PRESIDENT.

EDITOR FRIENDS' INTELLIGENCER: I think many good people have been pained and shocked by the license taken in criticism of our President. In this feeling I very largely share, and find no justification or excuse for such license. Some of us can remember the sad days of our Civil War, when our good President, Abraham Lincoln, suffered so much from this cruel and unjust spirit, and his life was the sacrifice.

I cannot forbear specializing that ridiculous and senseless poem of Owen Wister's, which appeared in the *Public Ledger*. It was almost beneath the notice of good citizens, and certainly discreditable to a loyal and intelligent people.

We cannot penetrate the future, but it is the part of wis-

dom to trust to the intelligence and good intentions of the man whom the people have chosen to administer the affairs of the country. I believe he is doing it to the very best of his judgment, and if we will "trust him to God's watchful eye" and aid him with our prayers, he will bring us out of our dark days into the light once more.

"Father of mercies, Heavenly Friend,
We seek thy gracious throne.
To thee our faltering prayers ascend,
To thee our hearts are known.
Oh, save us from the woes we dread
Or give us strength to bear them."

SARAH M. CARVER.

RECRUITING WORK IN MICHIGAN.

[When our friend Robert Pyle was in Grand Rapids, Michigan, recently, he was handed circulars inviting young men to join the "Grand Rapids Battalion." The following are quotations from the circulars.—H. P.]

YOU ARE LIVING IN AMERICA!

YOUNG MAN—

If you were living in Europe, whether in Germany, Holland, France or Switzerland, or any other country on the continent, you would be compelled to hold yourself in readiness to serve as a soldier.

If you were living in England you would have the choice of khaki or white feather.

As an American, are you too good, too proud or afraid to give some of your time in preparation for such an eventuality as WAR?

The highest form of patriotism is placing *yourself* where *your country* can receive *from you effective service.*

Some Reasons Why You Should Join the National Guard.

General Sherman said, "War is hell," but General Sherman also said, "I cannot help but plead with my countrymen to cherish all that is noble and manly in the art of war, for peace is enervating and no one is wise enough to tell when soldiers may be in demand again."

The Grand Rapids Battalion is under the control and instruction of the War Department, is a part of the army of the United States, and gives you a dignity, position and interest which no other organization, not connected with the National Guard, can give to you.

Every healthy, normal boy admires a soldier; he likes to possess a gun, and to learn to shoot. By becoming a member of the National Guard you gratify your desire in acquiring soldierly habits—neatness, orderliness—obtain the possession of a splendid rifle, and taught how to shoot properly by experienced officers.

By becoming a member of the National Guard you receive instruction which will be useful to you throughout life, free; in fact, you are paid for receiving it, as the government pays you for each drill you attend, and pays you for each day you are on the rifle range with your company.

THE HORRORS OF WAR.

A NORTH DAKOTA paper quotes Governor L. B. Hanna, of that State, concerning his experiences with the Ford peace party. The Governor said, "I have no apologies to make for being a member of the Ford party. After two months in Europe, I am more than ever convinced that every effort should be made to restore peace in Europe. Conditions are indescribable in the warring countries. A visit to the hospitals in Germany is a horror never to be forgotten. There you see young men in the prime of life, the bone and sinew of the country, maimed and crippled for life. Some with jaws shot away, others groping about in blindness, hundreds without limbs, thousands with nose or ears shot away. As I look back it is a hideous nightmare, and I can't help but feel that our efforts were directed to the good of humanity and toward saving a continent, now in the throes and agony of the most horrible war the world will probably ever know.

"In Germany there is no such thing as crepe for a widow, there are no funerals, soldiers and officers being buried on the field. In less time than it takes to tell the story, as many men as there are people in our State have been killed, in one engagement.

"I saw one hospital in Berlin where 200 women gather every day to nurse babies, in an effort to stem the infant mortality rate."

In conclusion, the Governor said, "If I was never an advocate of peace before, I most certainly am now."

"ALMOST PERSUADED."

PROFESSOR G. LOWES DICKINSON, who is touring the United States in the interests of the League to Enforce Peace, has recently written as follows of the pacifists: "The one party—the extremer pacifists, and perhaps the more logical—say that treaties must be their own sanction. The whole point of peace is that men rely on law, *and not on force.* And to attempt to secure peace by arms is, and always has been, the fundamental error of mankind. This attitude, I think, goes along with the complete and uncompromising application of Christian ethics. Those who hold it would probably say that force should never be resisted by force. They would expect to conquer force by meekness. They are the real Christians. And I respect and honor them in proportion to their sincerity. But I cannot go with them. What is more important, I know well that almost nobody goes with them."

Here we have a man of profound learning, a man genuinely desirous of peace, advocating the use of force to insure it and at the same time openly admitting that our principle of non-resistance is the Christian attitude. In other words, he is on the brink of an ideal, seeing the vision, hearing the call, but hesitating to break away entirely from the shackles of Old World methods. The ideal is too visionary; too many men are against him.

Professor Bliss Perry, of Harvard University, is quoted as having recently said, in an address before the Congregational Club of Boston: "Never have I seen a peace-at-any-price man. If I were to see one, I would take off my hat to him, for though my judgment does not go with him, I honor the way in which he reads the New Testament."

I have felt that somehow or other we as a Society have not been letting our voice be heard sufficiently in this grave crisis. Such indications as I have cited seem to show what is stirring in men's minds and hearts; the spark is there, let us fan it into a blaze.—*Prof. A. M. Dame, of Williams College, Mass., in the American Friend.*

THE BIG STICK AND THE SOFT VOICE.

LET us endure with patience the taunts of the militant pacifist whose motto is "Speak softly and carry a big stick." I try sometimes to visualize that peace-loving and peace-seeking community in which that motto is carried into practical effect, as its distinguished author illustrates it in his own delightful way. Picture to yourselves the citizens of Chicago leaving their homes in the morning, each armed with a big stick, suited to his taste—one with beautifully polished knobs on the heavy end of the stick and one with nails carefully disposed upon its surface, to emphasize the value of the weapon as a deterrent of force, and an incentive to peace—each swinging his little pacifier jauntily as he trudges sturdily or saunters leisurely along, speaking softly to those he passes about mollycoddles, cowards, and the Ananias Club. How certain it would be that no thought of violence would disturb the peaceful serenity of such a happy community. It is an excellent motto, but hard to live up to; and we shall do well not to underestimate the difficulty. Nations, like individuals, when they carry big sticks, seem predisposed to raise their voices.—*Walter L. Fisher, former Secretary of the Interior.*

"THE ONLY WAY TO END WAR."

THIS article by Max Eastman, in the Twelfth month number of *The Masses,* would, I think, interest INTELLIGENCER readers. It is by far the broadest, most instructive view which has come under my observation. May I summarize?

Mr. Eastman first reviews the great personal sacrifices to which war spurs the people of the nation, holding them to a higher level of thought and action than has before been dreamed possible. He then says that this miracle will happen for a greater purpose than mere national defense, toward which end America must prepare herself.

Peace advocates are divided into two classes, "those who seek to alter the external mechanisms through which war is engendered, and those who seek to alter the tendency of people to fight in loyalty to a nation." The various peace conferences, with their arbitration boards, etc., use the former method; the international groups of socialists and laborers have had the second aim. Mr. Eastman considers all attempts "to remove from man's nature the bellicose-patriotic, whether by moral exhortation or by mental enlightenment, Utopian and a waste of strength."

Biological science proves that a man transmits certain instincts to his offspring which are "unaffected by his personal education, or by any qualities that he may acquire during his life. So that even when you have made an expert saint of an individual, you will have to start the task all over again at the same point with his children." It is exceedingly difficult to effect improvement in universal hereditary tendencies."

It is the tendency of European peoples to identify themselves with a clan, tribe or nation, a tendency deeply engrafted by centuries of bloody group selection. Any attempt to make a lasting impression on these hereditary instincts by overlaying an intellectual or moral culture will in time of stress prove its uselessness. In other words, patriotism is deeply hereditary, and though it may be changed or directed into other channels, it still remains a pugnacious, militant attribute of all men. "The patriotic and pugnacious tribes survived—we are those tribes."

The Esquimaux differ because inter-tribal wars have never formed the basis of biological selection in the survival of the fittest. Their struggle was with a too rigorous environment furnished by nature, not with fellow humans. Mr. Eastman now suggests that new objects be offered for these hereditary instincts to cling to that they may have similar but less disastrous functions to perform. Let the incurable rivalry and combativeness of men find vent in other forms of display and conflict. A nation is identified with self. "Offer that instinct of self-identification a larger group to cling to." We have already learned loyalty not to our State alone, but to all these United States. Let America—the two continents—now demand the same patriotic fervor. "The first step toward permanent peace for the world *may* be taken by the United States, but it will be taken at home" by relinquishing on this continent every form of the dominance we so deprecate in Europe, by evolving a "super-national" American federation. All the interests of our day, capitalists, laborers and women with their new independence can work for this practical, economical union of American republics rather than for national defence with its ultimate goal—war.

In this international unity alone lies the hope of destroying war. "Peace is a negation—nobody but a few tired people will ever kindle to a negative ideal. American Union, International Union, the Union of the World—that is an ideal that has action and affirmation and distance in it. It is a campaign that can be waged. It is a distant hope, and many wars may intervene before the habit of loyalty to a greater state is fixed in our traditions. But it is a true hope. Ultimately our patriotism may embrace the earth." but to believe that war can be made so horrible as to overcome our hereditary instincts is Utopian.

MARY MIDDLETON ROGERS.

COUNTY OPTION FOR PENNSYLVANIA.

THE Pennsylvania Anti-Saloon League is circulating effective literature in the campaign for local option. The primary election takes place Tuesday, May 16th, 1916. Whether county option is to win or to be defeated in the next legislature will be determined on that day.

The Pennsylvania Brewers' Association, the Philadelphia Lager Beer Brewers' Association, the Pennsylvania Retail Liquor Dealers' Association, the German-American Alliance, and all other organizations seeking to destroy the American principle of self-government, says the League, are selecting their candidates months before the primary. They are seeking to nominate on all party tickets men who are opposed to county local option and to the right of the people to rule.

The right of the people to prohibit the traffic in intoxicating liquors has been thoroughly established in all States and in all the courts of America. They can prohibit it by small units, by counties, by States, or by the entire nation. In only three States have the voters been denied by their legislatures an opportunity of expression at the ballot box on this question—Nevada, New Jersey and Pennsylvania. In nineteen States prohibition has been made State-wide. In most of the others the voters settle the question by county option. In a few States the right of prohibition by townships and boroughs is the law.

Under a county local option law a special election must be ordered by the court when one-fourth the voters of the county shall so petition. The vote shall be taken upon the question: "Shall license be granted?" If the majority be against license, then the county goes dry. Not until the expiration of three years can a new election be brought on, at which time the previous verdict may be sustained or it may be reversed.

This law relieves the judge of deciding whether a county shall be wet or dry. In case a county remains wet, then it becomes the duty of the judge to determine how many licenses shall be granted, where they shall be located, and who shall have them.

COUNTY OPTION—WHY?

County local option is an American principle. It means majority rule. Those who fight against it are afraid of the common people.

Under the Brooks High License Law counties may be made wet or dry by the presiding judge. The voters have no voice in the matter except as they can influence his Honor. It is a relic of the Dark Ages. County local option, on the other hand, recognizes the divine principle of government by the people, and is directly contrary to the doctrine of government by special interests.

Under the Brooks Law, the judiciary is made the football of wet and dry forces, thereby destroying the confidence of the people in the integrity of the courts, and causing the selection of judges to hinge, not on the ability of candidates, but upon their personal opinions on the liquor question. The principle is vicious, and the practice has been disastrous. Every thinking voter, whether he favors or opposes saloons, certainly realizes that it is high time the citizens of Pennsylvania should come to the defense of our courts and compel the legislature to pass a county option law.

THE THRESHOLD.

LIFE lies before me, but shut is the door
On all my childish days. No more, no more
Shall I in all my years again be free
And careless—happy as I used to be.
So be it, Lord! I know that all is right,
I would not alter it, or shirk the fight.
Shut then the door!—but leave a little crack
That when I meet a child I may slip back!

—*Barbara Seymour, in Harper's Monthly.*

WILLIAM LLOYD GARRISON AND THE ANTI-SLAVERY MOVEMENT.

BY HENRY B. HALLOCK.

It not infrequently happens that we are required to revise our judgments in relation to men and events. With the passing of the years new light is frequently cast on them, or else our minds are divested of some illusion which prevented our seeing them in their true character.

This is more especially the case, when the person in question is one of such diverse qualities of heart and mind as was William Lloyd Garrison.

Garrison possessed many noble qualities that endeared him to all with whom he came in contact, but he had his limitations. His benevolent impulses were developed out of proportion, and often at the expense of his judgment. His noble heart was filled to overflowing with sympathy for the down-trodden and the oppressed slave, but for the slave master he had no words but words of bitterness and detestation.

He was destitute of the "sweet reasonableness" that characterized John Woolman, nor did he possess that "patience that suffers long and is kind," of which Abraham Lincoln was so conspicuous an example.

But more disastrous still for the good cause for which he labored so faithfully, he was so opinionated that he disdained to take the advice of persons better qualified than himself, both temperamentally and by education, to discern the course of action required by the circumstances.

That a considerable number of slaveholders of that period were opposed to slavery on principle, there is little doubt, but many of the negroes having been transmitted from parent to child, just how to manumit them without injury to either master or slave was a serious problem.

The question of negro emancipation became still more difficult of solution when slavery having been abolished at the North, but the Southern and border States still holding slaves, in order to increase their political power, an attempt was made to extend slavery into new territory.

Then it was that the little band of Abolitionists at the North arose in opposition; and while we admire their courage and their persistence in a good cause, their measures were not always wise nor well calculated to further the object in view.

This is apparent from the following letter from President Wayland, of Brown University, to William Lloyd Garrison (editor of the *Liberator*), under date of November 1, 1831:

"Dear Sir:—Having directed the paper (the *Liberator*) which you have very politely sent me to be discontinued, various considerations render it proper that I should frankly state to you my reasons for having done so.

"I believe as strongly as any other man that slavery is very wicked, and very destructive to the best interests, both of master and slave. But this does not seem to me to decide that *immediate* emancipation of all the slaves in the U. S. would be either wise or just. Very much may require to be done before liberty would be a blessing to the slave. . . . "But even granting the propriety of Immediate Emancipation, there are other important questions to be settled. Shall we seek to bring about this event by enlightening, convincing and persuading the masters, or by exciting to rebellion the slaves?

"If this desirable event can be accomplished by the first of these methods, it will prevent bloodshed; it will improve the moral character of both parties; it will bind them together by the feeling of benevolence on the one hand, and gratitude on the other; it will be permanent in its effects, and will be a glorious triumph to the cause of philanthropy by inducing man voluntarily to perform a great and noble action. Such seems to me the mode which Christianity would approve.

"If we, on the contrary, attempt to accomplish this result by exciting the slaves to rebellion, success can only be looked for after a most bloody servile war, destructive to all the better feelings of both parties, leaving them in interminable hatred and utterly unfit for any permanently amicable adjustment, and after all, the event will be left to the mere accident of physical superiority." . . . "Now I regret to say, my dear sir, that so far as I can judge, the tendency of your paper is to produce the latter results. Its attitude to the slave-owners is *menacing and vindictive*. The tendency of your remarks is to prejudice their minds against a cool discussion of the subject. On the contrary, the miseries of the slaves are set forth in a manner that is calculated to arouse their most destructive passions and urge them on to resistance at all hazards."

This friendly warning and others of a similar nature were unheeded. Year after year the torrent of obloquy continued to flow on, all tending towards a servile insurrection, whether so intended or not.

While we cannot but admire the courage, the perseverance and the self-sacrificing zeal with which Garrison and other Abolitionists devoted themselves to the cause of negro emancipation at the South, we cannot but deplore the censorious spirit by which they were actuated.

"Truth is not strife,
Nor is to strife allied;
It is the error that is bred
Of storms, by rage and pride.

"Calmness is truth
And truth is calmness still,
Truth lifts its forehead to the storm,
Like some eternal hill."

It was without doubt this virulent spirit, together with the frequent abduction of the slaves, that served to widen the breach between the North and the South, and paved the way for disunion and civil war.

Such are some of the conditions, simply told, which led up to the war of the Rebellion with its great loss of life and treasure.

"Now that slavery has been destroyed and the conflicting views of the different schools are among the dead issues of the past," writes Henry Wilson in his "History of the Rise and Fall of the Slave Power in America," "comparatively small importance inheres to the detailed arguments that were then urged in their support. But the main points of those differences and their discussions must ever be matters of special interest to those who would clearly comprehend the nature and progress of that struggle. These discrepancies of thought and feeling, often expressed with some degree of acerbity, were entertained by men of unquestioned ability, profound conviction, and inflexible integrity, men who were alike hostile to slavery and impatient of its dominion and anxious for its overthrow. . . . In the darkness of the hour and the perplexing difficulties of the situation, they could not but grope their way, and it is little cause of wonder that they did not always strike the same path."

But, be that as it may, to bestow unstinted praise on a character so unbalanced in some respects as was William Lloyd Garrison's, is to lead to a confusion of ideas. He had his merits, and he also had his defects. That the latter were largely the result of the disadvantages under which he labored in youth and early manhood in obtaining an education is no doubt true; and yet it is impossible to ignore the fact that they disqualified him from carrying the anti-slavery movement to a successful issue, as a leader with more tact and greater diplomatic skill might have done.

"IMPROVING" OLD MEETING-HOUSES.

Editor Friends' Intelligencer:—In the last few years many of our fine, quiet old meeting-houses have been spoiled by careless or ill-judged alterations.

If the house is shingled, as most of them are, instead of trying to keep the new roofing in harmony with the old, tin or other incongruous material is often used. In making additions or in painting a part, the idea of preserving the quiet, unobtrusive beauty of the building seems to be lost sight of. There are some of us who regret these "improvements" that do not improve.

Trenton, N. J. RALPH STAPLER.

Current Events

FRIENDS' WORK AT WASHINGTON.

FRIENDS' PEACE HEADQUARTERS, March 10, 1916.

THERE have been some striking examples in the last few days of the alertness with which "preparedness" advocates watch their interests in Washington, and of the promptness with which Congress hears from them when some feature of their program of increase is threatened. Just now we are also getting a little further insight into the far-reaching plans of the big-navy people. If any Friends have doubt as to the value of letting their national representatives know what they would like done on any particular piece of legislation, they might have seen late last week how highly this sort of effort is valued by those on the other side of this "preparedness" question.

For some ten days the Senate has had almost constantly before it the Chamberlain army reorganization bill. Two of the most important sections of this bill provide for federalizing the National Guard, and for the establishment of a large body of volunteer reserves in connection with the army. Most of the interest of the Senators seemed to centre in these two sections, and there has been struggle to determine which element should get the upper hand, the advocates of a federalized National Guard or those who want to add the reserves to the military establishment.

Friends of the latter section, which practically embodies the so-called "continental army plan" proposed by ex-Secretary Garrison, won when an effort was made to amend the section out of the bill. A little later the National Guard people became fearful that their pet section of the bill was in danger. On the following morning Senators received hundreds of telegrams from different parts of the country calling upon them to stand by the Guard.

And there was no doubt that these messages from "back-home" got attention. A good part of one session was consumed discussing them.

Another openly-acknowledged effort to influence Congress in favor of a big increase in our military establishment, more especially the navy, is the meeting here this week of the Navy League, in its eleventh annual convention. It is a well-timed move to bring strenuous and influential advocates of an enormous increase in the navy from all parts of the country right to the doors of Congress just when that body is in the midst of "preparedness" consideration, and when the Naval Affairs Committee of the House is at work preparing its bill.

In his opening address to the delegates of the convention, the president, Robert M. Thompson, congratulated his hearers upon the fact that at last the things stood for by the Navy League had been accepted officially by high government authorities, and with an air of confidence he expressed the assurance that they were going to get what they had been after.

Mr. Thompson took occasion to refer to a full-page advertisement in opposition to increased military preparations published here this morning by Henry Ford in a leading newspaper. The expressions of disgust, shrugging of shoulders, groans and laughter, that greeted mention of the name Ford gave evidence that this fearless advocate of international good-will was much disliked among the Navy League delegates.

Another powerful influence that is trying to get Congress to do things its way with reference to at least one feature of legislation is the Bethlehem Steel Company. This great corporation has turned from threatening to raise the price of armor plate $200 a ton if the government should build its own armor plate factory, to trying to develop public opinion through newspaper advertising against the plan of the government to go into the armor-plate business. And the company offers at the same time to furnish this sort of war equipment for $30 a ton less than it has been charging for some years. These advertisements are costing, of course, large sums of money. But it must be considered worth while. It is all in the name of patriotism. And it is not for us to deny the patriotism of any of the men and women engaged in these efforts.

In the meantime there rests upon all those who wish better things for this nation to urge their views upon Congress with all possible earnestness and persistence. Right now Friends in every State should write to their Senators to oppose the Chamberlain bill, and to ask that no increase in the standing army be authorized. If letters were sent some time ago, *others should be sent* NOW. At the office of Senator LaFollette I was told to-day that the indications were that this bill would pass the Senate. It should not pass without every Friend making his voice heard, so far as that may be done through letters.

ARTHUR M. DEWEES.

FRIENDS ON THE PACIFIC COAST.

[Samuel B. Wray, an Eastern Friend living in Seattle, Washington, sends a clipping from a Seattle newspaper of Fourth month 1st, telling of the recent visit there of Elizabeth Lloyd and Marianna Burgess, who are on their way East.—H. F.]

A SLIGHT, little woman in black with a bit of lace at her throat, her dark hair parted precisely and as flat as a boy's, her eyes friendly and her hands expressive—this is Miss Elizabeth Lloyd, of Philadelphia, minister of the Society of Friends. She might well have stepped from one of Mrs. Wharton's novels.

Last night Miss Lloyd addressed thirty members of the Society of Friends who reside in Seattle and vicinity at a meeting in the residence of Mrs. M. H. Dickinson, 825 Thirty-fifth Avenue. There is no formalism, no rant or elaborate ceremony in the Friends' meetings. Miss Lloyd sat in a chair with her elbows resting on its arms and with a simple directness traced briefly the history of the religious movement from the days of George Fox, in England in the seventeenth century, to the present time.

FRIENDSHIP IS ESSENTIAL.

"Friendship is the essential thing," she said. "'Mind the Light' was the command of Fox, which means 'Search for the light of the human heart and thus receive the inspiration that leads to a better life. Every human being is a child of God and the immediate work of us who live in this whirling planet is to do all the good we can. Remember the words affection, regard and respect."

There were many present who recounted their youthful days when they attended the meetings of the Society of Friends. Every one had a right to speak, and there was no paid ministry nor observance of the sacraments as church rites.

One or two, called upon by Miss Lloyd, who presided, told of the "pass meeting," which was extremely important to the youthful swain and his sweetheart. They gave notice that they desired to wed. The meeting appointed a committee to investigate the match. If the sweethearts were to marry, then members of the meeting were appointed to attend the wedding.

REMINISCENCES RELATED.

Isaac Rich, who attended the meetings forty years ago, recalled the Quaker school, conducted in a room above his father's carriage house in a Pennsylvania community. William Stiles' reminiscences were of interest. He came from Burlington to attend the meeting last night.

"It is all wrong to kill your brother man," said Miss Lloyd, in discussing the question of peace. "Therefore we are opposed to war and capital punishment. We have opposed war since the time of Fox. Friends, fight military training and increased armaments and support peaceful means of settling the quarrels of nations, such as arbitration."

Say, what is prayer, when it is prayer indeed,
The mighty utterance of a mighty need?
The man is praying who doth press with might
Out of his darkness into God's own light.—TRENCH.

FRIENDS IN EUROPE.

In the report of the War Victims' Relief Committee, Theodore Rigg gives a further account of his voyage from Durazzo to Corfu and thence to Marseilles, describing the nerve-shaking conditions at Durazzo from the frequent visits of enemy aeroplanes; the uncomfortable voyage on the crowded *Fauvette,* the voyage being rough and many of the refugees never having seen the sea before; and the comparative paradise when they were transferred to the fine liner *La Savoie*:

"On arrival at Frioul, the refugees were sorted out into classes. Well-to-do people in one group, schoolboys in another, workmen in another, women and children in still another, and so on. Some kind of bedding was found for everyone. The women and children (infants) were housed in a separate building. Four big buildings held the men and boys. Meals were served at tables twice a day. The refugees received bread and a stew of meat, haricots and potatoes."

Very encouraging reports have been received from our workers in the Refugee Camps in Holland. At Uden 100 women and girls are employed in the atelier:

"The work is going on steadily. As many of our women have small children, one cannot expect the absolute regularity one can demand from girls fresh from school. The whole camp is very busy with spring plans, and we are anxious to think out some outdoor interests, especially for the little work girls of 15 to 16, who look the most delicate of all our workers. A new class for 'Mothercraft' and invalid management is being held at the schools under medical direction for older girls, and I think the authorities are thinking a good deal about the welfare of the young people of the camp generally, especially, perhaps, of growing boys."

Howard Rowntree writes that among the men wood-carving and mat-making have been added to the work, whilst the raffia shoes are increasing in beauty of color and shape:

"Inspired by the accounts from Nunspeet, we are now proposing to form a boys' troupe along Scout lines, and the idea has been welcomed by Colonel Wilhelm. We have also arranged for a large tract of land for patches of flowers and vegetable gardens, and we are at work on the making of beehives for an apiary in which it is proposed to teach bee lore to boys and girls. All these activities will be undertaken under competent instructors."

In the workrooms at Nunspeet there are 51 boys—34 doing raffia work and 17 making wool rugs, and 17 women and girls. The boys in the raffia room are making the shoes of colored straw which were started by Miss Rowntree with much success, and are trying various experiments in baskets and mats. The women are lining shoes and rugs, embroidering curtains and linen bags, and remodelling clothes for Belgium. There are two games evenings in the week, one for the younger children and one for the older, and English classes for the Walloon boys.

Wicker cradles for the crêche at Amersfoort are now being attempted. The Scout Troupe has now 10 patrols of 8 Scouts, 80 in all. On Saturday or Sunday afternoons scouting expeditions are made into the woods.

The Warehouse, which has now received over 300,000 articles, needs Serbian garments.

We have an urgent appeal for the following from Holland: Games for club evenings, draughts, cards, ping-pong, paint-boxes and anything else in the same line; seeds for S. O. F. hut gardens, also for Uden boys' gardening scheme; cheap songs and music; books, Flemish and French; embroidery needles, packing needles (short), black, white and colored sewing cottons—numbers most required: 40, 50, 80.

91, Bishopsgate, E. C.,
London, Eng.

E. W. BROOKS.
A. RUTH FRY.

WITH FRIENDS ON THE PACIFIC COAST.

LODI AND SACRAMENTO.

After leaving Oakland our first stop was at Lodi, where three of our members reside, one of whom deserves more than a passing notice. Emeline C. Ladd is in her 90th year. She reads the Intelligencer each week without glasses, remembering what she reads, and rejoices in its "clear and legible type." After reading it she passes each issue to four of her neighbors in succession, who are interested in Friends.

She was born in New England, and when five years old went to school to Prudence Crandall, who afterward opened the first school for colored children in Connecticut, and was imprisoned because she would not discontinue it. As soon as she was released she opened another school and continued it for many years.

After our friend reached mature womanhood she became interested in the rights of women as advocated by Susan B. Anthony and Lucy Stone, and for a time wore the bloomer costume approved by them. A number of years ago she and her husband left their home at Mendota, Ill., and moved to a grape ranch in California, raising grapes for the table, and not for wine. In her old age she enjoys the right of voting and uses all her influence as a citizen to make California a prohibition State. After gaining inspiration from her life and conversation we went on the next day to Sacramento and had a pleasant visit with the one Friends' family we were able to find in California's capital.

THE SHASTA ROUTE.

On our northward way we decided not to travel by night for three reasons: it would cost less, it would be more restful, and it would give us an opportunity to enjoy all of the fine mountain scenery. Toward the close of the first day we saw Mt. Lassen, "the only active volcano in the United States." That is, it has been active recently, but at present it looks like any other big snow-capped mountain. We spent the night comfortably at Dunsmuir, and towards noon the next day, we spent two hours between trains in the glorious sunshine at Shasta Springs, enjoying the beauty of the cascades and drinking the effervescent water which the spring furnishes. In the afternoon we had several fine views of the noble mountain that gives the route its name. The second night we spent at Medford, and the next day we enjoyed some of the rain for which Oregon is proverbial. We passed through a fine, fertile country and saw many orchards in bloom. Blossom time is nearly two months earlier than in Pennsylvania. When we reached Salem in the evening the rain had ceased and the streets were dusty.

SALEM.

We had the addresses of several Friends in Salem, but were not able to find any but S. I. and Adda B. Hogue and daughters, formerly of West Liberty, Iowa. With them we spent three pleasant, restful days. The father of our host, the late Thomas Hogue, was a well-known minister of Illinois Yearly Meeting. For two days we had alternate sunshine and showers. In one interval of sunshine we drove to the State Asylum for the Insane, and the State Penitentiary, on the edge of Oregon's capital. The former appears to be a model institution. The main building occupies an entire block, being built around an open court. Across the street is a separate building for those who are sick, which may be reached by an underground passage. Adjoining the buildings are poultry yards, flower and vegetable gardens and a farm, most of the work on which is done by patients who are sufficiently sane to be benefited by it. The penitentiary is a much smaller building, but it also has its farm and gardens.

On the night of the 20th the equinoctial rain began, and at this writing (7 p. m. of the 25th) it is still raining. Our train from Portland to Tacoma came to a halt about two hours ago because of a landslide across the track of some 200 tons of earth and trees.

PORTLAND.

In Portland we had addresses of some eighteen families of Friends and by using telephone and directory we found over a dozen of them, as well as some eastern Orthodox Friends not on our list, but in full sympathy with us. Last evening we had a very satisfactory meeting at the home of Wm. G. Stiles, formerly of Moorestown, N. J. He himself was visiting his ranch about 80 miles from Seattle, but his wife and children made us all very welcome. Two Friends called on us during the day and others sent regrets that previous engagements kept them away; but in spite of the continued rain there were twenty-three of us present, almost all of whom were Friends or descendants of Friends. Much interest was manifested, and an effort will be made to have these and others come together once a month, who enjoy Friendly mingling.

Those in attendance were united in the feeling that they cannot work with the Friends' Church here. The resident pastor has antagonized some of them by questioning their right to call themselves by our historic name. Also their services are very emotional—so much so during their revival meetings that members of other denominations think the Quakers are the same as the "Holy Rollers." A good deal of education and evolution will be necessary before all branches of Friends are united in one body.

TACOMA.

We had a very interesting time in Tacoma, beginning with our arrival in the rain at midnight, our train being three hours late because of a landslide across the track. We walked through the station and found a taxi, which took us to the Hotel Tacoma, where we promptly went to bed and slept till a late hour next morning. Before we had finished breakfast a telephone call came for us from a Friend.

We spent a good part of the day in telephone conversations with those whose names were on our list, and were surprised to find that all the addresses were correct. The first person we called up was once a Philadelphian. He did not go to meeting when he lived in the East, he did not know whether he belonged to Race Street or Green Street, his business kept him busy both day and evening, and he would therefore be unable to attend any meeting we might have.

The second name was Anna Lester Ivins, wife of the late Aaron B. Ivins, of Friends' Central School fame. She is ninety-five years old, her mind is clear and vigorous, and she enjoys long rides; but she was just convalescing from a severe attack of the grippe. For this reason her daughter, Mrs. Gower, with whom she makes her home, could not entertain us, but she took us in her automobile to make some calls, and then over the beautiful boulevards that traverse the parks and skirt Puget Sound.

Cyrus Hickman, who attended Goshen Meeting, Pa., in his boyhood, was delighted to talk with us. He lived in Chicago long enough to take to himself a wife, and then came out here. He and his wife both attended our meeting the next evening.

George R. Kirk, son of the late Joshua P. Kirk, of Darby, Pa., responded to our call, and hoped to meet with us, but we heard nothing further from him.

Eleanora Hill is from Richmond, Ind. One of her parents was Orthodox and the other Hicksite; they were both promptly disowned for marrying each other, so she is not a member of either branch, but she is a Friend through and through, and keeps in touch with Friendly doings by taking FRIENDS' INTELLIGENCER.

Ruth E. Cook, of London Grove, Pa., had returned to the East, but her sister, Anna C. Jackson, with whom she had spent three years, came to our meeting, accompanied by her school-girl daughter.

On First-day afternoon Albert Philips, formerly of Wilmington, Del., called on us and talked over the situation. He did not see how we could have a meeting, because all those interested lived so far from the heart of the city. I asked if there was not some one centrally located who could help us out; then he asked if I knew Joshua Peirce, formerly of Bristol, Pa. Know Joshua Peirce, brother of Sarah Peirce and Ruth Peirce DeCou! Of course, I did, but his name was not on our list because he resigned his membership years ago, at the time of his marriage. We called him up, and he said he would be delighted to have us come together in his apartment. He is eighty-one years old, but he attends to business regularly, and is as erect and agile as most men of seventy.

Dame Nature smiled on us, for on Second-day afternoon the nine days' rain came to an end. In the evening eleven of us met together in a room made interesting by books and rare pictures. These represented five different families, besides ourselves. In addition to those already named, we had with us Henry Longstreth, formerly of Upper Darby Meeting, Pa. In the very enjoyable social time after our period of worship, Joshua Peirce read us a letter he had received from William Lloyd Garrison at the time of the death of his father, Cyrus Peirce.

SEATTLE.

On Third-day, the 28th, a little more than an hour's ride brought us to Seattle, the metropolis of the Northwest. Since then we have had continuous sunshine and mild weather. Hyacinths and other spring flowers are blooming, and the lawns are made beautiful by a profusion of "white rock," which looks like candy-tuft. We went immediately to the home of Marion Dickinson, whose wife, although not a member, showed the greatest interest in our work and gave us every possible help. His mother, Deborah Haines Dickinson, who has lived here eleven years, is a member of Sadsbury Meeting, Pa.

Things began to happen to us the next day. In the morning a young woman called to invite me to address a noon-day meeting of the Ford Peace Club at a cafeteria, on the following Second-day. When I told her that we must leave the city before that time she invited us to the weekly luncheon of the Executive Committee of the Seattle Social Workers' Agencies on Sixth-day. This we attended when the time came, and I gave a brief talk on the social work of the Friends among the Indians in the early days of Pennsylvania's history. We discovered that our visitor "wrote for the papers," and authorized her to write us up in the two leading dailies and invite all interested in Friends, or their message, to met with us on Sixth-day evening.

In the afternoon Robert Pretlow, pastor of the Friends' Church, accompanied by his wife, called on us. He is widely known because of his years of ministry in Wilmington, O., and Brooklyn, N. Y. He and I first met at the great Friends' Peace Conference (attended by leading members of all bodies of Friends), held in Philadelphia for several days, about fourteen years ago. In the evening I attended the monthly meeting of the Friends' Church. There was no singing and no prearranged service. After a period of worship, in which the silence was broken by several prayers, the business of the meeting was conducted so much as it is in our own meetings that I felt entirely at home.

On Fifth-day we kept the telephone busy, made some calls and lunched at Stokes' Ice Cream Parlors. This is merely a by-product of the ice-cream factory managed by two young Friends from New Jersey, who send ice-cream, made as it is made in Philadelphia, up and down the Pacific Coast, even as far as Alaska. In the afternoon we had a call from George Wilson, of McNabb, Ill., who has for several years been a teacher in one of the high schools here. In the evening we greatly enjoyed a visit from S. Edward Paschall, formerly of Doylestown and West Chester, Pa., who came over thirty miles to see us, from his home in Chico.

Calvin Philips, of Wilmington, brother of Albert, came here from Tacoma a year ago. Sixth-day afternoon he and his wife gave us an automobile ride over the boulevards and

through the parks. Seattle is built upon seven hills, and interspersed among the hills are several large lakes connecting with one another and with Puget Sound, while in every direction snow-capped mountains may be seen when the air is clear, grandest of which is noble Mt. Rainier. It is no wonder that those who live here think they have the most beautiful city in America.

In the evening we had our meeting, with an attendance of nearly fifty, including five children. Several of these came in response to personal invitations from our hostess, and several because of the notices in the papers. Among those present were the Pretlows, the Philipses, Henry and Helen Ash, Isaac P. Rich, Edmund G. Ellis, Howard Shelley, Isaac Pennock Hoopes (of West Chester) and family, and Wm. G. Stiles. The last-named was away when we had a meeting at his home in Portland, but he and his son came seventy-five miles from his Washington ranch, to attend this meeting.

After the period of worship we had an informal conference in which the star speaker was Isaac Rich. Although it all happened in his boyhood, some fifty years ago, he gave a graphic description of Upper Dublin Preparative Meeting (and the interest with which he always watched the "shutters" go down between the men and women); of Gwynedd Monthly Meeting, and of the big dinner they had at his home when Abington Quarterly Meeting met at Gwynedd. He also told of going to school in the upstairs room of his father's wagon house, where his first teacher was Wilmer Atkinson, of *Farm Journal* fame. He and others expressed their heartfelt appreciation of the letter that comes to them annually from Philadelphia Yearly Meeting. ELIZABETH LLOYD.

FRIENDS IN CANADA.

William Greenwood Brown, of Toronto, sends information that the Toronto meeting for worship is held at 3 p. m. on preparative meeting days, the first First-day of each month, at the homes of the members. The meeting in Fifth month will be at Balmy Beach College, Beach Avenue. Yonge Street Monthly Meeting is held in the even months in Toronto, and then the room at Forester's Hall, 22 College Street, is used, the Seventh-day after the second First-day, at 2 p. m. The next meeting will be in Toronto, Fourth month 15th. The brass plate at Forester's Hall entrance is still there, in prospect of resuming the meetings there regularly. He adds the following interesting information about the "People's Forum" of Toronto, of which he has been made the first general chairman:

"There is a large constituency in Toronto favorable to a democratic institution modeled something after Friends' Association, as it is known here; but they prefer it apart from the suggestion of any sect, and are quite prepared to have any subject whatever discussed and investigated that has a bearing upon human life and needs; and this on First-days. Their public meetings will likely be held at 8.30 p. m. All classes are represented. I did not originate it, but I have no doubt Friends' Association was the direct forerunner of it, as our Adult School was of the Adult Bible Classes in the churches here. We have the support in this of the two leading rabbis and a prominent Catholic priest. Montreal, Ottawa, Winnipeg and Vancouver have each a People's Forum also. The objects of the People's Forum of Toronto are stated as follows: 'The organization, being founded on the principles of democracy, shall have for its objects impartial investigation and free, open, respectful investigation and expression concerning all matters that affect the individual, the home, the community, and the national life of Canadians, as becomes seekers after knowledge, truth, understanding and unity.'"

Let our faith, which in darkness and coldness has lain,
Revive with the warmth and the brightness again,
And in blooming of flower and budding of tree
The symbols and types of our destiny see. —WHITTIER.

FRIENDS IN PENNSYLVANIA.

The session of Byberry Friends' Association, held Fourth month 2d, was a full and interesting one. Rachel Knight told of the organization of young Friends of Philadelphia Yearly Meeting now nearing completion, and of proposed sessions at Yearly Meeting time. Contribution toward the expenses incident to this was made. Bertha L. Stover continued her review of "Beginnings of Quakerism." Mildred Osmond recited "House by the Side of the Road."

Nathaniel Richardson read a paper prepared by Dr. David Gregg, "The Quakers as Makers of America," which gave a most encouraging view of our body as viewed by a Presbyterian minister. The writer paid high tribute to Quakers as leaders of nations. "They were," he said, "the radicals and reformers of their age—the sweetened and made-over Presbyterians. They became the church without a bishop; swept aside all creeds and gave all-round liberty. They were practical mystics, who took a principle instead of a bullet, with the Inner Light for power. Fox was to Quakerism what Christ was to Christianity—its incarnation—the exponent of God."

Sarah W. Knight gave some review of the work of women's clubs in 1915, with brief references to work against armament, for immigrant's welfare and education, for simple dressing, for suffrage, showing a broad field of activity.

Eleanor Stover, a Woolman House pupil, gave some information concerning the courses of study, the methods pursued, etc., eliciting interest of her hearers.

Elizabeth H. Bonner, Wm. P. Bonner, Miriam Broadhurst and others participated in discussion. A. C.

PHILADELPHIA.

On First-day evening, the 9th, Jesse H. Holmes addressed a moderate-sized audience at the Universalist Church of the Restoration, Master above Sixteenth Street, Philadelphia. For the lesson he read Nehemiah II, in which the prophet gained consent, through prayer to God, that the king would spare him, that he might go to the city of his fathers, Jerusalem, the walls of which were in ruins and the gates thereof burned with fire. He went by night and viewed the ruins, and mentally saw them take form and shape.

But so strong was his faith in the vision that the people were gathered together, the dream of rebuilding accomplished, and the vision fulfilled.

The lesson he applied to the building of what Walt Whitman calls "these States." For illustration he spoke of the high board fence next his home which surrounds the field at Swarthmore, and the drilling, training and practicing done by members of the team, to enable them to win success by "team-work." When he was entertaining a number of the students and refreshments of ice-cream, cake, etc., were served, two or three of the group called for crackers and water instead, because they were members of the team in training, and by indulging their appetites might jeopardize the success of the college team. Self-denial, honor, loyalty to the team, the avoidance of "grandstand plays," were proofs of high character.

The address concluded with an earnest appeal for honest team work by all good men and women for the common good, and help to forward all good work which the founders of the nation and their successors had accomplished in this great experiment for humanity, which had so far been accomplished by the vast citizenship of these States.

This world and its betterment, he said, was particularly our task, and team work of the best sort was in constant demand—that the kingdom of God might indeed be established on the earth.

Dr. Lee, the pastor, spoke of the "Inner Light" doctrine of Friends, and very happily compared the address of the evening to a searchlight which had been turned on the subject by our friend, Jesse H. Holmes. A social quarter of an hour was spent in the church parlor, and cocoa

and cakes were served to all who cared to partake. A quartet choir added to the harmony and pleasure of the evening. C. H. GUBBINS.

FRIENDS IN NEW JERSEY.

THE Plainfield Young Friends' Association met on Fourth month 7th, 1916, in the meeting-house. Following the usual preliminary exercises, Richard D. and Ella H. Williams gave brief accounts of the recent conference of associations.

A report of the Conference on Young Friends' Activities, sent us by J. Barnard Walton, was read, and the activities of the young Friends of New York Yearly Meeting were discussed.

Elveretta C. Vail and Sarah C. Hutchinson discussed the relative advantages of Friends' and public schools.

Margaret F. Vail gave a most interesting talk on "The School of Fifty Years Ago."

The old-fashioned school was brought before us as an impromptu farce. Ella H. Williams acted as teacher, and the school consisted of ten pupils who seemed rather on mischief bent. Three "trustees" and a parent visited school.

Centralization of country schools was discussed.

The evening was then given over to our hosts and hostesses—the Palmer family. After a guessing contest and social mingling, refreshments were served.

Carolyn Carver, of Newark, is to speak to us on the "Principles of Friends" on Fifth month 5th, 1916.

CAROLINE G. BORTON.

Births

BASSETT.—Third month 14th, to Clement Hinchman and Abbie Woolman Bassett, a daughter, named ELIZABETH HINCHMAN BASSETT, a birthright member of Pilesgrove Monthly Meeting, Woodstown, N. J.

DARBY.—At Hagerstown, Md., on Second month 26th, to Ernest R. and Almira M. Darby, a daughter, who is named CATHERINE REID DARBY.

DINSMORE.—At Trenton, N. J., Third month 29th, to Francis W. and Mary Walker Dinsmore, a daughter, who is named MARTHA WALKER DINSMORE.

PARRY.—At Warminster, Bucks County, Pa., Third month 13th, to Isaac and Mary Acton Parry, a daughter, who is named ANN KEASBEY PARRY.

TEMPLE.—At "Primrose Farm," Tanguy, Pa., Third month 18th, to Jacob Paxson and Ada Underhill Temple, a daughter, named ANNIE UNDERHILL TEMPLE.

URION.—Third month 25th, to Earl C. and Mary Kirby Urion, a son, who is named EDWARD HORNER URION.

WILLSON.—Fourth month 4th, at Coldstream, Ontario, Can., to Herman E. and Ethel Shotwell Willson, a daughter, who is named MARGARET SHOTWELL.

WEBSTER.—Second month 22d, to Jesse L. and Edna Brinton Webster, at Christiana, Lancaster County, Pa., a son, who is named JAMES CONARD WEBSTER.

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of ONE CENT A WORD.

HARDESTY.—In Baltimore, Third month 8th, SARAH BAYNES HARDESTY, aged 77 years, wife of the late William G. Hardesty, of Virginia, and daughter of the late James and Martha Baynes. A birthright member of Baltimore Meeting. Interment was made in Baltimore Friends' Grounds.

HERR.—At Cinnaminson, N. J., on Fourth month 5th, FRANCES A., widow of Henry C. Herr, in her 82d year.

LIVEZEY.—At Frankford, Philadelphia, on Fourth month 3d, ANNA LIVEZEY, lately of Lahaska, daughter of the late Robert and Ann (Kitchin) Livezey, aged 73 years. Funeral and interment at Solebury Friends' Meeting.

LUKENS.—At Swarthmore, Pa., on Fourth month 7th, MARY M., widow of Seth Lukens, aged 95 years. Funeral at Gwynedd Friends' Meeting-house.

MOORE.—Near Hartford, N. J., on Fourth month 8th, PRISCILLA NICHOLSON, widow of John Moore, in her 72d year. Interment Mt. Holly Cemetery.

ROCKAFELLOW.—At the residence of his son, near Forest Grove, Bucks County, Pa., BENJAMIN W. ROCKAFELLOW, son of William and Mary Ann Worthington Rockafellow, aged 73 years.

SHOEMAKER.—Third month 14th, MARY ESTHER, daughter of Levi T. and Eusan E. G. Shoemaker, at Camden, O., aged 17 years, a member of Westfield Monthly Meeting.

STRATTON.—Near Moorestown, N. J., on Fourth month 10th, HELEN P. STRATTON, wife of Schuyler C. Stratton and daughter of Aaron E. and Deborah D. Borton, aged 44 years. Interment at Colestown Cemetery.

WAGNER.—Near Toughkenamon, Pa., on Fourth month 5th, HANNAH W., wife of Charles Wagner, in her 81st year.

WALTON.—In Solebury Township, Pa., on Fourth month 3d, MERCY A. WALTON, widow of Jesse T. Walton, aged 78 years. Interment at Solebury Friends' Burying Ground.

WARNER.—Near Worthington's Mills, Pa., on Third month 31st, MARY W. WARNER, wife of John P. Warner, aged 48 years. Interment at Wrightstown.

WOODNUTT.—Suddenly, in San Diego, Cal., on Third month 26th, WILLIAM LLOYD, son of the late Thomas and Hannah H. Woodnutt, aged 56 years. Interment was made in the family lot in West Laurel Hill Cemetery (Philadelphia, Pa.) on Fourth month 4th.

ELIZABETH F. NEWPORT.

IN loving memory of Elizabeth F. Newport, who departed this life on the evening of Fifth-day, Third month 9th, 1916, at the residence of her daughter and son-in-law, Meta and Harvey Wood, 5924 North Ninth Street, Fern Rock, Philadelphia.

She was born in Bristol, England, Second month 25th, 1845, and came to this country with her parents, Christian and John Webb, in 1848, and located in Chicago, Ill.

Her father and mother were members of the Centenary Methodist Church in Chicago, John Webb being a class leader for twenty-five years, and passed away while worshiping in the church he helped to build.

In 1865 Elizabeth Webb married Ellison Newport, who was a birthright member of the Society of Friends, and her early Christian training and loving influence was the dominant and deciding factor in his becoming a minister in the Society.

In 1877 they moved to Philadelphia, and Elizabeth Newport joined the Society of Friends at Green Street Meeting. Her membership was afterward transferred to Horsham, Montgomery County, Pa., and then to School Lane, Germantown, where she attended regularly.

Her knowledge of and fondness for beautiful flowers, her child-like faith and her love for her Heavenly Father, her preparedness for the higher life, and her deep and motherly love for her children, grandchildren and great-grandchildren, are indeed a beautiful legacy and a cherished memory to those that knew and loved her.

Hold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee!
Still let her mild rebuking stand
Between us and the wrong.
And her dear memory serve to keep
Our faith in Goodness strong. DAVID NEWPORT.

FIRELIGHT.

AGAINST the curtained casement, wind and sleet
Rattle and thresh, while snug by our own fire,
In dear companionship that naught may tire,
We sit—you listening, sewing in your seat,
Half-dreaming in the glow of light and heat,
I reading some old tale of love's desire
That swept on gold wings to disaster dire,
Then rose re-orient from black defeat.

I close the book, and louder yet the storm
Threshes without. Your busy hands are still;
And on your face and hair the light is warm,
As we sit gazing on the coals' red gleam
In a gold glow of happiness, and dream
Diviner dreams the years shall yet fulfill.

—Wilfrid Wilson Gibson,
in Atlantic Monthly for April.

WOOLMAN HOUSE NOTES.

THE second term of 1916 has begun with ten students at the house, and a good many evening students. Of those here, seven are old students returned. Marion Longshore is beginning her third term, and is the first one to take so much work at Woolman House. Margaretta Blackburn, Beulah Parry, Edna Wilson, Helen Reid and Eleanor Stover were here last term, and decided that they must stay over in order to take advantage of the new courses offered at this session. Louise Walker, of Brooklyn, was one of our students last spring term. During the winter she conducted a First-day school class, a mid-week Old Testament class, and two settlement classes. She came to feel the need for more material and preparation, so has returned to us.

The new students are Charlesanna Coles, of Moorestown, N. J.; Anna Rogers, of Crosswicks, N. J., and Marguerite Calvert, of Newtown Square, Pa. At next writing we hope to tell of the arrival of three others expected.

Dr. Forbush's class on First-day school teaching which was arranged to be held on Sixth-day evening in order to accommodate the superintendents and teachers of the vicinity, was well attended at its first session this week. It is to be hoped that still more will come in, and that this will become one of the "feature classes" of Woolman School. The instruction is such as to be immediately useful to those engaged in the conduct of First-day school classes.

ROBERT G. BROWN.

A CANADIAN newspaper calls attention to an advertisement of a nursing bottle that concludes with the words: "When the baby is done drinking it must be unscrewed and laid in a cool place under a tap. If the baby does not thrive on fresh milk it should be boiled."—*Youth's Companion.*

A HISTORY OF CANADIAN FRIENDS.

I HAVE been requested by the Ontario representative of the Canadian Government Archives at Ottawa to prepare a short history of the Society of Friends in the province of Ontario. I desire that all branches and all localities of Friends shall have due notice, and to that end earnestly request all to send me any matter directly relative to the subject, as I hope to make the account as reliable and interesting as possible. I ask for the hearty co-operation of all Friends who feel an interest in and a sense of loyalty to the Society, for only thus can it be successfully done.

Address all matter intended for such use to EDGAR M. ZAVITZ, R. R. No. 2, Ilderton, Ontario.

Coming Events

THE CAPE MAY CONFERENCE.

ONE of the new features of Friends' General Conference that has proven unusually interesting and valuable is that of "Round Tables." These are held every morning for an hour, during which four or five groups of those especially interested in some particular phase of philanthropic, religious or advancement work will simultaneously "thresh out" the most practical features of the movement.

The opportunity for informal discussion in these groups is exceedingly important, and their instructive influence felt by all who attend. The only unfortunate feature is the necessity of making a choice among so many good things.

Each morning there will be a round table on the "Principles of Friends," under the guidance of George H. Nutt. Every department of the Philanthropic Committee has been assigned a place on the schedule. Also, there will be round tables the morning after on several of the important lectures. Freedom will be left for more round tables on different subjects to be added as there is call for them. O. E. J.

FOURTH MONTH.

14th.—8 p. m.; illustrated lecture on "Hunting in Alaska," by Dr. Wm. Hughes Moore, under the auspices of Auxiliary No. 11 of the Kensington Dispensary for the Treatment of Tuberculosis. The lecture will be preceded by an address on "Charities," by R. M. Little, Philadelphia Young Friends' Association Hall, Fifteenth and Cherry Streets, Philadelphia. Silver offering.

14th.—Dinner to men of Park Avenue (Baltimore, Md.) Meeting, 7 o'clock. The following speakers are expected: Former Congressman A. Mitchell Palmer "Peace." Frederick C. Hicks, Congressman from Long Island—"Ancient Ruins" (illustrated).

15th. — The Haddonfield First-day School Union will be held at Moorestown, N. J., at 10.30 o'clock. The afternoon session, convening at 2 o'clock, will be addressed by two students of the Woolman School on the subject of story-telling as related to First-day school work.

15th. — Concord First-day School Union, at Providence Meeting-house, Media, Pa. Morning session, 10.15 a. m.; afternoon session, 2 p. m. Subjects for discussion, "Gathering In," "Teaching Boys."

15th.—Abington First-day School Union will be held in Norristown Meeting House, Norristown, Pa. Morning session, 10.15 a. m.; afternoon session, 2 p. m. Subject for discussion: "How can the principles of the Society of Friends best be applied to the every day life of ourselves and the community?"

15th.—Western First-day School Union will be held at London Grove, Pa., beginning at 10 o'clock. There will be a talk on story-telling and one on methods, by two students from Woolman House.

15th.—The Emanu-El Brotherhood, 309 East Sixth Street, New York, will hear Edward B. Rawson on "Peace and Preparedness, the Quaker View," at 8.30 p. m.

16th.—Joel Borton expects to be present at meeting at Fifteenth and Race Streets, Philadelphia. The subject for the Conference after meeting will be "Paul as Pastor and Church Organizer," 1 Thess. 2: 5-12; 11 Cor. 8; 9; 1 Cor. 12: 4-10; 28; Eph. 4; 11; 12; Phil. 1: 1; Acts 14; 23.

17th.—Talk by William Byron Forbush on "Religious Education." Association Room, 140 North Fifteenth Street, Philadelphia.

19th.—G. Sherwood Eddy, secretary for Asia of the World's Student Christian Federation, will give an account of his most recent trip to India and the war zone in the Orient, in Friends' Meeting-house (Orthodox), Moorestown, N. J., at 8 p. m. A general invitation is extended.

19th.—Southern Half-Yearly Meeting, at Easton, Md., 11 a. m.

19th.—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, Philadelphia, 7.30 p. m.

20th.—Green Street Monthly Meeting of Friends of Philadelphia, School House Lane, Germantown, 7.30 p. m.

20th.—At 8 p. m. a debate on "Preparedness" will be given at the North Branch, Y. M. C. A., Germantown and Lehigh Avenues, Philadelphia. Prof. Wm. I. Hull, of Swarthmore College, will oppose "Preparedness," and Dr. Philip Moore, representing the National Security League, will speak in its favor.

22d.—Meeting of the Bucks First-day School Union, held in Langhorne, Pa., at 10.30 a. m.

23d.—Daniel Batchellor, of Germantown, Pa., expects to be present at meeting at Thirty-fifth Street and Lancaster Avenue.

25th.—Western Quarterly Meeting, at London Grove, Pa., 10 a. m.

26th.—Chester Monthly Meeting at Providence, at 2.30 p. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa., 10 a. m.

29th.—Westbury Quarterly Meeting, at 110 Schermerhorn Street. Elbert Russell expects to attend.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

30th.—Edward A. Pennock, of Chatham, Pa., expects to be present at meeting at Fifteenth and Race, Philadelphia.

THE CAPE MAY CONFERENCE.

THE Committee has secured special rates ranging from $8.00 a week per person for two in a room, up to $25.00 per person for two in a room; and in order that the Committee may close these options early, application should be made to any member of the Committee. After Sixth month 1st, parties will have to take their chance of securing suitable accommodations.

The Lafayette has been selected as headquarters.

Rates from $15.00 to $25.00 per person for two in a room, according to location and kind of room.

Applications should be made as soon as possible in order that the committee may act quickly on the refusals given. Apply to any member of the committee.

JOSEPH HAROLD WATSON, 409 Chestnut St., Phila.
HARRY A. HAWKINS,
57 Pierrepont Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON,
25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD,
Locust Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Penna.
LYDIA C. LEWIS, Lansdowne Penna.
SUSANNA H. BARRY, Riverton, N. J.
ELLA R. BICKNELL, 1839 South 57th St., Phila.
JAMES H. ATKINSON, 421 Chestnut St., Phila.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m; First-day School at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancastor Avenue, 11 a. m.; First-day School 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

All the Black Silks
We Have Are True Black

Not a yard of Silk that is inferior or off-color in dye, is admitted into our stock, no matter how excellent the quality may be in other respects.

This is something to bear in mind, when selecting Black Silks in these days of dye troubles. It is not the only merit our Black Silks possess, by a great deal, but is more important at this time than ever before. There has been no advance in the prices of the following—on the contrary, we are even offering unusual savings in some fashionable, absolutely perfect Black Silks:

Best Yard-wide Black Dress Taffeta,—$1.10

Black Satin de Luxe, 40-inch wide—$1.25

Handsome Black Messaline, 40-inch—$1.25

Black Satin de Chine, 36 inches wide—$1.10

$2.25 Black Crepe de Chine, 40-inch—$1.65

$2.50 Black Crepe Meteor, 40-inch—$2.00

$2.50 Swiss Chiffon Taffeta, 40-inch—$2.00

$3.00 Soft Black Dress Satin, 40-inch—$2.00

The above special prices are about what most stores would have to PAY in the wholesale market.

➤ Aisle 6, Centre.

Strawbridge & Clothier
PHILADELPHIA

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

YOUNG LADY (AMERICAN PROTESTANT) desires position as nursery governess; capable of teaching rudimentary branches, or would take entire charge of delicate child. Willing to go with family to summer resort. Satisfactory references furnished. Address, D., No. 109 S. Water Street, York, Pa.

WANTED—MIDDLE AGED WOMAN FOR working housekeeper in family of two. Mrs. T. S. Kenderdine, Newtown, Bucks Co., Pa.

WANTED—DURING JULY AND AUGUST, A position for a young girl as mother's helper. Apply to Mrs. Ida P. Stabler, George School, Pa.

NURSERY GOVERNESS FOR TWO CHILDREN —girl, 5 years; boy, 9. Reference necessary. Salary, $30 a month. 126 Highland Avenue, Chestnut Hill, Pa.

WANTED—MOTHER'S HELPER TO ASSIST with three children. Reply to A. L. Taylor, Holmesburg, Phila.

WANTED—PRACTICAL NURSE, WHO IS A capable housekeeper, wants care of semi-invalid or feeble person, combined with household duties. B 40, Intelligencer Office.

WANTED—BY YOUNG WOMAN, EXPERIenced in domestic science, position for summer or shorter period. Will take entire charge of private home and children; or would like institutional, hotel or camp work. G 11, Intelligencer Office.

WANTED—FOR THE SUMMER, IN THE mountains, a strong, capable woman to cook. If a young Friend will come, I will try to give her a pleasant summer as a member of the family. Higher salary paid if she will also do a small weekly wash. Lucy Griscom Morgan, 743 Superior Ave., Dayton, Ohio.

Burpee's Seeds Grow

and are supplied every year direct to more American planters than are the seeds of any other growers.

Burpee's Annual for 1916

The Leading American Seed Catalog, is a bright book of 182 pages, beautifully illustrated, and ***a safe guide to success*** in the garden. It is mailed free. Write today. A postcard will do.



W. Atlee Burpee & Co. Seed Growers,
Burpee Buildings **Philadelphia, Pa.**

CRANE'S
CRANE'S ICE CREAM
ICE CREAM

Costs the dealer more.
It's better — that's the reason.

23d St. below Locust, Philadelphia.

FOR SALE—A 30-ACRE FARM AND COAL business near Newtown, Pa. Here is a good opportunity for a live man to do well. Easy terms, immediate possession. Apply WM. T. WRIGHT, Newtown, Pa.

BRANSBY GOWNS Original designs, avoiding the extreme of fashion. Simple, tasteful, suited to the wearer.
Bell Phone MRS. ANNA BRANSBY,
Walnut 13-16 113 S. 13th St., Phila.

Boarding and Rooms

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

FRIENDS AND OTHERS DESIRING ROOMS, or board and room, in Germantown, kindly communicate with Margaret C. Hiatt, 333 West School Lane, Germantown, Pa.

THREE OR FOUR PERSONS CAN SECURE board on river bank at Riverton, N. J. An invalid can secure one or two large rooms on first floor. Four acres of ground with shade, etc. DAVID H. WRIGHT, "Banksmere," Riverton, N.J.

COUNTRY BOARDING—A LADY, LIVING alone in modern home in the country, will take three or four adults to board. Convenient to railroad. Address R 96, Intelligencer Office.

EASTON SANITARIUM
Select class of nervous and mental patients received. Twenty-five years' experience; late First Assistant Physician in Middletown, N. Y., State Hospital; visit before deciding.
C. SPENCER KINNEY, M.D., Easton, Pa.

For 1916

We have a complete line of fruit and ornamental trees, shrubs, vines, roses, etc. Orders entered as received and stock reserved for customers. Order now for spring and fall 1916 to get best assortment of stock and varieties.
HOOPES, BRO. & THOMAS CO.
Dept. I, West Chester, Pa.
Established 1853 *800 Acres*
Phila., Pa.: Rooms 222-3-4-5 Stephen Girard Building



Choicest Roses and how to grow them, fully described in our free 98-page Rose and Floral Guide. Nearly 400 varieties—14 in colors—"the cream of the world's best roses." All plants are guaranteed to grow and bloom. Send for your Guide today.
The CONARD & JONES CO. WEST GROVE Box 141 Pa.
Rose specialists. 50 years' experience

FRANK PETTIT ORNAMENTAL IRON WORKS
IRON FENCING, FIRE ESCAPES, STAIRS AND ORNAMENTAL IRON WORKS
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Franklin Bank Building, Philadelphia
Established 1896. Experience 38 years; medical 11

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This favorite magazine for children is a marvel of cheapness and attractiveness. Although printed on fine "coated paper" and illustrated, yet it costs only 50 cents a year.

"SCATTERED SEEDS" is a great help to parents in training and developing character. What children read voluntarily cultivates their POWERS as well as their perceptions. A charming true story of children traveling in Europe is now running. Good poetry, puzzles, recitations and pictures in every number.

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High Grade Fertilizers, Sulphuric Acid and Fertilizer Materials
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SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

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BUNTING & SHRIGLEY
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603 Chestnut Street Philadelphia, Pa.

Media Home for Sale

At N. E. corner of State and West Sts., less than two squares from the Short-line trolley to Philadelphia. Quiet, refined neighborhood. Ideal location, commanding fine view. Large lot with abundant shade and fruit trees, pine, maple, cherry, apple, plum, Bartlett and Seckel pears, grapes, raspberries. Iron fence. Room for garage. Three-story brick house, L-shape, porches front and back. 12 rooms and bath, all rooms light and airy. Slate roof, hollow damp-proof walls, Spear's open grates, plenty of closets, cemented cellar, double windows, dumb-waiter. Apply or write to

D. O. CUMMINS, Executor,
Charter House Hotel, Media, Pa.

Country Seats and Suburban Residences

FARMS within 20 miles of Philadelphia
HERKNESS & STETSON
1831 Land Title Building Philadelphia

THE REASON WHY.

READERS sometimes ask, "Why is it that the INTELLIGENCER has so much advertising, when most religious papers have very little?"

Here is a letter just received from an advertiser which will help to explain:

"Please insert the enclosed advertisement in the INTELLIGENCER, and continue to do so—till I send word otherwise. Please give me a box number, and readdress the answers to me.

"I certainly appreciate the INTELLIGENCER'S service in advertising, as I have gotten two excellent positions through it."

OUR FILES

hold the statistical history of over 6000 Companies whose Bonds and Stocks are offered the Public for purchase.

The information is impartial and unbiased—it will help thee to decide on what to buy and the right price to pay.

Taylor Investors' Service

organization helps the buyer and owner of Bonds—it is expert security service, an assurance of safety. Call or write me.

GEO. L. MITCHELL, Vice-President

H. EVAN TAYLOR, Inc.

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929 Chestnut Street, Philadelphia
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Pyorrhea and Orthodontia a Specialty

Hours, 9 a.m. to 4 p.m.,
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Bell Phone, Filbert 5731

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Suburban Real Estate

Townsend Bldg., Langhorne, Pa.
Philadelphia Office, Lincoln Bldg.

Fire Insurance, Conveyancing, Mortgages, Deeds, Wills, and other Legal Papers carefully prepared.

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150 Farms FOR SALE near Philadelphia and Trenton markets; good railroad and trolley facilities. *Houses and Lots For Sale in Newtown*, convenient to GEORGE SCHOOL. Free catalogue. Established 25 years.

HORACE G. REEDER

Newtown Pennsylvania

Lansdowne and Darby Saving Fund and Trust Company

LANSDOWNE, PA.

GEORGE FOSTER WHITE, *President, Treasurer and Trust Officer*
W. LANE VERLENDEN, *Vice-President*

ESTABLISHED 1903

MORGAN BUNTING, *Secretary*
LEWIS LAWRENCE SMITH, *Solicitor and 2nd Vice-President*

Acts as Executor, Administrator, Trustee, Guardian or Agent. Aims at perfect service and perfec security. Wills prepared and kept free of charge where this company is named as Executor. Either the Franklin National Bank or the Girard National Bank will receive deposits for this Company.

Full Paid Capital, $125,000.00 **Undivided Profits, Earned, $74,556.39**

Interest paid, checking accounts 2%, Savings Deposits 3.65%

GIRARD TRUST COMPANY,

Capital and Surplus, $10,000,000

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Delicious Nutritious

SOLD EVERYWHERE

MAIN OFFICE AND FACTORY: NINTH AND CUMBERLAND STREETS, PHILADELPHIA

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CLEAN HIGH GRADE

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IN ALL ITS BRANCHES

1541 RACE STREET, PHILADELPHIA

Established 1888

Estimates cheerfully furnished

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PLUMBING, GAS FITTING, HEATING, STEAM AND HOT WATER,
HEATERS, RANGES, TINNING AND SPOUTING

Hardware, House Furnishings. Both phones.

"Prompt" is the IMPORTANT WORD in my business.

J. WILMER LUNDY,
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Specialist in

Broomell Vapor and Hot Water Heating

Estimates furnished free.



Our sole aim is to please our customers

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Get our estimate first

Both Phones 28 South 16th St.

EDWARD ROBERTS

COMMISSION MERCHANT

220 Dock Street Philadelphia

FRUITS AND VEGETABLES
POULTRY AND EGGS

Established 1866

Member National League Commission Merchants U. S.

Telephone your want ads. to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75.

Martha J Warner

FRIENDS' INTELLIGENCER

A Religious and Family Journal

"YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU."—JOHN XV: 14.

PHILADELPHIA | FIFTEENTH AND CHERRY STREETS | FOURTH MONTH 22, 1916

GRISCOM HALL

A NEW folder giving floor plans of the Hall and "Lodge," with rates for the summer of 1916, is now ready. (Rates, by the way, are the same as in 1915—no "advance on account of the war.")

Reservations for holders of board coupons will be made on and after May 15th. Reservations for other guests, on and after June 1st. Address, Mary Hannum, Lansdowne, Penna.

This is "Conference Year," and we rather expect that we will be able to take good care of all our friends, at the times they wish to come and in the particular rooms they prefer. However, as always, we advise promptness in getting in touch with Mary Hannum.

Stockholders are reminded once more that 1914 coupons are not good after this year, and that coupons of 1913 and previous years are "outlawed" and of no further value. Also that coupons not to be used by the owner should be turned in to Harry S. Bonner, Treasurer, Somerton, Philadelphia, who will pay $1.50 each, in cash, for them.

GRISCOM HALL ASSOCIATION
BUCK HILL FALLS, PA.

"CAMP MAJOR"

THE BOYS' WOODCRAFT CAMP IN THE POCONOS, BUCK HILL FALLS, PA.

Originally a camp for Boy Scouts, we have developed our idea, and offer to a limited number of boys of good character between the ages of 10 and 16 a summer out of doors, under the supervision of virile men from colleges and training-schools. Main buildings are permanent.

The camp activities include woodcraft, nature study, manual training, drawing, swimming, canoeing, tennis, basket-ball, and base-ball. Season July 1 to Sept. 1. Booklet mailed on request. Address WALTER S. SLIFER, Camp Director, Lansdale, Pa.

Tour to St. Lawrence River Montreal and Quebec

August 19. Two Weeks. Small Party.
Send for Itinerary.

EDWIN C. ATKINSON
112 N. 19TH STREET, PHILADELPHIA

Are You Touring West This Summer?

Let an experienced traveler give you correct information on all details, and help plan your trip; furnishing you a DAILY ITINERARY, with all train and hotel accommodations engaged ahead. It makes travel easy and saves you time and money.

Write for particulars, F 19, Intelligencer Office.

Use Colonial Eye Water

See advertisement inside.

GALEN HALL
BY THE SEA



HOTEL AND SANATORIUM
ATLANTIC CITY, N. J.

Noted for its superior table, its comfort and service and its baths, for pleasure or health, with trained operators only.

F. L. YOUNG, General Manager.

The Antlers IN THE POCONO

MOUNTAINS has for the last three seasons been under the successful management of Anne J. Darlington. Owing to her death, the place is now FOR SALE OR RENT. It is fully equipped for operation. For particulars, apply to Mrs. Jared Darlington, Cresco, Pennsylvania.

"Words by the Way"

By ELIZABETH POWELL BOND

A small edition of this favorite book has just come from the binder, and can be had in cloth for 55 cents, or in boards for 35 cents (postpaid).

As a wedding, birthday, or graduation gift this book has a special value. It contains twenty short chapters, inspiring, uplifting, full of truth and helpful wisdom.

WALTER H. JENKINS
SUCCESSOR TO FRIENDS' BOOK ASSOCIATION
STATIONERY PRINTING ENGRAVING
140 N. FIFTEENTH STREET, PHILA.

ACME CARPET CLEANING WORKS

WM. EVANS WOOD, Manager
1434-36-38 Brandywine St., Philadelphia
Carpets and Oriental Rugs cleaned by compressed air only. Best process known.
No *tumblers* used. PHONE, POPLAR, 2406

Ideal Suburban Home

FOR SALE AT MOYLAN, PA.
ATTRACTIVE TEN-ROOM HOUSE

All conveniences, Lot 90 x 220, Garden, Fruit and Shrubbery, Fire-Proof Garage, would rent to desirable tenant. Address WM. SHEWELL ELLIS, 1628 Chestnut Street, Philadelphia, of Moylan, Pa.

Buck Hill Falls

GUESTS of the Inn who gathered at Buck Hill for Bird Week were treated to an address by Charles P. Shoffner, head of the Liberty Bell Bird Club, an organization with over 600,000 members. The next day Mr. Shoffner took those interested on a bird walk.

The little cottage "Huis Ten Bosch," the first one built at Buck Hill, now sixteen years ago, has just been sold to Robert E. Harned, a prominent educator of Madison, N. J., who expects to occupy it this summer.

There are cottages still to be had for the coming season.

THE INN at
Buck Hill Falls, Pa.

Galen Hall IN THE Mountains

WERNERSVILLE, PA.

Where Spring Days Are Full of Charm

MODERN High-Grade Hotel with material comforts and good cheer. Exceptionally dry air with sunny exposure and sheltered from north winds. Beautiful walks through the cedars. Resident physician. Diet kitchen. Curative and tonic baths, electric treatments, massages, etc. Skilled operators. New booklet. 3½ hours from New York. Through Pullman via Central R. R. of New Jersey. 1½ hours from Philadelphia, Reading R. R. Literature and spring terms on request.

HOWARD M. WING, Manager
GALEN MOUNTAIN CO.
F. L. YOUNG, General Manager

The Inn BROWN'S MILLS-IN-THE-PINES, N. J.

Famous and unexcelled for the mild, dry, pine-laden atmosphere, pure Artesian and Iron Mineral Spring Water. Purest of food, deliciously prepared and served. Miniature golf; garage; livery. Beautiful lakes, drives and walks. Favorite week-end and motorist resort.

I. L. & M. S. HUDDERS.

Houses at Media, Penna.

FOR RENT:—Furnished house for the summer. Also an unfurnished house for the year.

FOR SALE:—Unfurnished house with garage.

Please apply promptly for any of these.
T. S. BURR, Media, Pa.

ESTABLISHED 1865

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Spring and Summer Millinery

A MOST satisfying collection that features both good taste and good style; trimmed and untrimmed hats; fancies and flowers.

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FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

Subscription, $2.00 a year. Six months, $1.00. May begin at any time. Single copies 5 cents. The paper will be sent on trial at 20 cents a month, and may be STOPPED at any time on payment of what is due up to that time.

TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. For FRONT COVER PAGE, 10 cents a line, or $1.40 per inch.

"Wants" and other classified advertisements, in plain type, no display, 25 words or less, 25 cents each insertion; every added word one cent. Each initial or number counts as one word.

MONTAGUE & CO.

Confections Chocolates

Montague's Own
Spun Chocolate Candy
30c. per ½ pound box, 30 bars

It is delicious
and good for the children

Best goods at lowest prices. HEADQUARTERS FOR SUNDAY-SCHOOL CANDIES.

MAIN RETAIL STORES: 9 S. 15th St., 10 S. Broad St., Philadelphia. Twelve other Montague Retail Stores. Factory, 23d and Sansom Sts.

Colonial EYE WATER—Excellent for sties, red lids, granulated lids, twitching, itching or burning of eyes or lids. Also relieves or cures catarrhal conditions, excessive lachrymation, etc. Worth getting. PRICE 25c., by mail, 30c. Gubbins's Colonial Drug Store, Race and Fifteenth Streets, Philadelphia.

Homes During Yearly Meeting Week

Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa., and they will be furnished with a list from which they can select and engage rooms for themselves.

Persons willing to assist in dining-room Yearly Meeting week will please communicate with Esther M. Fell, 435 School Lane, Germantown, Phila.

Friends' Central School

has a strong Faculty of able College Graduates. Heads of Departments have taken honors at their Alma Maters, and were selected for their Ability and Efficiency in their respective fields of work.

ELEMENTARY SCHOOLS—

15th and Race Streets
35th and Lancaster Avenue
17th and Girard Avenue
5511 Greene Street, Germantown

SWARTHMORE COLLEGE

SWARTHMORE, PENNA.

JOSEPH SWAIN, LL.D., President

Under Care of Friends Send for Catalogue

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Near Newtown, Bucks County, Pa.

Under the care of Philadelphia Yearly Meeting of Friends

Course of study extended and thorough, preparing students either for business or for College. For catalogue apply to

GEORGE A. WALTON, A. M., Principal
George School, Penna.

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LONG ISLAND, N. Y.

A Boarding and Day School for Boys and Girls, conducted in accordance with the principles of the Society of Friends. For further particulars address

NELSON A. JACKSON, Principal,
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WOOLMAN HOUSE

The Friends' School of Social and Religious Education furnishes instruction and experience for better work in our Society and for social service. The Spring Term, which opens Fourth month 3d, will specialize in FIRST-DAY SCHOOL INTERESTS. A First-day School Conference will be held Fifth month 28th to 30th. Board and tuition for the term, $100. Address

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An Elementary Day School for Boys and Girls, under the direction of Abington Monthly Meeting. Thorough preparation for George School or Friends' Central. The spacious grounds afford ample opportunity for work as well as play. Individual school gardens. A limited number of boarding students will be accommodated as formerly. Circular.

LILLIAN M. KELLOGG, Principal
Cynthia G. Bosler, Ogontz, Pa., Sec. of Com.

FAIRHILL BURYING GROUND

The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with

AQUILA J. LINVILL,

Treasurer of the Committee on Interments,

1931 N. Gratz Street, Phila.

Telephone your want ads. to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75

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SEVENTH STREET ABOVE CHESTNUT

The Complete Printing Office

IF YOU have a good proposition, the use of our printing according to one of our carefully-considered plans will bring you success, or will increase your present success.

Write or ask for a set of our blotters on "How to Make more Sales." They will be worth real money to you.

Ellwood Heacock

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2027 North College Avenue, Philadelphia.

Both telephones, day or night.

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Gold and Silver Lorgnettes
Shell Spectacles, "Oxfords"
ONE-PIECE BI-FOCALS

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STRAYER'S BusinessCollege

Commercial, Stenographic, Secretarial and other business courses. Day and night sessions now open. Individual and class instruction. Charges moderate. Positions guaranteed. Special inducements to start now.

801-807 Chestnut St., Phila.



Costs the dealer more.
It's better — that's the reason.

23d St. below Locust, Philadelphia.

MORGAN BUNTING ARTHUR SHRIGLEY

BUNTING & SHRIGLEY

ARCHITECTS

603 Chestnut Street Philadelphia, Pa.

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, FOURTH MONTH 22, 1916

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CLOSING THE DOORS.

I HAVE closed the door on Doubt.
I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark, and call:
"I am thine, though I grope and stumble and fall.
I serve, and thy service is kind."

I have closed the door on Fear,
He has lived with me far too long.
If he were to break forth and re-appear,
I should lift my eyes and look at the sky
And sing aloud, and run lightly by;
He will never follow a song.

I have closed the door on Gloom,
His house has too narrow a view.
I must seek for my soul a wider room,
With windows to open and let in the sun,
And radiant lamps when the day is done,
And the breeze of the world blowing through.

—*British Weekly.*

OUR PEACE PROGRAM.

THE situation of the world at present, with sixteen of the nations involved in the greatest of all wars, is such that the work for international peace is the most urgent task at the present time to which the Society of Friends is called upon to set its hand. So urgent is the problem, and so imperative is the demand that the Society of Friends should do its utmost for the solution of it, that it behooves our approaching Yearly Meeting to inquire most carefully and seriously into the question of whether or not it is utilizing the best possible plan of promoting the peace cause.

In order that we may counsel together as to the best possible means of promoting this great work, I desire to make the following suggestions:

I. Our organization should be such that every Monthly and Quarterly Meeting should have a committee, or a sub-committee, on peace; and the members of these committees should be in every individual case only those who are deeply concerned in the work.

To prevent the duplication or neglect of work, and the working at cross-purposes, as well as to secure that strength which comes through unity, these committees should devise a means, perhaps through a central representative committee, of close co-operation. To offer our hearty co-operation to all who bear the name of Friends would also appear to be appropriate, timely, and helpful.

II. During the past year and a half, Friends have very appropriately devoted themselves to the great task of opposing the "preparedness" campaign which has swept over our country. It is essential that this work of opposition should be continued, so as to prevent our own Republic, and with it the rest of the world, from being pushed further along the path of militarism.

As part of our opposition to the "preparedness" campaign, it is a logical and effective task to induce our government to deprive its citizens of the opportunity of deriving private profits, interest, or wages, from the manufacture, sale, or exportation of military supplies; and it is peculiarly important to prevent the iron hand of militarism from laying its paralyzing grasp upon the growing generation of youths in our schools.

III. But in addition to this work of organization and opposition, our Society is called upon to convince our fellow-countrymen and the world that there is a great positive program for international peace to be adopted before the world can hope to enjoy peace.

This positive program includes the following parts:

(1) The solution of those problems which are growing daily more difficult, and which are threatening to carry this country into war, viz.: the question of Oriental immigration, the question of the relation of our own country to the Latin American republics, and the question of the relation of the Latin-American countries to Japan, Germany and other European nations which are supposed to be awaiting an opportunity for intervention in Latin-American affairs. These problems are difficult ones, but it is absolutely necessary that they should be solved now in time of peace, before some sudden aggravation of them shall carry us into war.

Connected with these tasks is the cognate one of conciliating our own fellow-citizens of diverse national origins; of convincing them that above their English, or German, or Russian ancestry, there is the great fact of their common American citizenship; and that above American citizenship, as well as above all nationalities, there is a common humanity.

(2) Having induced our own government to take up a solution of these international questions which closely concern ourselves, we should then induce our government to urge upon the other governments of the world to provide, by means of an international congress or a council of conciliation, for the settlement of the most dangerous outstanding questions between them.

(3) The time is ripe for the Society of Friends to devote its utmost strength to the successful adoption of that plan of judicial settlement of international disputes which was advocated in 1693 by the Quaker founder of this Commonwealth. The nations have already established an international court, and have settled by means of it fifteen disputes, some of which have been grave and long-standing ones, and to which seven of the eight "great powers" as well as smaller ones have been parties. It now only remains to convince the nations that judicial or conciliatory means of settling disputes is the only just and adequate means; and to induce the nations to determine that international disputes shall be settled by such means alone, and that war and preparations for war shall never again be resorted to for that purpose.

(4) The two Hague Conferences of 1899 and 1907 were the realization of the dream of William Penn two centuries ago, and they have been gratefully acknowledged by all the world to be the most successful and promising step towards permanent international peace and justice that the world has ever taken. It is, then, peculiarly the duty of the Society of Friends to urge the nations to push on determinedly along the path marked out by these Conferences; to urge the holding as speedily as possible of a third Conference, which shall take up the work where the second Conference left it; and to prevent the shadow of the Great War from misleading the peace movement away from the Hague pathway, in pursuit of lo here's and lo there's, or of such will-o'-the-wisps as Adequate Armaments, Armed Alliances, a Pan-American Alliance, a League to Enforce Peace, and the like.

I realize that this program is a most difficult and far-reaching one, and that it will call for the utmost energy, ability and devotion possessed by the Society of Friends. But I realize, also, that its accomplishment constitutes both the greatest conceivable opportunity, as well as the immediate and imperative duty, of our Society.

Swarthmore, Pa. WM. I. HULL.

THREE SPRING SONGS.

BY JOHN RUSSELL HAYES.

I.

How beautiful it seems,—
A day in April, when the breeze
Is blowing fresh and sweet
After a night of dripping rain;
And in some lofty tree,—
Some sycamore, or oak, or odorous pine,—
A joyous bird is shouting,
Shouting his jubilance abroad
In the fresh-breathing wind!
Happiness and hope are in his song.
It is blossom-time!
It is nesting-time!

Blow, blow thy flute, little bird;
Blow and warble and shout
In a rushing rapture of song,
And tell the waking world
That *April's here!*

II.

Of all our birds I love the blackbird well;
The blackbird is my joy.
When I was but a boy
I came beneath the blackbird's faery spell,—
Oh, can you wonder that I love him well!

Beside the Brandywine I heard his song,
In morns of early March;
He fluted from the larch
In magic tones that held me long and long,
In those wild morns of March.

It seemed no mortal music that I heard
In those sweet mornings wild;
I was a spell-bound child,
Rapt by the rapture of a simple bird,—
A faery-haunted child!

Oh, can you wonder that I love him well,—
That each returning Spring
I yearn to hear him sing
And thrill me with his heart-remembered spell,
With his old magic that I love so well!

III.

On many a green and golden hill
Bloom violet and daffodil.

The trees forget their wintry grief
And put forth leaf by tender leaf;

In many a moist secluded dale
Blow aconite and wind-flower pale.

The blackbird in the hemlock high
Utters his sweet delicious cry.

—Shall we not thank the Father, then,
For these enchanting gifts to men!

JOHN RUSSELL HAYES.

HABIT-FORMING DRUGS.

[From a talk given by Charles B. Towns, in the New York Meeting-house, after Monthly Meeting, Third month 11th. Mr. Towns conducts a successful sanitarium in New York City for the victims of the drugs of which he speaks.]

BEING a layman, I have seen the habit-forming drugs from a different standpoint from that of the druggist or doctor. Fifteen years ago nothing had been written on the subject from a medical standpoint or from a physiological standpoint. There was no legislation restricting the sale of habit-forming drugs. A prescription filled out by a physician for an opiate could be filled as often as a patient desired. There were no restrictions. At that time cocaine was peddled as a catarrh cure. It was thought by all that this could do no harm. Thus the evil began, and no one at that time seemed interested.

The Boylan Drug Bill which was passed two years ago in this State, is drastic in many ways, but allows the manufacture and sale of compounds containing small quantities of habit-forming drugs. Of these there are some 2,500.

Fifteen years ago the confirmed drug-user was thought an incurable. The medical men said so. I started in my work most crudely. I kidnapped the material to work upon. That is to say, I took three confirmed drug-users, and kept them until I was through. I cured them, and astonished the medical profession. One doctor had said to me that he had sent a number of such cases to sanitariums, but had never known of one being cured, while another physician said, "If you cure five per cent. you will do well."

An opiate ties up the vital organs, stops the secretions, and thus brings about the deadening of sensation. Depriving a drug victim of his drug brings about the most horrible symptoms. So, in my work, there can be no possible doubt when a man is cured. If, when the drug is no longer given him, he shows no trace of "deprivation," the craving and need for it has left him. He is cured.

In 1909, after many experiments and accumulation of much information, I was advised to go to China and show the government how to stamp out the opium habit there. I went on my own resources. I got together medicine for 5,000 persons, and went single-handed to treat China. At first I met the greatest opposition. I found it practically impossible to treat Chinamen, because the foreign missionaries individually and in a body petitioned the government to give this interloper no foothold in China.

There is no stronger trust in any of those countries than that of the foreign missionaries. I was advised to leave. I said, "I have come to stay here and do business here." Before I left, I had secured from the Chinese government permission to establish hospitals anywhere in the kingdom, and had established three; had helped or cured 4,000 Chinamen of the drug-habit, and had given the formula to the government.

The law that we are now trying to pass provides that no compound containing habit-forming drugs can be sold without a physician's prescription. The druggists' interests are trying to defeat this. But we shall never be able to help these unfortunates unless such a bill is passed. No one is entitled to use an opiate except those who are physically ill. And even to those, I would say, "Bear it. Take no hypodermic. You are better without it."

Physicians are almost more subject to the drug habit than others, because they have the drugs at hand. They are responsible for many of the victims, by prescribing the drugs as an alleviation of pain. But not all. There are two classes of drug-takers, the upper-world and the under-world. The upper-world is made up of those who acquired the habit in ignorance; the under-world takes drugs as a means of dissipation. Laws passed thus far have affected mainly the upper-world. In Canada you may buy these drugs by the barrel, and the same is true of Mexico. The United States forbids the open traffic in them, but it is easy to smuggle.

China cannot control her drug situation, because England, for the sake of trade gain, refused to abrogate her treaties in regard to the opium traffic.

Great Britain produces opium. Germany manufactures it, and has sent out twenty-three preparations of opium. Of these heroin is the most deadly opiate of to-day. This is sixteen years old. It was lauded at first as harmless. A certain physician had a patient, a drug victim. He was trying to gradually diminish the amount required by her. She had been taking nine grains of morphine. He gave her three grains of heroin, and brought the same effect. He thought this was wonderful. But after a time, she required six grains of heroin. She was brought to Mr. Towns, who tested her with morphine, and found that her craving could now be satisfied only with eighteen grains. In other words, the supposedly harmless heroin had strengthened the habit, and doubled her capacity for the morphine.

The profit on heroin is about 1,500 per cent. Once a

customer is made, the sellers know that he must have his drug, and that he will steal or even murder for it. So these heroin-sellers hang about the doors of prisons, hospitals, etc., to stealthily give the drug to their victims.

Alcohol should be classed as a drug, not as a stimulant. This drug is more important than the others, yet people don't treat the alcoholic victim as he should be treated. Sixty-three per cent. of our insane are alcoholics; 30 per cent. of the patients at Bellevue; 20 per cent. of the hopelessly insane of the country. If we could eliminate this class of drug victims we should effect a great sociological change. Nothing is done for these men in any medical way. In Bellevue they are put in a ward, and kept until they are sober or in delirium tremens. When they are sober, they are turned out again, with their craving not in the least lessened; even heightened in many cases. Delirium tremens comes from deprivation of alcohol. You can drink yourself to death, but delirium tremens comes only from the deprivation. Insanity, delirium tremens, etc., come from the sudden changes in the system of an alcoholic who is suddenly deprived of his drug, without being in any way fortified against the change.

We should begin with the youngsters. Tell them what it really means, and they will turn away in disgust.

There is no drug that has done so much to cause deterioration of the human race as tobacco. I wrote an article for the *Century* a few years ago, on "Tobacco, the Most Injurious Drug of All." As it appeared, this title was revised to read, "The Injurious Effects of Tobacco."

There is a close connection between alcohol and tobacco. All my alcoholics have had the tobacco habit.

The boy who goes through life clean to-day is a wonder. There are temptations on every side. One of the saddest things of the present day is the lack of consideration which is given to a boy's temptations. The first stage in the history of every man who drops into the under-world is the cigarette.

A. L. C.

A NEW ENGLAND BOY.

[George Batchelor, an aged Unitarian minister, writes most interesting "Personal Reminiscences" in the *Christian Register*, from which the following are taken:]

My father moved to a beautiful little town in the southwest corner of Vermont. Williams College was five miles away, and Prof. Albert Hopkins became a friend of my father's, and sometimes preach for him. I remember distinctly sermons preached by him and by his great brother, Mark Hopkins. I heard also J. A. Garfield deliver the Philosophical Oration at Commencement, and prophesied his future greatness.

The provision made for the education of the children in our little village was simple. The district school was taught in winter by a student from Williams College, and in summer by a woman. We were required to practise reading and writing, and to study grammar, geography, and arithmetic. Beyond that we were at liberty to elect whatever studies we pleased.

At that time the White Oaks and the Sand Springs, lying under the shadow of the Green Mountains on the borders of Williamstown, were centres of a population made up largely of fugitive slaves and renegade white men. My father never belonged to the Underground Railroad, because he did not believe in under-handed proceedings; but fugitive slaves were always welcome at his house. They often sat at our table, but I do not remember that one ever slept in the house. He sometimes invited a fugitive slave to speak at a prayer-meeting, and never concealed his relations with them; but I do not remember that he ever preached a sermon on abolition or ever mentioned the matter in the pulpit. He let actions speak louder than words. Several years ago Edwin D. Mead told me that he and his wife, after a meeting at Lake Mohonk, were going to take an automobile ride over that beautiful road from Williamstown to Bennington. I told him that sixty years before I walked over that road two miles and a half one Sunday afternoon to introduce a fugitive slave at a meeting where he would find friends to help him on the way to Canada.

The day before I was sixteen years old my father and I were building a fence. Running short of nails, he went to buy some at the village store. When he came back he said: "Mr. Wright would like to have you come into his store. You may do as you please,—go to school, or go into the store." An older brother had entered Williams College, where he was in the class with the late Prof. Perry. He broke down and was permanently disabled by what was called a brain fever. When my father gave me the choice, I said, "If I go to school longer, can I go to college?" He replied, "No; I sent one boy to college, and he broke down. I will not send another." Then I said, "I will go into the store." The result of this decision was that I spent seven not unhappy years in business before I set out at last to get an education in the Meadville Theological School and in Harvard College.

Henry A. Chittenden, of the firm of S. B. Chittenden Brother & Company, New York, was a friend of my father's; and when I was seventeen years old, he offered me a place in his store, and soon after made me welcome as an inmate of his household.

My first lesson in regard to the conduct of business was impressive and never forgotten. To this day it has remained in my mind in the conviction that honor and honesty are, and must be, foundation stones in the conduct of the business of the world. Compared with business done now, even by retail dry-goods stores, the $3,000,000 a year which represented the business of S. B. C. Bro. & Co., one of the most prosperous of wholesale dealers, was a small affair. The white-goods room was put in charge of a new salesman and myself. It was my business to see that samples of all goods were arranged in proper order, and all goods sold despatched to the packing-room. The first morning, before we had done any business, Henry Chittenden came downstairs with a retail merchant from Brooklyn. In about fifteen minutes he sold him twenty-five hundred dollars' worth of linens and other white goods. His method was something like this: The merchant said, "I want linen for shirt-bosoms." Mr. Chittenden showed him a sample made by So-and-so, so many threads to the inch, so many yards to the pound, price so and so. The merchant said, "I will take so many pieces," and his sample was marked and chucked into a pigeon-hole. When the merchant went out, Mr. Chittenden remained and said: "There, that's the way to sell dry-goods. I can sell that man all he wants at any time, because he knows that, so far as I am able, I will tell him the exact truth. Treat your customers in that way, and you can sell dry-goods."

Was not that a good lesson to give a boy of seventeen?

We lived on Columbia Heights in Brooklyn, in one of the houses described by Mr. Poole in the first chapter of the novel entitled "The Harbor." Not far away was Beecher's church, which we attended. At that time I considered Mr. Beecher the greatest man in the world; and when in later years my confidence in him was shaken, I still felt the old charm of his wonderful personality. My first knowledge of Dr. Bellows came at this time through a controversy which he carried on with Mr. Beecher concerning the theatre, which Beecher condemned and Bellows defended. Many things I remember about Beecher's preaching. For instance, he advised his people not to attend the theatre, but he told them that it was no worse to go than it was to stay at home and wish they had gone.

Two significant theological statements I remember. He said in substance: "I never expect to see any God but Jesus Christ. Behind Him rises a dim and shadowy effluence, which we call The Father." He said also with great solemnity, laying his hand upon the Bible, "I believe that the doctrine of eternal punishment is taught in this book, but it has been one of the weaknesses of my ministry that I have never been able to preach it."

THOSE WHO WALK ALONE.

WOMEN there are on earth, most sweet and high,
Who lose their own, and walk bereft and lonely,
Loving that one lost heart until they die,
Loving it only.

And so they never see beside them grow
Children, whose coming is like breath of flowers;
Consoled by subtler loves the angels know
Through childless hours.

Good deeds they do; they comfort and they bless
In duties others put off till the morrow;
Their look is balm, their touch is tenderness
To all in sorrow.

Betimes the world smiles at them as 'twere shame,
This maiden guise, long after youth's departed;
But in God's book they bear another name—
"The faithful-hearted."

Faithful in life, and faithful unto death,
Such souls, in sooth, illume with lustre splendid
That glimpsed, glad land wherein, the Vision saith,
Earth's wrongs are ended.

—*Richard Burton, in Century Magazine.*

A STREET-CLEANING NURSE.

A PIONEER position is held by Mrs. Edith W. Pierce, Philadelphia's street-cleaning nurse, who has accomplished much, in a new and interesting way, toward making the streets of that city what every city's streets ought to be. No other woman holds such a post as a paid city-employee, although Mrs. Pierce's appointment dates back to July, 1914. Dr. Donald McCasky writes about her and of the work she has done, in *The Nurse* (Jamestown, N. Y., February). First of all, he tells us, Mrs. Pierce is a regularly appointed city inspector of street-cleaning. That she may conduct her work most effectively, she has been made a special police officer, being the only woman in Philadelphia who possesses a police badge. Her function as inspector is to enlist the co-operation of housekeepers and children in helping to maintain the streets in a sanitary condition. This unique feature was introduced by Mrs. Pierce, whose idea it was. Dr. McCasky goes on:

"Philadelphia's street-cleaning nurse has organized among the schoolgirls and boys of the city a Junior Sanitation League of over 10,000 members, whose business it is to watch over the streets and to report any dangerous or dirty conditions, which they may notice. Each member of the Junior Sanitation League wears a button bearing the seal of the Quaker City, with the words, 'For Clean Philadelphia Streets,' and is furnished a little book of 'Instructions for Volunteer Inspectors.' This gives the rules of the Highway Bureau, relating to the disposal of rubbish, garbage, ashes, and all the other things that make the streets untidy.

"Each girl and boy wearing the badge of the Sanitation League makes a written report to Mrs. Pierce by means of these form cards. In this way the co-operative spirit for improved sanitation in the streets is multiplied many thousandfold. On the card the locality, the date, the name of the owner, and his address are written. The holder of the card reports in form the local conditions as to garbage, ashes, rubbish, newspapers, dirty alleys, rubbish cans, and surface-drainage. There is space also on the card for comments on inside conditions; leaking drain pipes, leaking roofs, water or filth in cellars, leaking privy wells, manure piles, etc., are reported.

"In this way Mrs. Pierce is able to cover daily the entire city of Philadelphia from the school children's standpoint. If the conditions reported seem to warrant it, she takes a little trip to the neighborhood and sees the offenders herself, telling them how disease is caused by improper disposal of garbage, and otherwise driving home the lesson of sanitation.

"From time to time the members of the Junior Sanitation League are invited to meet the mayor in his office. At those gatherings he talks to the youngsters, whom he recognizes as his 'fellow-citizens,' on subjects closely related to the sanitation work in which they are engaged. Occasionally they are treated to a stereopticon entertainment, showing the results of their efforts by actual pictures taken before and after they became 'Junior Sanitary Inspectors' with a definite working interest in civic matters. Mrs. Pierce, of course, always has some inspiring word for them."

In all this Mrs. Pierce has the co-operation of the teachers. Frequently the children are required to write compositions concerning the Junior Sanitation League and their idea of a good citizen. These speak for themselves. Frances Carroll, aged thirteen, fifth year B in the Martha Washington School, expresses herself at some length:

"There are many streets and avenues in Philadelphia, many of which are named after trees, great men, and other things. As we walk along the streets, we can see green cans on the corners. They are to throw all papers and things on the street in that you do not want. These cans are to help keep the streets clean. It is for us who use the streets to proceed so that when we see any one throwing something in the street that would make it unclean it is for us to go to them and tell them to help keep the streets clean.

"The people should try to wash the street as often as possible when they are watering their flowers and grass. If every one would wash the street in front of his own house the city would be very clean. Some one may ask the question, 'What do clean streets do?' That question may be easily answered. A clean street makes a clean city, and a clean city makes a clean State. Another answer is, that a clean street helps to keep away disease."

Dr. McCasky concludes:

"It is such invaluable educational work as this—work which not only makes for clean streets, clean houses, and clean children, but for children who are keenly alive to the dangers resulting from a dirty, unhealthy, and insanitary environment—that is being done in the city of Philadelphia by Mrs. Pierce in bringing about a better degree of co-operation among the school children, and, through them, the co-operation of the housewife in her own home."

THE NEW PRISON SYSTEM.

THE National Committee on Prisons is doing effective reform work by circulating literature showing the wonderful improvement worked by the new methods introduced into the New York State Prisons by Thomas Mott Osborne.

The test of any prison system lies in the men who come out. That the new system stands the test is best exemplified by the statement made by Judge William H. Wadham, of the Court of General Sessions of New York City, at a meeting in Carnegie Hall, New York, First month 17th.

"I had been examining the men who came before me as old offenders for a number of months, looking for the man who had come from under the influence of the new system. I thought I had one a month ago, and called him up and said:

"You have just come out of State Prison?"

"Yes," he said.

"How long have you been out?"

"Four months."

"Where did you come from?"

"Dannemora" (a prison in New York State where the old system still exists).

"I had another shortly afterwards who had been out two weeks and returned to crime. He also came from Dannemora.

"Last week I had a third man. I called him up, but he too had not come from Sing Sing (which is under the new system). I have not had one single man come before me for sentence who has come out of Sing Sing since the Mutual Welfare League was organized.

"The Osborne or New System is the best insurance against the recommission of crime."

The spirit of the new prison system is brotherhood. The creed of the underworld is "To be true to a pal." The Mutual Welfare Leagues are developed on this principle, the members are pals true to one another.

Prisoners have always rejoiced at the escape of one of their number, their leisure hours being spent in dreaming of freedom, and planning means of attaining it. The Mutual Welfare League demands of its members obedience to its rules and the sustaining of the honor of the group by no violation of discipline. With the first escape at Sing Sing after the new system was inaugurated, the whistle blew announcing the escape. The prisoners marched to their cells uncertain as to the occurrence, and sat there wondering what was being done to secure the man's return. Fifteen minutes later the news came that he had been returned. In unison these prisoners cheered round by round in joy that their League's honor had been sustained. Then came the thought into each man's mind, "The League has been saved, but we have cheered the return of a man to prison. He could not have been happy if he had escaped. What is the use of trying to escape for any of us, if it won't bring us happiness?"

Tony Marino had been one of the most faithful members of the Mutual Welfare League in Sing Sing Prison. In December, 1915, an indictment was brought against the Warden of Sing Sing, Thomas Mott Osborne, whom the League members regard as their friend and brother, and Mr. Osborne received leave of absence pending trial.

Tony became greatly depressed. One night Tony was missing, and the League members were heart-broken at his disloyalty.

Ex-prisoners located Tony in New York City. One man, in former years the terror of the East Side, said:

"Tony, I have been a thief all my life, and it's not in me to tell a thief to go back to prison, but you know what the League means to us. It gives us a square deal, and has got society to look upon us as human beings. Take my advice, pal, and go back, for it won't pay to throw down all the boys in the League."

For five hours his fellows pleaded.

Then Tony said: "Fellows, it means about four years more for me, but if I have to do every day in solitary confinement, I will. I see where I have made a big mistake. I am going back."

Tony went back alone by train to Ossining, alone by foot from the station to the prison. Inside the prison he met the warden with the words:

"I am sorry for what I did. I have come back to take my punishment."

NO "PREPAREDNESS" FOR FRIENDS IN 1672.

[Our friend John Cox, Jr., custodian of the records of Friends of both branches in New York City, sends a copy of this interesting document of 1672, and adds: "In our present efforts to forestall 'preparedness' of arms and armaments by that preparedness of *mind* which renders them unnecessary, I wish we were able to use as forceful English as did our ancestors."]

Governor Lovelace, of New York, after eight years of English occupation, feared that the Dutch would try to regain, in the war then in progress, this "fairest province" which had been wrongfully taken from them in time of peace. A tax for the purpose of defence was impossible to collect, so he requested contributions of those who would willingly give. Not satisfied with the returns, he again urged the matter, and the following is the reply of English men of substance and prominence in the towns of Oyster Bay and Flushing.

"To ye Governor of new Yorke &c.

Whereas it was desired of ye Country yt All who would willingly contribute towards Repairing ye ffort of new Yorke would give in theire Names & Summes, And wee whose Names are Underwritten not beeing found in that List Jt was since desired by ye High Sheriff & Justice Lovelace, That wee would Give or Reason unto ye Governor why wee did not Paye, or contribute upon yt account Jt is not Unknowne to ye Governor how willing & readie wee have beene to pay our Custome Country Rates, & needfull Towne charges & c. How wee have behaived our sellves peaceably & quietly Amongst our Neighbors, & are readie to bee serviceable in any:thing wch doth not infringe upon our tender Consciences; But being Jn measure Redeemed out or warres & Strifes, wee cannot for Conscience-sake bee concerned in uphoulding things of that Nature; as you your-sellves well Knowe Jt hath not beene our Practice Jn ould England or elsewhere since wee were a people, And This Jn meeknesse wee Declare Jn behaulf of our Sellves, & or ffreindes, having love, & good will to Thee, & To All Men.

John Tillton	Mathew Priar
John Bowne	John Underhill
Samll Spicer	John Richardson
Samll Andrews	John ffeke

fflushing ye 30th of ye 10th Mo: comonly cald Decembr 1672. Send ye 2d of ye 11th Mo ☿ Wm S[tory]"

SHORT CREED AND SIMPLE LIFE.

[Apropos of the essential principle of Friends, this extract from Janney's Life of George Fox is sent me by our Friend Sarah Cooper, of Conshohocken, Pa.—H. F.]

It has been remarked by an English writer, that "Quakerism is distinguished by the brevity of its articles of faith, and the rigor of its life. The merely doctrinal part of Quakerism consists in four articles only; the existence of God; the authenticity of the Scriptures; the inspiration of the Holy Spirit; and the divinity of Jesus Christ. But the moral code of Quakerism for governing the conduct of its members makes the most direct and specific war on the great besetting evils of life and society that has ever been attempted. Luxury of every kind is proscribed, not only in itself, but in its great consequences, war and slavery. For it is clear that without a desire for luxury, neither war nor slavery could arise.

"The most usual objection to Quakerism is, that it is by far too refined and spiritual a system for this world. But its votaries have proved, through the vicissitudes of two centuries, that it is eminently calculated to make men happier, wiser and better. The great principles which the early apostles of the sect were the first to introduce successfully, have been adopted by thousands, who were not aware to what source they were indebted for them. These principles have gained ground rapidly, and must continue to widen their dominion over the hearts of men as society advances towards the Christian standard, for they lie at the very foundation of all true moral, intellectual, and political reforms."

ORIENTAL STUDENTS AS EASTER GUESTS.

Who are to be your Easter guests? If you desire to serve the cause of internationalism, to do something concrete toward bringing about a better relationship between our country and the people of the Orient, there is a glorious opportunity offered you at Eastertime. There are hundreds of readers who live in towns where there are colleges or universities that number on their rolls students from the Orient and from Central and South America. Why cannot we give these young people the opportunity of coming in touch with the genuine home life of America? Can not you do this service for your country, remembering full well that these young students are to be the leaders of their races within the next ten years? Remembering full well that the greatest Easter blessing which can come to us is the blessing of having done to our neighbor that which we should like to have done to us? Remembering that the human touch is the surest method of bringing about that ideal internationalism, the realization that our highest duty is to the world at large. — *Ladies' Home Journal.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, FOURTH MONTH 22, 1916

THE NEW ERA OF LOVE AND UNITY.

GREAT events and new eras are apt to take men unaware. When the slave power plunged this nation into war to perpetuate its control, it never dreamed that the end of slavery was at hand. Two years ago many of us were hopefully saying that surely there would never be another great war, little thinking that Europe was then on the brink of a conflict that would dwarf all the wars of history. Now it may be that an era of peace is at hand, and it may come as suddenly as the war came.

But whether or not peace between *nations* is just ahead of us, it seems evident that peace in the Society of Friends has come. And it has come because Friends now *want* peace. Disguise it as we may, the truth is that up to the end of the nineteenth century there was little *desire* for unity or intercourse among the separated branches of Friends. Many Orthodox Friends felt that intercourse was *dangerous*, especially to their young people, and liberal Friends had no wish for unity that might involve any sacrifice of the absolute freedom of belief which they have always held essential.

But wars between nations at last brought the desire for peace in our own household. When Friends of Philadelphia wanted to voice their protest against the Spanish War, the glaring inconsistency of such a protest from a church that for eighty years had been divided was forcibly brought home to us, and a joint peace meeting of both branches was held. Then followed a natural desire among the young people to find out why Friends were still living in separation from each other, and a brave little group of young Friends of both branches actually studied and discussed the terrible old questions of the Separation. Then the ice began to melt fast. Other joint study groups were formed, intercourse increased, and at our conferences and summer schools speakers and workers of both branches, with visiting Friends from England and other countries, came together.

In a word, as soon as Friends felt the *desire* for friendly intercourse, they found that it was welcome to both sides.

But still "some doubted." A few of even liberal Friends said that it was all very well for *us* to talk about intercourse and reunion, but that we should find that *Orthodox* Friends were not proposing or advocating it at all; and in a recent letter from the Pacific Coast, speaking of Oregon Friends, Elizabeth Lloyd said that much education and evolution will be necessary before all branches of Friends will be united in one body.

Which is probably quite true—but it is doubtful whether any of us realize how fast that evolution is already going on.

And now, as though to open the eyes of all doubters, comes the desire of Philadelphia Orthodox Friends, strongly expressed in the recent Yearly Meeting at Arch Street, for closer fellowship and association with Race Street Friends, especially that we may all work together more effectively for PEACE.

What should be our response to this expression of love and desire for unity?

In July next we are to hold at Cape May what we call the General Conference of the Society of Friends, although up to this time it has represented only about one-fifth of the Friends even in America. This Conference is an institution of the most vital importance to our religious Society. It enlists the devoted service of the best minds and hearts among our members. One who ought to know says that but for the Conference the life of our branch of the Society must before now have been quenched.

Now if we want to make the General Conference *really* general, obviously the first thing to do is to invite *all* Friends to attend it—and I understand that it has been decided to do this. In addition, however, to official invitations sent out by the proper committee, probably the most effective way to gather Friends of other "branches" with us at Cape May will be for those who expect to be there to send also *personal* invitations to others of their acquaintance to attend, sending them programs and telling them of the attractions and "good times" which both old and young always have at these gatherings. In this the young people can be of the greatest help—for nothing could do more to make the Conference attractive and interesting than to increase the attendance of young people.

Friends may well rejoice that war has brought to them one great blessing, the spirit of brotherhood and reconciliation. Long indeed have we walked in darkness, for, in the words of John, "He that saith he is in the light, and hateth his brother, is in the darkness even until now." But, "the darkness is passing away, and the true light already shineth. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him."

H. F.

Note and Comment

WOMAN AND RELIGION.

A STRIKING article in the *Atlantic Monthly* by Bernard Iddings Bell, Dean of the Cathedral of Fond du Lac, Wis., puts in a new form one of the reasons why women ought to have a vote. In discussing why women, as a rule, take more interest than men in religion, he says:

"The real reason why women are more religious than men to-day is because they are more human than men. It is not by nature that they are so. Social conditions have made them so. As we have divided the labor of the world between the sexes, the work of men is almost entirely concerned with the production and distribution of things; the work of women almost entirely with the production and sustenance of persons. We all of us at times notice the great throngs of men who go, at the call of the whistle, in and out of our great factories. To the average man's mind, these hundreds of men are 'hands,' and the purpose of the factories where they are employed is to produce 'goods'; but to the average woman's mind, these hundreds of laborers are human beings, and the purpose of the factories is to furnish sustenance, through pay envelopes, to men and women and boys and girls and babies yet unborn. In most of our homes the man leaves human interests early in the morning, devotes the best hours of his day to the welfare of things, and returns to persons again only for the evening's relaxation. His wife, meanwhile, has hardly done an act of labor all the day, has hardly made a plan or had a thought, which is not with considerable intimacy related to human beings—her husband, her children, her neighbors.

"Generations of this help to make a male sex which thinks predominantly in terms of property, a female sex which thinks most largely in terms of persons. They tend to make men estimate success in terms of bank accounts, while they assist women to count achievement in terms of human happiness. They make society, to the male, an arrangement for the protection of the interests of production; to the female, an organism for the insurance of proper and adequate consumption. They make men interested, with a fervor no woman can understand, in their business firms and commercial associations. They make women absorbed, to a degree that is past the comprehension of most men, in their religion and their church.

"For religion is, in essence, the translation into the supernatural realm of the personal values learned in earthly life. No deity can ever be long revered by a people whose life-values differ from those that deity expresses. Christ offers, for the worship of the world, the perfectly self-sacrificing person, the Being who gladly renounces the pursuit of things for the sake of fulfilling the happiness of people. He says to those who would worship Him, 'Man's life consisteth not in the abundance of the things which he possesseth,' and 'He who would be the greatest among you, let him be the servant of all.' The only person who can ever freely and easily worship Christ is a person whose natural ideals and longings are shaped that way, who really looks on life as a thing of personal rather than property values. Woman, nine-tenths of whose life is lived on those terms, is naturally drawn to Christ, believes in him, worships him. Man, in order so to regard him, must carry on a continual fight with his environment. Therefore are the churches full of women and empty of men."

Dean Bell draws the conclusion that equal suffrage is needed for "the emancipation of men." We may add that it is needed also to secure a right balance. It is important that the business interests should be represented in government; but when they are represented exclusively, our legislation is one-sided, concerning itself almost wholly with the commercial view of things, and leaving the human welfare aspect out of sight.—*Woman's Journal.*

PHILADELPHIA FRIENDS TO THE PRESIDENT.

Editor Friends' Intelligencer: Much pressure is being brought to bear upon President Wilson by individuals and organizations to take a stand which might plunge this country into war. The following telegram presenting another point of view has just been sent to the President on behalf of Philadelphia Yearly Meeting of Friends (Arch Street):

"On behalf of Philadelphia Yearly Meeting of Friends we respectfully submit that our country's honor in the present controversies with the European governments is more involved in the maintenance of justice in all international relations than in immediate enforcement of claims, however confident we may be that our claims are right. Let them be respectfully presented and vigorously pressed, but with willingness to await, if necessary, the conclusion of the war for impartial adjudication and settlement. Our country's honor will always be best safeguarded by referring controverted issues to The Hague and other impartial tribunals. We appeal to you to continue your efforts along these lines."

(Signed) John B. Garrett,
Charles J. Rhoads,
Isaac Sharpless.

304 Arch Street,
Philadelphia, Fourth month 13th, 1916.

ENGLISH FRIENDS TO VISIT AMERICA.

Editor of Friends' Intelligencer:

A group of English Friends, M. Catherine Albright, Lettice Jowitt, and Septimus Marten, are expecting soon to spend some time in the United States with the object of making known the claims of the work which has been carried on since the beginning of the war by the Friends' War Victims' Relief Committee and the Emergency Committee for the assistance of distressed "innocent alien enemies."

The work of both committees in bringing relief to the victims of the war is a large one, and its scope tends constantly to increase. The first-mentioned committee has already carried on operations in Holland, France, parts of Belgium, and amongst the Serbian refugees in northern Greece, Montenegro, Albania, and Corsica. These are likely to extend still further, and a party is leaving for Russia to investigate the great needs of the Polish and other refugees, hoping to arrange for help to them.

The Emergency Committee is especially anxious to organize industrial work for men whose enforced idleness in the Detention Camps threatens to overthrow their mental and moral balance. This is only possible so long as a market can be found for the articles made in the camps, and it is hoped that there may be large openings in America for doing this. Septimus Marten, who has been in close touch with the work of the Emergency Committee, will have samples of the prisoners' handicraft on exhibition and sale at his meetings.

London, March 27th, 1916. Anna B. Thomas.

SUPERINTENDENT SCHAEFFER ON MILITARY TRAINING IN SCHOOLS.

Nathan C. Schaeffer, Superintendent of Public Instruction, Pennsylvania, has sent this strong letter to superintendents, principals and teachers in the schools of the State:

"In view of the fact that legislation is pending in the United States Senate more drastic than the militarism of the countries now at war, I take the liberty of sending you some literature on the introduction of military drill into our schools and colleges. Senate Bill 1695, introduced by Senator Chamberlain, of California, provides that all persons between twelve and twenty-three years, inclusive, must submit to military drill under penalties ranging from twenty-five to five hundred dollars, and twenty days' imprisonment. It makes an exception in favor of members of well-recognized religious organizations whose creed forbids participation in war; but no protection is afforded to the thousands of others or their parents who are conscientiously opposed to military drill and training for killing.

"In Australia military drill becomes obligatory at the age of fourteen, and in New Zealand at the age of sixteen. In these countries thousands of boys have been thrown into military prisons, where they came in contact with undesirable characters and without any of the safeguards which the home throws around its children.

"After her defeat in the war of 1870-1871, France introduced military drill into the schools. More than two decades ago this was dropped from the curriculum, and the uniforms and other expensive accoutrements were sold at auction. That this was not a mistake is evident from the account which the French soldiers are giving of themselves in the trenches.

"Germany has relied upon gymnastics in the schools to develop the strength and endurance which the soldier needs. Dr. Angerstein, a high authority in army circles, pronounces it a physiological crime to introduce military drill into the schools.

"Since gymnastic drills and other exercises are employed to counteract the one-sided physical development which drill with guns produces, the inference is sometimes drawn that gymnastics and military drill are synonymous terms. Did any one ever claim that dancing is military drill because it is used as part of the setting-up exercises in some military schools? It is possible to introduce and maintain a rational system of physical education without the drill with guns.

"A company of one hundred soldiers requires thirteen commissioned and non-commissioned officers; a regiment requires 130 officers, and a million soldiers require 130,000 officers.

"Since there are more than twelve million male persons in the United States between the ages of twelve and twenty-three, the proposed legislation would give us more than one and a half million military officers in a country devoted to the arts of peace. Who can foretell the ultimate effects of such a policy or system after it has been fastened upon the youth of our land?"

If you had seen but one day of war you would pray God you might never see another.—*Duke of Wellington.*

WOMAN AND THE HOME.

I MET a stranger on my walk upon the street to-day,
Who told me very thoughtfully that women were astray,
Who said that commerce was the thing that drove their bloom away.

I met a stranger on my walk amidst the subway crush,
Who told me very haughtily that women like to rush,
Who said that traveling in a crowd took off the maiden blush.

I met a stranger late one day as I stepped in a lane,
Who told me all this woman's war was nothing but insane,
"Just think!" the stranger sadly said, "It's causing men great pain!"

I met some women on my walk, who have to toil all day.
They didn't talk of women's war, of bloom or charm's decay.
They said they couldn't stay at home—THEY HAD THEIR RENT TO PAY. —*Judge.*

A CURIOSITY IN LEGISLATION.

UNDER the heading "Who Was Lucretia Mott?" a writer in *Commerce and Finance* says, "The following, clipped from the Questions and Answers column of the New York *Sun*, has excited our curiosity:

"'The statutes of the State of New York declare that no corporation now existing or hereafter to be created shall in its designation have the words "Lucretia Mott." Why? D. N.'"

"The statute says the words shall not be used 'to designate, describe or name any hospital, infirmary or dispensary, or any part thereof, or any similar institution.' (Consolidated Laws of 1909, Chapter 23, Section 6, Paragraph 2.) The Secretary of State writes:

"'We regret to advise that we are unable to answer your inquiry as to why the statute limits the use of the name "Lucretia Mott" in corporate titles.'"

"Other search for the reason has been vain. The session laws and the journal of the Assembly are silent on the subject. The prohibition was not in the first general corporation law enacted in 1890, nor is it in the successive amendments cited by White on Corporations. No record has been found of any previous incorporation of an institution using the name. Access has not been had to Cummings, Birdseye and Gilbert's annotations, but these the Secretary of State doubtless consulted. The mystery is referred to readers."

"We wonder if any of the readers of *Commerce and Finance* can inform us why Lucretia Mott should have been thus distinguished, and whether the distinction was intended to be invidious or not. The statute referred to is one of the eccentricities of legislation that must have an interesting story behind it."

A PACIFIST SECRETARY OF WAR.

WITH "preparedness" everywhere in the air, and with the Administration's program under fire by Congressional pacifists, there is chosen to head the War Department a man who says he has "always been a peace advocate." With the choice of Newton Diehl Baker to succeed Lindley M. Garrison, the pacifists are better satisfied than the preparedness enthusiasts, and Democratic commendation about balances Republican disappointment, says the *Literary Digest.* In each group of observers are those who think that President Wilson will find his new Secretary of War bringing harmony rather than discord to the Cabinet councils.

As might be expected in the case of a man who has successfully fought two vigorous mayoralty campaigns, the warmest praise and the strongest criticism come from the press of his home city of Cleveland. Says *The Plain Dealer:*

"No greater praise need be bestowed upon Mr. Baker than that the country has every reason to believe he will measure up fully to the requirements of the office. His training and skill as a lawyer fit him to meet the legal and constitutional questions involved in the present issues before the Department of War. . . .

"It is a position none but the strongest has any right to undertake. Those who know Mr. Baker are certain that the President has made no mistake in offering this portfolio to him."

But according to the *Leader* he is a "dreamer" and an impractical theorist, and it is just those who know him best and like him best who will doubt his fitness for the post.

Another Cleveland daily, *The Press,* finds much significance in the appointment of a self-confest "peace at-almost-any-price man," for it "confirms President Wilson as a peace-at-ALMOST-any-price man. He fights only when the honor of the nation is at stake. That also is the attitude of Baker." Mr. Wilson, we read in a statement from the "Anti-preparedness Committee" at Washington, "is to be congratulated on his selection. While it comes too late to help the Administration's 'preparedness' program, it will tend to convince the country that the President is not entirely the jingo which some would make him out to be."

It is the pacifist praise of the Baker appointment which arouses the suspicion and adds point to the criticism of several editorial enthusiasts over preparedness. "Why not appoint Mr. Henry Ford as Secretary of War, and be done with it?" asks the New York *Herald.* And the Boston *Transcript* says:

"The appointment of an enthusiastic pacifist in command of the headquarters of the land defenses of the nation strengthens a suspicion widely held that the resignation of the chief opponent of Mr. Bryan in the Cabinet was due to his conviction that the President was not at heart in favor of a program of preparedness founded upon military necessities."

WE ARE AFRAID.

SUPPOSE the United States were fool (?) enough to use half the money it is talking of spending on gunboats and general "preparedness" and send food, clothing, relief of all sorts to the sufferers from this war, Christmas presents to the widows and orphans of the soldiers both of Teutons and Allies, shiploads of them, keeping it up till the war ends—who imagines that any of the contending nations would ever want to attack us? You can disarm a nation as you can a man, quicker by kindness than by a message that you're ready for him. The trouble is we are afraid to try this human, rational, perfectly practicable plan.—*Our Dumb Animals.*

THE instincts of women are good.—*Thomas A. Edison.*

ONLY one is master within the empire, and I will tolerate no other.—*Emperor William.*

THE American is the Englishman set free.—*John Masefield.*

THIS war is the supreme last effort of feudalism.—*King Peter.*

WE as a nation are unprepared for peace.—*George W. Perkins.*

IT is time for us women to have a civilization of our own.—*Mrs. O. H. P. Belmont.*

THE Prussian professors would defend cannibalism if they were allowed to call it Anthropophagy.—*G. K. Chesterton.*

WHAT a glorious chance for one Christian nation to dare believe there is something in the world mightier than the sword!—*Our Dumb Animals.*

IF we are not adequately prepared, who knows how to go about the necessary preparation?—*Robert Lincoln Kelly, President of Earlham College.*

I CANNOT conceive that when God said, "Thou shalt not kill," he made a mental reservation in favor of organized men as nations, as regiments, as brigades or as army corps. —*Emil G. Hirsch.*

Current Events

THE GREAT ANTI-MILITARISM MASS MEETING AT DETROIT.

[Our friend Emilie Painter Jackson sends the following account of this remarkable meeting, taken from the Detroit *Journal*.—H. F.]

THREE spontaneous demonstrations of applause for Henry Ford marked the anti-militarism mass meeting of 2,000 persons which overflowed the Detroit opera-house Sunday afternoon and compelled the holding of an auxiliary meeting of 2,000 or more around the Palmer fountain.

Mr. Ford, with Mrs. Ford, and a number of friends, occupied a box at the mass meeting.

When Mr. and Mrs. Ford slipped into their box, the theater was filled and people were standing all around the walls in the pit and galleries.

Mr. Ford had expressed the hope that he "wouldn't be noticed."

He was noticed on all sides at once, and a simultaneous volley of applause came from every part of the lower floor, the balcony and the gallery.

Later, when his name was mentioned by the Rev. Dr. Berle of Cambridge, such a tumult of applause arose that Mr. Ford was obliged to rise and bow twice. Still later, when Rabbi Wise, without mentioning Mr. Ford's name, referred to "getting the men out of the trenches by Christmas," a third volley of applause swept through the crowded theater.

The audience that filled the theater seemed singularly in harmony on sentiment, responding together to appeals of patriotism or flashes of wit or words of sympathy. Yet with this unanimous interest and united response the crowd was composed of all orders and occupations of men.

Women well-known in society distributed literature and passed the collection baskets. Labor leaders held seats in boxes or on the sides of the stage. In one glance around the house a reporter happened to see Joseph A. Labadie, philosophical anarchist, in a box, Food Commissioner J. W. Helme in the second seat in front, and William H. Hughes of the *Michigan Catholic* standing in the rear. This was typical of the range and variety of the diversified audience.

SOCIETY'S NEW NAME.

"The American Union Against Militarism" is the new name with which the movement represented in Sunday's meeting has been christened in Detroit. The campaign of this group of speakers through the country began as a tour against "preparedness." But to show that they are not opposing reasonable preparedness they have defined their stand against "militarism."

When the curtain rose, the "keynote speech" of the meeting was made by a long streamer hung against a drop curtain, inscribed, "Democracy Against Militarism." This keynote slogan, signalizing the concentration of the forces of the movement against military extremists, was welcomed with handclapping and cheers.

Militarism and not preparedness was made the dominant note in the address of Dr. E. R. Shippen.

"This is more than a meeting," said Dr. Shippen. "It is a demonstration, signalizing sympathy with a cause.

"I believe that this great audience is drawn here not merely by the reputation of the speakers, but by that sympathy with this cause.

"The cause is not 'anti-preparedness' in any literal or superficial sense.

"We pacifists have many minds, from the Tolstoian who opposed all resistance, to the Swiss who believes in arming the nation, but arming it for the nation and not for any class.

PROTEST AGAINST PEACE.

"This meeting is not a meeting against true preparedness. It is a protest against panic, against cultivated hysteria of fear, and its fight is not against preparedness, but against the danger of militarism. (Applause.)

"What are our enemies?" demanded Dr. Shippen, with that restrained intensity which makes him powerful with audiences, and which wrought this audience into little bursts of interrupting applause.

"Our enemies are those of our own house.

"I could be grateful if some so-called enemy would come and knock down our sweatshops! if they would knock down the offices which exploit the people! if they would do away with those who are trying to take over the resources which belong to the entire people of this country!

"They say pacifists are mollycoddles and afraid of their own shadows. Then let me present to you a fighting pacifist, a man whom I have known for 30 years and have never known to be afraid, and who has been for 30 years a radical in a conservative community, Dr. A. A. Berle, of Tufts College, Cambridge."

DR. BERLE SPEAKS.

Dr. Berle arose, a man of ordinary height and stocky build, who looked ordinary enough in repose, but on his feet was revealed as a speaker of startling power.

"I might tell you how we began this strenuous campaign," he said, "though I dislike to use that word 'strenuous' because of its infamous militaristic associations. (Laughter.)

"We really are here because the President of the United States suggested it.

"A few of us gathered in Washington to protest against the unusual program of the armament. President Wilson told the people opposed to this program to hire halls and speak.

"We accepted that challenge, and we hired some of the largest halls in New York, Buffalo, Cleveland and many other cities to tell the truth about preparedness."

Dr. Berle then launched into a startling account of the march of the campaigning party.

"We were told that New York was under the shadow of Wall Street and had sold its soul for money, and you could not gather a great audience.

"Well, Carnegie Hall was packed from floor to ceiling, and masses of students assembled, despite the report that all college men want military training, and I witnessed the most remarkable demonstration I had seen in 30 years.

"And at the end Charles Jefferson, the great Congregational preacher, bade all the speakers sit, while he asked us to tell the middle West that there are still thousands in New York who haven't sold their hearts, their consciences and their judgment to Wall Street. (Applause.) That there were a few thousands who did not look under their beds every night to see if the Kaiser is there. (Laughter and applause.)

RAPS MORIBUND MILITARISM.

"'Tell the people of the middle West!' said Dr. Jefferson, 'that we rely upon them to give notice to their representatives in Congress not to be swept away by the decadent, moribund, murderous militarism of Europe!'

"In Buffalo the police had to close the doors to keep out the crowd that was still trying to press in to our meeting.

"In Buffalo, however, I heard of a clergyman who was actually notified to stop a series of addresses on preparedness, under penalty of removal. Do you want to muzzle the pulpit to prevent it preaching the New Testament?" (A voice, "No!")

"In Cleveland we were warned that we were in the heart of a munitions manufacturing district, but in the driving storm 2,500 Clevelanders came out to show the strength of their feelings.

"I will hand it down to my children as a legacy from the city of Henry Ford."

Here came the long-continued applause, which was quelled only when the manufacturer arose and bowed twice. Dr. Berle took that cue and changed his theme for a moment.

"Let me say that while every militarist was jeering at the peace ship, some of us followed it every foot of its voyage with our prayers, and surely everybody in Europe must have rejoiced that there was somebody who would remind them of peace, and was willing to send a ship in pursuit of it. (Applause.)

"Long after the people have forgotten the bludgeon of Oyster Bay, peace will be valued!

RAPS ARMOR COMBINE.

"I have never heard of a more sordid, discreditable and immoral combine than the union of armor plate interests to mulct the governments of the world for private profit.

"The English interests went across the channel and united with the French. Though they pretend to regard all across the Rhine as 'Huns,' they took the cream of the Germans, the Krupps, and united with them, and then with the Skodas of Austria, and then with Italy, and all these have their peer in that city which by some irony of providence is named—Bethlehem!

"The Springfield *Republican* is the only paper I know of that has called attention to a feature of the Chamberlain militaristic bill, which would turn over the whole civil service system to the officers of the army, to prefer men there who had military training Thus they would militarize the whole civil service system for which George William Curtis fought.

"Are you ready to turn over the civil service system to a military oligarchy in Washington? In this scheme to prefer soldiers at the word of officers, the military planners have suggested something which even Prussia would not do!"

Dr. Berle closed with the concluding stanzas of Longfellow's poem, "The Arsenal at Springfield."

A number of moving-picture films were thrown on the screen. Some of these were intended to prove the contention of Gen. Weaver that America's coast defenses are impregnable. Others showed the benefits of athletic non-military training.

Amos Pinchot, brother of the famous forest expert, Gifford Pinchot, and a leading lawyer of New York, was next introduced.

Mr. Pinchot's address was delivered in the modern court-room manner, and consisted of the careful accumulation of facts before his hearers. It was sandwiched between the effective oration of Dr. Berle and the intensive eloquence of Rabbi Wise, which was to follow.

"I'm not an idealist," said Mr. Pinchot quietly. I'm a business man. I want my money's worth. I refuse to be stampeded by fear, as I believe 90 per cent. of my fellow-countrymen refuse. (Applause.)

"I am more afraid of the autocracy and absolutism of a military class, such as some would create, than I am of Germany.

"A New York college president remarked the other day that not since 1812 has America been in such little danger of foreign invasion. I might as well quote a college president. The militarists quote a medical doctor, General Wood, and a militia man of no war experience, Major-General O'Ryan.

CITES NEW YORK BILL.

"Do you know what the Welsh-Slater bill in the New York Legislature is? Well, as altered by General Wood, General O'Ryan, and, as I understand, Mr. Roosevelt, it requires all boys between 14 and 19 to undergo military training. At that most impressionable age all children must go every summer to a camp. The first draft of that bill required that all over 8 years, all boys and all girls, should have compulsory military training. Yet they talk about hysteria!

"Some of the men interested in this are men I served with. I went to the Spanish war because I was bored with the law. Some of the supporters of this measure in New York are men famous all over the United States for their incompetence. (Laughter and applause.)

Mr. Pinchot then read a speech by Major-General O'Ryan, in which the general declared that military men should be made machines, and to overcome the fear of the enemy they should be forced on by a greater fear of the military system behind them, even represented "by a pistol in the hands of the officer."

"'The recruit must put his head into the noose,'" Mr. Pinchot read to an audience roaring with laughter. "They must be backed up; they must be balled out!'"

"I don't believe anybody is going to win this war," said Mr. Pinchot. "Lloyd-George said as much. It is physically imposible for one of those military machines to overcome the other.

"I attended a meeting of the Security League, as I do occasionally, to stimulate my sense of humor. I heard the most absurd statements.

"One was that Belgium suffered because she was unprepared—and yet Belgium, in proportion to its size, was the best prepared of all. The speakers discussed the right of citizenship, not as if it were given by the people to the people, but as if it were given by some kind of governing class to the rabble, and for which the rabble should pay them in military service.

"These exploiting classes have seen in this war a chance to fight the wave of liberalism that is sweeping over the world."

Mr. Pinchot went on with figures and data to show the enormous cost of munitions to the government as compared with the cost of production. He also read the famous list of officers of the Security League and showed their connection with munition factories. Mr. Pinchot's address, calmly phrased, and delivered with the easy conversational manner of the practiced lawyer, was concluded as quietly as it was begun.

"THE FIVE SOULS."

William Lerchen sang "The Five Souls," a poem by W. N. Ewer in the London *Nation*, set to Beethoven music. The audience listened in deep silence while the opera-house was darkened and the words of the five dead soldiers, verse by verse, were thrown upon the screen, and off at the side of the stage Mr. Lerchen's strong voice sang the words thus flaming before the audience; the words of the dead Russian, the dead Tyrolese, the dead German, the dead Frenchman, the dead Scotchman, and the sad refrain:

"I gave my life for freedom, this I know,
For those who bade me fight had told me so."

"I introduce to you," said Dr. Shippen, "a successor of the prophets, Rabbi Samuel S. Wise."

Dr. Wise arose, an impressive Websterian figure in black. Dr. Wise's address was marked by the brilliant parallelism and powerful antithesis which illuminates the eloquence of the synagogue. He caught the audience with his opening words:

"Detroit is the city from which a certain man made a great adventure upon the sea of faith and courage. It is said of a certain American that he made a great mistake, but there is an old saying: 'In magnis voluisse sat est.'

The audience sat dumb under the dead Latin—but with extended hand and solemn emphasis, Dr. Wise translated:

"In great things it is enough to have *willed* the right!" And the audience answered with another outburst of applause for Dr. Wise and for Mr. Ford.

FORD'S REAL MOTIVE.

"If the deepest motives of that man were searched, I do not doubt that it would be found that he hoped not so much to get the men out of the trenches by Christmas, as to lift all humanity forever out of the ditches of war!" declared Dr. Wise.

"I wish this group could be increased," he declared, "by the addition of your chairman, Dr. Shippen!" and another round of handclapping followed.

"We are going to the people with a program not against preparedness, but against panic. We are going not to a handful of men in Congress, but to the whole people. And

we are going not to the men only, but to the women, who have all to bear in war and no compensating 'joy of the issue of battle.' I want the women of the United States to rise and stand as one against militarism.

"We believe not in shirtsleeve diplomacy, but in golden rule diplomacy, which holds nations to the same standards by which individuals are compelled to live.

"We are not studying merely how to end this war, but how to end war forever," he said. "I want the United States to go into the peace negotiations at the end with undefiled hands, to throw her mighty moral force into the scales for lasting peace.

"This war is a war of the kings and kaisers—war is never for the people. They spend $65,000,000 a day, a billion in 15 days to destroy men, but would they all give one billion to rehabilitate homes?"

He concluded with an appeal to the "Americanism of America," and a warning against the caste spirit of old-world aristocracy which he declared militarism fosters.

And last of all he made an appeal for funds for the campaign against militarism. The baskets were circulated, and came to the treasurer's desk brimming with bills and coins.

At the overflow meeting around the Palmer fountain, Mrs. May Wright Sewall, the well-known author and one of the Ford peace ship voyagers, addressed the waiting crowd until the speakers within the opera-house were ready. After Mrs. Sewall, Dr. Berle and Mr. Pinchot talked, the outdoor meeting was addressed by volunteer speakers from the crowd.

FRIENDS IN WASHINGTON, D. C.

By the time this article is in print another of the major bills on so-called preparedness that are coming before Congress may have been voted upon. This is the Chamberlain army reorganization bill, that has been before the Senate for more than two weeks.

The measure has been loaded down with amendments, in some cases by Senators who wanted to cut down the big increase provided for, and in others by men who do not think the bill goes far enough. But the main program of more than doubling the present size of the standing army, of increasing appropriations to the National Guard, or State militia, from about eight million dollars to about fifty million dollars a year, of establishing a Federal volunteer force, and of making extensive provision for military training in schools and colleges throughout the country—all this will be in the bill as it will pass the Senate.

The next question will be, What sort of compromise bill will come from the conference committee that is given the House and Senate bills to work over into one army reorganization measure? One can imagine that this committee's task will not be an easy one.

When the Hay bill was before the House, Congressman Hay stated in so many words that his measure had the approval of President Wilson. On the other hand, when Senator Stone, chairman of the Foreign Relations Committee, one who ought to be well informed on international relations, and who is close to the President, made a speech late last week in which he expressed disapproval of any considerable increase in the army, Senator Chamberlain, the big-army advocate who is guiding the present bill through the Senate, complained bitterly that the Missouri Senator should take such a stand, and said the bill embodied practically the program recommended by the Administration.

That an increase of some thousands in the regular army will be provided for in the final measure seems to be taken for granted at both ends of the Capitol. How large the increase will be depends upon how many voices are raised in the country against augmenting the size of the nation's military establishment.

Another Senator from Missouri, Mr. Reed, says, "We need a big increase in the army. The country is demanding a big increase, and we are going to have it." He said this in connection with an argument for a more complete utilization of the National Guard and other citizens' forces in the plans for military preparedness.

Now is the time for Friends and all other believers in brotherhood and justice and fair dealing in international relations as opposed to the policy of force to let their opinions be known clearly and emphatically. *Letters to Congressmen and Senators will do this.*

As we go along with the work of the Friends' Peace Headquarters, we get more and more of an insight of the state of mind of the Society of Friends on this momentous question. It is probably a fact that Friends have not, since the days of the Civil War, been confronted with such a test of their principles as they now face in this "preparedness" peril. Judging from the correspondence of the Headquarters, the preponderance of sentiment at this time is on what we believe to be the right side of the question. And we cannot help feeling that too many of those Friends who are standing with the advocates of increased armaments have been sadly misled by the sophistry of the arguments for a "greatest navy" and a big army. That there is much of sophistry in the "preparedness" propaganda cannot be denied. This was made plain once more on the floor of the Senate at the end of last week. Friends, at least, justify changing our policy of moderate military preparedness and the establishment of a big army and an enormous navy on the ground that we ought to be protected from possible attack, the assumption being that we are now utterly defenseless. At hearings before Congressional committees this has been shown by one high military authority after another to be absolutely false. General Weaver, in charge of the Coast Artillery of the country, made a statement before a Senate committee, in which he said that in point of *personnel* and equipment and general efficiency the coast defenses of this country are without a rival in the world. His only recommendation by way of improvement was for an addition of 11,000 men. Assuming the possibility of attack by some foreign army upon our coasts, which the General believed to be a very remote possibility because of the very great difficulties involved from a military point of view, he stated in reply to questions that with guns now mounted and contemplated in plans under way and with the addition of the men asked for by him "we would have an entirely satisfactory defense."

This kind of information is carefully kept out of the papers, off of the moving-picture screens, and away from the notice of the people.

But some clear thinking and effective acting is being done by Friends throughout the country in the face of all the clamor and frenzy of the "preparedness" hysteria. Following is some of the best argument that has been seen. This was a letter sent to the Ohio Senators and Congressman Hollingsworth from Ohio, by M. L. Barker, of Salem.

"Believing that you are interested in knowing the views of your constituents on questions of national policy, I beg leave to express briefly the hope that our government may not find it necessary to commit itself to a program of extensive military 'preparedness for defense.'

"It seems to me that our country is being swept with a wave of hysteria, to which we should be especially immune at this time. Knowing that Europe must emerge from the terrible war which is being waged utterly exhausted and broken, would it not be wiser for us to await the issues and shape our course in the light of the future?

"It can hardly be denied that the great war, with all that it means to humanity, would have been impossible had it not been for the frenzied rivalry for military supremacy.

"We believe that the world is on fire to-day, not so much because any Power desired to adopt a policy of aggression as because of mutual jealousy and suspicion; a suspicion created and intensified, largely, by the existence of great rival military establishments.

"If when the fire dies out it should happen that the one great Power which has stood as the chief exponent of military preparedness and efficiency is not only broken but humiliated, much of the argument for preparedness will have lost its force.

"In private life the 'bully' who goes about delivering ultimatums and inflicting his will upon those with whom he comes in contact may be a leader among men, but it is more than likely that some time he will meet his Waterloo.

"The most dangerous outlaw often chooses to couch his demands in soft words, but if it be known that he is 'quick on the trigger' we comply with his demands *now* only through *fear,* mentally resolving meanwhile that we will leave no stone unturned in our efforts to see that justice overtakes him. The modern theory of government in the home is to teach respect for authority through love and an appeal to reason. Is the ideal impossible of attainment between nations?

"Our national security is by no means assured, even though we 'speak softly,' if all the world knows that we carry behind our back a 'big stick' in the form of a great army and navy.

"We have deceived ourselves into the belief that it is all for 'defense,' but ideals change. What better illustration of this fact could be offered than the headlong plunge of America into 'preparedness'? The consciousness of our power to enforce, if need be, our will upon others, is not likely to make us any more careful of their interests. On the other hand, it invites suspicion as to our sincerity.

"On the whole, without touching upon the many phases of the question, as war is not only waste of the most senseless kind, so we believe that military expansion is not only contrary to the principles of Christianity, but dangerous as a national policy."

ARTHUR M. DEWEES.

WITH FRIENDS IN CANADA.

THE next morning after our enthusiastic meeting in Seattle we took the steamer, Princess Victoria, for Vancouver. The waters of Puget Sound were as tranquil as the Delaware at Philadelphia, the air was crystal clear, the sun shone joyously, and all day long there were snow-capped mountains in the distance, including the Olympic range and Mt. Baker in his solitary grandeur. We stopped more than an hour in Victoria, the capital of British Columbia—long enough to eat our lunch on shore and get a good view of the imposing parliament buildings. Here also we saw everywhere on the streets what is now characteristic of all the Canadian cities—newly-enlisted soldiers in their neat khaki uniforms, the majority of them appearing to be under twenty-one years of age.

VANCOUVER.

We reached Vancouver in the evening in time for a good night's rest, and in the morning (First-day, the 2d) we found our way to the Friends' meeting, which is held in a room in the Labor Temple. This meeting is composed almost entirely of Friends from England and Ireland, and is held as the English meetings are, on a basis of silence. There are several of the members who have acceptable messages from time to time, and there are a dozen or more who attend quite regularly. We were welcomed heartily and invited to sit facing the meeting. There were over twenty present, and we found the hour for worship refreshing and strengthening.

After meeting we took lunch with George Hoyland and family, whose home is across the ferry in North Vancouver. He is an uncle of "Jack" Hoyland, now in India, who endeared himself to so many of our American young Friends. The next day we had the pleasure of taking luncheon with Annie Margaret Pike, whose articles for mothers and teachers and other contributions, have been so much enjoyed by the readers of the INTELLIGENCER.

THE CANADIAN ROCKIES.

Going eastward from Vancouver along the banks of the Fraser River we were impressed with the size of that noble stream. Nature truly does things on a large scale in the Great Northwest. In about two hours we found ourselves in the foot-hills of the Rockies, following one of the branches of the Fraser after leaving the main stream. Outside it was a March day, with plenty of wind clouds, but the shifting panorama of mountain and stream grew steadily more beautiful. At dark we reached Kamloops, and remained over night, resuming our journey at seven next morning. The clouds had disappeared, and for several days we enjoyed spring sunshine. The Rockies became rockier and assumed more varied forms, and there was plenty of snow along the tracks, as well as on the mountain tops; but the tracks themselves were well cleared and the train was on time at every station.

The second night we stopped at Field, nearly 5,000 feet up in the world, and the starting point for several side trips, but the roads to the various places of interest are still blocked with snow. The third day, from Field to Banff, we passed over what is perhaps the most wonderful and varied mountain scenery accessible by railroad, and filled our souls with its beauty and majesty; then we traversed a gradually descending plateau until we reached Calgary, still 3,500 feet above sea level—a city of 75,000 inhabitants, that has sprung up almost in a decade, with asphalt streets, electric railways, and natural gas at 35 cents per 1,000 feet. Here we found Friends awaiting us at the station, and we were entertained in three hospitable homes.

CALGARY MEETING.

The first Friends' meeting in Calgary was held in the home of the Kennedy family, a few other Friends meeting with them. This family, a number of years ago, moved from Scotland to Moorestown, N. J., and joined the Orthodox meeting there; it consisted of the father and mother and nine children. Afterward they moved to Winnipeg, and started the Friends' meeting at that place, and then spent two or three years in Calgary. When they returned to their mother country, with the exception of two sons, the meeting at Calgary was discontinued until Frederic and Helen Sara and their two sons arrived from England. They came in touch with Walter Kennedy, who still lived in Calgary, and he made them acquainted with other Friends. The little meeting started up again, and was held at the home of the Saras, on First-day evenings.

After a time the meeting became too large for this modest home. There was an unused garage on the Sara property beside the house and fronting on the street. The members raised enough money to transform this into a comfortable little meeting-house, with a vestibule, capable of seating about forty comfortably, though there were sixty-one present when Walter Kennedy was married, nearly two years ago. There is a "facing bench" across the end, with a railing in front of it, and a "clerk's table" resting upon it mid-way, and the aisles are neatly carpeted. This meet-



ing is composed of English and Irish Friends, with the exception of Eugene and Ella Zavitz and family from Coldstream, Ontario, and Herman Sharples, from West Chester, Pa. The latter was once a member of Herbert Worth's First-day school class; he is now the clerk of Calgary Monthly Meeting, and one of its elders.

This meeting was unorganized until about two years ago, when it became a part of Canada Yearly Meeting, with the understanding that it did not endorse the pastoral system. The three meetings at Victoria, Vancouver and Calgary constitute Vancouver (?) Quarterly Meeting. These are all conducted in the English way, with "a free gospel ministry." The meeting at Victoria is small, but it has the advantage over Vancouver of having its own meeting-house. We did not visit it because we could not spare another First-day.

We arrived in Calgary on Sixth-day afternoon. Before bed-time it was decided to hold two meetings on First-day, the 9th, and to have notices put in the next day's papers. The usual attendance ranges from a dozen to twenty, and there is no lack of the "spoken word," but visitors are few and far between, and are greatly appreciated. We had two good meetings, there being thirty-one present in the morning and twenty-seven in the evening. This is a live and growing meeting, and needs all the encouragement it can get. The members are in very moderate circumstances. A family of eight have asked to be received into membership, and others have joined recently. As it is directly on the line of the Canadian Pacific, it would be very easy for Friends traveling by that route to stop over for the First-day evening meeting, and if they write to any of the Friends named in this article, arrangements will be made to take care of them. The members speak with much appreciation of the visit of Mary H. Whitson and her mother nearly two years ago. ELIZABETH LLOYD.

FRIENDS IN PENNSYLVANIA.

Concord First-day School Union was held at Providence Meeting-house, Media, Pa., Fourth month 15th. Sixty-three delegates from the various schools composing the Union were appointed to attend, a large majority of whom were present.

The morning session was devoted to the reading of reports from those schools in session during the winter months, eight in number. Full discussion followed the reading. The topic which particularly claimed attention was that presented by William R. Fogg, Superintendent of Lansdowne First-day School, "Gathering In." The speaker enumerated many ways by which we could increase the attendance at school and of stimulating an interest not only in the pupils themselves, but in their parents as well, for he feels that a great responsibility rests upon the parents, and that when they work in unison with the teachers the result is most satisfactory.

He suggested the posting of the attendance report, including therein, the record of the previous week, or month, and the latest record, in order to stimulate a little wholesome rivalry.

Another attractive feature was the printed outline of the work done or to be done during the year, which was circulated among those interested, parents especially. He emphasized the "cradle-roll" particularly.

During the noon hour a bounteous lunch was provided by Providence First-day School.

The afternoon session opened with a larger attendance than the morning, many having come during the noon hour.

The delegates held a meeting during the noon recess, and appointed Dora A. Gilbert, of Chester, and Wilmer I. Bartram, of Willistown, as clerks for the ensuing year. They also reported having accepted an invitation from Goshen to hold the Fall Meeting at that school.

The remainder of the reports were given. Following which two very able papers were read on the topic "Teaching Boys," by Caroline M. Cooper, Wilmington, and J. Linden Heacock, of Germantown. Both papers showed much thought and consideration. The latter speaker described in detail the working plan used in his class of boys during the past eight years. Live discussion followed, showing how keen the interest and desire is to learn of new and workable methods for the betterment of the First-day Schools.

The session was considered by all present as one of great value. DORA A. GILBERT.

NEWTOWN.

The regular meeting of the Newtown Friends' Association was held on Fourth month 12th, 1916. After the reading of reports and other business, the first number on the literary program was rendered by Elizabeth Wilson, entitled "Strength for To-day." The evening was devoted to visiting friends, and Hanna Dewees of Haverford, the first one called upon, told us about the Haverford Tramp Conference, which was held at Haverford Ninth month 4th, 1915. The main idea of this band was to promote a deeper communion with God, and to spread the idea of Peace in this neighborhood. William Lewis Abbott, of Philadelphia, told of the Winona Lake Peace Conference, which was for the same purpose. Rachel Knight, of Somerton, talked to us about "pastoral Friends," who really constitute the greatest portion of the Society. The meeting concluded to meet Fifth month 10th, 1916.

PHILADELPHIA.

Elizabeth C. Darby has tendered her resignation as Headworker of Friends' Neighborhood Guild, to take effect on Ninth month 1st, 1916, after nearly three years of service. She came to us, says the Guild Committee, at the time we moved to our new headquarters at Fourth and Green Streets, and had a difficult task in planning and organizing the work on the larger scale required. She accomplished this task with great success, and our appreciation of her work increases as we come to realize better its magnitude.

We have engaged as her successor Louise Marie Lawton, of Brooklyn, a birthright member of the Society of Friends and a graduate of Swarthmore College (the daughter of Albert Rogers Lawton, Swarthmore College, '80, and Emily E. Wilson, Swarthmore College, '82). For the last three years she has been connected with the Jacob A. Riis Neighborhood Settlement, of New York City.

The Committee feels that the Guild is fortunate in securing the services of a member of the Society who is so well recommended as possessing the qualities necessary for developing and carrying forward the work of a neighborhood settlement.

She was engaged only after a most thorough investigation of two months from a list of over forty applicants. We advertised in the *Survey*, and applied to twenty-eight leading settlements of the United States, and to the Department for Social Workers of the Intercollegiate Bureau of Occupations of New York City.

GERMANTOWN, PHILADELPHIA.

Germantown Friends' Association held its regular Monthly Meeting on Fourth-day, Fourth month 12th, at the Meeting-house.

The program was devoted to the subject of prison reform. Robert J. McKenty, warden at the Eastern Penitentiary of Pennsylvania, spoke about the old method of treatment for prisoners, which was based on the idea of punishment rather than reformation. The shaving of the head, silence, striped clothes, and solitary confinement are all being abolished, because they have been found to unfit the prisoner for normal life after his release, by making him resentful, revengeful, and a marked man in society.

The new system is based on the theory that the prison is a training school for citizenship. There are vocational

training courses, entertainments and other educational opportunities offered. The men are allowed to talk and are put on their honor. The parole system and indeterminate sentence are found to be the right courses of action. The whole spirit and attitude of the men is changed by this course of treatment and the efficiency of it is shown by the fact that the number of those who commit second offences is much lower than under the old system.

Anna K. Way then told of the work that Friends were doing to prevent children from reaching the criminal stage. This work calls for long-continued effort with the whole family, as juvenile incorrigibility is nearly always caused by some maladjustment in the family.

After the meeting refreshments were served in the social room, where an enjoyable half-hour was spent.

ANNA B. GRISCOM.

FRIENDS IN NEW YORK.

The third annual luncheon of the New York George School Women's Club was held at "Ye Peg Woffington," 11 East Forty-fourth Street, New York City, on Fourth month 8th. Nineteen members were present. Officers elected for ensuing year were: Alma Paxson Conrow, president; Tacy E. Clark, vice-president; Judith Griffin, secretary-treasurer.

Tacy E. Clark, '12, as president of the club, was toastmistress. Carrie M. Webb, '11, responded to a toast on "Preparedness," the topic of the day, emphasizing not national preparedness, but preparedness in our daily lives, and preparation for contact with the world received from George School environment, and what it has done for all of us.

Miss Anne Russell brought a message from George School, telling us of the improvements and changes made there within the last ten years.

Miss Ethel Brown spoke of the superior advantages given to the George School pupils over those of day schools.

After singing "Alma Mater," the group adjourned to meet next year.

FRIENDS IN DELAWARE.

The Young Friends' Association of Wilmington held its annual meeting in the gymnasium of Friends' School, on Sixth-day evening, Fourth month 14th. It was the last one of the season, and after the reading of the minutes the following officers were elected for the coming year: Stanley Chambers, President; Stanley Ayres, Vice-President; Laura Wilson, Secretary; Ralph Ewart, Treasurer.

A very bright play was given, the parts being well taken by members of the Association. Every one was interested, and heartily enjoyed the entertainment.

FRIENDS IN ILLINOIS.

On First-day, Third month 27th, we invited the Friends and Friendly people of Champaign and Urbana to meet at our home to get acquainted with one another, and to enjoy a period of silence. Ten of the twelve persons in this community known to be Friends assembled. They included Ralph Linton, ethnologist for the Illinois Centennial Commission, Mary L. Creighton, Secretary to the Director of Pharmaceutical Research, and three students from McNabb, viz.: Katharyn Griffith, Turner Mills, and A. D. Wilson. It was pleasant to exchange accounts of Pennsylvania, Ohio, New York, and Illinois. After a satisfactory period of worship, we had a lively discussion about the best things read recently by those present, including an article in the *Atlantic* for September, 1915, which Norman Angell lately declared was the best presentation of the intellectual case for non-resistance which he had ever seen.

WILHELM MILLER.

If I cannot realize my Ideal, I can at least idealize my Real.
—W. C. GANNETT.

Oh, make Thou us, through centuries long,
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of thy righteous law:
And, cast in some diviner mould,
Let the new cycle shame the old! —WHITTIER.

Births

Johns.—Fourth month 11th, to Walter R. and Eleanor Janney Johns, a son, named Gilpin Robinson Johns, grandson of O. Edward and Anne Webb Janney.

Webster.—Near Coatesville, Pa., Twelfth month 24th, 1915, to Samuel Conard and Jessie Walton Webster, a son, named Samuel Conard, a grandson of the late Jesse and Ellen Webster, of Sadsbury (Pa.) Monthly Meeting.

Marriages

Demerest-Harvey.—At "Harveland," Columbus, N. J., Fourth month 5th, 1916, Mabelle Elizabeth Harvey and Clinton Cornelius Demerest. By Friends' ceremony.

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of one cent a word.

Bradley.—Entered into rest, on Fifth-day, Fourth month 13th, A. Louise Bradley, in her 88th year. Interment at Ercildoun, Pa.

Gawthrop.—At Wilmington, Del., on Fourth month 12th, 1916, J. Newlin Gawthrop, aged 81 years.

Green.—In Kennett Square, Pa., on Fourth month 10th, Elizabeth M., wife of Evan P. Green, in her 80th year.

Heald.—Suddenly in Syracuse, N. Y., at the residence of her son, Howard T. Heald, on Third month 26th, 1916, Louisa Taylor Heald, wife of J. Wilson Heald. Interment at Fairhill.

Logan.—At her home in West Chester, Pa., Fourth month 12th, 1916, Jane Hibbard Logan, widow of John P. Logan, and daughter of the late Walter and Susan Y. Hibbard, in the 75th year of her age. She was a member of Birmingham Monthly Meeting.

Marshall.—At Kennett Square, Pa., on Fourth month 15th, Ella S., wife of T. Elwood Marshall, in the 61st year of her age.

Pedrick.—At 2417 Turner Street, Philadelphia, on Fourth month 5th, Mary J. Garwood, wife of William Henry Pedrick, an interested member of Race Street Monthly Meeting, Philadelphia.

Pope.—At Baltimore, Md., on 16th of the Fourth month, 1916, Daniel F. Pope, in the 83d year of his age, a member of Monthly Meeting of Friends, held at Park Avenue and Laurens Streets.

Taylor.—At West Chester, Pa., Fourth month 14th, Caleb M. Taylor, a member of Birmingham (Pa.) Monthly Meeting. Interment made at Willistown (Pa.) Friends' Burial Grounds. He leaves his wife, Susan W., and four children, Anna T. Davis, of West Chester, Pa., William Taylor, of Media, Pa., J. Hibberd Taylor, of New York City, and C. Marshall Taylor, of Elizabeth, N. J.

Wollaston.—On Seventh-day, Fourth month 8th, Edwin J. Wollaston, of New Garden, Pa. Interment at Upper New Garden.

Wolverton.—At Vancouver, Wash., Fourth month 7th, 1916, Annie E. Wolverton, daughter of James and Mary A. Willson, of Quakertown, N. J., and wife of Colonel Wm. D. Wolverton, U. S. A., retired, in her 79th year. Interment in Friends' Graveyard at Quakertown, N. J.

THE CAPE MAY CONFERENCE.

The Committee has secured special rates ranging from $8.00 a week per person for two in a room, up to $25.00 per person for two in a room; and in order that the Committee may close these options early, application should be made to any member of the Committee. After Sixth month 1st, parties will have to take their chance of securing suitable accommodations.

The Lafayette has been selected as headquarters.

Rates from $15.00 to $25.00 per person for two in a room, according to location and kind of room. Hotel Cape May, $22.50 up.

Applications should be made as soon as possible in order that the committee may act quickly on the refusals given. Apply to any member of the committee.

Joseph Harold Watson, 409 Chestnut St., Phila.
Harry A. Hawkins,
57 Pierrepont Ave., W. Rutherford, N. J.
Rebecca B. Nicholson,
25 Fithian Ave., Merchantville, N. J.
Joel Borton, Woodstown, N. J.
Helen Underhill Wood,
Locust Cottage, Mt. Kisco, N. Y.
Margaretta Blackburn, Bedford, Penna.
Lydia C. Lewis, Lansdowne Penna.
Susanna H. Parry, Riverton, N. J.
Ella R. Bicknell, 1839 South 57th St., Phila.
James H. Atkinson, 421 Chestnut St., Phila.

THE "WILLIAM PENN LECTURES."

The first William Penn Lecture will be delivered by Elbert Russell on "The Christian Life," in Race Street Meeting-house, on the Seventh-day evening before Yearly Meeting, Fifth month 13th, at 8 p. m.

These lectures are to be a series of addresses supported by the Young Friends' Movement of Philadelphia Yearly Meeting, named in honor of Penn because he was a great adventurer, who in fellowship with his friends started in his youth on the holy experiment of endeavoring "to live out the laws of Christ in every thought, and word, and deed," that these might become the laws and habits of the state. They are to be printed and attractively bound. Copies may be obtained (paper bound, $.25; cloth, $.40; postage prepaid) from the chairman of the Publication Committee, W. Lewis Abbott, 6807 North Eleventh Street, Philadelphia.

THE YOUNG FRIENDS' MOVEMENT OF PHILADELPHIA YEARLY MEETING.

A letter announcing the first General Meeting of the Young Friends' Movement of Philadelphia Yearly Meeting on Fifth month 13th, has just been sent out to nearly *five thousand* young people (aged fifteen to forty) who are either members of Philadelphia Yearly Meeting or who are otherwise connected with it. The mailing-list has been prepared by the Central Committee, composed of two members from each Quarterly Meeting, with as much care as possible, but, no doubt, there are mistakes and omissions. Notification of such will be greatly welcomed if sent to the secretary, Anna B. Griscom, 45 West School House Lane, Germantown.

The Executive Committee appeals most earnestly to all to make this occasion a real rallying of the forces of young life in the Yearly Meeting. Monthly Meetings, First-day Schools and Young Friends' Associations may assist by urging or, if necessary, helping financially their young people to attend this meeting and to remain for Yearly Meeting. Local school committees may aid by closing all Friends' Schools for at least a part of Yearly Meeting week, in order that teachers and older children may attend. One good suggestion is that if only a part of the week can be granted that it be the *earlier* part, say Second- and Third-days. Friends residing in or near Philadelphia may aid by offering hospitality to young Friends attending, who cannot well afford the additional expense of lodging. To make this as little burden as possible, as well as to keep the young people more close together, supper conferences have been arranged for each evening during the week.

Let us all work together to make this the best Yearly Meeting there has ever been. The times in which we live demand the best there is in us!

Rachel Knight, Chairman.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

22d.—Meeting of the Bucks First-day School Union, held in Langhorne, Pa., at 10.30 a. m.

23d.—Daniel Batchellor, of Germantown, Pa., expects to be present at meeting at Thirty-fifth Street and Lancaster Avenue.

23d.—The subject for the Conference held after Meeting at Fifteenth and Race Streets, Philadelphia, will be "Paul, the Prisoner." Acts 20-28.

23d.—Elizabeth Lloyd expects to attend Buffalo Meeting at Horton Studio, 399 Franklin Street, near Edward, at 3 p. m.

25th.—Western Quarterly Meeting at London Grove, Pa. We shall welcome Friends from other meetings, and all who come by train or trolley will find conveyance waiting at both Avondale and Willowdale.

25th.—Western Quarterly Meeting, at London Grove, Pa., 10 a. m.

26th.—Chester Monthly Meeting at Providence, at 2.30 p. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa., 10 a. m.

29th.—Westbury Quarterly Meeting, at 110 Schermerhorn Street. Elbert Russell expects to attend.

29th.—Scipio Quarterly Meeting at the home of Jane E. Iden, near Aurora, N. Y., at 11 a. m. Percy E. Clapp and J. Barnard Walton expect to attend.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

30th.—East Hamburg Executive Meeting at Orchard Park, N. Y., at 11 a. m.

30th.—Edward A. Pennock, of Chatham, Pa., expects to be present at meeting at Fifteenth and Race, Philadelphia.

FIFTH MONTH.

5th and 6th.—Farmington Half-Yearly Meeting at Orchard Park, N. Y., at 3 p. m. Isaac Wilson and J. Barnard Walton expect to attend. Meeting for worship on First-day morning the 7th, at 11 a. m.

7th.—Appointed meeting in Buffalo, N. Y., at 8 p. m. Isaac Wilson expects to attend.

13th.—3 p. m. in Cherry Street Meeting-house, Philadelphia, First General Meeting of the Young Friends' Movement of Philadelphia Yearly Meeting. Business meeting and young people's conference on "The Christian Life." Speakers to be announced later.

At 8 p. m., in Race Street Meeting-house, first William Penn Lecture, Elbert Russell on "The Christian Life." All cordially invited.

15th, 16th, 17th and 18th.—5.30 to 7.30 p. m., Young Friends' Supper-Conferences (series tickets $1.50, single tickets, $.35, may be obtained from Mary R. Ridgway, chairman of Supper Committee, 2313 North College Avenue, Philadelphia). Programs to be announced later.

19th.—Young Friends' Picnic Supper at Woolman House, Swarthmore. (One included in supper series ticket.) Details to be announced later.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

California.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Illinois.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m; First-day School at 11.30.

Maryland.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Massachusetts.—Cambridge, at Phillips Brooks House, 3.30 p. m.

New Jersey.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancastor Avenue, 11 a. m.; First-day School 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

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Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WANTED—A RELIABLE PERSON AS A working housekeeper, in a family of two adults, Ocean City, for summer. Address F 18, Intelligencer Office.

WANTED—COPIES OF FRIENDS' INTELLIgencer of the issue of Tenth month 2nd, 1915, at Friends' Intelligencer Office.

WANTED—EXPERIENCED NON-PROFESSional nurse wishes position, care of elderly person, or as companion. B 20, Intelligencer Office.

WANTED—LADY WANTS POSITION AS companion, or practical nurse to invalid, or convalescent or mother's helper. Address I 17, Intelligencer Office.

WANTED—POSITION BY PRACTICAL nurse, successful with nervous and elderly persons. Reliable and willing to be generally useful. Unexcelled references. B 16, Intelligencer Office.

WANTED—POSITION, NEAR PHILADELphia, as nurse or companion. Willing to assist with home duties. References. W 12, Intelligencer Office.

WANTED—BY A PERSON OF EXPERIENCE a position as housekeeper where other help is kept, or as companion or care of invalid. Address L 13, Friend's Intelligencer.

WANTED—A REFINED, WORKING HOUSEkeeper to take charge of a little house, who would be willing to look after a few children during the day. Address, Box 294, Great Neck, Long Island.

WANTED—DURING JULY AND AUGUST, A position for a young girl as mother's helper. Apply to Mrs. Ida P. Stabler, George School, Pa.

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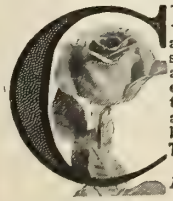
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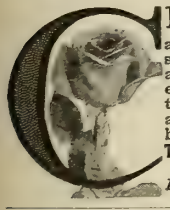
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The Bird Week enthusiasts succeeded in listing thirty-five species of birds during the week, which they had observed. This did not include a beautiful specimen of meleagris gallopava, which the scribe saw nesting in one of the back fields.

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FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager.

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

Subscription, $2.00 a year. Six months, $1.00. May begin at any time. Single copies 5 cents. The paper will be sent on trial at 20 cents a month, and may be STOPPED at any time on payment of what is due up to that time.

TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. For FRONT COVER PAGE, 10 cents a line, or $1.40 per inch.

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Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa., and they will be furnished with a list from which they can select and engage rooms for themselves.

Persons willing to assist in dining-room Yearly Meeting week will please communicate with Esther M. Fell, 433 School Lane, Germantown, Phila.

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The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with

AQUILA J. LINVILL,
Treasurer of the Committee on Interments,
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PHILADELPHIA, FOURTH MONTH 29, 1916

Volume LXXIII
Number 18

THE RAINBOW.

"THESE things are real," said one, and bade me gaze
On black and mighty shapes of iron and stone,
On murder, madness, lust, on towns ablaze,
And on a thing made all of rattling bone:
"What," said he, "will you bring to match with these?"
"Yea! War is real," I said, "and real is Death,
A little while—mortal realities;
But Love and Hope draw an immortal breath."

Think you the storm that wrecks a summer day,
With funeral blackness and with leaping fire
And boiling roar of rain, more real than they
That, when the warring heavens begin to tire,
With tender fingers on the tumult paint;
Spanning the huddled wrack from base to cope
With soft effulgence, like some haloed saint,—
The rainbow bridge eternal that is Hope.

Deem her no phantom born of desperate dreams:
Ere man yet was, 'twas hope that wrought him man;
The blind earth, climbing skyward by her gleams,
Hoped—and the beauty of the world began.
Prophetic of all loveliness to be,
Though God himself seem from his station hurled,
Still shall the blackest hell look up and see
Hope's rainbow on the summits of the world.

—*Richard Le Gallienne.*

THE YOUNG FRIENDS' MOVEMENT OF PHILADELPHIA YEARLY MEETING.

[This important circular letter has been sent out to about 5,000 young people in the eleven Quarterly Meetings of Philadelphia Yearly Meeting.]

PHILADELPHIA, Fourth month 31st, 1916.

MY DEAR FELLOW-MEMBER:

ALL over the world during the last twenty-five years there has been an aroused interest in religious matters and a social concern affecting the Society of Friends known as the Young Friends' Movement. It is not centered in any one place, and belongs to no one group, but every young Friend who is thus awakened is a part of it. Realizing that the world problems of to-day are challenging the Society of Friends to a more earnest and consecrated Christian life, many young Friends are feeling the need for closer fellowship with others. Philadelphia Yearly Meeting is scattered over a very large area, and there has been little opportunity to know each other. So a group of young people—two from each Quarterly or Half Yearly Meeting—agreed to serve as a Central Committee to organize the Young Friends' Movement in Philadelphia Yearly Meeting. A conference was held last fall at Woolman House and plans were made for such an organization. Mailing lists of members of our Yearly Meeting, those with one parent a member and those interested though not yet members—approximately five thousand between the ages of fifteen and forty—have been prepared and arrangements have been completed for the first general meeting of such an association. All of these are considered as active members, but the supporting membership will be composed of those who contribute annual dues of fifty cents or more to the association. Notices of meetings, etc., will be sent to all, but there are special advantages for the supporting members other than the knowledge that they are helping advance a good cause, for to each supporting member will be sent free copies of all the William Penn Lectures, the finest of modern Quaker thought, well printed and attractively bound.

ADVANTAGES.

The advantages of the organization are a closer fellowship with all other young Friends; the opportunity for interchange of thought and experience; the centralization of all young Friends' activities, whatever their local form, and the development of a common idealism and conviction in place of what is often a mere nominal and traditional membership—all in order that we may do our share in making the Society of Friends a better instrument for Christianity in the world.

FORM OF ORGANIZATION.

The form of the organization is to be flexible and simple in structure, with no local organization, thus conflicting with none of the established activities. The executive guidance of the Young Friends' Movement of Philadelphia Yearly Meeting will be in the hands of a Central Committee of thirty, to be selected as follows:

(1) Three officers—chairman, secretary and treasurer—to be elected by ballot at the General Meeting on the Seventh-day preceding Yearly Meeting.

(2) Two representatives from each Quarterly or Half Yearly Meeting (twenty-two in all) to be selected by those present from each such meeting.

(3) Five advisors-at-large, to be selected by the other twenty-five members of the committee.

MEETINGS.

It is planned to have two General Meetings each year, one of these to be held in Philadelphia at Yearly Meeting time, the other out of town, thus bringing the movement into closer touch with the less central places. At each of these there will be an address by the finest speaker obtainable on the subject selected. These addresses are to be known as the William Penn Lectures, because he was a great adventurer, who, in fellowship with his friends, started in his youth on the holy experiment of endeavoring "to live out the laws of Christ in every thought and word and deed" that these might become the laws and habits of the State. They will be printed, attractively bound, and sent free to all supporting members, thus enabling those not present to share in the good things there, and likewise enabling those present to review and meditate upon what was a great inspiration at the time.

THE FIRST GENERAL MEETING, FIFTH MONTH 13TH, 1916.

The first General Meeting has been arranged for Yearly Meeting time in order that young Friends may attend both. Most young people do not know the interest there is in the work of this large Yearly Meeting, and a continuous attendance at the business sessions is urged as a matter of extreme interest. The enclosed order of business is merely suggestive of the probable procedure as based on the last five years. Incidental matters of importance to meet the need of the hour arise out of the life of the meeting at any time during the week.

THE PROGRAM OF THE FIRST GENERAL MEETING—SEVENTH-DAY, FIFTH MONTH 13TH, 1916.

3 p. m. promptly—Cherry Street Meeting-house (entrance Cherry Street west of Fifteenth Street). Meeting for organization and the election of officers and a conference to be addressed by eight members of the Young Friends' Movement of Philadelphia Yearly Meeting.

5 to 5.15 p. m.—Group meetings of those from the different Quarterly Meetings to elect two representatives to serve on the Central Committee for the next year. To avoid delay, each one is requested to have in mind suitable candidates. Those desirable as such candidates should be representative young Friends interested in young Friends' work, with a willingness to give without fail of their time for the few meetings necessary and with a fairly wide

knowledge of the young people of their Quarterly Meeting, of their needs and opportunities.

6 p.m.—Supper (thirty-five cents).

8 p.m.—At Race Street Meeting-house, the first William Penn Lecture by Elbert Russell, of Johns Hopkins University, on "The Christian Life."

SUPPER CONFERENCES DURING YEARLY MEETING WEEK.

In order to make the entertaining of out-of-town Friends as little burden as possible during this busy week, and also to give young Friends all possible opportunity to mingle socially, a supper conference has been arranged for each evening during the week from half after five to half after seven. These will deal with different opportunities for Young Friends in the World's Work. Four will be held at Race Street on Second-, Third-, Fourth- and Fifth-day nights, and on Sixth-day there will be a picnic supper at Woolman House, Swarthmore, Pa. For these suppers a series ticket will be issued at $1.50, single suppers being 35 cents.

THE ENCLOSED BLANKS.

Enclosed thee will find three blanks to be filled and returned to the secretary. Will thee not do this as early as possible? Whether or not thee desires to become a supporting member—though we hope every one will—please do not fail to fill and return the registration blank in order that thee may receive all notices and that we may be sure our information as to thy name, address, etc., are correct as we now have them.

THE WORK OF THE ORGANIZING CENTRAL COMMITTEE.

The labor of collecting the mailing list has been somewhat arduous, but it has been lightened by the ready and kindly help given by registrars and others connected with the local meetings. To all of these we extend our thanks. There will without doubt be mistakes and omissions. The secretary will be very grateful to those sending in such corrections.

To cover the expense of forming the mailing list, of printing and postage for these notices and records preparatory to the first General Meeting, a preliminary expense fund of five hundred dollars was needed to be raised by personal contributions. Contributions for this will still be welcomed. An accounting of this fund will be given at the General Meeting.

But after the formal organization on Fifth month 13th, the association must be entirely self-supporting. The annual fee of fifty cents seems very small in return for all the association hopes to give its members in the two William Penn Lectures a year, chosen as the finest, regardless of expense, with the free bound copy of each, besides the notices and news letters that will be sent to all members. But it was desired that the fee should be so small that it could exclude no one, and after careful investigation and calculation we feel confident that if each will show his Friendly interest by contributing this little to the cause, the Young Friends' Movement will do even more for its members than it now promises. The only drawback will be if too many depend upon the contributions of the few to bear the burden of expense for all. Any who feel that they can pay more than fifty cents will render a great service to all by so doing.

THE PERSONAL MESSAGE.

We have addressed thee as fellow-member because thy youth makes thee one of this great group of thousands of young people connected with our Yearly Meeting upon whom will fall in all too short a time the heavier burdens, while even now the field is ripe for our more vigorous efforts. Besides, we need to know each other better. There is, indeed, a strength that comes from united fellowship that one does not find alone. So we ask thee personally, will thee not become a great adventurer, even as William Penn, and here in the fellowship of this Young Friends' Movement try the holy experiment of finding the ways and means for this generation to "live out the laws of Christ in every thought and word and deed."

Will thee not make every effort to be at the General Meetings on Fifth month 13th? Will thee not also arrange thy business to free thyself to attend all of Yearly Meeting? Cannot we make this a real young Friends' Yearly Meeting? Will thee not help to do so?

We await with eagerness thy reply.

Cordially thy friend,

RACHEL KNIGHT, *Chairman.*

ANNA B. GRISCOM, *Secretary.*

45 West Schoolhouse Lane, Germantown, Phila.

REPRESENTATIVES OF QUARTERLY MEETINGS.

Abington—Thomas A. Foulke, Rachel Knight.
Bucks—Robert E. Atkinson, Eleanor Stabler.
Burlington—Harvey D. Satterthwaite, Susanne Y. Willetts.
Caln—Dorothy G. Pownall, Jesse L. Webster.
Concord—William Eves, 3d, Anna D. White.
Fishing Creek—Curtis C. Eves, M.D., Mary E. Sands.
Haddonfield—Susanna H. Parry, Emmor Roberts.
Philadelphia—W. Lewis Abbott, Anna B. Griscom.
Salem—Thomas Davis, Alice T. Miller.
Southern—Anna Sherwood, Charlotte W. Trickle.
Western—Ethel Jefferies, Robert Pyle.

CENTRAL COMMITTEE.

Executive Committee—Rachel Knight, chairman; Anna B. Griscom, secretary; William Eves, 3d, treasurer; Alice T. Miller, Robert E. Atkinson.

ENGLISH FRIENDS BEFORE THE TRIBUNALS.

AT Pontefract, Albert Briggs, finding that the Tribunal was sitting in private, asked if four friends could be admitted. The chairman replied in the negative, as the Tribunal had decided to hold its meetings in private. The applicant objected, but sat down as he did not want to prejudice his case by appearing obstinate (the room was not sufficiently large to accommodate anyone save the members of the Tribunal and the applicant).

A. Briggs had put on his appeal form that he believed in that Power who takes away the occasion for all war, and the chairman asked why that Power had not stopped the present war, to which the applicant replied: "Because men had taken upon themselves to settle the matter, considering themselves stronger than God."

The chairman mentioned that applicant was a sanitary inspector, and wanted to know whether a claim had been put in by his employers, to which he replied that as he was appealing on conscientious grounds only, he had not consulted his employers. The chairman expressed his disbelief in conscience, lots of things being traced to it which had no connection with it; to which applicant replied that conscience certainly was used by some people as a cloak, but that as a member of the Society of Friends he believed in the principle of divine guidance. A man's conscience was illuminated so that he could discern between right and wrong. This illumination came from the Inner Light.

The military representative asked whether any Friends had enlisted, to which applicant replied that some had done so, but that that did not affect the teaching of the Society for over 250 years that all war was wrong.

During the examination the military representative had elicited from the applicant his view that he could not possibly join a non-combatant corps because this would only free more men for the fighting line. Later on, when the chairman found that Albert Briggs had taken the place of a sanitary inspector who had enlisted for service in Egypt, all the Tribunal members showed that they felt that they had scored a point. They refused to hear the reasons which had weighed with Albert Briggs when, on returning from India, he had taken this position, and the chairman ordered him to leave the room. Applicant adds that he was treated in an overbearing manner and felt that prac-

tically the case was decided before he was admitted. [Exemption from combatant service.]

At Gloucester, Bryan Barnett, a bank clerk, was questioned about the relationship between the Society of Friends and the Ambulance Unit. One question was: "Who pays for the Unit; are the subscriptions given individually or in the meetings of the Society?" Another, "On what do you base your objection to work of that sort?"

Applicant: "Well, it is largely the outcome of what it means to assist a wounded man. He has to go back into the firing line again afterwards, and the very fact that the Government now are giving exemption to all the members of the Ambulance Unit who are in France shows that they recognize the Ambulance Unit is doing work which satisfies them in a military sense."

Applicant was also asked if he was willing to heal a wounded man who was a soldier, and whether, if he were showing kindness to a sick civilian and the man enlisted, he would turn him off and do nothing else for him. "Oh, no," replied the applicant, who made it clear that he looked upon a soldier as being just as much a brother man as anyone else. His only objection to the kind of service in question was that it had to be done under military orders. [Exemption from combatant service only.]

W. R. Brooking, a dentist practising at Stroud, Stonehouse and Gloucester, was asked whether he would mind affirming, the Tribunal evidently thinking that when applicant expressed his willingness to affirm this was tantamount to his saying that he was willing to enter the army! Another question put to him was:

"If a soldier came to you and said, 'I have a dreadful toothache, I wish you would pull out my tooth?' what should you say?"

"I should make inquiries whether the military authorities were paying for it. I would take out a tooth for a soldier free of charge rather than be paid for it by the military authorities, and I have done so."

Marshall A. Sisson, a student entered for Cambridge University, now working with the F.A.U., was questioned closely concerning the position of the F.A.U. in relation to the War Office.

Q.: "Supposing the wounded man you were going to help had his life threatened by one of the enemy, would not you take up arms to save that wounded man from the enemy?"

A.: "I would try to save the wounded man, but I should not be justified in taking the life of the other man. I would try to protect the wounded man by removing him or by standing between them."

Q.: "Suppose there came a time when obviously you could only save the wounded man by killing the enemy?"

A.: "I should not have a weapon."

Q.: "Suppose the enemy was unarmed, and that he advanced with the object of attacking the wounded man—would you knock him down?"

A.: "No, I should not. I should stand between them."

The Tribunal was impressed by the fact that applicant was in khaki.

Q.: "Khaki is now the uniform supplied by the War Office to people who serve their country. I suppose you wish it to be taken for khaki?"

A.: "It *is* khaki."

Q.: "Yes, it is khaki. What right have you to go about in khaki, the uniform of our soldiers, holding these views?"

A.: "I can only say that the whole of our Unit and the British Red Cross go about in khaki."

Q.: "The British Red Cross are recognized by the War Office."

A.: "And so are the Friends' Ambulance Unit." [Exemption conditional on applicant remaining actively engaged as a member of the F.A.U.]

Edmund G. Burtt (A), engaged in the work of making and supplying bee-keeping appliances, said the teaching of peace had been part of his religious education. He belonged to the Fellowship of Reconciliation and had stated his objection to war service when filling up his Registration Form and also when being canvassed under the Group system. Applicant believed that he could be of most service to his country in doing useful work of a non-military character.

Questions were put to him regarding invasion, non-combatant work, such as making trenches under the fire of the enemy, and on his business. The Military Representative asked whether if applicant was under contract to supply a man with a hive and before this could be delivered the man enlisted, would he break his contract?

A.: "If the man enlisted, he would have no further use for the hive."

Q.: "My question is, would you deliver the hive or not?"

A.: "If he wanted it, I should see no reason for not delivering it."

Q.: "Supposing he told you that he was going to take the hive away for use at the front, would you then deliver it?"

A.: "If it had to be used for military purposes, I should not. I do not see any reason for not sending a man a beehive simply because he is a soldier."

Q.: "I thought you objected to everything military. Suppose it was to feed himself. Do you wish that everybody in khaki should come to grief?"

A.: "I'm afraid I don't quite see what you are driving at."

Q.: "I'll tell you what I'm driving at. It is to show I don't believe in the least that your conscience is anything else except cowardice. You say you object to everything that is military; is that because it is connected with fighting?"

A.: "Yes."

Q.: "Then you object to every man who is in khaki?"

A.: "I have no objection to him as a man."

Q.: "Why not?"

A.: "It is the militarism that I object to."

[The Military Representative submitted that applicant should be sent to combatant service, apparently on the ground that he was as much against non-combatant as combatant service. Exemption from combatant service only.]

At Northampton, Philip Condor, a master at the Town and County Schools, said he could not consent to his profession being made a condition of exemption, as it would make his work an acknowledged part of the organization of the nation for war. He was a member of the Society of Friends by birth and conviction. If his occupation was made a ground of exemption he would appeal. The Tribunal accepted the plea of conscientious objection, and issued a certificate to the effect that they regarded the employment as of national importance, mentioning also the conscientious objection; the certificate to run so long as applicant remained in secondary education work.

P. Condor reports that a Christadelphian who preceded him was disgracefully bullied. "The contrast between the treatment of the two cases was very marked."

At York, R. Wilfred Crosland, secretary of St. Mary's Settlement, asked for absolute exemption on the ground that his conviction was that all forms of war and strife are utterly opposed to religious instinct. He was a born member of the Society of Friends, and ten years ago gave up all business and business prospects in order that he might devote himself absolutely to the work in which he was now engaged.

Sir Joseph Sykes Rymer: "What do you think would become of your country and mine if everybody held the same views as you?"

Claimant: "I think it would be heaven upon earth."

Sir Joseph: "I think it would be hell upon earth." (Loud laughter, and a voice from the gallery: "It is now!")

In reply to further questions applicant said he was a St. John Ambulance man. He also described his work last

summer at Evesham with the fruit pickers. [Conditional exemption so long as claimant continues the work in which he is at present engaged.]

At Seattle, George Cumberland found the Local Tribunal were courteous and reasonable, but the applicant's father, who was with him, complains that the Military Representative did not allow consideration of the fact that his (applicant's) present work is of national importance, but endeavored to drive him into the F.A.U. A written statement had been prepared, but was not read. Being a Quaker seemed sufficient evidence of there being a genuine conscience; no questions were asked on that point. [Exemption conditional on joining the F.A.U.]

At Hertford, Arthur William Graveson, an assistant master of the Milton Abbas Grammar School, was supported in his application by the Headmaster, who stated that applicant was the only assistant master he had, and if he left, the work would have to be carried on by a woman, which would probably impair the efficiency of the school. In reply to the Tribunal the Headmaster said that the applicant would be of more use in his present position than if he engaged in non-combatant service. If the applicant had not been a Quaker he would not have applied for his exemption. The Military Representative said applicant would be of no use to him as a soldier.

The Tribunal entered applicant for non-combatant service, but granted him exemption therefrom until the end of the school year on July 31st. Applicant asked what his non-combatant service would consist of, and was told that he might be put to clerical work or something of that sort. Military Representative: "Or making roads in France" (laughter). The Headmaster said he understood applicant objected to taking the oath. The chairman said they had nothing to do with that there.

At Strood, Norman H. Grubb, engaged in fruit growing, was told by the chairman that he knew a great many people who had become Quakers within the last three weeks —a statement to which applicant took exception, and the chairman then qualified what he had previously said. Several passages of Scripture were referred to, especially those which relate to the law of forgiveness. In the course of the hearing applicant said that he had known many Germans and that these were not so bad as they were painted. He drew attention to the fact that whilst of British birth he had been obliged to register as a technical alien in consequence of having been resident in the United States for many years. [Exemption on the ground of the applicant being registered as an alien.]

At Rugby, Frank Howard, a student apprentice at the B.T.H. Works, asserted that he was not making any munitions of war—his work was that which he would be doing in times of peace. At the same time he could not have that work made a condition of exemption, because if the Tribunal did that they would make it into a form of war service.

The Chairman: "Have you no feeling for the country that has bred and sheltered you?"—"Yes, and I am very anxious to do all I can, but not in the prosecution of war, as it is contrary to Christian ideals."

The Military Representative: "Would you then go as an emissary to the Kaiser and plead for peace?"—"If I were able and it would do good, I would do so, but I have not reached that high estate."

[Exemption from combatant service only.]

At Carlisle, Maurice S. Hutchinson, works chemist and bakehouse manager with Carr & Co., who had previously appealed fruitlessly for his occupation to be reserved, said that he was willing to join the F.A.U.

Asked whether a good proportion of the products of Messrs. Carr did not find their way to the war, applicant replied that he was perfectly willing that they should do so. He had no objection to feeding soldiers any more than any other members of the community. "I am providing food for human beings, whether engaged in killing or not." Asked whether he would object to assisting a wounded soldier, he said: "Certainly not. I was exceedingly anxious at the early part of the war to join the Friends' Ambulance Unit. On three separate occasions, when I put the matter before my employers, they said they considered I was more necessary to the works here, inasmuch as a shortage of goods and the difficulty of obtaining ingredients made things exceedingly difficult." [Exemption from combatant service only.]

At Bucklow, Silvanus J. Jennings, a former sub-editor of the *Daily News*, Manchester, stated in his appeal that he had been a lifelong member of the Society of Friends, and had a conscientious objection to serving with the military forces. The Secretary of the War Victims' Relief Committee wrote stating that the applicant's post was a most responsible one, and he was now doing excellent work as their secretary in Holland. Both the Military Representative and the chairman (Judge Mellor) expressed the opinion that the applicant was doing excellent work, and was better where he was. [Exemption so long as the applicant remained with the Friends' War Victims' Relief Committee.]

At Watford, Herbert J. S. King said in his statement: "I fully recognize that it is my duty to serve my country, and I consider that the work [teaching] to which I hope to give not merely a few years but my whole life is an important form of national service."

In reply to Lord Clarendon (chairman) applicant said that he became a member of the Society of Friends on August 12th, 1915, and that he was not willing to join the Non-Combatant Corps, being unable to take part in any service which would assist in the continuation of the war.

Mr. Gorne: "Do you base your point of view on the command in the Sermon on the Mount, 'Thou shalt not kill?'"

Applicant: "That command does not occur in the Sermon on the Mount. I think Christianity should be an adaptation of the Sermon on the Mount to everyday life."

General Fenton: "You object to doing anything? You are content to side idle and do nothing at all?"

Applicant: "I am not idle."

General Fenton: "Do you think your action will keep the Germans out of England?"

Applicant: "I think it will have that effect in the future."

General Fenton: "You are content to remain here and expect other men to shed their blood for you?"

Applicant: "I have not asked them to do so, but I cannot prevent it. I wish they would all do as I do."

On applicant calling on J. Doyle Penrose to give evidence as to his conscientious objection to all forms of military service, the Military Representative said: "We admit that. We do not contest that at all."

[Exemption from combatant service only.]

GETTING IT DOWN FINE.

"Why should we give money to save heathen abroad when there are so many heathen at home?"

There are some other whys, equally logical.

Why should I give money to save those in other parts of this country when there are needy ones in my State?

Why should I give for those in other parts of the State when there are needy ones in my own town?

Why should I give to the poor of the town when my own church needs the money?

Why should I give money to the church when my own family wishes to have it?

Why should I give to my family what I might spend on myself?—*Methodist Protestant.*

One spring wind unbinds the mountain snow,
And comforts violets in their hermitage.

—BROWNING.

THE MESSAGE OF WOMEN FRIENDS.

[The following message was sent out by the women of Philadelphia Yearly Meeting (Orthodox) at its recent session at the old Arch Street Meeting-house.]

To the Women of the United States:

Dear Friends: On the occasion of the 231st annual assembly of the Religious Society of Friends of Philadelphia and vicinity, held in the spring of 1916, the ancient Quaker testimony against war naturally claimed long and serious attention.

In the large separate gathering of women Friends, the present critical situation of our beloved country, the difficulties with which her statesmen are beset, and the confusion of ideas and ideals engendered in the minds of her people by the world-wide strife of nations, were sympathetically discussed.

But most deeply of all ran the thought and sympathy of the assembly toward *women* everywhere—toward those who are suffering and sacrificing in the midst of actual warfare, and not less toward those of our own land who are overshadowed by the dread of future calamity.

During the solemn pauses which interspersed these deliberations, the desire found place in the hearts of the assembly to frame a message of love and Christian fellowship for all the women of our land.

We know that voluntarily or involuntarily women have always borne their full share of the weight of war. Endowed with instincts which make them the natural conservators of life, guardians of hearthstones, and nourishers of the character and ideals of the race, they yet have borne heroically through their capacity to sacrifice and endure the destruction by war of these objects of their affection and devotion.

But we also know that to-day from thousands of women's hearts in the war-swept nations and in our own has gone up the cry, "Is there no better way? Is this waste and desolation, this horror and anguish, essential to the settlement of differences among nations?"

To this we women of the Society of Friends reply with unwavering conviction, "*There is a better way.*"

We believe the world is recognizing as never before the paradox of *Christian* nations at war; that such phrases as a "Christian sword" and a "righteous war" contain their own refutation; that the voice which spoke through Jesus of Nazareth nineteen centuries ago still sounds in the hearts of men the injunctions, "Resist not evil," "Love your enemies," "Do good to them that hate you."

We believe that war, no matter how seemingly just its cause or lofty its motive, is nevertheless nourished on falsehood, contempt for the gentler virtues, hate, lust, treachery and cruelty; that in spite of much that is noble and self-sacrificing in its outward aspects, it nevertheless violates and retards the realization in human society of those principles for which women should ever stand—the integrity of the home, the Christian nurture and education of the young, the abolition of social and economic evils, the establishment of justice and humanity.

We believe that it is women's highest mission to train the young in family and school to recognize that jealousy, rivalry, covetousness, contempt and exploitation bear the fruits of wrath as surely in international as in domestic relations, and that the true foundations of nations as of families are laid in mutual generosity, helpfulness, sympathy and justice.

We, therefore, plead with you to work with us and with all men and women the world over who have seen this vision—not for a peace which means the mere cessation of war, the undisturbed opportunity to pursue wealth and ease—but for a peace charged with a positive, vital, energizing will to infuse into human society the Spirit of Jesus Christ.

We entreat that in our present national crisis you bend the energies of mind and spirit against the forces that would fasten upon our country the blighting effects of militarism.

That you especially exert your influence against the subjection of school boys to military training, whereby the present would bind upon the future the burden of an outgrown system.

That you study with open minds the causes and results of war, the progress that has already been made in international law and arbitration, the probable influence on the future of war of the increasing number of "conscientious objectors" in warring nations, and the reasons why our own country is peculiarly fitted by geographical position, traditions and ideals, to be the leader and example in a world-movement toward a peaceful solution of international problems.

And last of all, we beg you to consider what may be for the future the surest defences of our life, liberty and sacred honor. What peaceful methods of protection, education and enlightenment our country may apply to free her irritated and harassed neighbor on the South from exploitation, ignorance and passion; what sacrifices she may make when the European war is over for the healing and rehabilitation of the stricken nations; what firmer principles of justice she may establish and practice in her relations with the Orient; what greater earnest of good-will she may extend to alien races and peoples within her own limits.

Let these problems become her serious preoccupation, and there will be no need of armament to defend her borders. Rather shall she be called "The repairer of the breach, the restorer of paths to dwell in." And the prophecy shall be fulfilled, "The nations shall see thy righteousness and all the kings thy glory; and thou shalt be called by a new name which the mouth of Jehovah shall name."

May these things be!

Yours in the bonds of Christian love,

Signed on behalf of Philadelphia Yearly Meeting of Women Friends,

Jane W. Bartlett, *Clerk.*

A WORLD FEDERATION OF BOYS.

Two million boys to join the peace movement for every one million the war party gathers, is the plan proposed by Mr. Ernest A. Rogers, of Los Gatos, California, and described in the *Advocate of Peace.* He urges, therefore, a World's Federation of Boys, that they may be led to think out the right, and to attain unto it through the paths of reason and the processes of peace. He suggests as a watchword, "A Boys' Crusade for Peace," and he would win to his movement all who believe in the welfare of humanity, a single standard of morals, and the unity of the world. He has planned a membership card which reads, "Please enroll me in the World's Federation of Boys. I sincerely desire World Federation, and a fairer show for boys. I agree to write one friendly letter a year to some boy in a foreign country."

It is impossible, says the *Advocate,* to foresee how effective this movement is to be. That it ought to be effective cannot be doubted. It is true that the United States is being stirred by the fear of a foreign invasion; indeed, that we are all being appealed to in the name of fear. A false patriotism, a hollow sham of patriotism, beats upon our ears at every corner. Mr. Rogers is right in his appeal to the "mother-heart and father-heart of women and men the world over." It is true that our ancestors crawled down out of the trees and instituted justice and mercy and fair dealing because the "mother-heart" and "father-heart" made it a necessity. We hope and believe that the mothers and fathers of the United States do not want war. The one great interest of us all in these latter days is to "break the bondage of the ages."

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FOURTH MONTH 29, 1916

PUSHING AMERICA INTO WAR.

"YOU must fling blood in their faces!" is the historic saying attributed to General Beauregard in 1861, when it became evident to the Southern leaders at Charleston that the masses of the people both North and South were opposed to war.

That seems to be even more true to-day—that the great masses of the people of this and all other countries are utterly opposed to war. We know that only a small part of the people of the United States want it, and we believe that the same is true of other countries.

What, then, are those men to do who are bent upon stirring up this nation to prepare for war, as Germany prepared for war?

"*You must fling blood in their faces!*"

And here is one illustration of how that is being done.

The Philadelphia *Inquirer* is running a series of "scare-head" articles on American preparedness. "Their accuracy," it says, "is vouched for by a ranking officer in the United States army and a ranking officer in the United States navy," but it does not give their *names*, nor explain *why* it does not give them.

The latest article of the series (Fourth month 25th) is headed, "WHEN THE BROWN MAN COMES—THE LANDING." It prints in bold type the number of "trained Japanese troops," ready to attack us as 35,000 in Hawaii, 55,000 in the Philippines, 100,000 in Mexico, 61,000 in California, Oregon and Washington. "And these troops," it says, "are where they can be instantly used the moment the transports land machine guns on our coast. Every Japanese in California reports to his consul once every week to receive instructions."

And this is the way that these nameless writers go on to "fling blood in our faces":

"When Japan moves she will do so suddenly and without warning. It will be an attack in the night, and we will not be allowed one moment's preparation.

"Manila is well fortified, but each fort can be easily taken from the rear. All the military authorities agree that landing would be comparatively easy."

From this point the article is made up largely of extracts from a book which a footnote in small type says is "circulated by the National Defense Association of Japan, the present officers of which are reported to be Count Okuma, Premier of Japan, president, and Baron Kato, Minister of Foreign Affairs of Japan, vice-president."

How many of the hasty readers of a newspaper will notice the prudent words "*reported to be*"?

The alleged book goes on to say:

"Little does the United States know that we have many plans arranged for the destruction of the Manila forts and guns.

"Our first move will be to seize Honolulu! This can very simply be done by a fleet of transports carrying 30,000 men and protected by our fast cruiser-class ships.

"The Hawaiian Islands are only distant from San Francisco a few hours by our fast warships and cruisers, and in the islands are at present 80,000 Japanese; all of them have received army instruction, and they know their duty.

"The Americans boast of their Panama Canal, but it is only too ridiculously simple for us to dynamite it effectually—at the cost of an old steamship loaded with explosives.

"Or the canal may be instantly dynamited by our people, who are living quite near it, and before anything can be done by the United States Navy our ships will be in full possession of the important points.

"And before the United States warships can come all the way around South America we will have seized the islands! These lie much nearer to our shores than they do to the United States coast, and it will be a very difficult matter to oust us—our navy is much stronger than the American, better equipped and better officered.

"The Honolulu group of islands, however, is not large enough to adequately support our countrymen. We can seize the port and fortifications (such as they are) with the greatest of ease, thus permitting about 60 per cent. of our people already there to help in breaking California's shut door.

"We have tricked California, however, by sending our men as residents to the Hawaiian Islands. There they become 'citizens,' and from there, after a certain time, proceed to California.

"We have sent both army and navy officers in the clever disguise of workmen; and they, having been thoroughly taught in Japan how to swim, have quietly slipped overboard and gained a landing in California and Oregon ports, under the very eyes of the asinine United States customs and immigration officials."

"There are officers of ours scattered everywhere on the Pacific Coast to-day. We do not need to explain why they are there!"

A careful reading of this single article ought to show readers the real attitude of such newspapers—and how far readers can safely trust what such papers say on the subject of war and "preparedness."

Even if we believe the Japanese to be our enemies, we can hardly suppose them to be fools! Yet what else could we think of statesmen like Count Okuma and Baron Kato, if they really should head a "defense association" that circulated a book telling just how Japan plans to attack us, and how she has "tricked" our "asinine" immigration officials?

In fact, the book and the "National Defense Association" are probably all a very broad "hoax," which the inventor supposed that any person of good sense would detect almost at first glance, but which the Philadelphia *Inquirer* thinks good enough to use in stirring up war feeling in the only effective way—that is, by trying to make its readers believe that other nations are preparing to attack us.

Such newspapers are like a "gang" of boys who should set the city on fire in twenty places at once, to show how badly it is built, and to prove that more fire-engines are needed.

The moral is, Put not your trust in newspapers that "fling blood in your face," while suppressing news and concealing *names*.

H. F.

"THE CHEAP DEFENCE OF NATIONS."

How can we best prevent future wars?

Before replying to this question, read and ponder this testimony of the Prefect of Meurthe and Moselle, France, as to the work done by Friends in his district:

"I have been assured that when the party of the Society of Friends leaves a village, it does not leave behind in distress a single family that has suffered from the war."

Suppose that ten years hence a serious dispute threatening war should arise between France and England over African possessions, or colonial boundaries, or injuries done to citizens, will the people of France be eagerly longing for war, that they may fight and kill such Englishmen as the Friends who came over to help them?

To ask the question is to answer it. We see that even a *few* such deeds, done by a few English people to a few of the French, go far to make future wars between them well-nigh inconceivable.

What, then, is the effect when done to a *whole people*, as was done by people of the United States to the Belgians?

Suppose that some European power ten years hence should be at war with the United States, will Belgium be ready to join in attacking us?

How long will it take the Belgian people to forget what the American people did in Belgium's extremity?

In spite of our "century of dishonor," of plunder and

aggression by white men against the Indians of America, how long will it take the Indian race to forget William Penn and the threescore and ten years of justice and peace that followed his coming in 1682?

A first-class battleship costs say twenty million dollars, and lasts for perhaps ten years. Suppose the American people should invest as much in helping the Belgian people and the Mexican people, and thereby secure their gratitude and friendship for ten centuries, would not the results justify Burke's splendid phrase, "*The cheap defence of nations*"? H. F.

Note and Comment

A POSITIVE PEACE PROGRAM—FAITH IN MEN.

EDITOR FRIENDS' INTELLIGENCER: When at a hearing before the House Committee on Military Affairs, the peace people complained that their side was not given a fair place in the news of the daily papers, one of our large Philadelphia dailies answered that the *negative* side of a question is never as *interesting*.

Now we have begun to come out for the *positive* side of our peace propaganda. Dr. William I. Hull's outline of what should be our positive program in the INTELLIGENCER of Fourth month 22d is for this reason particularly interesting to me. It should have the fullest discussion, not only in the approaching Yearly Meetings in Philadelphia and New York, but throughout the whole Society of Friends.

Do we agree with it? Can the Society of Friends be said to stand solidly behind this positive program?

The Peace Headquarters at Washington has found that "It is plain that the Society of Friends cannot be looked upon as a united force on the side of the old policy of small military establishment for this country, and that it cannot be trusted to stand unanimously against all war."

So much for the *old policy*. How is it about *the new*? As my share toward the discussion, let me add a fifth plank to the platform. At a debate recently on preparedness in which Dr. Hull came to particularly close terms with his opponent, and in which the sympathy of the audience was fairly evenly divided, I was impressed with how our judgment is shaped by our fundamental attitude toward *people*. Those who trust in their fellow-men favored Dr. Hull and the peace argument; those who distrusted men followed the Security League.

This is fundamentally a religious issue. It is the first corollary to the Friends' primary belief in the spirit of God in every one of us.

Let us make the fifth part our positive program, therefore, that the Society of Friends make it its most important work to convert the world to *faith in men*.

J. BARNARD WALTON.

DR. JORDAN'S VIEW OF PROHIBITION.

DR. DAVID STARR JORDAN, chancellor of Leland Stanford University, is an apostle of temperance as well as of peace. He was recently interviewed upon subjects related to the prohibition question, and the following interesting series of questions and answers, published in the *Vindicator*, was the result:

Q. Well, you have taken a decided stand at Stanford on the subject of the drug vices.

A. Yes, but we have not arbitrarily dictated what our students should eat and drink, as we have been accused of doing. We have decided what kind of men we are willing to educate, and men who use either liquor or tobacco cannot stay in our school. Our graduates must be clean, moral, and strong as well as educated. We insisted on this rule. Many rebelled; it interfered with their liberty! About 130 of them left us, but most of them came back, after an interview with their parents. Many were the kind we did not want, and we declined to take them back. We will not spend our time in educating degenerates or those who in youth deliberately use those things that lead them that way. The world needs men of clean life, clean habits, clean mind.

Q. Doctor, did your University not own some grape interests some time ago?

A. Yes, we had left to our University the largest grape vineyard in the world. We kept it for years, losing money on it year by year. Some three years ago we dug it all up and now raise alfalfa with large profit to the institution, and all our profit is clean! When prohibition comes, the vineyard people will at first think they are ruined, and later find themselves benefited.

Q. How will prohibition be received in San Francisco?

A. It is no new thing there. Our metropolis was dry for three months, following the earthquake, and no crime or disorder of any kind was shown. About the only thing we had to watch was the tendency of the boys to dig into the ashes of the jewelry stores to pick up melted gold. But, from the day they re-opened the saloons, a murder a night for three months showed what makes crime. Saloon-closing will work the same way again.

NEGRO SEGREGATION IN ST. LOUIS.

FOR several days before the people of St. Louis voted to segregate the negroes of the city, so the dispatches informed us, negro girls and women handed out circulars on the streets bearing a cartoon depicting a white man driving a negro before him and lashing his bare back, with the inscription "Back to slavery." And now that the two ordinances embodying segregation have been carried by a three-to-one vote, in a centrally located city of 700,000 inhabitants, the New York *Evening Post* alludes ironically to "the two watchwords of democracy—emancipation and segregation," and the New York *World* deplores the attempt to "deprive black men of property, liberty, and hope." In St. Louis, *The Globe Democrat* regrets the victory of the "overwhelming forces of power, interest, and prejudice." But the New Orleans *Times-Picayune* observes that "the separation or segregation of the races" which "prevails generally through the South" on cars, boats, and in public places "has caused no special injury to any one," and "has unquestionably tended to prevent friction between the races when traveling, which of old frequently developed into serious disturbances and what were called 'race-riots.'"

In St. Louis, the segregation ordinances were actively supported by real estate interests and a body called the United Welfare Association, while the opposition was led by the Citizens' Antinegro-Segregation Committee. As both ordinances were adopted by the voters acting under a State initiative and referendum law, the more stringent one is to become effective. It forbids negroes to move into blocks in which as many as 75 per cent. of the occupants are white, and prohibits "the use by negroes in 'white' or 'mixed' blocks of any building or part of a building for a church, dance-hall, school, theater, or place of assemblage for negroes." The defeated side will ask an injunction to restrain the city authorities from putting the ordinances into effect, and will carry cases to the highest courts to test their constitutionality." While the United States Supreme Court has ruled on grandfather constitutions, the new slavery of peonage, and Jim Crow sleeping- and dining-cars, it has not yet reached a case of segregation," the New York *World* reminds us. The St. Louis *Post-Dispatch* does not believe the ordinances will survive the test of the courts; and if they do, it does not look for a solution of the racial problems they were planned to meet, for these problems "must be solved on a sounder basis of justice and liberty and with a broader spirit of humanity than are embodied in these measures."

The segregation campaign seems quite insincere to a writer in the St. Louis *Labor*, who says:

"If the value of property would increase every time a negro family would move into a block, every agent and

property owner in town, almost without exception, would be 'baiting the nigger' to move into the house where a rent sign is seen.

"The education of the negro, and providing him with proper means for a living, are more worthy of the thought of good people than to crowd him into conditions where life is unbearable. Crowding him back into the alleys and slums will not make for a better condition for the white man than for the black man."

A representative utterance from the Afro-American press appears in the Richmond *Planet:*

"All of these laws and regulations are in violation of constitutional vested property rights, and ultimately jurists will be found with manhood and conscience enough so to rule. It is not popular now to champion any cause in which colored folks' rights and privileges are involved. We are living in a corrupt age, where manhood rights are below par in all cases affecting citizens of color.

"This will not always be the case. The only proper course is to agitate and contend until the latent sense of fair play ever existent in the American people is aroused."

WILLIAM LLOYD GARRISON AND THE ABOLITIONISTS.

THE article on "William Lloyd Garrison and the Anti-slavery Movement" in the INTELLIGENCER of Fourth month 15th, calls for some reply from those who believe, as the writer does, that that movement was the greatest moral advance ever attempted in this country, and that its leader, William Lloyd Garrison, was one of the highest types of Christian manhood, and probably the most uncompromising foe of entrenched wrong and most courageous advocate of practical righteousness, that this world has seen since the days of Jesus Christ.

"Because thou hast loved righteousness and hast hated iniquity," is perhaps the greatest praise ever offered to the character of Christ; and this still remains the touchstone of character—the criterion by which we can determine whether a human being is going right or wrong, is throwing his influence on the side of God or with the powers of evil. Measured by that standard, we may ask in vain for another human soul of all the ages that has so fully measured up to it as did William Lloyd Garrison.

And yet we are told in the article referred to that he "was destitute of the sweet reasonableness of John Woolman," and did not possess the patience of Lincoln. It is asserted that "for the slave-master he had no words but words of bitterness and detestation." We are also assured that in his great journal, the *Liberator,* "the torrent of obloquy continued to flow on year after year;" and that "it was without doubt this virulent spirit, together with the frequent abduction of the slaves, that served to widen the breach between the North and the South, and paved the way for disunion and the civil war."

And this severe indictment against Garrison and his noble co-workers, the early Abolitionists, is completed by the amazing statement that the "unbalanced character" of Garrison "disqualified him from carrying the anti-slavery movement to a successful issue, as a leader with more tact and greater diplomatic skill might have done."

To this last statement the reply may well be made in the form of a question: If it was not Garrison who led that reform to a successful issue, who then deserves the credit for it?

For over fifty years, since President Lincoln by the Emancipation Proclamation adopted the very course that Garrison had been urging by every means in his power—"Immediate Emancipation"—the whole world has been united in crowning his great character as that of the devoted leader, who, at every cost, braving all dangers, accepting all risks, even to the endangering of his life again and again, persisted in enlightening the souls of men with the same Light that he saw, summoning the "conscience of the nation to amend its laws," and never ceased his moral warfare until God had crowned the Right with triumph.

It has been one of the few compensations of history that the life of this great leader was spared by his Heavenly Father to see the full accomplishment of the great work which had been given him to do. Perhaps—who can tell?—this was the reward both for his faithfulness and also for the fact that his whole course was free from the trace of blood. While his life was often threatened, he never threatened any man with force. Imprisoned in Baltimore, mobbed in Boston, he never led a mob, nor placed his faith in swords or guns.

At the very outset of his career he had the courage to declare that he would be "as harsh as Truth, as uncompromising as Justice;" and throughout his life he was especially noted for two great qualities: firmness of moral principle, and inflexible adherence to his principles at whatever cost to himself. Whittier has said of another reformer of that age, in words that can well be applied to Garrison:

> "Ah, well! The world is discreet;
> There are plenty to stand and wait;
> But here was a man who set his feet
> Sometimes in advance of fate."

When Garrison was invited by Secretary Stanton to be present, as a guest of the Government, at the ceremony of raising the flag on Fort Sumter on Fourth month 14th, 1865, the fourth anniversary of the surrender of the fort, he wrote, "Nothing more satisfies me that slavery is dead beyond any hope of resurrection than the deference, kindness and congratulations extended to me by those who are the unerring representatives of public opinion. The American Anti-slavery Society may well conclude that its specific mission is ended."

As an illustration of how generous he could be in his speech to those who most bitterly opposed him, the following brief extract from an address made on July 4th, 1861, may be cited, although many others can be found in the pages of the *Liberator,* for his antagonism was always against the sin and not against the sinner. Referring to the people of the South, he said:

"We will make it possible for them to be a happy and prosperous people, as they never have been and never can be with slavery. We will make it possible for them to have free schools, and free presses, and free institutions, as we do at the North. We have no enmity with the South—the enmity is on the other side. Liberty knows how to be magnanimous, forbearing, long-suffering."

These are not the words of bitterness, of virulence, of vindictiveness; on the other hand, like many other utterances from the same great soul, they breathe the very spirit of the Christ whom he loved and followed.

The following brief extracts, one from a letter from a great Englishman, the other from a great American, will serve to show the estimate of his character by those of his own time who knew him as the leader in a great reform. In Ninth month, 1864, Thomas Hughes wrote to him as follows:

"I cannot resist writing you a line, though you have probably scarcely ever heard my name, to say how right and wise I and many other Englishmen think the course you have taken upon the question of supporting Mr. Lincoln for re-election. . . . I have taken the deepest interest for many years in American politics, and especially in the noble stand which you and others have taken against slavery in the United States. Whatever other issue your tremendous struggle may have, it seems clear that God will through it make an end of slavery on your continent."

The other is the estimate, both of his character and of the public which at different periods formed so different a judgment of that character, and is from the great Governor of his own State, John A. Andrew:

"The generation which immediately preceded ours regarded him as only a wild enthusiast, a fanatic, or a pub-

lic enemy. The present generation sees in him the bold and honest reformer, the man of original, self-poised, heroic will, inspired by a vision of universal justice, made actual in the practice of nations; who daring to attack without reserve the worst and most powerful oppression of his country and his time, has outlived the giant wrong he assailed, and has triumphed over the sophistries by which it was maintained."

It seems like a long call from a distant past to ask the world at this late day to reverse its estimate of one of the greatest characters which it has known—in some respects, in moral grandeur and in sheer fidelity to duty, the greatest our country has produced—and to revert to that of those who could enslave their fellow human beings, or if not guilty of that, could yet weakly find excuses for it, or make easy complaint against the only men and women who had found the cure for the giant wrong, and insisted that it should be applied, "immediate emancipation." As Garrison so nobly said for them, "It appears to us a self-evident truth that whatever the Gospel is designed to destroy at any period of the world, being contrary to it, ought NOW to be abandoned." ISAAC ROBERTS.

A SUGGESTION TO PENNSYLVANIA VOTERS.

THE secretary of the Anti-Preparedness Committee in Washington in a letter to J. Barnard Walton, calls attention to the deep impression on our law-makers of the heavy vote cast for Henry Ford in the Presidential preferential primaries in Michigan and Nebraska.

"His striking success in Michigan and Nebraska," says the letter, "showing as it did a peace sentiment among the people so strong that without organization or encouragement it found voice in a 'protest vote,' has had a very noticeable effect here in Washington, and has aroused a very sudden fear among the advocates of militarism lest he should run strongly in Pennsylvania as well.

"Mr. Dewees" (secretary at Friends' Peace Headquarters) "conferred with us this afternoon, and we both felt that if this fact could be spread abroad among the people of Pennsylvania, and especially among the Friends, and if they could be encouraged to write the name of Henry Ford for President in the blank space on the ballot, the effect might be striking enough to influence the trend of sentiment here. Every name would count doubly, since it would be given without the encouragement of the printed ballot, and would serve to show that, even in a steel State, the American democracy stands for the ideals of peace."

Henry Ford's name will not appear in the primary ballot in Pennsylvania on May 16th, but it can be written in by those wishing to give this expression of radical peace principles.

THE TEACHING OF HEROISM.

SURELY Milton was right when he said, "Peace hath her victories no less renowned than war." Would you give your boy the most inspiring hero stories of to-day? Tell him the stories of Craig and Ross, who gave up their lives in Cuba that the ghastly yellow fever might be disarmed. Tell him of that young rector in New Orleans who, when the storm had again overflowed the cisterns and filled the streets with water, giving new life to the insidious mosquito, rallied his forces again under the motto, "Wear a flower in your buttonhole and a smile on your face and go to work again." Tell him of Billy Rugh of Gary, the poor crippled newsboy who gave the skin from his own limb to save the life of a young woman whom he had never known, the sweetheart of another. The sweetheart lived but the boy died. "Greater love hath no man than this, that he lay down his life for his friends." Tell your boy of the wireless operator in mid-ocean who flashes into space his S. O. S. while the ship is sinking. Tell him of the "hello girl" at the switchboard in the upper story who sends the message that outspeeds Paul Revere—"The dam is broken, flee for your lives," while the devastating current is sweeping beneath her own feet. Tell your boy the story of Captain Scott, writing away with his frozen hand on the record of the brave triumph that overcame the dismal solitudes of the South Pole—writing and writing to his death. Tell your boy of that brave comrade of Commander Scott who said, "I am going to take a little walk," as he passed out of the tent, knowing he would never return, that the scanty supply might go the further in sustaining the remnant of that brave band in the Antarctic desolation.—*Jenkin Lloyd Jones.*

MOTHERS SHOULD JOIN IN DECIDING FOR PEACE OR WAR.

SUDDENLY, and to most people unexpectedly, the United States finds itself on the very verge of war. In the United States, as in all the other countries now at war, the *women* whose interests are vitally involved have had no voice in the matter. In the boiling cauldron of public events, the nations have been tossed back and forth by currents of all sorts and played upon by motives of every kind, the noblest and the meanest—the latter often masquerading as the former. They have been kept out of war, or swept into it, by a hair's breadth, the question turning always upon the decision of a few men in high places—men whom the women have had no share in choosing, and who are not accountable to them. Whatever their opinions as to the war, thoughtful women, looking on at these tremendous events, seeing the welfare and the very lives of millions trembling upon a turn of the dice, must feel a bitter sense of helplessness—and, let us hope, an ever-deepening determination to win for the motherhood of the world a share in the councils of the nations.—*Woman's Journal.*

LINCOLN—THEN AND NOW.

EVERYONE looking back to Lincoln sees only his fine qualities and joins in the world-wide acclaim of his greatness. Yet the living Lincoln was the most ridiculed, the most sneered-at, the most reviled public man of his time. Boston particularly was the home of many "leading citizens" who despaired of their country under the weak, vacillating and hopeless leadership of Abraham Lincoln.—*Springfield Republican.*

ARTIST members of the Society of Friends in England have not been neglectful of their art, says the London *Friend,* in spite of many of them having united in voluntary efforts to relieve the suffering and distress caused by war. Percy Bigland's large picture, "The Call to Humanity," after having been exhibited at the Mansion House, is now on view at the Modern Gallery, 51 New Bond Street, and later will probably be seen in some of the Northern towns. The artist's attempt to express the turning of humanity—man and woman bound together by the flame of life—to the Light Divine, has been successfully received by a large number of spectators drawn from all classes of society.

THE charge made by brewery agents that the Anti-Saloon League is carrying on a boycott against papers which carry "Facts vs. Fallacies" is absolutely false. We do advocate that their readers should make personal protests to the editors. If the editor has any disposition to be fair he will listen to the protests. If he has not, then, of course, it is up to his readers to decide whether his paper shall continue to enter their homes.—*American Issue.*

THE real hindrance to every reform movement and philanthropic undertaking lies not in the ignorance or viciousness of the people, but in the active and intelligent opposition of those who derive *profit* from wrong or inhumanity.—*Walter Rauschenbusch.*

WHENEVER the women of the world really make up their minds to put a period to war, they can do it.—*John Ruskin.*

MARK TWAIN'S PRAYER.

[This article from the Chattanooga News is sent by Dr. William I. Hull.]

THE Grand Duke Nicholas said that "with the Lord's aid" he was able to capture Erzerum. German, Russian, Englishman, Frenchman, Belgian, Serbian and the others believe that the Lord is on their side. They pray for strength with which to blast their enemies. When a victory is won, they are unselfish, and share credit with the Lord.

It brings back the grim irony of Mark Twain's "war prayer," published in Paine's biography of the great humorist.

The scene was in the church where the minister uttered the long prayer for victory to the nation's armies, beginning, "God, the all terrible! Thou who ordainest thunder, thy clarion, and lightning, thy sword."

At the end of the prayer a white-robed stranger enters, moves up the aisle, takes the preacher's place, and says that he has been sent from "on high" with a message that the petition will be answered if the men care to repeat it after understanding its full import. Their prayer, he tells them, asks for more than they seem to realize. Hence he bids them listen while he repeats aloud these unspoken implications of their desires:

"O Lord, our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander, unbefriended, through wastes of their desolated land in the icy winds of winter, broken in spirit, worn with travail, imploring thee for refuge of the grave and denied it. For our sake who adore thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with tears, stain the white snow with the blood of their wounded feet. We ask of one who is the spirit of love, and who is the ever-faithful refuge and friend of all that are sore beset, and seek his aid with humble and contrite hearts. Grant our prayer, O Lord, and thine shall be the praise and honor and glory now and ever. Amen."

After a pause the white-robed stranger says:

"Ye have prayed it; if ye still desire it, speak, the messenger of the Most High waits."

BILLY SUNDAY AND THEODORE ROOSEVELT.

WRITING in the *Christian Socialist,* Bishop Paul Jones, of Utah, says, "At the present time the two men who can draw the largest audiences in this country are using their talents in preaching doctrines directly hostile to the Social Gospel of Christianity, and are doing it in the name of two of the highest themes that can move us—Salvation and Patriotism. They are Billy Sunday and Theodore Roosevelt.

It is not enough for men to be clean, sober and honest—those are the duties which we owe to mankind and God just because we are human beings, of which, when we have accomplished that much, we may say, "We are unprofitable servants, we have done that which was our duty to do." As Christians, we have the responsibility which begins when duty leaves off, and must drive us on to feel the pain and sorrow and injustice in the world as our own, until we have given ourselves to remove them. Then only can the Kingdom come in its fulness. And what is Billy Sunday doing? Where many are turned to seek their own salvation and given a half truth to build on, others have their negative attitude toward Christianity turned to one of scorn or aversion, thinking that his presentation represents the Christian point of view. "If that is Christianity," they say, "we don't want any of it, for it is silent to the deepest needs of life of to-day."

Salvation is the grandest theme upon which a man may speak; but when it is so spoken upon that it becomes a prize to be gained instead of a service to be rendered, it may be the means of undoing God's work in the world. A speaker might stand on the stage of a theater, and, knowing that the building was unsafe, point out to his hearers the exits by which they could escape, and as he watched the frenzied rush to those exits he might feel that he had rendered a great service to mankind; but if instead of appealing to the instinct of self-preservation and turning men mad, he had used his powers to enlist the enthusiastic cooperation of that assemblage to enforce the safety laws, he would have achieved something definite for the welfare of mankind, that would also have made his hearers better in the doing of it. That is the opportunity which Billy Sunday has missed, and it is a misfortune for Christianity.

Some brands have been plucked from the burning, but the burning goes on, and the assumption has been made that it must continue to go on. Billy Sunday calls in the rescue squad, but discredits the fire extinguisher. The exclusive emphasis upon individual salvation blinds men to the broader needs of the world, of which the individual is only a part.

Theodore Roosevelt has misused the term Patriotism just as Billy Sunday has the term Salvation, and under the banner of what he calls patriotism he is leading men away from the Christian point of view. The premises upon which he rests his whole case seem to be first that the one test of worth in an individual or a nation is the ability to defend himself and thus secure respect for one's rights, and second that the chief duty of the individual or the nation is to maintain its individuality at any cost. Grant those two premises and Mr. Roosevelt's argument is invincible.

In the stone age and in certain phases of our history since then, the man who could hit hardest, draw first or shoot straightest was the big man, but to-day we do not measure a man by the number of notches on his gun or his readiness to fight, but by his ability and character as a man. The men we admire to-day are not the ones who are quick on the trigger, but who can do real things in the world, who have "the punch" not in their arms but in their whole lives. Similarly the nations that are reckoned as great are the ones that have something of value in their life, entirely apart from readiness to fight.

Fighting strength or victorious war does not prove national worth, any more than a ready fist or a shot to the heart proves real manhood. The world is not Christian yet, by any means, but it has at least got far enough on its way to discredit the basis of value that Mr. Roosevelt advocates so strenuously, which is the antithesis of the Christian doctrine of worth on the basis of service.

One can still be a good American and believe that we have things to learn from both England and Germany; and just as the many nationalities are merged in one common life in the melting pot of the United States, so can we believe that in time, even though it may be distant, those same nationalities may be merged on a world scale in a great internationalism, in which the petty national prejudices and struggles for existence shall have been completely submerged. For just as the individual should not feel that he has gained his salvation so long as others need, so no nation can be complete in itself with others ignored.

Billy Sunday and Theodore Roosevelt may make an odd team, and probably each would disown the other; but examined in the light of the results of their doctrine they are working together along different lines unconsciously, perhaps, but none the less effectively, for the extermination of the full gospel of Christ that alone can accomplish the salvation of the world.

It means that more strongly than ever we must work for the Social Gospel, and bring home to men their responsibility for the whole of life, and not to be satisfied till that becomes the ideal of mankind.

Current Events

AN APRIL MORNING.

Once more in misted April
The world is growing green.
Along the winding river
The plumy willows lean.

Beyond the sweeping meadows
The looming mountains rise,
Like battlements of dreamland
Against the brooding skies.

In every wooded valley
The buds are breaking through,
As though the heart of all things
No languor ever knew.

The goldenwings and bluebirds
Call to their heavenly choirs.
The pines are blued and drifted
With smoke of brushwood fires.

And in my sister's garden
Where little breezes run,
The golden daffodillies
Are blowing in the sun.

—Bliss Carman, in April Atlantic.

FRIENDS IN EUROPE.

From the weekly reports of the Friends' War Victims' Relief Committee, the following extracts are made:

HOLLAND.

The work is going on well at the various camps. At Amersfoort there are now about 450 people living in the 52 houses erected by our committee. About 40 children are being cared for in the Crêche. An exhibition of the industries of the camps, held at Grace Vulliamy's house at The Hague, resulted in a net profit of 694.09 florins (about $300).

The offices and warehouse of the committee have now been removed to The Hague, where suitable premises have been found close to the railway station of the lines in communication with all the various camps. By this removal the various centres will all be combined, greatly to the advantage of the work. The Hague is also the best selling centre for the goods made by the refugees, and it is hoped to have a permanent exhibition of these at the warehouse there.

SERBIA.

G. A. Innes writes from Ajaccio:

"At Bastia I found the Serbians housed in a large warehouse-like building on the dock side. The total number appears to be between 1,500 and 2,000. Most of these are men and boys. We have now over 800 people living their own lives in small houses; and now that Miss MacFie is in charge, we hope to develop the workrooms and other schemes.

"We have started a couple of cobblers to repair boots and shoes for the refugees. We have also been asked by Mme. the Prefet to undertake the repairing of the boots and shoes in two of the Prefecture establishments—Filles de Marie and St. Antoine. The latter building has just been filled with young boys and their teachers. We have agreed to undertake this work, and have ordered more leather from Marseilles for the purpose. The fact of our having been asked to do this work and to supply the 500 towels shows appreciation of our work which is gratifying."

They receive three francs a day, except in the case of two or three quite beginners who receive only half that sum. They work for seven hours a day. They would be glad to find a market for some of their national embroidery and for some of the Pirot carpets.

Adjoining the small warehouse are the carpenters' and cobblers' workshops, where some half-dozen men are employed. The carpenters have done a great deal in the way of tables, chairs and stools and other articles of furniture, as well as fixing shelves, etc., in the offices and warehouses. Just now they are busy with the fittings of a Greek Church place of worship, to which religious body all the refugees belong. . . . There is also a motor garage and repairing shop.

"I congratulate both your committees (the F.W.V.R.C. and the Serbian Relief) on the type of workers you have in Corsica. Their untiring enthusiasm for the work, their great sympathy for the suffering refugees, which in many cases goes far beyond the kindly distribution of organized charity and becomes a real deep personal interest, are very refreshing."

FRANCE.

The following translation of a letter from the Mayor of Courcelles is but one of many touching expressions of gratitude received from refugees whom our workers have been privileged to help. He writes:

"To the English Mission, Sermaize:

"On behalf of the refugees of Courcelles I beg to convey the most sincere thanks for all the kindness shown us by the English Mission. We tender most affectionate regard and our undying gratitude to our English Friends who have come to our assistance and relieved us in the dark and difficult times through which we are passing."

Since the last report was presented, the distribution of garden seeds, clothes and blankets has been completed. About 200 families living in the villages nearer the front are also being helped by asking the mayors to send the refugees into places on our extreme limit on a given day, when a worker meets them and takes down particulars of their needs, sending up later a parcel for each family. Unfortunately, the actual delivery of the parcels is, in many cases, delayed owing to the difficulties of transport.

The battle of Verdun has brought a sad stream of refugees from the bombarded villages through Bar-le-Duc. Nothing we have yet seen has given us quite so piteous a sense of the misery of the civil population in war time as these crowds of tired, patient, mud-drenched people (a large proportion of them old and infirm) who have had to leave their homes at an hour or two hours' notice, bringing with them in many cases nothing but the three packets allowed by the military authorities on the camions which convey them. The citizens of Bar have done wonders. In a town already crammed with refugees and with troops, where both food and lodging are incredibly difficult to get, they found space in the upper story of the covered market, provided cauldrons which hardly ever failed night or day to supply hot food to the hundreds who pour through, and arranged for a certain number of palliasses and blankets. They have willingly accepted the help of our workers, some of whom have been there almost constantly, often up to midnight, and have allowed us to install a little cover for dressing and beds for the ill and very infirm refugees, where they can rest for a few days before continuing their journey, or, if necessary, being taken to one of the town hospitals.

It would be difficult to exaggerate the relief that these very rough and ready arrangements have given. The refugees (who might well have complained of the dirt and discomfort of their reception) have been grateful and extremely easy to please, and those workers who have been able to go there have felt that never was there a time when the most ordinary human sympathy and the smallest kindnesses were so highly prized. We are very thankful to have been able to help our French friends at Bar-le-Duc at this trying time.

The following translations of letters from the Prefects of the Marne and of Meurthe-et-Moselle are an interesting testimony to the value of Friends' work in those departments and of the esteem in which our workers are held.

"I, the undersigned, L. Mirnan, Prefect of Meurthe-et-Moselle, certify that the Misses C. Pim and Hutchinson, and Messrs. G. Douglas Ashby, Alfred Backhouse, J. Roy Coventry and A. E. Henwood, all members of the Society

of Friends, have for many months been engaged in Meurthe-et-Moselle on a methodical work of charity of the greatest value. They have settled down in one ruined village after another, villages that, being at some distance from the larger towns, could less easily take advantage of the relief organized there. In each village they have passed from house to house, enquiring into the needs of each family, and generously distributing clothing, linen and sheets. I have been assured that when the party of the Society of Friends leaves a village, it does not leave behind in distress a single family that has suffered from the war.

"The inhabitants of Meurthe-et-Moselle, among whom the above members of the Society of Friends have carried on their charitable work, are unanimous in expressing their deep gratitude."

The following is a translation of a letter from the Prefect of the Marne to the Minister of War, Paris:

"Chalons, 14th March, 1916.

"My attention has been drawn to the possible consequences of the application of the British Military Service Act to the personnel of the Mission of the Society of Friends.

"This Mission began operations in the Department immediately after the Battle of the Marne, and ever since has continued in this district its work of reconstruction and the relief of misery caused by the war.

"This organization belongs to a religious sect—the 'Quakers'—whose adherents hold philosophical or moral principles which make direct or indirect participation in war work absolutely impossible. They have, however, wished to serve the cause of their country and that of their Allies, and have devoted themselves to good work.

"I cannot speak too highly of the great services they have rendered to us in this way in the Department of the Marne. The Mission came to the Department in October, 1914, and, with the approval of the Army Headquarters, set to work immediately to build shelters for a large number of people who had been driven from their homes by the invasion and who found on their return nothing but smoking ruins.

"The first operations date from November, 1914, when work was begun in the neighborhood of Esternay. Work was carried out successively in the districts of Esternay, Sermaize and Revigny, where the battle of the Marne was fought. The Mission organized several groups; quickly the first shelters were put up and the most necessary repairs carried out so as to enable the inhabitants to return and resume their normal life. This work has been greatly helped by the distribution of clothing, food, agricultural implements, furniture and other things.

"A maternity hospital was started at Chalons, which deals chiefly with women whose homes have been invaded or destroyed. Motor cars bring in the patients from the country districts.

"The mission is still keeping up its work of reconstruction, and through its efforts new villages have sprung up amidst the ruins of the old. Groups of workmen's dwellings are being built in the more industrial districts, such as Sermaize, Pargny-sur-Saulx and Vitry-le-Francois.

"Temporary hospitals have been established at Sermaize, one of which receives children who have been injured in the bombardment of Rheims.

"I have many times had occasion to praise the magnificent results of the work of the Mission. The Consul-General of the Marne has voted the sum of 150,000 francs to allow the work to be extended still further. I consider that it is certainly no exaggeration to say that the work of the Mission is of national importance. The activity and method displayed in the work are the admiration of all who see it.

"I enclose a report on the work of the Mission in France from November, 1914, to July, 1915.

"A. CHAPRON, Prefet de la Marne."

FRIENDS' PEACE WORK AT WASHINGTON.

WASHINGTON, D. C., April 24, 1916.

SINCE my last letter, the important Chamberlain bill "to increase the efficiency of the military establishment of the United States" has passed the Senate. If by any possibility it should become law, this measure would give this country, eventually, a military establishment of quite ONE MILLION MEN, including the regular army, National Guard and reserves. The progress of the bill through the Senate was fought every step of the way for one reason or another, but it was finally passed with only one or two radical changes. One of these was an amendment introduced by Senator Hardwick, of Georgia, providing for military training in schools and colleges, for the purpose of establishing and maintaining a reserve army.

In the first paragraph of the amendment, "the Secretary of War is hereby authorized and directed to detail, for service as instructor in military tactics, one or more commissioned officers of the United States Army to every college and school in the United States in which there are as many as fifty male students fifteen years of age and over, in all cases where the college or school authorities make application for said detail and accompany such application with a statement signed by fifty or more of such students that they desire to become a part of the reserve forces of the United States army."

This is not yet *compulsory* military training for the young men of the country, but it is one step nearer that practice, which is so keenly desired by many of the "preparedness" advocates.

Another change was an amendment providing for the establishment of a government plant for the manufacture of nitrate. Senator Smith, of South Carolina, who introduced this amendment, explained that it was intended primarily to enable the government to produce nitrate for use in the manufacture of powder for military purposes, but he raised a storm of protest from certain Senators when he stated that it was proposed that any surplus of nitrate produced by the government in time of peace should be sold for agricultural purposes. Farmers at least would have been interested to hear the fine distinctions drawn by Senator Sutherland, of Utah, and Senator Hardwick between what they considered the constitutionality of the government making its own nitrate for a purely *destructive* purpose, such as the manufacture of powder, and the unconstitutionality of making it for the purely constructive purpose of furthering agriculture. And this controversy took place in a debate on the question of national preparedness!

It now remains to be seen what action will be taken upon this important addition to the army bill by the House of Representatives. As yet the Chamberlain bill has not been considered by the House. When it does come up there, the expectation is that it will be immediately referred to the conference committee. A Congressman who is unalterably opposed to every effort to build up a big military establishment in this country, and who is closely in touch with the whole "preparedness" situation in Congress, said to-day that he was sure Congressman Hay, chairman of the Military Affairs Committee of the House, would be strenuously backed in every effort he might make to have his bill accepted as the final army bill of Congress.

There is no evidence at the Capitol that the Mexican difficulty or the President's note to Germany, followed by his message to Congress, has made any change in the minds of Congressmen with regard to the "preparedness" question. From the start of the effort to frighten Congress into making vast increases in our army and navy there has been on the part of many Congressmen an exasperating (to "preparedness" advocates) calmness and refusal to become scared. These men are just as close to the sources of information regarding our international situation as are the men who are clamoring for a vast military establishment and warning the nation of the danger we are facing in a possible, they almost say probable, invasion by the un-

named enemy. And these same men also know just as accurately what the country's present condition is with regard to military preparedness, and they are not in fear and trembling.

But no matter in how much of a jumble the mind of Congress may be on the international situation and the question of what is "adequate preparedness" for this country, that powerful body, which is supposed to represent the people of the country, is sure to finally provide for a considerable *increase* in both army and navy unless there is emphatic word from the nation that such action is *not wanted*. The voice of the people of Michigan and Nebraska, when they voted by many thousands for Henry Ford for President, has been heard. Those thousands of people in every State who do *not* want this country saddled with the evils of militarism should speak just as plainly as did the people of Michigan and Nebraska.

IF THEY DO, CONGRESS WILL GIVE HEED.

In nearly every State there are some Friends, and in many States there are hundreds of members of our Society. This is a great potential power for helping to keep our country safely free from the evil of militarism. The way to put this power into effective operation is to *keep in touch with Congressmen*, by letter, telegram, or visit to Washington. ARTHUR M. DEWEES.

WITH FRIENDS IN MINNESOTA AND WISCONSIN.

FROM Calgary to Winnipeg we passed through hundreds of miles of the flattest country we have ever traversed. Our prairies in the Middle West are more or less rolling, but here everything was a dead level. There were no signs of spring, and snow covered the fields, except that where there were slight depressions it had been transformed into temporary lakes. As soon as the snow has melted and the water soaked away, these vast areas will be plowed and seeded with wheat, and another immense crop will succeed the crop of last year, much of which is still waiting for means of transportation or a more auspicious market.

MINNEAPOLIS.

From Winnipeg to Minneapolis is an all-night ride. We were met on our arrival by a young cousin of mine, who was formerly a member of our body of Friends, but is now one of the pillars of the Friends' meeting here. After being refreshed by a good breakfast, we set about hunting up the names on our list in Minneapolis and St. Paul, and inviting them to meet us at the regular monthly meeting on Fifth-day evening, the 13th. We talked with one Friend who answered cordially, and said he would be with us, but afterward failed to appear; two others were out of town, two had previous engagements, and two had changed their addresses and could not be located.

On Fourth-day we met at lunch Dr. Stewart, one of the leading members of the Minneapolis meeting. The next day we lunched with the minister, Samuel L. Haworth, and his wife, and afterward called upon the family of another member. In the evening we were on hand for the monthly meeting, which began promptly at eight o'clock, and had an attendance of over thirty. The entire resident membership, including six babies not yet nine months old, is probably not over one hundred and twenty-five.

The meeting opened with silence; soon one of the members asked for a hymn, which was sung. There was a brief prayer, a short message or two, another hymn, more silence, and then the business of the meeting was taken up. My minute was read by the clerk, and Marianna Burgess and I were both very cordially welcomed, and were later given full opportunity to give our interpretation of the Friends' message for to-day. Much gratification was expressed that Arch Street Yearly Meeting, Philadelphia, had sent a letter of friendship to Race Street Friends.

This meeting takes an active part in the peace propaganda work. A note in the four-page bulletin issued by the meeting says: "At the monthly meeting in March the clerk was instructed to write a letter of commendation and approval to Henry Ford for his opposition to the 'preparedness' program." Another note rejoices over recent peace addresses in Minneapolis by David Starr Jordan and G. Lowes Dickinson.

But the greatest cause for rejoicing was the anti-preparedness meeting held in the auditorium the evening before our arrival, in answer to President Wilson's challenge to the pacifists to "hire large halls and state their case to the public. The auditorium, which holds 2,600, was packed, and a large overflow meeting was held. Among the speakers were Stephen S. Wise, Herbert Bigelow and Amos Pinchot, and the greatest enthusiasm prevailed. This did not seem to reach the city's daily papers, for they had very little to say about the meeting next morning. Any one wishing to estimate the real strength of the peace sentiment of the country will have to go to other sources of information than the daily press.

Among the other activities of the Friends' meeting, as indicated by the bulletin, are Bible School, Christian Endeavor, Women's Home and Foreign Missionary Societies, and the "Quaker Round Table." Once a year they have an "All-Friends' Day," when they make a special effort to get together all those in the "twin cities" who are, or ever have been, connected with any body of Friends. Many attend this gathering who do not attend the meeting at any other time.

MADISON.

We left Minneapolis at 8.05 in the morning, and reached Madison at 5.30 in the afternoon. We were met by Frederic L. Paxson, Professor of American History at the State University, and were taken at once to his home on the bank of beautiful Lake Mendota, known in our childhood days as "the Fourth Lake." He did not know of any other Friends in Madison except his wife and children, but by falling back on his wife's knowledge and using the University directory and the telephone book, we succeeded by eight o'clock in rounding up four students—Walter Conrow, Joseph Walton and Charles Matthews, from Moorestown, N. J., and Joseph Haines' daughter, from Swarthmore, Pa.; also Mr. and Mrs. Ratcliffe, formerly of Mt. Pleasant, Ohio. Mrs. Ratcliffe is a daughter of the late David Updegraff, who was a widely-known Friends' minister and evangelist. There are two other young men here from Moorestown, but they had other engagements.

A year ago a Friendly group of students met regularly on First-days, but three of the most active of these—Darlington Hoopes, John G. Bowman and Clarence M. Case—are no longer at the University, and the meetings have not been continued this year.

We spent the evening very pleasantly, getting acquainted with one another, and discussing what attitude Friends ought to take concerning the Mexican situation. The only conclusion reached was that matters there would probably be adjusted without serious complications. Before we separated cakes and cocoa were served, the reason given for this innovation being that "students always appreciate something to eat."

The next morning we took the train for Chicago, and on First-day, the 16th, we again attended the little meeting which is so comfortably and beautifully housed in the Fine Arts Building, overlooking the lake, more than five months having elapsed since we were there before. Thomas A. Jenkins was back in his accustomed place, looking much improved in health after his California sojourn. Marianna Burgess was warmly welcomed by her fellow-members, her helpful ministry having been much missed during her absence.

It was with much regret that I left Marianna Burgess behind me in Chicago. Ever since she joined me in Illinois she has been my invaluable companion. She has made friends wherever we have gone, and in the homes that we have visited the children have been drawn to her as by

a magnet. She has always been bright, resourceful, full of fun, looking after my physical needs faithfully, and serving me in every possible way. And, best of all, in the meetings that we have held, her messages have been full of inspiration and good cheer.

By the time this letter is in type she will probably be at Woolman House, preparing for still more efficient service.

ELIZABETH LLOYD.

FRIENDS IN PENNSYLVANIA.

PITTSBURGH.

THE "Quaker Round Table," both branches, met at the home of Mr. and Mrs. Broomall, Wilkinsburgh, on Seventh-day evening, Fourth month 15th. There were twenty-eight present.

Mr. Hopkins, who had charge of the meeting, read a Christmas letter from Miss Margaret Thorp, the young Friend from Australia who visited Pittsburgh last summer with the English Friends in their tour through the States. Miss Thorp's letter was listened to with profound interest, as she told us, how "in season and out of season" she is trying to uphold the cause of peace, and to show to the people in Australia the principles on which the Friends' attitude in regard to war is founded—no easy task in these days. Those who listened to her letter could not but recall to memory her joyous yet earnest face as she gave us a short but stirring speech on "Enthusiasm" when in Pittsburgh.

Miss Steiner, of the Central Y. W. C. A., told us of "Industrial Extension"—how they are starting reading and other clubs among the girls working in the mills and factories. The girls are taught through friendship to develop individually, socially, intellectually and religiously.

Charles E. Wright, librarian at Duquesne, Pa., read a paper on "Early Pioneers, especially Friends, west of the Alleghenies." Those early Friends were noble men. Some of them learned and eloquent. They took the side of the oppressed slaves, they established schools and founded a college. They led the simple life. They loved their meeting, and traveled long distances to attend Quarterly and Yearly Meetings. They were pioneers of the higher life, which the world is only beginning to understand.

During the evening Mrs. Broomall and friends entertained us with beautiful songs.

JAMES THORBURN.

WOOLMAN HOUSE.

THE past weeks have been busy ones, indeed. We have shared a number of events that have given us pleasure.

On Fifth-day morning, the 13th, it was again our privilege to hear Dr. David Starr Jordan in Parrish Hall. This time he rolled back the curtain of many years and talked to us about that great teacher Agassiz. The narrative of student days and personal contact with this master was inspiring to all who listened.

The hostess, Grace W. Brown, was away from the 13th to the 16th, attending the meeting of the Fellowship of Reconciliation at Ocean Grove, N. J. It is intended that we shall soon spend an evening listening to accounts of this meeting from Hannah Clothier Hull, the hostess, and others.

The evening of Sixth-day, the 14th, the host went to Jenkintown, and gave an illustrated talk on Woolman House to the Abington Friends. The attendance was very good, and much interest was shown in our work.

On Seventh-day our family was scattered in several directions. Marguerite Calvert attended Concord First-day School Union, held at Providence Meeting-house. Eleanore Stover and Marion Longshore were to have gone to London Grove First-day School Union as Woolman House representatives, but Marion was taken sick, and had to be chained in bed by her good nurse, Margaretta Blackburn, to keep her from going. Eleanore was joined by two of last term's students. To the Union held at Moorestown, N. J., a larger delegation was sent—Louise Walker, Edna Wilson, Charlesanna Coles, and Helen Reid. Those named contributed to the programs in various ways, and the reports brought back to us were much enjoyed.

On Sixth-day, the 21st, the opening spring called us out into the woods, and there on the bank of the Crum we enjoyed our first picnic of the year. There was a fire, and the good things and fun that go with it. Mrs. Hannah F. Perrott, her niece, Ruth Perrott, and W. Lewis Abbott had come out to visit us that day, so we took them with us to the woods. It was discovered that we had unintentionally been celebrating the anniversary of the coming to Woolman House of Robert and Grace Brown.

On Easter morning we came down to breakfast to find that some one had been there before us and placed beside each plate a little nest of eggs and a chick, and a spray of arbutus fresh from the woods.

Marianna Burgess, of Chicago, arrives on Second-day to become a Woolman House student. She finds it possible to come now because her trip with Elizabeth Lloyd has been shortened.

ROBERT G. BROWN.

Births

AYARS.—At Salem, N. J., on Fourth month 18th, to William Finlaw and Helen Waddington Ayars, a daughter, named ELLA FINLAW AYARS.

LAPHAM.—Fourth month 11th, to Edward M. and Anna W. Lapham, a daughter, named ANN WILLETS LAPHAM.

Marriages

EDWARDS–PAXSON.—On Fourth month 22d, at Penn Hill Meeting-house, Lancaster County, Pa., DR. RICHARD D. EDWARDS, son of Mr. and Mrs. Richard C. Edwards, and ADELINE, daughter of Mr. and Mrs. Samuel Paxson.

ZAVITZ–CORNES.—At the residence of John E. and Mary E. Bycroft, under the care of Lobo Monthly Meeting of Friends, Fourth month 20th, 1916, EDGAR M. ZAVITZ, of Coldstream, Ont., and ADA M. CORNES, of Birmingham, England.

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of ONE CENT A WORD.

BETTS.—Fourth month 19th, 1916, at Oak Lane, Philadelphia, FRANKLIN BETTS. Interment private, at Northwood Cemetery.

BIDDLE.—At Riverton, N. J., on Fourth month 15th, 1916, MARTHA CANBY, daughter of the late Robert and Anna Miller Biddle, in her 62d year. Funeral and interment private.

BIDDLE.—Suddenly, on Fourth month 20th, 1916, at Jacksonville, Fla., FREDERICK FLEMMING, infant son of Henry C. and Margaret S. F. Biddle, of Riverton, N. J.

BURROUGHS.—At New Hope, Pa., on Fourth month 23d, 1916, FREDERICK HENRY BURROUGHS, son of George and Augusta Burroughs, aged 17 years. Interment in Solebury Friends' Burying Ground.

CHEYNEY.—In West Grove, Pa., on First-day, Fourth month 23d, ANNIE E., widow of the late Morris Cheyney, in her 55th year.

HIBBERD.—On Fourth month 7th, at the residence of his son-in-law, H. L. Adams, Germantown, ALLEN, son of the late James M. and Mary Nixon Hibberd, of Virginia.

HYATT.—In New Haven, Conn., at St. Raphael's Hospital, on Fourth month 22d, 1916, RACHEL WETHERILL HYATT, in her 31st year. Interment in Union Hill Cemetery, Kennett Square, Pa.

SINN.—In Germantown, Philadelphia, on Fourth month 24th, 1916, HOWARD, son of Sarah A. and late Andrew C. Sinn.

TOWNSEND.—On Fourth month 19th, 1916, at her home, 1514 Vine Street, Philadelphia, ELIZA H., widow of Dr. Henry Townsend. After a patient illness her beautiful life here has ended.

AUTO ROUTES TO THE CAPE MAY CONFERENCE.

THERE is much talk in auto circles about how to get to Cape May by means of those vehicles. There need be no doubt that there are good roads across New Jersey leading to its southernmost seaside resort. Neither is there any doubt that the cars will be well cared for when they reach there. Arthur C. Jackson has been put in charge of garage accommodations by the Social Committee.

Some are already talking of driving by machine from Indiana and Illinois. There are State and national highways, and at that season roads promise to be good. Such a party from the West would be most enjoyable if three or four car-loads travel together and visit our Friendly settlements *en route*. Invitation has been received from hospitable Friends of Fishertown, Pa., for such a party to stop there.

Exact directions of roads to follow will be given later in the INTELLIGENCER. Will those having this information please send it in to J. Barnard Walton, 140 North Fifteenth Street, Philadelphia?

One word of advice: Auto parties coming to Cape May for a short or longer stay will add greatly to their own convenience and that of the Housing Committee if they will *write beforehand for their rooms.*

APPEAL FOR COLORED SCHOOLS.

HELEN UNDERHILL WOOD, Superintendent of Work Among Colored People of Friends' General Conference, has sent to Monthly Meetings of our branch a letter urging all members of the Society to ally themselves with work for the improvement of the colored race, and to extend help and encouragement to individuals when opportunity offers.

"At a conference of Boards representing colored schools in the South, recently held in Washington," she says, "I realized more than ever the necessity for the Laing and Schofield Schools. Friends have always been deeply interested in these schools, and I now ask that this interest be continued and increased.

"The main building of Laing School has been enlarged, and its future enlarged with it. The farmers have planted more food crops and less cotton, consequently they are more prosperous and more children come to the school. There are now 90 children in the primary. This greatly exceeds the capacity of the room. The cost of enlarging the room will be $130. The county proposes to give $60 for the improvement, if we will raise the remainder. Will you not help toward this? I enclose a short statement and history of Laing School recently printed by the Pennsylvania Abolition Society.

"Schofield School also reports improvements made during the summer—7 new stoves, 59 new desks, and electric lights in the students' rooms. However, they are in great need of modern sanitary plumbing, which will cost $600. Single blankets, sheets, bed spreads and coarse towels are also needed (unbleached muslin, two yards wide, is suitable for sheeting). Can you not help us to make the school comfortable for the colored boys and girls who are struggling so hard for an education? The recent death of Martha Schofield recalls most vividly her life and remarkable work for the school. Such devotion compels admiration which we can make appreciation by an especial effort at this time for the school."

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

FOURTH MONTH.

29th.—Westbury Quarterly Meeting, at 110 Schermerhorn Street. Elbert Russell expects to attend.

29th.—Scipio Quarterly Meeting at the home of Jane E. Iden, near Aurora, N. Y., at 11 a. m. Percy E. Clapp and J. Barnard Walton expect to attend.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

30th.—East Hamburg Executive Meeting at Orchard Park, N. Y., at 11 a. m.

30th.—Edward A. Pennock, of Chatham, Pa., expects to be present at meeting at Fifteenth and Race, Philadelphia. Subject for the conference held after meeting will be "Paul's Teaching Regarding the Christian Life." Elizabeth W. Collins, of Swarthmore, Pa., will be the leader.

30th.—At 3.30 p. m., at the Garrick Theatre, Philadelphia, mass meeting under the auspices of the Patriotic Peace League. Addresses by Dr. Algernon S. Crapsey, of Rochester, N. Y., and Oswald Garrison Villard, of the New York *Evening Post*. Fine organ and solo music.

30th.—Claude Smith, of the University of Pennsylvania, expects to attend Old Merion Meeting (Pa.) at 10.30 o'clock.

After the first of Fifth month the meeting hour at Old Merion will be 11 o'clock instead of 10.30, as heretofore.

30th.—Philadelphia Quarterly Meeting's Committee expects to make a visit to Valley (Pa.) Meeting, 10 a. m.

FIFTH MONTH.

2d.—Concord Quarterly Meeting, at Wilmington, Del., at 10 a. m. The Nominating Committee of Concord Quarterly Meeting will meet at Fourth and West Streets, Wilmington, Del., at 9.15 o'clock.

2d.—The former pupils of Plymouth (Pa.) Friends' School are contemplating forming an old pupils' association. As it is hoped to hold a meeting in Sixth month all former teachers and pupils are requested to send their names and addresses before Fifth month 2d to Eliza M. Ambler, Plymouth Meeting, Pa.

2d.—Chesterfield Monthly Meeting, held at Trenton, N. J., at 2.30 p. m.

3d.—Purchase Quarterly Meeting, at Amawalk, N. Y., at 11 a. m. Joel Borton is expected. Meeting of Ministry and Counsel at 10 a. m. Friends' Association meeting at 2 p. m. Train on Putnam Division of New York Central Railroad leaves Grand Central Station, New York City, at 7.03 a. m., and 125th Street at 7.13 arriving at Amawalk at 9.29. Returning, leaves Yorktown Heights 4.45 p. m.

4th.—Abington Quarterly Meeting, at Horsham, Pa., 10 a. m.

6th and 7th.—Farmington Half-Yearly Meeting at Orchard Park, N. Y., at 3 p. m. Isaac Wilson and J. Barnard Walton expect to attend. Meeting for worship on First-day morning the 7th, at 11 a. m.

6th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, 1.30 p. m.

7th.—Meeting for worship at Chichester, Pa., at 2.30 p. m., under care of the Circular Meeting Committee of Concord Quarterly Meeting. Baltimore & Ohio Railroad from Twenty-fourth and Chestnut Streets, Philadelphia, 12.50 p. m.; Chester, 1.20 p. m. Returning, Chichester, 4.50 p. m.

7th.—Appointed meeting in Buffalo, N. Y., at 8 p. m. Isaac Wilson expects to attend.

7th.—Meeting for worship, Old Springfield Meeting-house, near Mt. Holly, N. J., at 3 p. m. Daniel Batchellor expects to be present. Held under the auspices of Burlington Quarterly Meeting's Advancement Committee.

8th.—Nine Partners Half-Yearly Meeting, at Poughkeepsie, N. Y., 11 a. m.

13th.—Salem Quarterly Meeting, at West, near Alliance, O., 11 a. m. (sun time).

13th.—Miami Quarterly Meeting, at Waynesville, O., 10 a. m.

13th.—3 p. m. in Cherry Street Meeting-house, Philadelphia, First General Meeting of the Young Friends' Movement of Philadelphia Yearly Meeting. Business meeting and young people's conference on "The Christian Life." Speakers to be announced later.

At 8 p. m., in Race Street Meeting-house, first William Penn Lecture, Elbert Russell on "The Christian Life." All cordially invited.

14th.—Young People's Meeting for Worship, in Cherry Street Meeting-house, Philadelphia, 4 p. m.

15th.—Philadelphia Yearly Meeting, at Fifteenth and Race Streets, 10 a. m. and 3 p. m.

15th.—Fairfax Quarterly Meeting, at Hopewell, Va., 10 a. m.

15th, 16th, 17th and 18th.—5.30 to 7.30 p. m., Young Friends' Supper-Conferences (series tickets $1.50, single tickets, $.35, may be obtained from Mary R. Ridgway, chairman of Supper Committee, 2313 North College Avenue, Philadelphia). Programs to be announced later.

A PRESENT FOR PAPA.

THE little maid stood in the parlor doorway, one hand on the door-knob. For a moment she gazed at her father, who was preparing to take his afternoon nap.

"Papa," she said, "do you know what I am going to give you for your birthday when it comes?"

"No, dear," answered the fond father, "but please tell me."

"A nice new china shaving-mug with gold flowers on it all round," said the little maid.

"But, my dear," exclaimed her parent, "papa has a nice one like that already."

"No, he hasn't," his little daughter answered, thoughtfully, "'cause—'cause I just dropped it!"—*Farmers' Advocate.*

TRUE PREPAREDNESS: THE MORAL CRISIS IN CHRISTENDOM

MASS MEETING

Under the Auspices of PATRIOTIC PEACE LEAGUE

Garrick Theatre, Philadelphia, Sunday, April 30, at 3.30 p.m.

Presiding Officer, ISAAC SHARPLESS, President Haverford College.

PROGRAM

ORGAN SOLO—"Extracts from Parsifal," *Wagner.*
BARITONE SOLO—"The Omnipotence," *Schubert.* . . . . . HORATIO CONNELL
ADDRESS . . . . . OSWALD GARRISON VILLARD
HYMN—Audience and Organ . . . . . "Ring out, wild bells, to the wild sky"
ADDRESS . . . . . DR. ALGERNON S. CRAPSEY
HYMN—Audience and Organ . . . . . "O spirit of the living God"
ORGAN SOLO—"Introduction to the Meistersinger," *Wagner.*

Both speakers will treat the question from the ethical and religious point of view.

As the meeting comes in the midst of "preparedness" campaign work, we want to show that Philadelphia is NOT a unit for MILITARY preparedness.

Philadelphia Young Friends' Association

140 N. 15TH STREET, PHILADELPHIA

Is thee planning a small luncheon, dinner or tea? Before arranging it, consult us and get prices—delicious food, excellent service, private dining-room.

Regular table d'hote meals, 35 and 50 cents, or à la carte service. Breakfast, 7 to 9 a. m. Luncheon, 12 to 2 p. m. Dinner, 6 to 7.30 p. m.

Comfortable rooms for transient guests.

Is thee interested in any fairs, lectures concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted.

Seating capacity 300.

Special rates for regular weekly or monthly engagements.

Our permanent department is entirely filled at the present time.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m; First-day School at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; First-day School, 11.40 a. m.; Thirty-fifth and Lancastor Avenue, 11 a. m.; First-day School 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Taffeta Remains the Leading Silk for Spring

Notwithstanding the many lovely Silks brought out this season—each of which has its own admirers and followers—Taffeta remains in the front rank of popularity.

We sell more Taffeta than any other silk, and have a very large and varied assortment to meet the demand. A resume:

Taffetas in black and fashionable shades
Taffetas in stripe and check effects
Plaid Taffetas, in different color-effects
Fashionable Candy-stripe Taffetas
Check Taffetas, with satin stripes
Taffetas with satin or glace stripes
Taffetas with invisible plaids

Each style here in four, five or six color-combinations. Prices $1.00 to $3.50 a yard. We also have many Fancy Silks, in light shades, made expressly for young women's dance dresses.

➠ Aisle 6, Market Street and Centre.

Strawbridge & Clothier

PHILADELPHIA

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

Wanted—House-mother for Junior House in boys' school. Applicant should be young woman of experience who knows how to manage both servants and young boys. Apply to Mrs. Helen Y. Parker, Matron, Swarthmore Preparatory School, Swarthmore, Pa.

WANTED—A REFINED, WORKING HOUSEkeeper to take charge of a little house, who would be willing to look after a few children during the day. Address, Box 294, Great Neck, Long Island.

(*Continued on next page.*)

WANTED—BY YOUNG WOMAN, EXPERIenced in domestic science, position for summer or shorter period. Will take entire charge of private home and children; or would like institutional, hotel or camp work. S 10, Intelligencer Office.

GENTLE-WOMAN, OF MIDDLE-AGE, COULD give half time at sewing (knowledge of dress-making) for congenial home in the country, mountains or shore, and expenses for summer. P 21, Intelligencer Office.

WANTED—BY A PERSON OF EXPERIENCE a position as housekeeper where other help is kept, or as companion or care of invalid. Address L 13, Friend's Intelligencer.

WANTED—POSITION BY PRACTICAL nurse, successful with nervous and elderly persons. Reliable and willing to be generally useful. Unexcelled references. B 16, Intelligencer Office.

WANTED—A WOMAN AS GOOD HOME COOK, making good bread and plain desserts, no fancy cooking; neat, willing and obliging. A Friendly person preferred, in a Friend's family. Willing to go to Buck Hill Falls for the summer. Answer, Box C, Langhorne, Pa.

Boarding and Rooms

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

THREE OR FOUR PERSONS CAN SECURE board on river bank at Riverton, N. J. An invalid can secure one or two large rooms on first floor. Four acres of ground with shade, etc. DAVID H. WRIGHT, "Banksmere," Riverton, N.J.

FRIENDS MAY SECURE BOARD FOR SUMmer in refined Friendly home. Rates reasonable. Photographs. Near station. F. B. Passmore, "Beech Lawn," Chester Heights, Pa.

BOARDERS WANTED AT COMFORTABLE farm house. Good board; milk diet if desired; conveniences. Rates, $6; children, $4. M. M. Peirce, Gouldsboro, Pa., R. F. D. 1.

WASHINGTON, D. C.—TRANSIENT
Boarders Received
at moderate rates in private home. Pleasant location, and convenient to car line and Union Station. LAURA U. WILSON, 46 Bryant St., Washington, D. C.

FOR RENT—FURNISHED HOUSE IN THE country overlooking the Doe Run. Three rooms and bath, steam heat, porch, lawn, fine shade. Fifty acres of meadow. EDWIN B. MAULE, Coatesville, Pa.

FOR RENT—FURNISHED HOUSE FOR SUMmer. Seven rooms. Conveniences. Porches and yard. No children. References. Address C. P. SMITH, 710 Peas Street, Vineland, N. J.

OCEAN CITY Cottages For Rent.—4919 and 4921 Central Avenue, also 7-roomed apartment, newly furnished, all conveniences. JOS. D. BARTRAM, 45 Runnymede Avenue, Lansdowne, Pa. 'Phone 212 J.

Media Home for Sale

At N. E. corner of State and West Sts., less than two squares from the Short-line trolley to Philadelphia. Quiet, refined neighborhood. Ideal location, commanding fine view. Large lot with abundant shade and fruit trees, pine, maple, cherry, apple, plum, Bartlett and Seckel pears, grapes, raspberries. Iron fence. Room for garage. Three-story brick house, L-shape, porches front and back. 12 rooms and bath, all rooms light and airy. Slate roof, hollow damp-proof walls, Spear's open grates, plenty of closets, cemented cellar, double windows, dumbwaiter. Apply or write to

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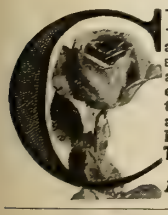
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Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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PHILADELPHIA, FIFTH MONTH 6, 1916

Volume LXXIII
Number 19



MARTHA SCHOFIELD'S WORK FOR THE NEGROES.

[This account was written many years before Martha Schofield's death, by Anna Northend Benjamin, one of her intimate friends and fellow-workers.]

In the years to come our terrible Civil War will be a matter of history, not of recollection. The prejudices which prompted it will exist no more. Then the story of the first establishment of negro education may be written, and it will be a thrilling one.

The lives of those first pioneers who pushed into the distracted South to labor, to suffer and perhaps to die for the millions of ignorant, irresponsible negroes may yet be told. The grandeur of their courage and self-immolation is worthy to be compared with that of our early saints and martyrs who faced ridicule and contumely as well as death.

Martha Schofield is one of these. She was born near Newtown, in Bucks County, Pa., in the year 1839. Her father and mother were members of the Society of Friends, and strong abolitionists. Their farmhouse was one of the stations of the famous "Underground Railroad," by which miserable fugitive slaves, urged on by the fear of pursuit and punishment, made their way to the North and to freedom.

Her earliest recollections are associated with the secrecy and mystery surrounding the short visits of the fleeing negroes, and the fearful stories which they often told. They lay concealed in her father's house during the day, but when night came on he drove them in his covered wagon to the next "station," returning in the morning with a load of coal or other merchandise to avert suspicion.

No wonder that her young sympathies were given to this poor people, and that when her opportunity of helping them came she obeyed the summons, declaring that she had found her life-work.

She began her labors in 1865 on Wadmalaw Island, where five hundred negroes who had followed Sherman's army in its march to the sea had just been landed. With one white woman she set to work to clothe the naked and feed the starving. She says that for one week their trunks remained unpacked as from daylight till dark they relieved the sufferers with the stores brought with them from the North.

Then she opened a school. Colored troops were for months on guard before the door, but her pupils soon numbered one hundred.

Her first duty was to *name* them. They were known as "Bub," "Major," "Colonel," etc., but none had surnames, and there would often be a dozen or more "Bubs" in the school-room at the same time, with rather confusing results. So she gave them the privilege of choosing names for themselves. Those who could not think of any she sent home with instructions not to return to school until they had names.

One old man was so puzzled at this unexpected complication of his new liberty that he came to see her about his boy.

"Missus," he said, "Majah say ye want trimmins for he, but I hain't got no trimmins."

"Boys can't come to school without 'trimmins,' Fred."

"Well, Missus, reckon the gov'ment did most for me and he; call my boy Majah Gov'ment."

It is almost impossible to realize the hardship of her life at this time. On Tenth month 29th, 1865, she wrote in her journal: "This morning I took my bread to school to watch when light enough, then made up and sent half a mile away to bake in the only stove in the village. We distributed clothing to 102 to-day."

On Eleventh month 15th, she writes: "An old man came with the request 'to git him sumfin to bury a man in.' I found an old calico skirt, and handing it over, inquired what he died of."

"Smallpox, ma'am," was the answer.

The colored troops then guarding the island were under white officers. These ran away and left the sick ones to the care of the two women. The disease raged in all its horror, but Martha Schofield's brave heart never flinched. She writes: "One morning I went in to take them breakfast; three men were in bed with the smallpox, and going to a fourth, I saw that he had died in the night."

At one time the steamer bringing provisions ran aground, and for three weeks she lived on crackers, broken up fine to remove the worms, acorns and oysters picked up on the beach.

In 1866 she worked in the same way on Edisto Island, and in 1867 on the island of St. Helena. This proved to be such a malarious place that in two weeks she was stricken with fever, and for some time she lay between life and death.

This sickness left her with hemorrhages from her lungs. She says: "There was life enough in me to work, but the coast was no longer the *place*. My friends who knew, said Aiken, South Carolina, was the only place for me." So in 1868 she went there, and started work again, with the assistance of an auxiliary branch of the "Freedman's Commission," composed of some twenty-five women of Germantown, Pa. The "Freedman's Bureau" of the United States Government built her a small frame house in 1870, which still stands. Very soon after this was completed, smoke was observed one morning coming from underneath the building. It was found that an incendiary attempt had been made, and failed. The sills and floor were burned nearly through, but for some reason, which the colored people attributed to divine intervention, the fire did not spread any farther.

This incident will show just what Martha Schofield had to contend with in Aiken. That fire was not set by the negroes, but by the white people, many of whom, covertly and openly, showed their intense hostility to her work. But she was unmoved. She dauntlessly faced all opposition and worked steadily to accomplish her end—the building up of a school for the negroes which should help them most and fit them best for the condition of life in which they were placed.

There was no sentimentality about the way she undertook the work. She was practical from the start. She had no false notions about educating them beyond what their position was likely to be for some time to come. She did not wish to send graduates from her school back to their families to lead discontented lives, but she did wish to train them to go back and make everything better.

For eight years she labored quietly, situated in the midst of enemies, until in 1876, stirred up by the fearful atrocities which were committed in South Carolina upon certain negroes who were innocent except for the fact that they persisted in voting the Republican ticket, she wrote several letters to the New York *Tribune*, which moved the hearts of northern readers, and, being copied by many other papers, enlightened thousands of people in regard to the terrible state of affairs in certain portions of the South. She well knew that indignation against her in Aiken would be fierce, and that by exposing the truth she was literally taking her life in her hands. The men who could murder their old negro slaves in cold blood because they would not vote as their former owners dictated would not hesitate in doing other desperate deeds upon those who laid bare their guilt.

In her first *Tribune* letter she speaks thus of one of the murdered men:

"He was about to be licensed to preach in the Baptist Church. The white man with whom he was brought up, and for whom he was working, asked him if he would vote the Democratic ticket."

He said, "No! I hain't done nobody any harm; I am a Republican and I am going to live and die one."

The reply was: "You will regret those words."

In about two weeks he said to his wife: "I feel death. I know they will kill me." Then counting the time, he said: "Five months since we were married, I must pray God to make me willing to part with you. I am not afraid to die."

That same evening—it was Sunday—he started for the prayer meeting. Just before reaching the place he was told that there was trouble, and heard firing; so he went to the swamp. Before day his wife found him there. On her return to the house the white men told her they would kill him. She heard them read the list, and, to use her words, "When they came to my husband's name, I was so hurted I can't remember the rest so well."

Hundreds of mounted men were about the yard of the "white folks." They rode away, and before sunset came back. She had heard that her husband was killed, and was crying when the "young master" said: "Well, he is killed. I've been and had it done. If you ain't certain, go and look in the cotton patch by an old log and the persimmon tree."

The wife of five months went and found the body of her husband riddled with bullets, his neck broken, and with wounds from the butts of rifles after he had been shot. The colored man had no weapons of any kind.

The wife of the murderer told the widow afterward: "If you dare to go to Aiken and tell anything that will get my husband into the courts, I'll have you killed. You are spotted now; your husband was sorry for what he said."

The loyal wife answered: "No, ma'am, he was not sorry; he told you he would die a Republican, and he did. You have killed my husband. Do what you please with me. I can't die till the Lord means me to. My husband was not afraid, and he has gone where you never will."

This is only one of numerous instances of the election riots and murders which took place near Aiken at that time. It must not be supposed that all the white people of the community acted in this way; it was only the men who composed the most bitter and lawless element who took it upon themselves to win the election by killing the voters on the other side; many of the more peaceful citizens sympathized with the murderers.

When they were brought to trial in Charleston, Martha Schofield went there and attended the proceedings from beginning to end. One of the prisoners—out on bail—excused himself from being present as he was obliged to be at the State Legislature in Columbia, of which he was a member! All the prisoners were acquitted by a sympathetic jury. Had they been condemned, one at least of the jurors would have been ostracised by his family and friends.

Miss Schofield's first letter to the *Tribune* was followed by a very long one, signed by fourteen men, residents of Aiken. They cast many aspersions on her character and work, intimated that she lied, and remarked: "Like others of her class, she feels chagrin at the success of the Democrats in this State, for she knows that now her occupation's gone, and that the little negroes are at last to be emancipated from such disquieting influences as she has been exerting upon their too impressible minds."

But one of the fourteen men had ever visited the school, and that was some years before. As for the State's interfering with the school, that was impossible. It had been built partly by Martha Schofield's own money and partly by northern aid, and the State had no power to close it. Her letter in reply was so spirited, convincing and free from personal rancor that the editor of the *Tribune* printed the following editorial note in that number:

"Miss Schofield closes to-day the controversy excited by her first letter to the *Tribune* with a few interesting remarks personal to herself. It is hardly fair to call it a controversy, after all. As Miss Schofield suggests, on one side is a woman, and on the other are fourteen men; and we never yet knew the men, in a case of that kind, to come out ahead. This case seems to conform to the rule."

Miss Schofield was deluged with letters from sympathizers in all parts of the country, and editorial comments were made by many of the foremost northern papers. At this time she was teaching about 130 children, with only one assistant.

In 1882 a large brick schoolhouse was built, and a building for girls' dormitories and boarding department in 1885. It was no longer to be a simple day school, but girls from squalid, unenlightened country homes were to be taken in, taught the decencies of life and how to live out a practical Christianity, that they might return and leaven what they could. In 1889 the industrial building with the boys' dormitory in the upper story was erected. This energetic woman raised and collected the necessary funds for all the school structures.

I first saw Martha Schofield in Fourth month, 1897. I had reached Augusta early on the morning of Palm Sunday, and went to Aiken that afternoon. After making some necessary calls, I found that I could not return to Augusta till late in the evening. I had heard of the school, so decided to pay it a visit in the meantime.

I found my way to the little cottage in front of the other school buildings, in which Miss Schofield lives. She was out when I got there, but coming in presently, she received me with great cordiality and insisted on my staying to tea.

When I told her of my deep interest in the subject of negro education, her heart was opened at once, and she talked to me freely about her work.

"I know my work," she said, and then she repeated it again, "I know my work." And she does. Her heart is in it. The best years of her life, her health, her possessions, have all been devoted to the cause.

And I was able to judge somewhat of the result, for after tea, at which I met her refined, earnest corps of helpers, we went over all the buildings by lamp-light; into the

harness, printing and carpentering shops, and looked over the books kept by the efficient business manager, Robert Benson, who showed me how the industries paid their own expenses. The receipts for printing done the preceding year were $500, and $750 worth of harness of the students' manufacture was sold.

I saw the dormitories, the laundry, the kitchen and class-rooms, and then attended the Christian Endeavor meeting of the older pupils, where I could study their faces and judge by their dignity, intelligence and cleanliness just what sort of work Miss Schofield is accomplishing.

The school numbers about 322 students, 80 of these being boarding scholars. Besides the normal training course by which the students are fitted to teach their own people, the boys are taught a trade at the school or practical farming at the farm of 281 acres belonging to the school, but situated three miles distant. The attractive little farmhouse out there was built entirely by the pupils.

It would be impossible for me in a limited space to describe the school course, the industrial training for both boys and girls, and the social and religious training, too, worked out and carried out after so many years of toil, thought and self-sacrifice. But we may for a moment look at the results, and those will tell us better than anything else what the school is.

It has now been established long enough for the first graduates to have children and grandchildren. Many of these have been sent to the school, too. Miss Schofield says that from them she has received almost her greatest encouragement, for she can see that heredity is to play a large part in making the negro a new man. A heritage of brain culture begins to show itself in even the first and second generations. Her graduates of every year have gone back to their people and done their best to uplift them.

As in all the great Southern colored schools, a careful record is kept of all the old scholars. The percentage of failures is very small. The work begun in the school has spread and extended so that none can limit its influence. Verily "the kingdom of God is like a grain of mustard seed."

Martha Schofield is now received among the best society in Aiken. Northern visitors have, of course, always taken a deep interest in her and her work, but now the old feuds and contentions and narrow-mindedness seem to be forgotten. The people of Aiken are proud of their fine colored school, and do what they can to help it along. This year they elected Miss Schofield vice-president of the Improvement Society. She has always been an advocate of equal rights, regardless of either color or sex, and has raised her voice strenuously against the right of a government to impose a tax on a person who could not vote.

I do not write of Martha Schofield's work as completed. With a woman of her temperament such a thing could never be. She is working just as hard now to put the school on a larger and sounder financial basis, and to enlarge it and improve it as she did to keep it alive in the beginning. She never knows from one month to the next where her money is coming from, but it invariably *comes*, and she never gets into debt. At the close of school last spring there was five dollars in the treasury!

She says—and this is the keynote of her life and the secret of her great and good work for the negroes—steadfastly adhered to for thirty-two years—*"I have faith!"*

A HUNDRED years from now, when the history of the South shall be written anew, the brightest page in the story will be that on which shall be recorded the lives, labor and sacrifices of the white men and women from the North who came into the South directly after the war and brought the torch of civilization to a freed race and taught them the way of truth and righteousness.—*Prof. S. X. Floyd, Principal Gwinnett School, Augusta, Ga.*

INTERNATIONAL LAW AND ORDER.

[The following address was delivered by Amos J. Peaslee on Third-day evening, Fourth month 11th, 1916, before the St. George's Men's Club. St. George's Church is the Episcopal Church at Sixteenth Street and Stuyvesant Square near our New York Meeting-house. It includes among its parishioners Seth Low, J. P. Morgan, and many well-known New York families.]

LADIES AND GENTLEMEN:

I did not suppose that there was any church, other than the Society of Friends, where a majority of women could be found in a men's club. The surprise is none the less a pleasure, I assure you.

After the great authority which you had here last week speaking on the subject "International Law," it seems quite presumptuous for me to attempt to discuss it. About two months ago Justice Jenks gave a lecture in our meeting-house across the street on the subject, "The Possibilities of International Courts." The Judge said that he felt somewhat like Mr. Potts, in the immortal "Pickwick Papers." Mr. Potts, you will remember, was telling Mr. Pickwick that he had just written an editorial on the subject, "Chinese Metaphysics," and Mr. Pickwick said he did not know that Mr. Potts was an authority on that subject. Mr. Potts replied that he was not, but that he had gone to the encyclopedia and had looked under the letter C for Chinese, and then under the letter M for Metaphysics, and had combind the information. If Justice Jenks feels that way about this subject, I am sure that I grovel in the sense of ignorance.

I want to say at the outset, to dispel any possible misgiving, that I am not a propagandist. I am not here to talk about "Peace," nor to talk about "Preparedness."

Personally I have never had the misfortune to meet anyone who was not in favor of peace, and it has always seemed to me that the speaker who announces that he is going to deliver an address in favor of "Peace" is throwing a possible doubt on the intelligence of his audience.

In so far as armaments are concerned, I believe that they are a result, more than a cause, that they are a result of the lack of proper machinery for realizing justice in the world, lack of proper machinery for protecting the weak against the sometimes ill-intending strong, for ascertaining facts in international controversies, and for preserving great ideals of liberty and democracy and justice which men have. I have entirely too much confidence in my fellow-men to liken them, as some have done, to prehistoric beasts, and I confidently believe that, given the proper machinery for preserving those ideals and for settling disputes in other ways, the question of armaments will take care of itself. It is, of course, as stupid, as undetermining a method of ascertaining right and wrong, for nations to engage in war as it was to walk men on hot irons in the days of the Inquisition, or as was the old ordeal by battle, but so far as my personal experience goes, I do not believe there is one man in ten who does not believe that.

From the historical point of view you, of course, all know that what we look upon as the science of international law to-day is the development of approximately the last 300 years. Hugo Grotius is said to be the great father of international law. However, a sort of international law existed among nations long prior to his time. The old college of Fetials in Rome administered a species of international law, and as Montesquieu has said, even the Iroquois had an international law, though they devoured their prisoners.

But I take it to-night that what you are interested in—and whether you are interested in it or not, it is what I am going to talk about—is not so much what the particular rules of international law are, but international law more from the political point of view.

In governments, according to political theories of the western world, there are three fairly distinct departments. There is, in the first place, the judicial department; in the

second place, the legislative department, and, in the third place, the executive department. In some governments, as in China, for instance, the executive and the judicial departments are more or less merged into an administrative department, but the classification makes a pretty safe working theory. Now what does each department do?

We have our courts to determine the right and the wrong of a particular controversy between this man and that man. A, we will say, enters into a contract with B to construct a factory for him. A starts the work. They get into a disagreement as to what the contract means, or as to whether A is doing the work properly. They come into court and ask to have the question decided, and the facts are gone into, and the law, that is to say, the customs which have grown up or the rules which have been laid down by the legislative body are applied to that particular set of facts. That is what the judicial department of government does. It takes particular states of facts, particular controversies, and determines the right and the wrong.

But when you come to a question of general policy, as, for instance, the kind of a contract men should be permitted to make, or the kind of rules regarding hours of labor or ventilation of the factory, or the amount of taxes which the owner of the factory should pay, problems of general scope, then you get into the realm of legislation, and we have the legislative department of government where representatives meet together and decide what the laws are to be. The legislative department decides what the law shall be; the judicial department applies the law to particular cases.

And we have a third department, without which the two departments which I have mentioned would be of little use, and that is the executive department, the department which carries the law into effect. After the legislature has decided what the law shall be, and the court has applied it to the case at hand, the sheriff, the policeman, the executive department, stands ready to see that the law is carried out.

I have gone thus into detail because I believe that any complete project for a better organization of the world must provide for the development of those three departments. They will not be perfected in a day. You will recall how long it has taken for the complex systems of government in nations which we have to-day to grow up. They have grown by slow and gradual processes, and there are tremendous imperfections in them at the present time. It was less than one hundred years ago that in England a man had a perfect legal right to have certain controversies settled by means of a duel, and dueling is still a legal method of settling disputes in some countries.

It is a dangerous thing to argue from analogy, but the analogy of the development of international law to the development of private law seems to me most striking. Already we have a very complicated, a highly-developed body of rules of international law. Already we have a start on all three of the departments of government which I have mentioned. At present there are a thousand times more disagreements between nations settled amicably, through diplomatic channels, through negotiations, through commissions, and the other imperfect present machinery, than are settled by force of arms.

Out of the recent great international conferences, particularly the two conferences at The Hague, have come marked advances in the development of the judicial machinery. The conferences themselves were more in the nature of legislative bodies or constitutional conventions. At The Hague in 1897, the Permanent Court of Arbitration was established. As you know, that is a court made up of different representatives named from different countries, whose members may be called upon to sit at any particular time to settle a dispute. The court does not sit all the time, and never sits as a whole. Imperfect as is its organization, it has nevertheless decided about fifteen important cases.

In 1907, at The Hague, the proposal was made and a draft plan was brought before the conference for the establishment of a permanent court to sit at all times. This court has not yet been established, due to the failure of the different countries as yet to determine upon a method of selecting the judges, but that difficulty is not considered at all an insurmountable obstacle. In this connection you are doubtless all looking forward to the Second World Court Congress, which is to convene at Carnegie Hall on the second, third and fourth days of May.

I suppose the feeling of hesitation and of fear to-day as to the possible usefulness of such a court is no greater at all than the fear that existed back in 1787 and along in those years when the Supreme Court in this country was being established. There were many doubts thrown upon that project, and it was only a number of years after that court was instituted that it finally took its place as a most important part of our government.

How are we going to get legislative functions performed in international affairs? Well, I think we have the beginnings of those, too, for, as I have said, the conferences that were held at The Hague and in London and in Paris and in Geneva, and similar ones, have been themselves in the nature of legislative bodies. They were bodies where men got together and decided general principles. They performed legislative functions, and it is but necessary to provide for the continuance of such conferences at regular intervals, under official authority, and with official powers.

After you have gotten a start toward international courts, and a start toward an international legislative body, what are you going to do about an international sheriff, a policeman, an executive department? Of course, there is no use of having laws or judicial decisions if we are not going to have them enforced and carried out. I am not like the woman—perhaps I had better say man, in this enlightened age—who said that he believed in a prohibition law, but did not believe in having it enforced.

Just as a large majority of the judgments of the Supreme Court of the United States, and of our other courts, and of the laws on the statute books, do not have to be enforced by the use of force, so also under a properly organized system of administering international affairs it should be unnecessary actually to employ force frequently. But as Dr. Reeder says regarding the children of his orphan asylum, "There is perhaps but one thing worse than corporal punishment, and that is an absolute rule against it." Behind every law, and every decision in the United States stands theoretically, and practically to the extent necessary, all the physical force of the State or the nation. I sympathize with those who laud the force of "international public opinion," but it cannot safely be relied upon as a self-sufficient executive force. Respect for it is too easily swept away by the singing of a national anthem, and it never permeates the mind of the lawless bandit.

In our law within nations you all know that there are two main divisions. There is the civil law and there is the criminal law. The civil law deals with rights and controversies between men which affect simply them, and do not affect the community as a whole. But when one man does an act which interferes with the welfare of everybody, if, for example, he should plant a machine gun in his front yard and play it up and down the street and on the surrounding houses, or if he carries on the business of a burglar and jeopardizes everyone's property, he has interfered with the welfare of everyone and is guilty of a criminal offense.

In the relations of nations, it seems to me that there is just as clear a difference, although the difference has not yet been clearly defined, in international law. If two nations enter into a treaty, and if one of them violates that treaty, the controversy may affect simply those two nations. A question of civil international law only may be presented. But when one nation does some act which interferes with the peace, and the good order of the world, which threatens the whole system of international affairs, that act is at least in the nature of a criminal act, and it should be dealt with as at least a quasi-criminal act. I

do not mean necessarily that the nation should be punished with a view to "getting square" with it. That is not the enlightened method of treating criminals. But I mean that whatever steps may be necessary to prevent, suppress, and prevent the recurrence of such acts, should be taken.

There would be one great difficulty in attempting to treat a nation as a "criminal" before the bar of international justice, and that is the tenacious principle that a profound respect is due to the sovereignty of each nation. The principle is a valuable one of fundamental importance, and I do not believe it will ever be necessary to stigmatize a nation with the title of a "criminal." In our own nation, of course, we could not indict the State of New York as being guilty of a crime; but if the State of New York, or the State of Texas, or any State, should start to use its militia to attack a sister State or to do some act which interfered with the general good order of the nation, the act would be dealt with as an offense against the whole nation. So, in international affairs, there must be an executive force and machinery of government which can exercise control in some manner over recalcitrant nations.

I suppose a lot of you think that this is all in the realm of theory. Perhaps it is. I realize that there are some tremendous difficulties in any plan which seeks to make the world stop where it is in the natural rivalry between nations. One of the chief difficulties is the fact that it presupposes the making of such a stop. It presupposes to a certain extent the forgetting of past grievances. Assume that this war were over, and assume that the nations should get together and say, "We are going to form some sort of an organization whereby one nation will not be allowed to interfere with the rights of another," there would immediately be a tremendous protest on the part of some nations, saying, "Well, Germany has done this or that wrong, and the wrong should be righted;" and on the other hand, others would say, "England has done this or that wrong, and that wrong should be righted."

Aside from the fact that two wrongs do not make a right, it will be absolutely necessary to the success of any such movement to be willing to a certain extent to let things stand in statu quo. You have got to stop somewhere and say, "We are going to let things stand as they are here, do the best we can with them, and go on from this point."

You know, in the law there is what we call the "statute of limitations." That statute says that even though you have had your rights infringed, even though somebody has broken a contract with you, or damaged your property, if you let it go for a certain number of years you never can come into court and get redress. If you own a piece of land, and somebody goes on that land without authority and stays there for a certain number of years, you cannot, after the expiration of that time recover the land. It is his land, and if you go on it you are a trespasser. That is not because he has ever gotten a deed to it, or paid anything for it, but it is because the law assumes that the consequences of trying to upset the situation are likely to be more disastrous than letting it stand.

You must accept a certain element of letting things stand in international affairs. You must say to this nation, you must stop here, and to that one, you must stop there. If you want or need territory, or seaports, or trade rights, you may procure them by treaty or purchase or orderly means, but not otherwise.

There is a second great difficulty to be met, and that is the element of fear, which I have mentioned before, on the part of some nations and some persons that national sovereignty will be interfered with by such a program. Personally that does not seem to me to be a serious obstacle. It is the same fear which agitated our own country with regard to the sovereignty of the States. But as we have worked the matter out, we find that there are certain affairs which are national in their scope, and which should be undertaken and dealt with by the national government, that there are certain other affairs which should be taken care of by the States, others which should be dealt with by cities, others by counties, and so on down. Similarly there are still other affairs which are international in their scope, which can only be dealt with satisfactorily by some sort of international organization.

There is no inconsistency between a man's being as loyal as he wishes to his city, to his county, to his State, and at the same time being a loyal American. Indeed, he is more likely to be a good American if he is loyal to his home town. There is no inconsistency between a man's being loyal to his nation—to France, to Germany, to England, or to the United States, and at the same time being loyal to a larger group, a larger humanity; and I will stake my faith that the good and avowed Americans, English, German and French, will make better world citizens than the sentimentalists who think that patriotism is a thing of the past.

I was asked to speak to-night on "International Law and Order from the Quaker Point of View." It seems to me that the subject is a bit of a misnomer, because if there is one theory in Quakerism, as I understand it, it is the theory that every man is entitled to his own view. It is the theory that as there is progress in thought and in civilization, ideas of men and methods of stating principles and knowledge are all continually advancing; that what may be put down for one generation may not be in the proper form for another generation, and that advances are made by permitting freedom of thought. I do not hold the Society of Friends responsible for anything I have said, and I sincerely hope that the views I have expressed are not confined to the Society of Friends. We should have gotten beyond sectarian partisanship. We should have reached a stage where we can see the points of view of other sects, of other religions totally different from our own. There is too much to do in the world to quarrel over who owns a particular view, and I sincerely hope that we are all moving together with the determination to develop the machinery which shall realize justice, which shall preserve ideals, and which shall maintain better order in the world.

THE EPITAPH OF A SLAVE.

[Anna M. Jackson writes, "Some months ago I found the enclosed in an old scrapbook of my mother's. I planned to send it to the INTELLIGENCER, as I think it very interesting. I neglected to do so, and now find it in the Literary Digest. I think it worthy of a place in the INTELLIGENCER."—H. F.]

"STROLLING through a churchyard at Concord," wrote "Mr. Oldschool" to *The Portfolio*," about 1810, "I was much pleased with the accuracy and justness of the antitheses in the following epitaph, scarcely legible through the moss of an inclining tombstone." We are indebted not only to Mr. Oldschool, but also to a reader of the Boston *Transcript*, who sends a copy of the epitaph to that newspaper. *The Portfolio* was published in Philadelphia by one Joseph Dennie from 1801 to 1812. The epitaph reads:

God wills us free,
Man wills us slaves.
I will as God wills;
God's will be done.

Here lies the body of John Jack, a native of Africa, who died March, 1773, aged about 60 years.

Tho' born in a land of slaves
He was born free.
Tho' he lived in a land of liberty
He lived a slave;
Till by his honest tho' stolen labors
He acquired the source of slavery,
Which gave him his freedom,
Tho' not long before
Death, the grand tyrant,
Gave him his final emancipation
And set him on a footing with Kings.
Tho' a slave to vice,
He practised those virtues
Without which Kings are but slaves.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIFTH MONTH 6, 1916

THE NEWSPAPERS AGAINST PEACE.

"COULD we but secure such *newspaper space* as do the supporters of a greater military system, many of those almost convinced would be convinced against the proposed military system."

Thus writes Anna L. Curtis, in describing the Friends' "Peace Crusade" in New York City.

Advocates of peace must have been struck with the general leaning of the chief newspapers toward preparedness for war. This goes so far that a newspaper that, like the New York *Evening Post*, steadily and consistently opposes war preparation, is conspicuous among its contemporaries.

The fine report of the great peace meeting in Detroit on Fourth month 9th, taken from the Detroit *Journal*, and published in the INTELLIGENCER of Fourth month 22d, was also a conspicuous exception to the usual reports of such meetings, and it shows how Henry Ford's work for peace has influenced the people and the newspapers of that region.

A few days later, however, on Fourth month 12th, a meeting of the same series was held in Minneapolis. Elizabeth Lloyd, who arrived there on the following day, said that the largest hall in the city, seating 2,600, would not hold the audience that gathered. An overflow meeting was held, and the greatest enthusiasm prevailed; but this, she wrote, did not seem to reach the city's daily papers, for they had very little to say about the meeting. She adds, with great truth and force, "Any one wishing to estimate the real strength of the peace sentiment of the country will have to go to other sources of information than the daily press."

This characteristic leaning of the newspapers toward war must indeed not be lost sight of, if we would estimate *accurately* the real strength of the peace cause. War, like fire, flood, riot and murder, is striking, picturesque, interesting to all classes—in a word, it is *news*. As the publisher of a famous "yellow journal" is reported to have said, "I can sell two or three copies of my paper to the same man on the same day, just by printing fake war stories in the early editions, and then showing them up in the later ones." A New York newspaper claimed to have brought on the Spanish-American war of 1898, and it can hardly be doubted that he and others would in the same way gladly bring on war to-day with Germany or Japan.

The obvious moral for lovers of truth and peace is, when we find a paper like the New York *Evening Post*, or the Springfield *Republican*, that can be depended upon to tell the truth about an unpopular cause, let us "grapple it to our soul with hooks of steel." H. F.

BUSINESS METHODS IN PEACE WORK.

IT is refreshing to see modern business methods employed in opposing "preparedness." In the *Literary Digest* for Fourth month 29th is a double-page advertisement by Henry Ford, headed, "Humanity and Sanity," which puts in very effective and very *interesting* form some of the strongest arguments against military and naval "preparedness." For example, replying to the widespread statement that Germany could land 400,000 troops on our shores in a fortnight, Mr. Ford quotes the declaration of General Miles before a Senate Committee that "The placing of an army on American soil is the last thing that any European government would attempt; it could never be re-embarked. It would dissolve like snow beneath the midday sun. Whenever it has been attempted it has resulted in disaster."

And he adds, "We have seen this come true at the Dardanelles. The greatest battle fleet in the world's history, backed up a magnificent army in that landing. They faced no such great guns as our coast forts have. Yet for a year this army and navy struggled and the soldiers never got beyond range of the naval guns. Then the attempt was abandoned. The jingoes refuse to remember such a recent shattering of their fictions, and try to make you forget it, too.

"They refuse to remember that England during the present war, with absolute control of the sea, required thirty-three days to move 30,000 troops, *unequipped*, from one friendly port, Quebec, to another friendly port, Southampton. Yet they tell you glibly of 400,000 enemies landing on our shores almost overnight."

Now such arguments as these, printed in journals of large circulation like the *Literary Digest*, reach hundreds of thousands of thoughtful readers, who will consider, quote and discuss them with their friends and neighbors, and thus add to the "spoken word" an ally of mighty power and wide influence.

I am convinced that this use of modern business methods, which is coming to be a feature of intelligent reform work, is largely accountable for the great influence which the anti-preparedness agitation has evidently had already. A speaker, even if popular, will hardly reach more than a few hundred people at a time, and his facts and arguments can be only imperfectly recalled and repeated by them; but the printed page will reach millions, and in such form that its statements and arguments can be repeated, quoted and circulated indefinitely.

Let us therefore give thanks for the accession to the ranks of peace of a "fool" like Henry Ford, who, through experience as a business man, knows how to meet and conquer the machine gun with the printing press.

H. F.

Note and Comment

THE YOUNG FRIENDS' MOVEMENT.

THESE are very busy days in the office of the secretary, for the replies to the recent circular are coming in faster than she alone can handle them. So almost every day a group of young people chat there of the possibilities for the future of the Young Friends' Movement that in this section loom up ever larger. Yesterday as I stopped there for just a few moments, I wished that every one of those five thousand could share for just one hour in the actual work of opening letters, sorting the slips into different piles for the use of the chairmen of the different committees, and exclaiming at the generous dues so many are forwarding to aid in the work.

Plans for the programs are progressing, but they are not quite complete for publication. Arrangements are being made for a headquarters room to be open on the grounds during Yearly Meeting (except during sessions) where all young people are expected to register, and where questions will be answered and suggestions welcomed. The chairmen of the committees are as follows:

Headquarters—Anna B. Griscom, secretary, 45 West School House Lane, Germantown.

Supper—Mary T. Ridgway, 2313 North College Avenue, Philadelphia.

Hospitality—Alice T. Miller, 4929 Rubicam Avenue, Germantown.

Publication—W. Lewis Abbott, 6708 North Eleventh Street, Philadelphia.

By a mistake the date on the letter sent was Fourth month *thirty-first*, and it recalls that little story quoted by Dr. Henry T. Hodgkin at different times during his visit to America, which I am taking the liberty to quote again,

for it is full of suggestion to us also. It is a conversation that runs thus:

"I doubt if his mother ever realizes the way that boy loves her. He will have to wait till the thirty-first of April before he can show her what is in his heart."

"The thirty-first of April!" Sally replied in bewilderment, "why—why, there's no such thing."

"There's no such date in the calendar, if that's what you mean," said Katharine Brough, smiling, "but, thank heaven, there *is* in life! You're very young, Sally, but it must have come to you sometimes already—a day all alight with its possibilities."

Sally's eyes widened, but she said nothing.

"On the thirty-first of April you attempt the impossible, and you succeed; it is a day of enterprise, and of dreams come true. It seems entirely outside the reach of common standards, a day when you take just that step farther that makes all the difference in life. You feel more intensely, speak straight from the heart, and dare everything."

"It wouldn't come often," said Sally.

"No, but when it does come all sudden and shining, the thing is to recognize it, to seize it before it passes by forever."

"I think I know," said Sally softly.

"Of course, you do; everybody does. It was just a whim of mine to give it a name. Whenever the day comes, it is full of the spirit of springtime, and that is why I let it fall in April."

RACHEL KNIGHT, *Chairman.*

Somerton, Pa.

HOW TO DEFEND OURSELVES AGAINST MEXICO.

"WHAT can the United States do to pacify Mexico?" says *Unity;* "at least to put Mexico on the way to peace, and to strengthen the bonds that unite the two neighboring American republics? We would suggest the building of a great memorial hospital in Columbus, N. M., with an international open door. Vera Cruz would be a good place to establish a Mexican Normal School on the American plan to train teachers for the education of Mexican boys and girls. Chihuahua, or some more suitable location, would be greatly pacified if the United States were to establish a great agricultural school with a view of improving farming methods, encouraging agriculture in the semi-tropical latitudes and desert regions. These might bring a crowning defeat to bitterness and militant suspicion. The establishment of a great American university in the City of Mexico would cost less money than has already been expended in mobilizing thousands of men to take a hand in the unsuccessful 'hunt' of a few scores of outlaws. Many fine young men, mounted on splendid horses, attended by patient mule teams, are now fighting sand storms, alkali dust, desert heat, and the fruitless exhaustion of a march through trackless regions. We submit these suggestions are good generalship as well as good diplomacy. It is a life-saving device which the United States might well think upon. Let those who sneer at this doctrine of returning good for evil close their New Testament and cease their Sunday mouthing about the supremacy of love and their devotion to the Prince of Peace."

RACE PREJUDICE.

THE INTELLIGENCER has frequently printed articles and letters urging fairer treatment of colored people in America. This action deserves and undoubtedly wins warm support from opponents of injustice and friends of the down-trodden. There is one phase of the race question that I do not think has been laid before INTELLIGENCER readers which has been much impressed upon me by my life in the southern hemisphere. Perhaps I may be allowed to draw attention to it.

Most people seem readily to become prejudiced against those with whom they have no close contact. Non-understanding of one another raises natural caution. The tendency to panic in some, has an evil influence on others; and even among the best intentioned, it is comparatively easy to start suspicion and prejudice against the inhabitants of other districts and countries. Doubtless this tendency has played a great part in evolution, and still persists, often with harmful and far-reaching effects, even among people of essentially the same race. How much more, when to wide difference of race is added some strikingly noticeable peculiarity, such as color.

The prejudice of color is wide-spread, far beyond the boundaries of the United States of America. As there can be no alteration of the color of the various races, it is very necessary that those who desire the rule of Christ to permeate and dominate the whole of the world, should strive to put an end to all other predisposing causes of race prejudice.

The policy known as "a white Australia" has become as accepted a part of this country's attitude as the Monroe Doctrine has in the United States of America. No person of even partial Negro, Asiatic or Oceanic blood is allowed to settle in Australia. The usual argument advanced here is that of keeping the race "pure" or unmixed. Of course to any well-read, thoughtful person, such an argument is mere nonsense; there is no such thing as a pure white race. There has been slight mixing of bloods on every boundary at all times, and gradually the infusion of colored blood has spread widely. The arguments advanced in support of a popular idea, are not always the ones that really sway its supporters, and probably this is true of the "pure blood" argument.

Thoughtful observation has convinced me that much, perhaps most, of the race prejudice as between Africans, Europeans and Asiatics is really due to economic or wage-earning causes.

Self-preservation is nature's first law, and anything that strikes at a man's chance of making a living for himself and his family, *must* receive his most earnest attention. For generations the gods that have been set up among white peoples are high standards of home comforts and aspirations. The living standards, perhaps, of your ex-slaves, and certainly of the Japanese on your Pacific slope, as well as the same race, the Hindoos and others in Australia, do not so much clash with white folks' standards as undermine them. Low-wage European immigrants, if given a fair chance, soon emulate Americans or Australians, and are therefore no very serious danger, but Asiatics usually are content to continue living on a low level. Hence the tendency of ordinary folk to nurse a violent hatred for these "lower races." Am I not right in saying that some decades ago, the prejudice against the colored race in the United States of America came largely from the working classes, but that the organization of trade unions among the colored workers, their demand for the same wage as whites and their refusal to be strike-breakers, has resulted in a considerable reduction of the worker's animosity, and that the strength of race prejudice in the United States of America has now shifted to the middle and upper classes?

Booker T. Washington's teaching as to the prime need for becoming property owners and raising the standard of living, has raised his race, not only for the sordid reason that everyone respects those who have a "stake in the country," but also because the intelligent negro is a real American, i. e., he has a high economic standard of living and is not a danger to his white neighbors' standard.

The Asiatic menace is more pregnant of trouble to the United States of America and the rest of the world than the ex-slave. The world's intercommunication is rapidly developing, and this menace is going to make a lot of trouble for all of us unless we can soon find some way of preventing the undermining of white men's ever-improving economic standards. The old way of letting things adjust themselves will not do. We must think out and adopt some more rapid way. At present, it seems to me, the most hopeful method suggested is what we call in Australia "the wage boards system." In many lines of work here, there is legally constituted authority for deciding what is to be the minimum wage to be paid and accepted. The

employer who pays less and the worker who accepts less than the legal minimum are punished, even to the extent of jail sentences. The few Asiatics and Africans who became resident here before the exclusion laws were enacted have to refuse to work for less than the whites receive, and in consequence racial troubles are almost nil.

Some such method, wisely developed and universally adopted, together with ever-rising standards of health and housing laws, will go far to forestall race troubles. The man who must so live that he cannot accept low wages, and thus becomes of no economic danger to his fellows, will find that the prejudice due only to skin-color will tend to decline.

For the rest we must persistently encourage the wearing down of hereditary color-caution by advancing Christian consideration and justice. GILBERT ROWNTREE.

Hobart, Australia.

SEEING GOD IN THE EVENTS OF TO-DAY.

[From the remarks of Daniel Batchellor, in New York Meeting, Fourth month 2d, 1916.]

As I was turning over my Bible a few days ago, I found in the book of Exodus the passage, "Thou shalt see my back, and my face thou shalt not see."

This passage seems more real to me now than it did when I first read it years ago. Our Western matter-of-fact minds do not realize that the Bible is Oriental. A Hindoo once said to some Occidentals, "Send us all the Bibles you can, but no missionaries to explain it to us, for they do not understand it as we do. The Bible is *our book.*"

The task of Moses was almost too great for a man. He talked with God face to face, and in his human desire for knowledge, asked to see his glory. And God answered, "I will cause my goodness to pass before thee," and then: "I will set thee in a cleft of the rock, and thou shalt see my back, but my face thou shalt not see."

Was that different from to-day? No, for God is the same yesterday and to-day. We sometimes wish for a nearer God than we have, such as was shown in the days of Abraham, Isaac and Moses. Yet, he is the same, and God's glory is there for us to see; only we do not see the divine glory until *after it has passed.* Then we see the full meaning in things, and the divinity of them.

In looking back over my life, I see many disappointments; but always something else came to me in place of what had been taken away; and in looking back I see that what God sent was always better than what I had expected. In ways such as this we may always catch the glory that has passed.

The glory of God reveals itself in all his works. "The old order changeth, yielding place to new, and God fulfills himself in many ways." In the far distant past, there was vast activity on the earth. If we had lived then, we should not have seen the glory of God. And even to-day there are changes going on, so quietly, for the most part, that we do not realize them.

We are so impatient because we cannot, during a period of night, see the working out of right. We forget that thought which is expressed by Lowell in

"Truth forever on the scaffold, wrong forever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

We need to learn the lesson of patience—the patience of God, which can wait for years and cycles of years for the accomplishment of its desires. We need to learn the perseverance of God, which never ceases its gentle efforts for good. We need the spiritual vision of God.

For thousands of years man has been struggling out of the ground. God gives us the vision beautiful, and we struggle up, getting hints now and then of the purposes of God. And as we struggle up higher, the hints grow stronger, and we become more intelligent co-workers with God.

War is dead. It is a relic of the dead past, which still has a galvanic energy. Like the antiquated horse-cars in New York City, side by side with the newest means of transportation, it still survives. For the customs of the past remain like the few withered leaves of last autumn, until the new growth forces them to fall.

Even this war is teaching people to think in larger terms. The Englishman learns to think in terms of the Allies, rather than just of England; the Austrian is thinking in terms of his larger group, instead of Austria alone. So when the hand of God is taken away, and the shadow removed, we may see his glory, a glory far brighter to us than if there had been no shadow.

How would our virtues grow if there were no vices for them to struggle against?

As discords in a great symphony make the following harmonies sweeter, so evil wrought out into good by the divine hand, makes part of the great symphony of creation and life. There is no great devil abroad, as our ancestors believed, but a great God, who is "in his heaven, and all's right with the world." A. L. C.

LETTER OF PHILADELPHIA YEARLY MEETING (ORTHODOX) TO "ALL BEARING THE NAME OF FRIENDS."

[The following letter was addressed to the monthly meetings of "all bodies in the United States bearing the name of Friends." For about seventy years Philadelphia Yearly Meeting has not corresponded with other Yearly Meetings of any branch of the Society of Friends.]

To ——— Monthly Meeting of Friends:

Dear Friends: We address you in the love of Christ. We ask you to consider with us the problem of peace and war. It is an ancient Quaker testimony that material warfare is un-Christian. But there ought to be something more for us than the acceptance of this as history. Present conditions press upon us urgently and a large number of Americans, including many Christians, do not join with us in our belief. We must think it over in the light of to-day, and if we accept it we need more than a negative testimony against warfare. We must believe in and work for peace.

This must mean the acceptance of love as the dominating power in life. It must enter into all our relations, social, ecclesiastical, business, political, international. It must be followed whithersoever it may lead. Its alternative is force, needful at times, but strictly limited by the law of Christ and the spirit of love. Beyond this we cannot go. We cannot join in the cruelties, the slaughter, the deadening of the personal conscience, of war, and we must take the consequences of this refusal. It is often more courageous to oppose war than to fight.

We may come to the place where there seems to be a conflict of loyalties. Loyalty to the State may point one way and loyalty to Christ the other. There is no real conflict. If we recognize the law of Christ as supreme it will prove the best for the State. Real patriotism means intelligent individual fidelity to principle.

There are many difficult questions to answer, but love will help to solve them. The way may seem dark, but the Sermon on the Mount is not only ideally beautiful but sanely available to human affairs.

We do not wish to avoid an intelligent discussion of these matters. We are satisfied that whatever is right is expedient, and we hope to fortify our cause by social and economic arguments, for war is unsocial and uneconomic. But we ultimately turn from the confusion of such arguments to the real basis of our conviction, the venture of faith in the divine plan as revealed in the New Testament, and the loving, forbearing, forgiving, hoping spirit of Christ.

We of Philadelphia Yearly Meeting, during our annual session at Fourth and Arch Streets, in our own search for the truth have been led to send this letter to all bodies in

the United States bearing the name of Friends. We desire to express to you our joy that Friends have already found so great a measure of unity in working for peace, their common heritage. We hope that unity in this great work may be even further increased. To this end our permanent Committee on Peace just constituted, would welcome, and asks for, the opportunity for co-operation with all similar committees.

Finally, we ask you to join with us in praying that not only as individuals, but in our corporate relationships, Meeting to Meeting, we may each and all illustrate the positive and loving peaceableness of our Lord and Saviour Jesus Christ.

SIGNED BY THE CLERKS.

"AM I MY BROTHER'S KEEPER?"

A somewhat bitter controversy, says the *Outlook,* has arisen in New York City over a painting. This would seem like a newly-awakened interest in art, except for the fact that the controversy is not over the painting as a work of art, but as a social lecture. It is Dollman's painting entitled "Am I My Brother's Keeper?" It was given by Alfred Mosely, Chairman of the British Educational Commission, to the Board of Education of the city of New York. It was first hung in the Board's committee room. The Labor Forum, which is an organization to provide for the discussion of social questions, and which holds its meetings in the People's Auditorium of the Washington Irving High School, suggested that the picture be hung in this Auditorium. The reason for the suggestion was that the Forum believed that here, where the people of the neighborhood gathered, it would afford a constantly recurrent lesson of social responsibility. The Washington Irving High School is more than an ordinary school. The large amount of money (a million and a half dollars) for the erection of the school was granted because the plans involved this large auditorium for general community use, and therefore made the building not only a school but a community center.

The picture was loaned for exhibit in the auditorium on "Unemployment Night." The principal of the school, Mr. Zabriskie, declared that he believed the picture was too morbid for the girls in his school to look at, and that these girls "should have all the enthusiasm, the joy, and the beauty that pleasant surroundings can give, and there should be no jarring or depressing note." He therefore ordered the picture stored in the basement. It has been pointed out that such scenes are to be found on the park benches of Union Square, within a block of the school.

To the use of school buildings to help a propaganda, says the *Outlook,* even though it be in a good cause, there is certainly reasonable ground to object. The school buildings, and specifically such a building as this, to be used not only as a school but as a community center, belong to the whole people, and should not be the instrument of a fraction of the people to advance a cause in which they believe. On the other hand, there is no better place than the school building for the people to meet and discuss the great social problems with which they daily have to deal. If such a picture as that which has occasioned this controversy is of itself ugly and in bad taste, it ought not to hang in the school building, no matter what its subject; and if its purpose is primarily the advancement of a propaganda, it has no place there, even though it be beautiful; but the mere fact that it depicts conditions which are not right, but which are very real and very obvious, is not of itself a reason for concealing it.

This picture received a prize at the Royal Academy of London. The Washington Irving High School is situated in the midst of a community where the problem of unemployment is a familiar one. To remove from the building that picture is not to remove the problem or the sense of it from the people who go to the building. A reproduction of this picture appears in our Alcogravure Section. The real question is whether this picture portrays and interprets a familiar and obvious fact of life with beauty and artistic competence.

The circumstances under which this picture was rejected furnish the text for Mr. Seibel's poem.

Oh, couch me softly in luxuriant down,
Where fountains rain upon me ruby wine;
Feed me with lollipops, and let a clown
Stir me to gentle laughter as I dine;
But lock the door if any clamorous truth
Should climb the stair of my secure abode,
And draw the curtain if a face uncouth
Peer through my window from the common road.

If Poverty and Wrong do stalk about,
Tell me not of their gaunt and frightful frame;
I'll shut my ears unto the hungry shout,
And will not look upon the face of shame.
The darkness with electric suns dispel;
No sermons utter but with scented breath—
Avoid the faintest whisper of a hell
And all unpleasant reference to death.

Let me not see the blood that I have shed,
And wrap in silk the sores my saddle rubbed;
Dig deep a grave to hide the hills of dead;
Away the heads rebellious I have clubbed!
If there be any sorrow in the world,
Or any guilt, conceal it from my sight;
Perfumed and painted, manicured and curled,
Let me know nothing but the heart's delight.

If down the street should come, his ugly cross
To drag through Irving Place, the Bleeding Christ,
Arrest him; to the cellar quickly toss
His cruel burden, lest I be enticed
By love or pity to take up the load,
Or shed a tear, or plead against the crime—
Quick! trill a gay Anacreontic ode,
For Conscience cannot trip to tango time.

"Am I my brother's keeper?" What a cry
To pierce the joy and luxury of life!
Let all the world go hungry, if but I
Am full of bread and do not see the strife;
Let all the world go naked, so I wear
A cloud of lace and trail a silken train—
Let me forget that I am Adam's heir,
And also very near of kin to Cain!

—*George Seibel, in the Outlook.*

A RAILROAD TO HEAVEN.

[Augustus Stabler, of Washington, D. C., sends this curious old paper by James P. Stabler, and dated "Wilmington, 8th month, 1837." He adds a note, saying, "James P. Stabler was the first master mechanic of the first railroad in America, the Baltimore and Ohio. Philip E. Thomas was its first president, and George Ellicott one of the moving spirits in the project. All of the above were well-known Friends. It ran from Baltimore to Ellicott City, ten miles, at the breakneck speed of eight miles an hour. It was probably this dangerous pace that led Elias Hicks to write to James P. Stabler expressing his disapproval of railroads, as recorded in Henry Wilbur's Life of Hicks."]

It is altogether possible to make a Rail Road to Heaven. Yea, it is more true than that they can make them from one point of Earth to another. But why not? The materials in the one case are more abundant, cheaper, and more durable than is the other, the labor and expenses less, and the traveling more safe and expeditious in the former than in the latter case; for there we have the right of way given us without condemnation. Then let's make one. First let it be located on the ground of love to God, and to our fellow-creatures. The chief engineer shall be the "still, small voice," which makes no curves either to the right or to the left. The road will be straight. The Board of Virtues will furnish him with funds to carry on the work from a treasury that is as inexhaustible as the fountains of light and love. The hills of pride and cruelty will be leveled by the agents, meekness and mercy. The vallies will be raised by kindness and brotherly affection. The streams will be crossed by bridges built on the "Rock of Ages." The rails will be charity, the cars of devotion, with springs tempered by the incense of the heart for "every good and perfect gift," and the locomotive engine of supreme and everlasting love, propelled by prayer and thanksgiving to the fountain whence every blessing flows.

JAMES P. STABLER.

Current Events

A PRAYER.

LET me be a little kinder,
Let me be a little blinder
To the faults of those about me,
Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery—
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver.
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother who is weaker.
Let me think more of my neighbor
And a little less of me.

Let me be a little sweeter—
Make my life a bit completer,
By doing what I should do,
Every minute of the day.
Let me toil without complaining,
Not a humble task disdaining;
Let me face the summons calmly
When death beckons me away.

—*Detroit Free Press.*

THE FELLOWSHIP CONFERENCE AT OCEAN GROVE.

THE American branch of the Fellowship of Reconciliation, which was organized at Garden City last fall, held its first conference at Ocean Grove, N. J., Fourth month 13th to 18th.

There where the thundering surf beat on the lonely and deserted sweeps of beach, it seemed an easy thing to throw aside all artificiality and get down to the eternal verities. A spirit of real fellowship prevailed. As one of the members said, "Somehow you start in the middle of the getting-acquainted process, and leave out the preliminaries altogether."

The group of people who gathered at this conference were representative of numerous denominations and of many types of thought and work. Lawyers, ministers, social workers, newspaper men, educators, editors and business men and women were present, and very generally took part in the interesting discussions. Indeed, one of the greatest sources of inspiration was the contact with so many fine people who are doing things worth while, and who are agreed in believing themselves to be their brothers' keepers.

The program was an elastic one, subject to change without notice, but with a very well-thought-out frame work upon which to build. Each day began with a devotional meeting, followed by a morning session; afternoon and evening sessions completed the schedule. But not the least interesting talks and discussions took place at meal times, in the sun parlor, or down by the waves, which obligingly showed themselves in all their most beautiful phases of storm, sunshine and moonlight while we were there. In all the meetings there were periods of very dynamic silence.

Some of the topics discussed were, "The Need of a Fundamental Spiritual Outlook," "Redemption and Reconciliation," "Our Obligation to Live Out Our Ideals in Practice Without Compromise," "General Consideration of the Fellowship Movement, fundamental principles, basic statement of its position and methods of organization and work," "Uses and Limitations of Force in Accomplishing Moral and Spiritual Purposes," "The Principle of the Fellowship as Applied to the Social Order."

It is an interesting fact that though the Fellowship stands for reconciliation between man and man, class and class, and nation and nation, it was the first and second of these articles of faith, rather than the third, which were emphasized. Industrial conditions and what we can do to improve them vied with the serious discussion of "Our cherished lilac hedge, which shades our neighbor's garden; what can we do about it?" The living out of the principles of Christianity is such an all-embracing topic that it can easily be seen how it would include such apparently diverse problems as these.

A keener realization of the war and all that it means and will mean was brought to us by the presence of Rev. Richard Roberts, a Presbyterian, at one time the most highly-paid minister in England. For years he has been preaching the very things for which the Fellowship stands, but since the outbreak of the war the preaching of a Christianity to be literally lived is not so acceptable as it once was, with the result that Mr. Roberts has lost his pulpit and his church. He is now in charge of the Plymouth Church in Brooklyn. As secretary of the Fellowship in England, his return to that country will not be popular with government officials, since this movement for the prevention of future wars, industrial or international, already numbers about 5,000 people; but he expects in a short time to make the attempt to reach his native land.

Other interesting personalities at the conference were Dr. Rufus M. Jones, its chairman; Prof. Rauschenbusch; W. L. Sperry, a Congregational clergyman from Boston, who is facing a possible situation such as that of Mr. Roberts; Louise Holmquist, prominent in national Y. W. C. A. work; C. D. Harry, active in the Y. M. C. A.; Oswald G. Villard, editor of the New York *Evening Post;* Secretary Call, of the American Peace Society, and many more too numerous to mention.

The Executive Council is hoping to work out a program in connection with the international situation which shall open up the "active," "definite," "concrete," and "positive" opportunities which critics of the movement say it lacks.

The impression left by the conference upon the mind of an outsider was something like this: Here is a group of people who, putting aside theological and doctrinal differences, are determined to re-organize themselves and their lives so as to more closely imitate the way in which Christ lived. They realize that such a decision upon the part of a majority of the people in the world would be a step toward bringing to pass the kingdom of God upon earth. The consciousness of its being distinctly a long-term proposition need not and should not interfere with their short-term activities for the betterment of things; it is sure to re-illuminate and revitalize all that they do. They register an unfaltering belief in ideals, and, knowing that "a little leaven leaveneth the whole," go forth into the world to live them out "in practice, without compromise."

GLADYS BROOKE.

FRIENDS' PEACE WORK AT WASHINGTON.

FRIENDS' PEACE HEADQUARTERS, 1811 Eye St., N. W.,
Fifth month 1st, 1916.

ONE more step toward carrying out a military preparedness program has been taken since we last reported. The army re-organization bills passed by the two Houses have been referred to a conference committee, which is now engaged in the task of preparing a compromise measure. The committee has been at work for nearly a week, and is expected to make a report shortly. The expectation seems to be that the compromise bill will provide for a standing army of about 175,000 men in time of peace.

There is considerable fear among members of Congress and others who have tried to prevent Congress taking the proposed dangerous step toward militarism contemplated in the "preparedness" program that the final result will be a bill embodying most of the features of the Chamberlain bill, passed by the Senate.

This does not mean, however, that the struggle is over.

The real test of strength of the two elements in Congress, the group opposed to a big military establishment and the group that is demanding a big increase in both army and navy, is yet to come. There will be determined opposition to the passage of whatever army bill the conferees report, as the bill is reasonably sure to provide for a considerable enlargement of the land forces of the military establishment, and there are some men in both Houses who will never consent to such legislation.

In the debate in the House on the question as to whether the army reorganization bill should be sent to a conference committee, there was more opportunity to witness what seems to be the insincerity and sophistry of much that is said and done on the "preparedness" question. The whole "preparedness" propaganda is based upon the supposed danger that the country faces of becoming shortly involved in war with a powerful foreign foe. We have been told by President Wilson—and what he said has been repeated time after time on the floors of Congress—that there could be no telling what a day might bring forth. The inference was that we might have a terrible war on our hands with almost the suddenness of a cyclone or an earthquake; and it was with such suddenness that the climax to our trouble with Mexico came. But in the face of our supposed danger of attack from across the ocean, and with the expedition after Villa into Mexico, practically none of the "preparedness" legislation proposed contemplates *immediate* large increase in the military forces of the country. The big program provides for a gradual increase within a few years. And it is an interesting fact that notwithstanding the imminent danger that threatens us, a large part of the program of increase, at least in the case of the Chamberlain bill, is merely on paper.

Some facts were brought out in the debate in the House which served as an illuminating sidelight on the "preparedness" agitation. It was stated that in the third week in Fourth month the government had been able to recruit only 772 men for the army in the whole country, even with the help of a large number of additional recruiting stations. And it would seem that those men who shout loudest for "preparedness" in Congress do not always come from places where military enthusiasm runs high, for Boston furnished only *one* of the above number of recruits. There were 60 men from Chicago, 84 from San Francisco, 63 from New York, and 22 from Philadelphia. The young men of this country do not seem to believe that we are in any serious danger; if they did, they would flock into the army.

It was quite openly hinted in the House on the occasion of the last "preparedness" debate that men who strongly advocate a standing army of 250,000 men have no idea that that number could be secured in time of peace by the present inducement offered men to join the army, and that the "preparedness" clamor is not altogether free from political significance. And one cannot help feeling, as the working of government machinery is watched here at close range, that there is all too much ground for suspicion in this regard. It is at least an aspect of the question that ought to be given consideration by those who seem willing that the United States should join in the race for military supremacy with the other leading nations of the world.

In the meantime there is no end of effort being made to tell the people of the nation the truth about "preparedness." The American Union Against Militarism, formerly the Anti-Preparedness Committee, reports big and successful meetings in all the cities visited on its recent tour of truth-telling. Literature containing statements made by Congressmen, high army and navy authorities, and others in position to know the facts, is going out from Washington by the ton to all parts of the country. Not a few Congressmen have gone right back to their districts to tell their constituents the facts about the country's military situation.

This headquarters is daily reaching additional Friends throughout the country, and we know that hundreds of them have told their representatives here at Washington of their Quaker ideals regarding war and militarism.

Last week-end was made eventful for the headquarters by visits from Allen D. Hole, of Richmond, Ind.; Francis R. Taylor, of Philadelphia; Earl Peckham, of Brooklyn; Charles E. Tebbetts, of Richmond, Ind.; and L. Hollingsworth Wood, of New York. ARTHUR W. DEWEES.

FRIENDS IN NEW YORK.

"FRIENDS' PEACE CRUSADE" IN NEW YORK CITY.

As no engagements for future meetings are now on our calendar, it seems likely that the especially active work of the Friends who have been speaking in behalf of our peace principles and testimonies in New York and Brooklyn, is over for the present season. This particular phase of their activities, at least, has ended for the present. The opportunities are still great, but perhaps lying more in other directions of work.

It seems well now to give a complete account of the work done by these speakers, under the direction of the newly-appointed Peace Propaganda Committee of the New York Monthly Meeting Committee.

A dozen or more Friends of both branches, nearly all of whom would belong to the group of "younger Friends," have taken part in this speaking on the general subject of "Peace and Preparedness: The Quaker View." To prepare these speakers for discussion, and the answering of questions, a series of conferences, attended by the would-be speakers and by members of the committee, were held early in the year. At each of these conferences the speakers who were next to appear in public took the floor, and set forth the arguments which they expected to present. Their hearers endeavored to be as hostile as possible, and to put to them the most puzzling questions that could be found, to show them any fallacies in their arguments, and in every way to anticipate what might come up in the public meetings. In this they succeeded so well that the speakers testify that the "grilling" received from their friends was much worse than that from their real audiences.

The "real" audiences have been found in the following places: Six Young Men's Christian Associations (one colored) in New York and Brooklyn, two colored Young Women's Christian Associations, three Hebrew Associations, three Settlement Houses, St. George's Episcopal Church, the Mt. Morris Baptist Church, the Church of the Ascension, the down-town branch of the Free Synagogue, and the Elizabeth Young Men's Christian Association. An evening reading club was visited twice, and speakers have been supplied to the Woman's Peace Party on several occasions. In addition, one of our speakers has been at Plainfield Meeting, one at Poughkeepsie, and one at Purchase, assisting in meetings held in the meeting-houses in these places. The speakers have gone in twos, a man and a woman together, except where a different arrangement was desired. Friends' peace literature has been distributed at as many meetings as possible.

The greatest interest and the greatest respect for our message has been manifested everywhere. We realize, of course, that we may not have met those who are most opposed to our views. However, nearly all of our meetings have been in discussion forums, or courses of lectures, each course or forum having its particular set of attendants. In most instances, our meetings have been attended by more than the usual number, and the discussion has been kept up at greater length than usual, according to those in charge. It seems, then, that the regular frequenters of these places did not absent themselves, and that our speakers attracted more. Therefore, the writer at least thinks that our audiences were fairly typical of the state of feeling in New York and Brooklyn as regards militarism and "preparedness" for war.

As stated in a previous account of these meetings, dated soon after their beginning, the audiences have varied

greatly in size; from fifteen to twenty up to three or four hundred or more. Personally, I have attended about half of the meetings held, and in nearly every place I have been astonished at the lack of strong militaristic sentiment. People are nervous, are terrified by the thought of the horrors upon which the newspapers have been feeding them. They fear England, Germany, or Japan, or they declare that the world is against us. But there is none of the idea that war is a good thing under some circumstances, or that we need to expand by means of our army and navy. The one and only reason for increasing our armament, or for giving our children military training, is to avoid war, by terrorizing the definite or the indefinite foe.

Even this fear, however, is not so deeply rooted as I really expected after the campaign which has been waged for the last year. With three exceptions, the composition of the meetings which I have attended, or have heard described, has been practically the same. There would be half a dozen absolutely terrified militarists, three or four undaunted pacifists, and the remainder of the group made up of those who "wanted to know." These were, for the most part, rather nervous, inclined to think that a bigger army would be the best protection, and yet anxious to know what might be said upon the other side. They listened with the closest attention to every word, and applauded impartially both sides whenever a discussion arose.

Could we but secure such *newspaper space* as do the supporters of a greater military system, many of these "almost convinced" would be convinced against the proposed military system.

The exceptions mentioned above were very interesting. One was a mothers' club in a Settlement House, where not one voice was raised in behalf of increased expenses for armaments; one was at the down-town branch of the Free Synagogue, where only two dared speak in opposition to our representatives, and these two were absolutely crushed by the weight of argument from their fellows. The third exception was found in an evening reading club held in a public school. Here, in a group of about one hundred and fifty, only two spoke as being in sympathy with the Friends. The entire weight of sentiment being for the militaristic view.

This last-named group was the *oldest* group addressed, with the exception of the mothers' club. Indeed, it seems that on the whole the younger men and women were more in sympathy with the peace ideas presented than the older ones. It seems to me, also, that groups coming more directly from the so-called laboring classes were more in accord with our objects than were the wealthier groups. This, however, was largely because they felt that increased armaments meant increased taxes on food, rent, and living generally. In these places there was a decided tendency to make the armaments another reason for class hatred, the feeling often being that the rich were seizing the war and armament excitement as another means for exploiting the poor. Those who are fostering this view are doing great harm, there being enough reason for this state of mind to serve as foundation for the most exaggerated ideas. I almost think that our greatest danger from militarism in this country is in the growth of this idea.

ANNA L. CURTIS.

WITH FRIENDS IN MICHIGAN AND NEW YORK.

DETROIT.

The scenery between Chicago and Detroit is not very interesting in the early spring, when the buds on the trees are merely beginning to swell, and the fields that show signs of verdure are few and far between; but it is less than a day's journey, and I arrived in mid-afternoon of the 19th.

Apparently, the only Friend now living in this city who is really concerned for the advancement of our Society is Emilie Painter Jackson. I had written her a week in advance, but not having her street address, my letter did not reach her. Between us we called up all upon our list whom we could reach by telephone. We found that some were no longer living, some never had been members, some were away, and some had joined other denominations. I had very pleasant conversations with two who had some knowledge of me personally.

As I was due in Buffalo on the 21st, we decided that it would not be best to undertake to have an evening meeting, but I very much enjoyed my visit with Emilie Jackson and her family.

Two or three years ago a little group of Friends and others interested met quite regularly in Detroit during the winter, but Mary Staley, the leader of the group, moved away and afterwards died. There does not seem to be much opportunity here now for work along Friendly lines.

BUFFALO.

Another ride of several hours brought me to Buffalo, where I was met by Eliza R. Hampton, and found that the little group of workers here had arranged for me to have all the opportunities I could use.

On Seventh-day afternoon we took supper with the Phillipses (who were originally Canadians). In the evening we had a social gathering at the home of the Valentines, in the course of which several true stories were told about Friends and several questions answered, and then light refreshments were served. Owing to the rain that had set in there were not more than twenty present.

A meeting had been planned for Orchard Park on First-day morning, but this was given up when it was learned that two of the few families now living there had planned to come to Buffalo for Easter. It was well that this decision had been reached, for the morning was cold and rainy.

Instead of going to Orchard Park we went to the Unitarian Church, of which Mr. Boynton is pastor, and saw three babies christened and fifteen young people received into membership. Several of the Friends living here frequently attend this church, where they are very cordially recived. In the afternoon we had a meeting for worship at the home of the Ellises, at which twenty-five were present notwithstanding the continued rain.

The next day we called on the Stickneys, took lunch with the Hugheses and dinner with the Wendes. Mrs. Hughes and Mrs. Wende are daughters of Sarah Crone. In the evening we had a public meeting in a room of the Y. M. C. A. Building, at which about thirty were present, including several who had not been at either of the other gatherings. Gus H. Wende made some opening remarks and announced that I would address the meeting on "Quakerism as a Modern Social Force." After the address a number of questions were asked.

The Buffalo Friends are comparatively few in number, but there are several among them who are willing to do things, one of the most active of these being Percy Clapp. By way of advertising the meetings I have described, postal cards and telephone calls were sent out freely and notices were inserted in several of the daily papers.

The question now agitating their minds is whether it would be best to buy the old meeting-house, which is offered for sale at a reasonable price. It is centrally located, the exterior has not been altered, the sheds in the rear are still standing, and the interior could be restored at small expense. There are now more Friends in Buffalo than at Orchard Park, where meeting is no longer regularly held on First-days. As J. Barnard Walton and Isaac Wilson will be on hand for the Half-Yearly Meeting, the whole situation can be talked over at that time, and I cannot help feeling that the way will open for these earnest young Friends here to broaden and deepen their work.

As in other large cities, the Friends in Buffalo live quite a distance apart, and my work there was made much easier because three automobiles were at our disposal in going from place to place. I came away from these kind Friends feeling glad in heart that I found so much to cheer and encourage me in the closing visit of my pilgrimage.

ELIZABETH LLOYD.

FRIENDS IN PENNSYLVANIA.

HORSHAM.

The Horsham Friends' Association held its Fourth month meeting on the afternoon of the 30th. Elizabeth H. Comly read the twelfth chapter of Romans. Mary W. Lippincott gave the first of a series of talks on Paul; his environment, education and character were discussed up to the time when he became a Christian. Anna H. Penrose read an excellent paper on the subject, "How Can the Principles of Friends Best be Applied to Ourselves and the Community?" By applying the teachings of the queries to our own lives, she said, we can benefit the community. Catharine F. Smith gave a very interesting account of events of the religious world.

Mary W. Lippincott will continue her talk on Paul on Fifth month 28th, and the seventh query will be discussed.

ANNIE R. COMLY.

FRIENDS IN CALIFORNIA.

Writing from Pasadena, Isaiah Lightner says: "We have spent a very pleasant winter here, and have enjoyed meeting with Orange Grove Friends of Pasadena. We have attended one meeting at Long Beach, and four at Los Angeles, at which place they are starting a Young Friends' Association, which we hope will mature for profit to all Friends. They expect to meet on the fourth First-day of the month, at three o'clock p. m., at different Friends' houses.

"The Young Friends' Association here at Pasadena is in a flourishing condition. A meeting was held at John Carpenter's on the afternoon of Third month 26th, at which there was a large attendance. Friends from all three branches took part, which was very agreeable to us. May the love for each other grow stronger."

The Pasadena *Star-News* of Fourth month 25th says: "In common with all bearing the name of Friend, the congregation which meets in Orange Grove Meeting-house is deeply interested in peace. One of its recent activities is the following letter sent by the last Monthly Meeting to the school board of Pasadena:

"W. S. Grassie, President of the Board of Education, Pasadena, Cal.:

"Esteemed Friend: Feeling convinced that the introduction of military training into our public schools would work injuriously upon the character of the pupils, and would tend to foster a warlike spirit, we, the members of the Orange Grove Meeting of Friends in Pasadena, earnestly protest against its introduction.

"Signed on behalf of Orange Grove Monthly Meeting of Friends.

"Levi S. Taylor, *Clerk.*
"Edith Dixon Hopkins, *Assistant Clerk.*

"As some of the members of Orange Grove Meeting also live in Los Angeles, a similar letter was sent to the school board of Los Angeles city.

"When Elizabeth Lloyd, of Philadelphia, was in Pasadena this winter, a very interesting meeting was held one evening, with short talks along different phases of the peace question by Elizabeth Lloyd, Isaiah Lightner, George S. Yarnall, Dr. Ira Frame, Dr. John W. Dorland and others. One result of this gathering was the appointment of a committee and the sending of a letter to the other two branches of Friends in Pasadena, asking them to appoint a similar committee, so that the three bodies of Friends in Pasadena may work in whatever way opens for the advancement of peace. John E. Carpenter, of Altadena, is chairman of Orange Grove Meeting's committee.

"At the previous monthly meeting, letters of protest against increased armament and against military training in the schools, were sent to each of the two Senators and eleven Representatives from California, in the United States Congress, and replies were received from most of them."

Marriages

Abbott–Appleton.—At the home of Joseph P. and Maria A. Canby, near Langhorne, Pa., under the care of the Middletown Monthly Meeting at Langhorne, Pa., on Third month 11th, 1916, their niece, Margaret Canby Appleton, daughter of George and the late Elizabeth J. Appleton, to Richard Mauleverer Abbott, of South River, Md., son of Charles C. and Julia O. Abbott.

Tjaden–Stackhouse.—On Fourth month 26th, 1916, at Alloway's Creek Meeting-house, Hancock's Bridge, N. J., under care of Greenwich Monthly Meeting, John C. Tjaden, of Peoria, Ill., and Florence B. Stackhouse, daughter of James S. and Anna M. Stackhouse, of Salem County, N. J. (The first wedding to take place in this meeting-house in seventy-eight years.)

Deaths

Notices of death only, giving date, residence and age, are published without charge, but for personal tributes, memorial notices, verses, etc., there is a charge of one cent a word.

Arnold.—At the home of her nephew, Allison Arnold, in Farmington, Ontario County, N. Y., Fourth month 20th, 1916, Mary Arnold, aged 86 years, a member of Farmington Executive Meeting of Friends. Interment in South Farmington Friends' Cemetery. This Friend was the daughter of the late Levi and Lydia Arnold, and was born and lived nearly all her life in the town of Farmington.

Bacon.—At Medford, N. J., Fourth month 26th, Catharine Wister Bacon, in her 86th year.

Carpenter.—At his late residence, 103 Morningside Avenue, New York, on Seventh-day, Fourth month 29th, 1916, Henry H. Carpenter, in the 85th year of his age. Interment at Amawalk, N. Y.

Ely.—On Seventh-day, Fourth month 29th, 1916, at Horsham Square, Pa., Annie S. Ely, wife of T. Elwood Ely.

Gillingham.—On Fourth-day, Fourth month 26th, at his residence, "Vernondale," Accotink, Va., A. Scott Gillingham, aged 46 years. A member of Alexandria Monthly Meeting.

Harvey.—At Malvern, Pa., on Fourth-day, Fourth month 26th, 1916, Cyrus W. Harvey, in the 73d year of his age. Interment Goshenville Friends' Burying Grounds.

Phillips.—Third month 31st, 1916, at his residence in Germantown, Howard Magill, son of Katherine Magill and the late Henry C. Phillips, and husband of Annette Hall Phillips.

IN MEMORIAM—COLLEGE SEARCY.

College Searcy, son of Hugh and Rachael Taylor Searcy (née Carr), died at Stebbins Hotel, Indianapolis, Ind., Second month 5th, 1916, at 6.30 a. m. His father, mother and living sister, Muriel C. Searcy, reside at Indianapolis.

College was born at Mitchellville, Iowa, Fourth month 28th, 1894. He moved to Indianapolis when ten years of age. He held five diplomas from Indiana College of Pharmacy and Chemistry. He was considered a brilliant student, and admired and beloved by a large circle of friends. His gentle smile, winning ways, and modest disposition won the love of many friends. He was the solace and comfort of his mother and sister at all times.

He was a near friend of James Whitcomb Riley, the poet, who remarked, "College is a good boy." He joined the Society of Friends at Prairie Grove Meeting, near Winfield, Iowa, on Fifth month 28th, 1915. He belonged to the Humane Society, and in kindness was an example to all who knew him.

Interment was at Prairie Grove Cemetery, on Second month 10th, after services at the Friends' Church.

"Unto our Heavenly Father's will
One thought hath reconciled—
That He whose love exceedeth ours
Hath taken home His child."

R. T. S.

Literary Notes

THE Biddle Press will publish next autumn the "Collected Poems of John Russell Hayes," which will include not only "Molly Pryce," "Roger Morland," and all of the author's published books and poems, but also a large amount of new verse. Recent reviews of the "Swarthmore poet's" works have been characterized by very high praise. H. F.

"ROADSIDE GLIMPSES OF THE GREAT WAR." By Arthur Sweetser. Illustrated. (Macmillan.) $1.25. The author is an American newspaper man who saw life on the battle-lines, and describes it vividly. Among the sombre word-pictures this account of Belgian hopefulness stands out brightly: "Ah, 'Tommies!' Heaven be praised! Great Britain had come back to Belgium! How big, how cheerful, how inspiring those few khaki uniforms looked! Little Belgium, smashed and crushed, might now see rising behind it the might and power of the British Empire."

"GOOD FRIDAY and OTHER POEMS." By John Masefield. (New York: The Macmillan Co.) $1.25.

The Crucifixion is the theme; the harsh demands of the rabble and the beautiful songs of peace are in violent contrast. The "Madman" sings thus:

"Beyond the pain, beyond the broken clay,
A glimmering country lies
Where life is being wise,
All of the beauty seen by truthful eyes
Are lilies there, growing beside the way."

"SEA AND BAY." By Charles Wharton Stork. (New York: John Lane Co.) One of the younger line of the Wharton family writes this long narrative poem. It pictures three eras of a man's life. The boy's life is sheltered in the bay, the adventurous life is spent upon the sea, the older man returns to live by the bay, but with the memory of his sea life still a part of his nature.

The fresh, loving outdoor flavor of the poem is notable, as in such lines as these:

"I liked to hear that Jesus taught men so,
Beside the lake or on the mountain side,
In haunts of daily life where flowers and trees
Offered themselves in parables."

"HIGH TIDE: SONGS OF JOY AND VISION." Selected by Mrs. Waldo Richards (Houghton Mifflin Co.). Poems by present-day authors, abounding in nature-pictures, ethical values and happy faith. The spring songs, with which the book opens, are especially enjoyable just now, as in these lines of Alfred Noyes:

"Heart of my heart, we cannot die!
Love triumphant in flower and tree,
Every life that laughs at the sky
Tells us nothing can cease to be."

"THE BELFRY." By May Sinclair. (Macmillan.) $1.35. Laid in picturesque old Canterbury, in London and in Belgium, and closing amid scenes of the present war—this story is told with the vividness, humor and humane quality which are this author's characteristics. The full-length word-portrait of a "cockney" of unusual gifts, and of a beautiful English girl who overthrows the old conventions, are admirably drawn.

A MEASURE OF HEAVEN.

HEAVEN is no larger than Connecticut;
No larger than Fairfield County; no, no larger
Than the little Valley of the Silvermine
The white sun visits and the wandering showers.
For there is room enough for spring's return,
For lilac evenings and the rising moon.
And time enough for autumn's idle days,
When soul is ripe for immortality.
And then when winter comes with smoldering dusk
To kindle rosy flames upon the hearth,
And hang his starry belt upon the night,
One firelit room is large enough for heaven—
For all we know of wisdom and of love,
And the eternal welfare of the heart.

—*Bliss Carman.*

THE RESTFULNESS OF JOHN MUIR.

A READER of *The Continent* sent to that magazine, a few months ago, the following interesting letter regarding John Muir's autobiography of his early days:

"Too worn out to take much pleasure in any book, I thought, I happened on John Muir's 'My Boyhood and Youth.' Reading it was like drinking from a mountain stream, clear and clean and sparkling, while the ever-purifying airs of the open blew over my tired spirit.

"All the eagerness, curiosity, and indomitable optimism of universal boyhood is in its pages. The author tells with marvelous detail and accuracy the lessons he learned from an intimate fellowship with wood and meadow and upland—birds and insects, fruit and flower and tree; teaching me, as I read, the revelation of God's love to be found on every page of nature's book.

"As he tells us of the steadfast Scotch Presbyterian ideals of his father, sternly forced upon the son; of the exacting toil of the frontier farm and the long, unaided struggle for education, we can understand the staunch courage, self-denial, and hard self-discipline that enabled our 'John o' the Mountains' to accomplish the difficult and dangerous exploration of the Sierras and aid in preserving their beauty to the nation."

AUTO ROUTES TO CAPE MAY FOR THE CONFERENCE.

IN response to the request last week, George L. Gillingham has sent the following directions of how to reach Cape May from Philadelphia. The route can easily be traced on the road map of New Jersey, which is sent out by the Cape May people.

From Camden ferry east on Federal Street to Broadway, turn to right, follow Broadway through Gloucester and Westville to Woodbury. Take left fork at Woodbury to Glassboro and straight on through Clayton, Franklinville to Malaga. Take right fork at Malaga to Vineland, thence on to Millville, Dorchester and Leesburg. Bear to the left at Leesburg to Dennisville. There turn sharp to the right to Goshen, Cape May Court House, bear to the right to Rio Grande and to Cape May.

From Washington, Baltimore, and Wilmington, cross the ferry from Wilmington to Pennsgrove. From there is a good road by way of Auburn, Woodstown, Pole Tavern, to Franklinville, and from there to Malaga, and on by the route given above.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

FIFTH MONTH.

6th.—Solebury Young Friends' Association, annual social, at the home of Walter W. Ely, at 8 p. m.

7th.—At Frankford Meeting-house (Philadelphia), young people's devotional meeting, 3 p. m., preceded by conference. Subject, "Christianity as Friends Interpret It."

7th.—Alfred C. Garrett, of Philadelphia, will give his illustrated lecture on Palestine before London Grove First-day School, 11.15 a. m. Everyone will be welcome.

7th.—Appointed meeting in Buffalo, N. Y., at 8 p. m. Isaac Wilson expects to attend.

7th.—Preparative Meeting in New York and Brooklyn, after the Meeting for Worship.

7th.—Religious meeting at Friends' Home for Children, 4011 Aspen Street, Philadelphia, at 3 p. m.

7th.—Friends' Association meets at Rising Sun, Md., at 2.30 o'clock. Canby Balderston, of Colora, Md., will address the meeting. Subject, "The Moral Effect of Military Training and Camp Life." Meeting and conference at West Nottingham at 11 o'clock.

12th.—Poverty social, at Friends' Seminary, 226 East Sixteenth Street, New York, for the benefit of the Young Friends' Aid Association. Admission fee, one pound of anything eatable, wearable, or otherwise usable.

13th.—3 p. m. in Cherry Street Meeting-house, Philadelphia, First General Meeting of the Young Friends' Movement of Philadelphia Yearly Meeting. Business meeting and young people's conference on "The Christian Life." Speakers to be announced later.

At 8 p. m., in Race Street Meeting-house, first William Penn Lecture, Elbert Russell on "The Christian Life." All cordially invited.

13th.—New York Monthly Meeting, in New York, at 2.30 p. m. Meeting for Ministry and Counsel at 1.30.

14th.—Prof. John Duxbury, of London, will attend meeting in Brooklyn, N. Y.

15th, 16th, 17th and 18th.—5.30 to 7.30 p. m., Young Friends' Supper-Conferences (series tickets $1.50, single tickets, $.35, may be obtained from Mary R. Ridgway, chairman of Supper Committee, 2313 North College Avenue, Philadelphia). Programs to be announced later.

19th.—Young Friends' Picnic Supper at Woolman House, Swarthmore. (One included in supper series ticket.) Details to be announced later.

29th.—Westbury Quarterly Meeting, at Brooklyn, N. Y.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

Friends' General Conference 1916

ACCOMMODATIONS AT CAPE MAY, N. J., DURING CONFERENCE, SEVENTH MONTH 6TH TO 13TH.

THE committee has secured the refusal of a number of the best rooms in all the hotels, with board, holding two each, ranging from $50 to $18 per room for the week. Also some holding from three to four, at various prices down to $8 per person. Single rooms from $20 to $10 per week. A few rooms with bath in suite can be had for four persons at $100, eight persons at $120. The committee can also secure suitable places at a lower figure, if desired. Some rooms at Hotel Cape May, about twenty minutes' walk on ocean front from Auditorium, and convenient by trolley, can be secured now. Single rooms, without bath, one person, $25 per week. Double rooms, without bath, two persons, $45 per week. Double rooms, with bath, two persons, $60 per week.

Applications should be made as soon as possible in order that the committee may act quickly on the refusals given. Apply to any member of the committee.

JOSEPH HAROLD WATSON, 409 Chestnut St., Phila.
HARRY A. HAWKINS, 57 Pierrepont Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON, 25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD, Locust Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Pa.
SUSANNA H. BARRY, Riverton, N. J.
ELLA R. BICKNELL, 1839 South 57th St., Phila.
JAMES H. ATKINSON, 421 Chestnut St., Phila.

CONFERENCE RATES.

Transportation to Friends' General Conference at Cape May, Seventh month 6th to 13th, 1916:

The railroads east of Pittsburgh and Buffalo have granted a rate of two cents a mile each way, and the same rate will probably be granted in the territory west of these points and east of Chicago. Tickets will be on sale at these rates Seventh month 4th, 5th and 6th, and good to return to starting-point not later than Seventh month 17th. The railroads also all offer low summer excursion rates to the seashore from all points. These tickets are generally good till Tenth month 1st, and they also grant from western points liberal stop-over privileges. The following table will give some idea of rates, both the special mileage and the excursion:

	Miles to Cape May	Special Ticket	Summer Excursion
Chicago	897	$35.88	$31.15
Indianapolis	801	32.04	29.65
Cincinnati	729	29.16	28.65
Richmond, Ind.	740	29.60	28.65
Washington, D. C.	216	8.64	9.30
Baltimore, Md.	176	7.04	7.30
Camden, N. J.	80	3.20	2.50
New York	161	6.44	6.50

More detailed announcements in reference to trains will be given later.

JOHN W. HUTCHINSON, Chairman Transportation Committee, Hempstead, Long Island.

Philadelphia Young Friends' Association

140 N. 15TH STREET, PHILADELPHIA

Is thee planning a small luncheon, dinner or tea? Before arranging it, consult us and get prices—delicious food, excellent service, private dining-room.

Regular table d'hote meals, 35 and 50 cents, or a la carte service. Breakfast, 7 to 9 a. m. Luncheon, 12 to 2 p. m. Dinner, 6 to 7.30 p. m.

Comfortable rooms for transient guests.

Is thee interested in any fairs, lectures, concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted.

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Our permanent department is entirely filled at the present time.

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

WANTED—BY EXPERIENCED TEACHER, fluent French scholar, position for the summer as governess to children or growing girls. Accustomed and willing to travel. Excellent references. W 23, Intelligencer Office.

WIDOW, WITH FOUR-YEAR-OLD SON, wishes to secure board (private family preferred) where child can be looked after in her absence during the day; preferably out of town. Child has good disposition and well trained. R 22, Intelligencer Office.

WANTED—EXPERIENCED NON-PROFESSional nurse wishes position, care of elderly person, or as companion. B 20, Intelligencer Office.

WANTED—REFINED, SETTLED WOMAN AS mother's helper in a family with two small children. Other help employed. Address Wilson, 63 St. Paul's Place, Brooklyn, N. Y.

WANTED—IN FRIENDS' FAMILY, A MIDdle-aged woman as resident seamstress; one who is willing to assist with light duties. Out of city for summer. C 30, Intelligencer Office.

YOUNG WOMAN, IN CHARGE OF SCHOOL lunch room, would like position about Sixth month 1st. Thoroughly understands housekeeping and care of children. Address S 10, Friends' Intelligencer.

REFINED WOMAN WISHES POSITION AS companion nurse or attendant to semi-invalid or elderly person. Plain sewing, mending. Willing to leave the city. Reference. D 27, Intelligencer Office.

WANTED—BY AN EXPERIENCED WOMAN, a position with semi-invalid lady, or as mother's helper with children and light duties, where help is employed. 1900 Mt. Vernon St., Philadelphia.

WANTED—BY EXPERIENCED TEACHER, fluent French scholar, position for the summer as governess to children or growing girls. Accustomed and willing to travel. Excellent references. W 23, Intelligencer Office.

WANTED—BY A PERSON OF EXPERIENCE, a position as housekeeper, companion or care of invalid. Address L 13, Friends' Intelligencer.

COMPANION-NURSE TO SEMI-INVALID: refined, experienced American Protestant woman, desires position. Highest reference. W 32, Intelligencer Office.

WANTED—BY FRIEND'S FAMILY, A RELiable person for housework. A good home for a willing worker. LEROY COMLY, 413 Walnut Street, Jenkinton, Pa.

WANTED—AN EXECUTIVE SUPERINtendent for Schofield Normal and Industrial School for colored pupils at Aiken, South Carolina. This School has been in existence for fifty years. It has both day and boarding students, and has an average attendance of 300. The applicant must be trained for such work, and have had experience with colored people, and be familiar with conditions in the South. A college graduate preferred. Address G. HERBERT JENKINS, 929 Chestnut Street, Philadelphia.

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401 S. Church Street, West Chester, Pa.

Telephone, 961 J. TUTORING. Preparing pupils for High School.

WANTED — A CAPABLE, INTELLIGENT woman for working housekeeper in family of three. Small house; centre of city (Philadelphia). W 28, Intelligencer Office.

PRACTICAL NURSE OR COMPANION; SUCcessful with nervous or elderly persons. References. B 29, Intelligencer Office.

WANTED—TWO SECOND-STORY COMMUNIcating, unfurnished rooms for very light housekeeping by elderly lady. Price and full particulars to U, 1223 North Second Street, Philadelphia.

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Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

FRIENDS MAY SECURE BOARD FOR SUMmer in refined Friendly home. Rates reasonable. Photographs. Near station. F. B. Passmore, "Beech Lawn," Chester Heights, Pa.

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Children's work a specialty. Infant's layettes. PHEBE E. ANDREWS, 710 South 49th St., Phila.

BRANSBY GOWNS Originaldesigns,avoiding the extreme of fashion. Simple, tasteful, suited to the wearer.
Bell Phone MRS. ANNA BRANSBY,
Walnut 13-16 113 S. 13th St., Phila.

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220 Dock Street Philadelphia
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POULTRY AND EGGS
Established 1866
Member National League Commission Merchants U. S.

Houses at Media, Penna.

FOR RENT:—Furnished house for the summer. Also an unfurnished house for the year.
FOR SALE:—Unfurnished house with garage.
Please apply promptly for any of these.
T. S. BURR, Media, Pa.

Women's Silk Coats of Unusual Elegance

—And unusually moderate in price as well. For instance:

Taffeta Coats—Two models at $15.00, both of soft black taffeta. One is gathered full at the waist and belted, square collar of striped silk. The other has the fullness held in with a belt, and has a braid lace collar—$15.00.

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Pongee Coats—In natural color with collar and cuffs in contrasting colors. Chiefly full and rippling, some with a belt. Prices $18.00 to $45.00.

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"SCATTERED SEEDS" is a great help to parents in training and developing character. What children read voluntarily cultivates their POWERS as well as their perceptions. A charming true story of children traveling in Europe is now running. Good poetry, puzzles, recitations and pictures in every number.

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READERS sometimes ask, "Why is it that the INTELLIGENCER has so much advertising, when most religious papers have very little?"

Here is a letter just received from an advertiser which will help to explain:

"Please insert the enclosed advertisement in the INTELLIGENCER, and continue to do so—till I send word otherwise. Please give me a box number, and readdress the answers to me.

"I certainly appreciate the INTELLIGENCER'S service in advertising, as I have gotten two excellent positions through it."



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SUCCESSORS TO

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RUGS AND CARPETS

Our new imports of Oriental Rugs are of the highest merit.

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Estimates cheerfully furnished

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FOR RENT—DURING JULY AND AUGUST, small apartment furnished for housekeeping. Pleasant location, convenient to Lansdowne Station. Apply B. N., Intelligencer Office.

FOR RENT—TWO PLEASANT ROOMS ON second floor, with small private family, at 2727 North Eleventh Street, Philadelphia. Porch front. Can arrange for light housekeeping, if desired. B 87, Intelligencer Office.

ROOMS FOR RENT—TWO THIRD FLOOR rooms for men or women employed during day. Near Wayne Junction Station. Convenient to Germantown Avenue trolleys. Apply Mrs. L. T. Tyson, 4449 North Twentieth Street, Philadelphia. Phone Wyoming 1750 W.

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SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

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Acts as Executor, Administrator, Trustee, Guardian or Agent. Aims at perfect service and perfect security. Wills prepared and kept free of charge where this company is named as Executor. Either the Franklin National Bank or the Girard National Bank will receive deposits for this Company.

Full Paid Capital, $125,000.00 **Undivided Profits, Earned, $74,556.39**

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WE OFFER THE FACILITIES OF OUR INSTITUTION IN ITS VARIOUS DEPARTMENTS TO THOSE CONTEMPLATING ABSENCE FROM THE CITY DURING THE SUMMER MONTHS.

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WE believe that a pronounced readjustment of values throughout the world will follow the cessation of hostilities in Europe. For those who are convinced that such a levelling downward process will come, there is no better form of investment than one which will mature during the period of reaction and whose position is so secure that payment when due is a certainty.

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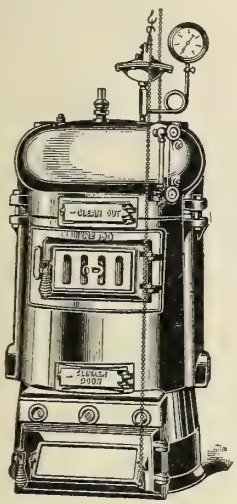
A Religious and Family Journal

" YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU."—JOHN XV: 14.

PHILADELPHIA FIFTH STREETS FIFTH MONTH 13, 1916

THE selection of the proper heating system should be given careful consideration if you are contemplating building a new home or changing an unsatisfactory heating plant in the home you now occupy.

Write for our new book—"The Selection of a Heating System" before deciding whether you will install Hot Water, Steam, or Warm Air.



NOVELTY HEATERS

are made in all three types and this book will give you an unbiased view of the merits of each system.

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AMERICAN & DAUPHIN STS.
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Now open. Hot water heat. Home comforts. Pleasantly located near the beach.

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SUCCESSOR TO FRIENDS' BOOK ASSOCIATION
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One half block from the ocean, near hot and cold water baths and bathing grounds.

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Ready to bloom at once. Giant and Royal, mixed colors; 65 cents a dozen postpaid.

Also Hardy Garden Perennials in variety; 75 cents a dozen postpaid. MARGARET J. SPICER, GRUBBS, DELAWARE.

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1434-36-38 Brandywine St., Philadelphia
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A MOST satisfying collection that features both good taste and good style; trimmed and untrimmed hats; fancies and flowers.

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THE Ayrshire milk provided on the Inn menu during the last season has been one of the features of the Winter Inn. It has been increasingly popular, and many people drink it regularly who have declared they could not take milk with their meals. The advantage of Ayrshire milk as a table milk is that the fat particles are much smaller than in the butter breeds, and they are well emulsified.

Almost thirty-five guests are enjoying the budding spring which this year has come on with a great rush. The roads are drying up, the golf links getting in shape, and the Directors are planning for their first Buck Hill meeting on the 27th inst., which usually is considered the official opening of the Summer Inn.

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Good 9-hole golf course; tennis; boating; bathing; fishing; mountain climbing. Excellent table, pure water. Rooms with or without bath. Rates weekly, $16 to $30.

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Where Spring Days Are Full of Charm

MODERN High-Grade Hotel with material comforts and good cheer. Exceptionally dry air with sunny exposure and sheltered from north winds. Beautiful walks through the cedars. Resident physician. Diet kitchen. Curative and tonic baths, electric treatments, massages, etc. Skilled operators. New booklet. 3½ hours from New York. Through Pullman via Central R. R. of New Jersey. 1½ hours from Philadelphia, Reading R. R. Literature and spring terms on request.

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FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

Subscription, $2.00 a year. Six months, $1.00. May begin at any time. Single copies, 5 cents. The paper will be sent on trial at 20 cents a month, and may be STOPPED at any time on payment of what is due up to that time.

TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

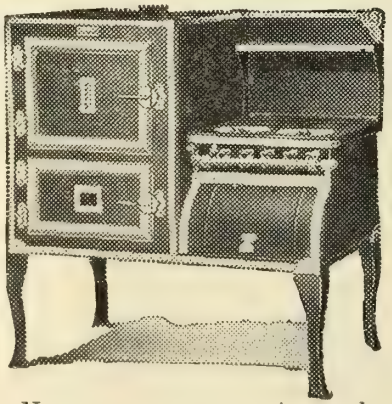
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Display, 6 cents a line, or 84 cents per column inch each insertion. For FRONT COVER PAGE, 10 cents a line, or $1.40 per inch.

"Wants" and other classified advertisements, in plain type, no display, 25 words or less, 25 cents each insertion; every added word one cent. Each initial or number counts as one word.

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The range that cooks with the gas TURNED OFF



You can prepare an entire meal, place all in one oven at 9.30 a.m., light the oven burner, let gas burn for 40 minutes, then turn it out. Leave the kitchen. Come back at 11.30, or later, and you will find the food cooked to perfection. No mixing of flavors. Cooks without the necessity of watching, turning, stirring or basting the food, and saves 25 PER CENT. OF YOUR FOOD BILLS and HALF YOUR GAS BILLS.

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Abbotts "A" Milk



is cleaner than ordinary milk because of special sanitary supervision at the farms, daily bacteria testing and thorough scientific pasteurizing.

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Confections
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Montague's Own
Spun Chocolate Candy
30c. per ½ pound box, 30 bars

It is delicious
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Best goods at lowest prices. HEADQUARTERS FOR SUNDAY-SCHOOL CANDIES.

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THE THINGS TO TRY.

THE things that haven't been done before,
Those are the things to try.
Columbus dreamed of an unknown shore
At the rim of a far-flung sky.
And his heart was bold and his faith was strong
As he ventured with dangers new,
And he paid no heed to the jeering throng
Or the fears of a doubting crew.

The many who follow the beaten track
With guideposts on the way,
They live and have lived for the ages back
With a chart for every day.
Someone has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

The few strike out without map or chart
Where never a man has been;
From the beaten paths they draw apart
To see what no man has seen.
There are deeds they hunger alone to do;
Though battered and bruised and sore;
They blaze the path for the many who
Do nothing not done before.

The things that haven't been done before
Are the tasks worth while to-day.
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew?
Or dare you, whether you win or fail,
Strike out for a goal that's new?

—*Edgar A. Guest.*

CHRIST'S ATTITUDE TOWARD WAR.

BY W. H. CHAMBERLIN,
Class of 1917, Haverford College.

AT this time, when so many professedly Christian nations are engaged in the bloodiest war of history, the question of Christ's own attitude towards war assumes a compelling interest. Serious thinkers, alike in the countries at war and in those which are still at peace, are striving to reconcile the teachings of Jesus with the apparent necessities of the modern world. Now it is obvious that a satisfactory solution of this problem can be obtained only by an honest and impartial study of the life and teachings of Jesus, as revealed in the Gospels, not by vague and arbitrary conjectures about what Christ might have said and done, if he were alive to-day. And a careful examination of the Gospel records, without preconceived prejudice in either direction, will, I think, prove beyond reasonable doubt that the great Teacher of Galilee was an unqualified pacifist, an advocate of "peace at any price."

There are two ways in which we may determine a man's attitude towards a problem: first, by his words; and, second, by his actions. Let us first consider the words of Jesus Christ which bear on the problems of war and non-resistance.

The Sermon on the Mount, as preserved in the fifth and sixth chapters of Matthew and in the sixth chapter of Luke, is universally regarded as one of the most decisive and significant expressions of Christ's thought. This sermon is simply filled with the plainest and most direct exhortations to passive submission, even to the most unprovoked and outrageous insults. "Resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." "Whosoever shall compel thee to go with him a mile, go with him twain." Moreover, the Beatitudes, with which the sermon opens, exalt meekness and patience as the highest virtues. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Blessed are the meek: for they shall inherit the earth." Some of those who believe that Christ's teaching can be reconciled with defensive war maintain that these expressions were only meant for the rude and quarrelsome peasants who made up the major part of his audience. But the dangerous fallacy of this contention is almost too obvious to need refutation. Nearly *all* of Christ's sermons were delivered to audiences of rude and uneducated peasants and fishermen. If the character of his audience is to rob these sermons of their universal significance, then no part of his teaching can be said to rest on a secure foundation.

Another objection to applying the principles of the Sermon on the Mount to international disputes is based on the assumption that principles which hold good for individuals are not necessarily valid for nations.

It is very difficult to believe, from all that we know of Jesus of Nazareth, that he ever intended to sanction any such Machiavelian distinction between individual and national morality. But, laying aside this consideration, we find that he expresses himself decisively on the question of defensive war in another place. In Matthew 22, the Pharisees ask him whether it is lawful to pay tribute to Cæsar. If Jesus had considered the ideal of national freedom worth fighting for he certainly would have expressed himself against submission to Rome. If any war is justifiable, it is a war for the preservation of national freedom and integrity. Yet Jesus said: "Render unto Cæsar the things that are Cæsar's." Certainly this answer was not based on considerations of cowardice and expediency.

Jesus spared neither his own life nor those of his followers when principles which he considered vital were at stake. Therefore we must believe that he condemned war, even when waged in behalf of national independence.

A great deal is made of Christ's statement that he came on earth to bring, not peace, but a sword. But, in this passage, he goes on to say that families shall be set at variance, the son against the father, the daughter-in-law against the mother-in-law, etc. As it can hardly be supposed that Christ wished to promote domestic pugilism, we can only infer that he meant to indicate figuratively the disruption of families which would follow the advent of his new religious idea.

There are only two passages which have even a faintly militant tone. In Luke 22: 36-38, he advises his disciples to provide themselves with swords; and, when told that there are only two swords among his followers, replies: "It is enough." But, when we weigh against these two sayings alike his own conduct during his trial and the uniformly pacific attitude of the early church, it is almost impossible to associate a militaristic flavor with his words.

Moreover, in all the four Gospels, we have innumerable passages which impress on his followers, in the most unmistakable terms, the principles of forgiveness of injuries, love of one's enemies, and passive submission to wrong and injustice. It is not to be understood, from this last phrase, that Jesus ever advised his followers to acquiesce in or compromise with wrongdoing. On the other hand, he exhorted them to protest against evil to the utmost, nay, even to lay down their lives, as he himself did, in defense of truth and right. It is the use of physical force and violence as a means to resist wrong that he sweepingly and emphatically condemns.

The actions of Christ are quite as decisive as his words. In only one case can he be accused, by the wildest stretch of imagination, of using aggressive physical force. This one instance is, of course, the driving of the money-changers out of the temple. And here the provocation was certainly great enough to excuse and explain his departure from his ordinary rule. He saw the temple, which to him doubtless represented the highest spiritual aspirations of the Jewish people, turned into a paltry business house; he saw the worship of the true God cast aside for the worship of mammon. Certainly this one example of righteous indignation cannot outweigh the lessons which we must draw from the rest of his life, and still more from his death.

Attempts have been made to derive a justification for war from Christ's bitter denunciation of the Pharisees. But these attempts lose all weight when we stop to consider that these denunciations are never accompanied by any exhortation to the people to rise up and overthrow this Jewish spiritual oligarchy by force of arms. On the other hand, even when Jesus was being condemned by the foulest judicial murder, he made no attempt either to escape or to stir up popular feeling in his favor; but fell a passive victim to the bigotry and malice of his enemies. There were innumerable reasons by which Christ might have justified a longer continuance of his stay on earth. But he preferred to drink his bitter cup to the dregs, to die at the very beginning of his ministry, rather than to violate the principles of non-resistance, of overcoming evil with good, which were the very cornerstone of his philosophy.

Can any Christian nation claim that the preservation of its life and integrity is more important to humanity than was the preservation of the life of Jesus of Nazareth?

In a case where the interest of the Christian clashes so obviously with his duty, we have, quite naturally, a flock of arguments to prove that Christ's disapproval of war was conditional and local, not absolute and universal. One of the most specious of these arguments claims that, while a Christian has no right to avenge his own personal injuries, he has both a right and a duty to avenge those of his friends and neighbors. Perhaps this argument can be most effectively refuted by imagining, for the moment, that Christ were alive to-day, a Frenchman or a Belgian. We can well imagine him cheerfully exposing his own life in helping the maimed and wounded victims of the war by every sort of consolation, spiritual and material. But can we imagine him crouched in the trenches, waiting for a chance to kill some of the invaders, his face distorted with the frenzy of battle, his heart black with hatred and thirsting for revenge? or, perhaps, leading a bayonet charge, consumed with the desire to hack, thrust, kill, destroy? The bare idea is so incongruous with every picture that we have of the life and character of Jesus that we turn away from it in horror and disgust.

We have already considered the argument that Christ's active opposition to evil lends sanction to a righteous, or "defensive" war. Leaving out the fact that the ultimate responsibility for war is usually fixed after all the participants are dead and buried, that each side is always devoutly convinced that its enemies are the aggressors, and that it is waging a righteous defensive war, leaving out these vitally important considerations, we still find that Christ did not regard war, and physical violence in general, as legitimate weapons in his warfare against evil. Rightly or wrongly, he thought that the persistent power of evil could only be overcome by the more persistent power of good; and his professed followers, if they are sincere, should certainly be ready to accept this conclusion and abide by the consequences.

Probably the most convincing argument against non-resistance, in the minds of many, is the wonderful spirit of devotion and self-sacrifice that is now being shown on every battlefield in Europe. It seems preposterous to assert that men, whose nobility and strength of character are so obvious, should be excluded from the ranks of Christ's followers. Certainly no honest or generous pacifist would wish to detract in any way from the credit that is due to men who are, every day, laying down their lives for a cause which they believe to be just and sacred. But, on the other hand, it seems sufficiently evident that, while Jesus Christ would have applauded the courageous loyalty to ideals that has sent millions to fight and die in the trenches, he would have bestowed on the whole theory of war his unqualified and unsparing condemnation. The question whether Jesus Christ and his followers dying the passive death of martyrs, or Leonidas fighting to the last breath with his band of devoted Spartans, represents the highest and most effective sacrifice for humanity and freedom, is not to be settled lightly or hastily. There is much to be said on both sides. But for a man to profess faith in Christ as a divine and infallible being in one breath, and to violate one of his most sacred and unmistakable injunctions in the next, is certainly gross and inexcusable inconsistency.

Christianity is accepted too hastily and thoughtlessly by many of its advocates. If a man believes that Christ's doctrines of love, unconditional forgiveness of injuries, and non-resistance, represent the highest possible ideal, then, and only then, does he have the right to claim Christ as his Lord and Saviour. If, however, he comes to the conclusion that these doctrines, however beautiful in theory, are impracticable and would actually promote wrong-doing and injustice in practise, then, however much he may revere other phases of Christ's life and teaching, he can hardly call himself, with justice, a Christian. For these beliefs are almost the cornerstone of Christ's philosophy; and the man who rejects them, in theory or in practise, not only rejects Christ as an infallible divinity, but also disclaims faith in Christianity as a power that is destined ultimately to conquer and subdue the world.

It is at once ludicrous and pathetic to observe the complacency with which some advocates of religion view the increase in devotional fervor which appears in time of war. That men are so ready to express dogmatic faith in Christ at a time when they are about to violate one of his most solemn spiritual precepts, should be, to true Christians, a source, not of satisfaction, but of regret and shame. The issue stands out with clearcut vividness. On one side war, patriotism, revenge of injuries, satisfaction of national honor; on the other side peace, internationalism, forgiveness of injuries, passive endurance of wrong and injustice. Only when the latter principles are carried out to the fullest extent can Christianity be said to stand forth as a prevailing, conquering world-force.—*Haverfordian.*

OBJECT LESSONS FOR FIRST-DAY SCHOOLS.

A POINTLESS object lesson is of no use to a First-day school, but a crude and imperfectly worked out one may be of great value if its point is clear and well made, says the *First-day School Bulletin.* It is often best not to work out great detail, but in a few words to point the lesson of the illustration. The following easily obtainable objects, with suggested application, are full of possibilities.

(1) A bright piece of brass jewelry, and a dull heirloom worn for generations. (To teach that we cannot judge by appearances.)

(2) A centre draft lamp. (Shut off the air at the bottom, and develop the lesson that our lives only burn brightly when the divine currents move in us.)

(3) Magnet and things that it will attract. (Show that a magnetized life selects only the things of its own kind, and we may live unaffected by things in the world which do not appeal to us.)

(4) A glass of clear water and a glass of muddy water. (Show that a little muddy water added to the clear spoils it all; while a little clear added to the muddy does not change it; so wrong-doing and evil companions corrupt and spoil our purity.)

(5) A bundle of twigs. (Show how easily one is broken, how strong the mass; for a lesson in working together.)

(6) A budding twig. (Use to show the possibilities that are latent in us.)

SILENT PRAYER.

SELDOM upon lips of mine,
Father! rests that name of thine:
Deep within my inmost breast,
In the secret place of mind,
Doth the dread idea rest.
Hushed and holy dwells it there,
Prompter of the silent prayer,
Lifting up my spirit's eye,
And its faint but earnest cry
From its dark and cold abode,
Unto thee, my guide and God!

—AFTER LAMARTINE.

QUAKERISM AND THE SPIRIT OF YOUTH.

BY WALTER RHOADS WHITE.

CRITICS of the Society of Friends have declared it to be "a collection of spry old men," "a genealogical society," "no place for a red-blooded man," and the like; and how often have we not heard the cry even in our own meetings, that Quakerism does not attract the young!

Different indeed was the case in the years when the Society was founded! It is an astounding fact that the average Young Friends' Association meeting is a collection of gray-beards compared with that group of active boys and girls whose devoted work achieved such startling results.

Janney's "History of Friends" gives the ages of twenty of our early leaders at the time when each began active work in the ministry. Five of them were under twenty—mere boys and girls indeed! Ten were between twenty and thirty, and the average age of the whole group was only a trifle over twenty-six years! Yet these inspired workers won a membership of 50,000 by the year 1691, when, in spite of the bitterest persecution, they had established the largest nonconformist body in England, with one member for each one hundred of the population.

George Fox himself tells us he was but nineteen when he left his family to contemplate religious matters, and only twenty-four when he started his wonderful ministry. William Penn, whom popular tradition pictures as a portly middle-aged gentleman, was sent away from college in an attempt to correct Quaker leanings, and became a recognized minister at twenty-four. James Parnell, the marvelous boy who was killed by his jailer's cruelty, was convinced at sixteen, had a distinguished career as a speaker, and died at the age of eighteen. "For the Lord," says Fox, "quickly made him a powerful minister and many were turned to Christ through him."

In this period of tremendous expansion for Quakerism, it threatened to become the universal belief, but when the young men ceased their labors, the control of the new Society shifted to those who were elders in fact as well as name, and the dash and fire departed from it. The conservatives ruled with a rod of iron, and the hot-headed youth were restrained. Quaker influence then ceased as a dynamic force, and became a mere static condition.

The result is but natural. To-day there are but 18,000 Friends in England, only one to each two thousand of population, while the whole world contains less than 125,000.

Except in sporadic instances the phrase, "apostolic fervor," has not represented the Friendly state of mind as regards the fundamental question of membership for upwards of two centuries. Fox's vision of a world-religion has become dim, and the formal informality of a "peculiar sect" has replaced the broad-mindedness of the spiritual conqueror of the world. Apostolic fervor we have had a-plenty, directed against specific wrongs, war, drunkenness, slavery and the like; but too often we have spent our labor hewing off little branches from the Tree of Evil with the mighty axe intended for its root—trying to put salt on the tail of a carrion vulture which could be killed by one gunshot in the heart.

Our message is vital to the world to-day. Shall we sit by and wring our hands in impotence? Dynamic force and apostolic fervor are required to carry that message to the ends of the earth. The spirit of youth supplied these qualities when the Society was young. Let it be invoked now.

We have a band of earnest, intense laborers ready for the revival of Quakerism. Withhold the deadening curb of criticism, apply the spur of inspired help, and the time is at hand when every Quaker may again "shake the land for ten miles round," preaching not plainness, but simplicity; joyous service, not glum asceticism; up-to-the-minute morality, not traditional peculiarity; the peace of self-controlled strength, not of cowardly submission; and above all and through all, striving to make grow that "seed of God" which is planted in the hearts of men as truly now as when Fox toiled and won, fresh from his vision upon Pendle Hill.

DIVINE COMMUNION.

BY H. B. HALLOCK.

[Read at Friends' Meeting in Brooklyn, N. Y., Fourth month 23d, 1916.]

"BEHOLD I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me."

Divine communion is a great privilege that has been conferred on mankind, and one that has been testified to in every age of the world. And yet, in this busy work-a-day world, there is so much to claim our attention, whether it be in the family relation, in the business world, in the claims of society or of literature, all of which are important that it is becoming more and more difficult to find time or opportunity to avail ourselves of this great privilege.

This loss is compensated for, in some measure at least, in the Society of Friends, by our mid-week meetings for worship, which are frequently held in profound silence, thus affording an opportunity for divine communion denied us on other occasions.

In silence alone there is no virtue except that it furnishes an opportunity for the Divine Mind to operate upon our minds, as the sunshine and the dew operate upon the seed, causing it to germinate and bring forth fruit.

In his essay on "The Over-Soul," Ralph Waldo Emerson bears this testimony to immediate divine revelation: "When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner—not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien agency the visions come." . . . "We distinguish the announcements of the soul, its manifestations of its own nature, by the term *revelation*." . . . "It is an ebb of the individual rivulet before the flowing surges of the sea of life. This energy does not descend into individual life on any other condition than entire possession. It comes to the lowly and the simple, it comes to whomsoever will put off what is foreign and proud; it comes as insight; it comes as serenity and grandeur."

Here we have expressed in modern phraseology what has always been recognized as the central or fundamental principle of the Religious Society of Friends, usually called the Inner Light or immediate divine revelation, as distinguished from knowledge derived from other sources.

But this belief is no longer confined to the Society of Friends. Most if not all other denominations acknowledge it in theory, if not in practice.

Although the most profound, this silent communion with God is not the only form of divine worship.

We may, and I believe we often do, worship when our hands are employed in the daily vocations of life, or when visiting the sick, or in relieving the wants of the destitute or those less fortunate than ourselves; for, as Jesus declared, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me."

Could we but see them in their true light we should find, I think, that all the trials and afflictions of this life are cal-

culated to fit and prepare us for a more intimate acquaintance and communion with him, whom we are permitted to address as our Father in Heaven.

This thought has found expression in a short poem entitled, "The Other Side," reading in part as follows:

"Do ye say life is a wretched tangle,
Pain and hardship mingled day by day
Turn and view it from another angle,
There's a row of blessings down that way.

"Yonder 'neath the shadow of that illness,
Do you see the flowers of patience grow?
There's a lake near by of sacred stillness,
Where the white sails silent come and go.

"Down the rugged hillside near that sorrow
Where you fainted with the maddening loss,
Can you see the dawn of a to-morrow
Brighter far because you bore that cross?

"Oh! I know the way was often weary,
In your cup were sorrows multiplied,
But the retrospect is far less dreary
If you turn and view the other side."

"THE DECEITFULNESS OF RICHES."

The rapid advance in national wealth has made possible such accumulations of wealth as would have been esteemed fabulous in an earlier age, so that while the possession of $10,000 a generation or two ago would have been accounted wealth, we find that to-day men with ten times that amount count themselves only moderately well off. And this rapid production of wealth and its more widespread distribution cause the words of our Lord to have a much wider reach than was formerly the case. More men in our age are in danger of being deceived by riches than in any former age.

But if riches deceive men, *how* do they deceive?

They deceive by the promise of happiness and peace. One of the commonest delusions is that happiness goes with wealth. The fact that we may know a score of rich men who are the reverse of happy does not count; the fact that we ourselves may have been happier when we were poorer is quietly ignored; the fact that our own reason tells us very plainly that neither health, nor education, nor friends can be bought is not taken into the calculation, but we accept it as a matter of fact, which neither experience nor reason can disprove, that wealth is really a sure source of happiness. And in the steadfast belief of this we devote ourselves to this one thing—the quest of gold. And when we have found it we are sadly disappointed to realize that our happiness is not appreciably increased. Gold has not brought friends. It may have helped to alienate even our own relations from us. It has not transformed the ignoramus into a cultured gentleman. It has not given the semi-invalid a new lease of life. It may have turned the vigorous athlete into a semi-invalid. In none of these things has gold fulfilled its promises. In thousands of cases health, intellectual development, and even dearest friends have been sacrificed freely and eagerly upon the altar of wealth, and in no case can it be said that happiness has resulted; but instead of that we have in very many instances an over-burdened life filled to the brim with discontent.

The strange part of it is that a man still hugs the delusion that riches will bring happiness, and he labors on year after year, ever adding to his fortune, but never increasing his happiness. And when at last he comes to death he still clings to his old belief that gold means gladness, and he passes into the spirit land under the spell of the illusion that if he could only have gathered together enough gold he would have succeeded in becoming perfectly happy. Riches deceived him in life, and they deceive him in death.—*The Christian Guardian.*

I recoil with horror at the ferociousness of man. Will nations never devise a more rational umpire of differences than force?

—THOMAS JEFFERSON.



THE WINNER OF THE SPINGARN MEDAL.

One of the fine things done for the advancement of the Negro race is the offering of the Spingarn Medal. This gold medal, valued at one hundred dollars, is the gift of Dr. J. E. Spingarn, of New York, chairman of the board of directors of the National Association for the Advancement of Colored People, and formerly professor of comparative literature in Columbia University. The medal is awarded annually to the man or woman of African descent and American citizenship who shall have made the highest achievement during the preceding year in any field of elevated or honorable human endeavor.

This year, at a great mass meeting held under the auspices of the association in Tremont Temple, Hon. Samuel W. McCall, Governor of Massachusetts, awarded the second Spingarn Medal to Major Charles Young, of the United States Army, for his work in organizing and training the constabulary of Liberia.

The committee which decided the award consisted of two Northern white men, ex-President William Howard Taft and Oswald Garrison Villard, of the New York *Evening Post;* a Southern white man, Dr. James H. Dillard, of Virginia, director of the Slater and Jeanes Funds; and two colored men, President John Hope, of Morehouse College, Atlanta, and Bishop John Hurst, of Baltimore.

Major Young was born in Kentucky in 1868, and was educated in the public schools of Ohio. He was appointed to the West Point Military Academy from Ohio in 1885. He was Major of an Ohio battalion during the Spanish War. Afterwards he was detailed as Superintendent of the Sequoia and Grant National Parks in California, where his "interest and ability" were commended in formal resolutions by the Visalia Board of Trade, which declared that "by his energy and enthusiasm and business qualities displayed, the money set aside for improvements of the parks was most wisely and economically expended." In 1904 he was sent to Haiti, and thence twice to the Philippines. He was promoted to the rank of Major in 1912, and was then sent as military attaché to Liberia. There he undertook the work of re-organizing and training the Liberian Constabulary, and it is especially for his brilliant work in this connection that he received the Spingarn Medal.

The Spingarn Medal is not restricted to any particular field of human endeavor. Last year the first medal was awarded to Dr. Edward E. Just, professor in the Howard University Medical School, for distinguished work in biological research and for the advancement of medical education among colored people. It was presented to him by Governor Whitman in Ethical Culture Hall, New York City, before two thousand people, and the occasion received the widest publicity in the press of the whole country.

THE "SILENT LAND."

JOHN LEWIS MARSH, long a Unitarian minister in New England and the West, died recently in Washington, D. C. His wife writes to *Unity:*

"As I opened his book after he had gone, the following lines came fluttering to my feet, copied by his hand on a small bit of paper and used, no doubt, on some funeral occasion. They seemed to be his voice speaking to us who are left. He has indeed passed through 'yon little door,' which closed behind him and left me on this side, after walking very close to him, with his hand literally in mine, for forty-nine years. I wonder if you know who is the author?"

"From out what silent land
I came on earth to stand
And learn life's little art
Is not in me to say:
I know I did not stray—
Was sent, to con my part.
And down what silent shore
Beyond yon little door
I pass, I cannot tell.
I know I shall not stray,
Nor ever lose the way,
Am sent, and all is well."

SHADOW AND SUN.

AN old Scotch minister relates this touching and beautiful story:

I was sitting in my study one Saturday evening, when a message came to me that one of the godliest among the shepherds who tended their flocks upon our Highland hills was dying, and wanted to see his minister. Without loss of time, I crossed the wide heath to his comfortable little cottage. When I entered the low room I found the old shepherd propped up with pillows and breathing with such difficulty that it was apparent he was near his end.

"Joan," he said to his wife, "gie the minister a stool, and leave us for a bit, for I wad see the minister alone."

As soon as the door was closed he turned the most pathetic pair of gray eyes upon me I ever looked into, and said, in a voice shaken with emotion: "Minister, I'm dying, and—and I'm afraid!"

I began at once to repeat the strongest promises with which God's word furnishes us, but in the midst of them he stopped me.

"I ken them a'," he said mournfully; "I ken a', but, somehow, they dinna gie me comfort."

"Do you believe?"

"Wi' a' my heart," he replied, earnestly.

"Where, then, is there any room for fear with such a saving faith?"

"For a' that, minister, I'm afraid, I'm afraid."

I took up the well-worn Bible which lay on his bed, and turned to the Twenty-third Psalm. "You remember the Twenty-third Psalm," I began.

"Remember it," he said vehemently; "I kenned it long before ye were born; ye needna read it; I've conned it a thousand times on the hillside."

"But there is one verse which you have not taken in."

He turned upon me a half-reproachful and even stern look. "Did I no tell ye I kenned it every word lang before you were born?"

I slowly repeated the verse, "*Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.*"

"You have been a shepherd all your life, and you have watched the heavy shadows pass over the valleys and over the hills, hiding for a little while all the light of the sun. Did these shadows ever frighten you?"

"Frighten me?" he said, quickly. "Na, na! Davie Donaldson has Covenanters' bluid in his veins; neither shadow nor substance could weel frighten him."

"But did those shadows ever make you believe that you would not see the sun again, and that it was gone forever?"

"Na, na; I could not be sic a simpleton as that."

"Nevertheless, that is just what you are doing now." He looked at me with incredulous eyes.

"Yes," I continued, "the shadow of death is over you, and it hides for a little the Sun of Righteousness, which shines all the same behind it; but it's only a shadow. Remember, that is what the Psalmist calls it—a shadow that will pass; and, when it has passed, you will see the everlasting hills in their unclouded glory!"

The old shepherd covered his face with his trembling hands, and for a few minutes maintained an unbroken silence; then, letting them fall straight on the coverlet, he said as if musing to himself: "Aweel, aweel! I ha conned that verse a thousand times among the heather, and I never understood it so afore; afraid of a shadow, afraid of a shadow?" Then, turning upon me a face now bright with an almost supernatural radiance, he exclaimed, lifting his hands reverently to heaven: "Ay, ay! I see it a' now. Death is only a shadow, with Christ behind it—a shadow that will pass. Na, na! I'm afraid nae mair."—*Baptist Commonwealth.*

A BEAUTIFUL SECRET.

VISITING a great factory one day, I went through a room where young girls were fastening hooks and eyes upon cardboard. Their fingers fairly flew.

Among them I noticed an old woman busy at the same work. Her fingers were crooked and worn by hard work. I knew she could not keep pace with the nimble young fingers about her; and I wondered why she was there. I think you, too, would like to know.

Months before, she came begging for work. She sadly needed it, for she had a sick husband to support. Seeing the girls at their work, she said she could do what they were doing. The superintendent knew that she would be awkward and slow; and he tried to discourage her. But she begged for a chance; so he gave her a place at the long bench with the girls. It was slow work; and as she was paid by the piece, she could earn but a little. Yet she persevered. And after a while her pile of finished work began to grow strangely fast. There was a beautiful secret about it!

Some of the girls, pitying her, were slipping some of their cards onto her pile; and it was wonderful how they enjoyed seeing it grow. Of course, her pay increased. Soon she was receiving almost as much as the others, and she was able to keep her little home in comfort. When Christmas came, the girls gave her a purse with twenty dollars in it. "Is all this mine?" she said, "I never had so much money in my life!"

The story made me think of that verse, "Bear ye one another's burdens."—*Frank T. Bayley.*

DISCIPLINE.

A CERTAIN woman demands instant and unquestioning obedience from her children. One afternoon a storm came up and she sent her little son John to close the trap leading to the flat roof of the house.

"But, mother," began John.

"John, I told you to shut the trap!"

"Yes, but mother——"

"John, shut that trap!"

"All right, mother, if you say so—but——"

"John!"

Whereupon John slowly climbed the stairs and shut the trap. Two hours later the family gathered for dinner, but Aunt Mary, who was staying with the mother, did not appear. The mother did not have to ask many questions. John answered the first one.

"Mother, she is on the roof."

War is the failure of human wisdom.

—ANDREW BONAR LAW.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT TYLE.

PHILADELPHIA, FIFTH MONTH 13, 1916

"A MORE PERFECT UNION."

ONE hundred and sixty years ago this spring, when Philadelphia was a "greene countrie towne" straggling along the river bank, the colonial governor of Pennsylvania declared war against the French and Indians, who had fought and defeated the English army under Braddock at Fort Duquesne. Of the thirty-six members of the provincial assembly at that time, twenty-eight were Friends. When war was declared, the Quaker members resigned their seats, and Penn's "holy experiment" of Christian government came to an end.

Sixty-seven years later, the Society of Friends in Pennsylvania was itself in a state of war, in consequence of the efforts of a minority to impose upon the Society doctrinal tests and methods of government which the majority thought tyrannical and oppressive. To avoid further conflict, the majority withdrew and established a separate Yearly Meeting, and the united Society of Friends came to an end.

About twenty years later, in consequence of continued conflict in the Orthodox "branch," Philadelphia Yearly Meeting entirely withdrew from intercourse by correspondence with all other Yearly Meetings, and unity even in that branch of the Society came to an end.

Separation in cases of dispute was characteristic of the eighteenth and nineteenth centuries. When England attempted to govern her American colonies as she had governed Ireland, the colonies rebelled and separated from her. When the slave power could no longer rule this nation, it resolved upon secession. "Come out from among them and be ye separate, saith the Lord," was a favorite text with Quaker preachers of old times. "How shall two walk together, unless they be agreed?" and "What fellowship hath Christ with Belial?" were texts often coupled by Friends who were perfectly sure that their doctrine was the true doctrine—for *all*.

But now we have come to a new era. The Christian world has learned a perfectly simple way for two to "walk together" when they are *not* fully agreed—that is, to "agree to disagree." We are learning that difference of each individual from all others is the universal fact and the divine law, and that if we will only respect the convictions and the rights of others, and accord to them the same freedom that we demand for ourselves, we can live and work with those of even opposite opinions in entire love and unity.

Consider these contrasts: In 1776 America separated from England—but now we are drawing closer to England every year. In 1827 Hicksite and Orthodox separated—but now they are holding joint meetings and working harmoniously together for peace. In 1846 Philadelphia Orthodox Yearly Meeting separated herself from all other Yearly Meetings, including even that of London—but in the past year both London and Philadelphia Yearly Meetings have sent out letters to "all bearing the name of Friends," breathing the spirit of love and peace, and the earnest desire to "form a more perfect union."

And now again comes around Philadelphia Yearly Meeting of Liberal Friends. The world is at war, and the forces that make for war are doing their utmost to drag the nation into conflict. To Friends war has brought the spirit of love and peace. It has shown us what a paradox, what an absurdity, what a cipher in the world's work is a *divided* Society of Friends, preaching peace to others, and gravely asking ourselves year after year, "*Do love and unity prevail amongst you?*" and it has made us long for unity among ourselves as we never have longed for it before.

Up to this time liberal Friends, when reproached with the divisions in the Society, have said, "It is not *our* fault. *We* are quite willing and should be glad to have unity. The trouble is with Orthodox Friends. You will not find *them* wanting to unite with *us*."

Then in 1915 London Yearly Meeting sent over the cable the message, "WHO SHALL SEPARATE US?" And now, without any official overture from us, Arch Street Yearly Meeting sends us a letter expressing its warm desire for closer association and co-operation.

It is no longer a question of our being willing to make advances—they are already made to *us*. If we do not make haste to invite Friends of all branches to the General Conference in July, we may even yet be anticipated by Western Orthodox Friends with some similar invitation, and thus find ourselves the *last* of all the "branches" to make a move toward unity.

The great question for Philadelphia Yearly Meeting at its coming session is, What response shall we make to the advances of other bodies of Friends, and what can we do to forward and establish the era of peace and co-operation among ourselves and with all churches and all nations?

H. F.

Note and Comment

OUR DUTY IN KEEPING PEACE.

EDITOR OF FRIENDS' INTELLIGENCER: The attention of Friends should be especially called to the affirmative and constructive aspects of our duty in the peace propaganda of the coming year. It has been necessary and important to oppose what has been called "preparedness," because it aims to prepare for that which we condemn—war. It is for us to continue that opposition, for we may be sure that whatever program is adopted this present year, another and larger one will follow. It is a part of the insanity of the war method that it can never accomplish its purposes. If any one nation did for a moment succeed in being "prepared," that would simply mean that all others would be "unprepared." England was "unprepared" because Germany was "prepared." If England had been "prepared," Germany would have been "unprepared," and so on forever. Sane America will not long travel that endless road.

But our national carelessness and our national egotism combine to make possible the war that should be impossible. And the probable increase of our army and navy will tend to bring that possibility nearer. We should then as Christians and loyal citizens turn especially to that part of a peace program which has to do with our *international relations*. We must try to see with the eyes and hear with the ears of citizens of neighbor nations, to the end that we shall not misjudge them, as we so easily may.

Our neighbors to the south are suspicious of our purposes, and our action in the Mexican war of the 40's and in the Panama seizure lends color to their suspicions. How easily contemptuous references, and arbitrary interference with their affairs, may bring us to irreparable disaster.

The "Monroe Doctrine" as an assertion of guardianship needs to be restated in terms of brotherhood; and a good beginning has been made. Mexico, in the throes of anarchy, exploited in many cases by Americans in conjunction with its own oppressive rulers, needs kindly consideration and sympathetic understanding and assistance. This also has been begun, and should be continued in spite of noisy demagogs.

Jingo leadership might easily bring us war with Japan—a nation self-conscious, proud, and perhaps looking for affronts. We should see that there *are* no affronts. Superiority on one side or the other is a matter of fact, not of assertion. Insult is not a proper aid to diplomacy. If

we believe ourselves superior we should be the more careful to look after the interests of our weaker brother over-sea—or at very least to serve out courteous justice.

And it is not our duty in dealing with the terribly smitten nations across the Atlantic, either to provoke irritation or to easily lose patience. The insanities of war and hate have blinded their eyes; but it will pass. In sorrow, in love, in patience, it is our duty to keep alight and aloft the torch of Christian civilization. Our policy should be based on faith and not on fear. It should involve reiterated and urgent presentation of right against violence, justice against privilege, Christianity against paganism. There are many who have lost faith in God and in men in this time of trial. Let us *not* lose faith in God or in men. And as citizens and real patriots let us lend our strength to those influences which will establish an America which can be trusted, not feared, and which will be a light to heathen Europe.

JESSE H. HOLMES.

Swarthmore, Pa.

ENGLAND STOPS SUPPLIES FOR THE RED CROSS.

Miss N. L. Miller, of Roland Park, Baltimore, sends to the Intelligencer a copy of an official announcement of the American Red Cross to its contributors, which is printed below, with a letter from Mrs. Ross G. Harrison, speaking for the New Haven branch of Red Cross, which should have earnest attention.

Miss Miller adds, "Please help us uphold our part of the Geneva Convention, and stand to do our part for humanity as we will wish to have done when the possible days of our trials arrive."

The official announcement of the American Red Cross to those who have contributed supplies is as follows:

April 18, 1916.

The American Red Cross has received notification through the State Department of the decision of the British Government that Red Cross supplies destined to enemy countries will not be passed through the blockade established by the entente allies. An exception is made of supplies intended for the use of hospital units maintained by the American Red Cross in these countries, but *as these have been all withdrawn*, the prohibition is in fact absolute.

In view of this fact, not only is the further contribution of supplies to the Teutonic allies not practicable, but it becomes necessary to make other distribution of those now on hand at the receiving and shipping station of the American Red Cross, Bush Terminal, Brooklyn, N. Y.

It is proposed to ship these supplies, or such of them as may be appropriate for the purpose, to Siberia, to be distributed to German, Austro-Hungarian and Turkish prisoners in the prison camps of that country. It is therefore requested that you authorize the Red Cross to make this disposition of them; or, if for any reason this becomes impossible, *to use these supplies for military preparedness at home*, or for relief work in disasters in neutral countries. If neither of these dispositions is acceptable, please authorize their shipment, at your expense, to such address in this country as you may indicate.

Please sign the authority given below, and return to the Receiving and Shipping Station, American Red Cross, Bush Terminal, Brooklyn, N. Y., in the enclosed envelope.

J. R. Kean, Colonel Medical Corps, U. S. Army, Director-General of Military Relief.

Mrs. Ross G. Harrison, 142 Huntington Street, New Haven, Conn., for the New Haven Sewing Circles, has sent the following protest to the Central Committee of the American Red Cross:

New Haven, Conn., April 22, 1916.

I submit for your earnest consideration a copy of an official announcement of the American Red Cross. It states that the British Government refuses to pass Red Cross supplies hereafter from America to the Central Powers, and indicates that the American Government has submitted to this decision without protest or publicity.

This, as you will recognize, is a nullification of the Geneva Convention. It strikes at the foundation of those principles of humanity in warfare of which the Red Cross has been the bulwark and for which the President now stands before the world as spokesman.

I wish to enter an earnest protest against an acquiescence by the American Red Cross in the action of the British Government, and also against the policy of the American Government in concealing such important matters from the general public. I would lodge this protest particularly, because at this critical time allegations of inhumanity against the opponents of Great Britain are the basis of an ultimatum of which the natural outcome is war, and for which the support of public opinion is sought.

As an active worker for the Red Cross, I urge, therefore, that this matter be given immediate reconsideration by the Central Committee, and that the public be authoritatively informed of what has been done in order that public opinion may assert itself.

Very truly yours,

Ida Harrison.

"AS OTHERS SEE US."

More than eighty years have passed since the rupture which was caused by the preaching of Elias Hicks divided the Society of Friends into "the orthodox" and "the Hicksites," says the Philadelphia *Evening Bulletin*. For more than a generation there was virtually no possibility of a reconciliation, so sternly uncompromising was the attitude of each Society toward the other. Every once in a while, however, in the course of the past twenty years, there has been a disposition here and there to suggest that something should be done to reunite them. At the recent Yearly Meeting of the Orthodox, the subject of healing the breach came up for consideration and a plea for harmony and unity received much more favor than might previously have been expected. It is a remarkable fact that the schism which began when the nineteenth century was still young should exist at a time when the twentieth century has well advanced and when all who participated in the original separation have passed into their graves. The differences between the two "branches" are by no means of an irreconcilable kind, and probably could be bridged over easily enough if there were a general disposition on each side to break away entirely from the traditional effects that have been inherited. The moral influence which the Arch Street Friends and the Race Street Friends would have if they were to come together, would undoubtedly be much increased, and it is often a matter of wonder in the rest of the community that they have not acted on this consideration long ago.

At the Philadelphia Yearly Meeting of the Orthodox last week, it was announced that there was a slight increase in the membership, which is now more than 4,400. The Hicksites, in their Philadelphia Yearly Meeting, are more than twice as numerous, although in the country at large they are far less numerous than the Orthodox. In and about this city, each Society has about held its own in recent years, sometimes slightly decreasing, sometimes slightly increasing. In the United States in general, however, the figures indicate that there is a substantial increase in the interest in Quakerism and in its enrollment of members. Among some of the leaders of each Society there seems to be a belief that their principles of brotherhood and peace in these times of war have considerable influence in producing these effects. It is also supposed that a strengthening of the sentiment for a reunion of the Orthodox and the Hicksites—or the Liberals, as the Hicksites themselves usually prefer to be called—will be another of the consequences of the war.

A poll of Earlham (Friends') College students on preparedness has resulted as follows: Against increase in armament, 198; for President Wilson's plan, 32; for an army of 4,500,000 as advocated by Wood and Roosevelt, 6; for increase in armament, but on smaller scale than Wilson plan, 38; for gradual disarmament without reference to action of other nations, 18; undecided, 16. The vote in the faculty for the various propositions was 9, 3, 0, 3, 1 and 2, respectively.

W. H. BERRY ON PREPAREDNESS.

The first of the community "uplift meetings" arranged for by the Men's Bible Class of the Methodist Church, held on Sunday afternoon and addressed by Hon. William H. Berry, former State Treasurer, was very well attended, and proved to be just what it was intended to be—a real uplift, says the West Grove (Pa.) *Independent*.

As Mr. Berry said, it is becoming quite a common thing to hold such meetings as these on Sunday afternoons, devoted to subjects of a civic or high moral or religious character. He congratulated West Grove upon having joined so good a movement, and seemed indeed to appreciate his audience as they in turn appreciated him, for he talked to them straight from the shoulder.

Mr. Berry's topic was "Civic Righteousness," and he cleverly gave it a wholly unexpected turn by linking it up with "preparedness," for, as he said, we are all thinking about the war and the possibilities of war coming to our country, and war has a very real connection with civic righteousness.

Preparedness, said Mr. Berry, is a necessary thing; it enters into all our life; but what are we to prepare for? The heart of the Christian message is "Peace on earth, good-will among men." Let us then to-day talk about preparedness for peace. Battleships and armies do not guarantee peace; the mobilization of armies and the equipment of navies don't guarantee it. After all their "preparation," the nations of Europe are at each other's throats in unthinkable carnage. Atrocities hitherto unknown are committed. Their preparedness has not kept off war. And yet in the United States where there is no preparedness, there is war too—industrial war. The existence of war lies not with the militarist nor even with the non-militarist; because war comes from our way of life—from civic and industrial and economic unrighteousness.

Mr. Berry took as a case in point the printers' strike in Chicago, and showed how serious wrongs were being practiced, even by those who were trying to do right. This case was typical of how the fluctuations in the purchasing power of money are connected with the ups and downs in the industrial world; labor is in demand and wages are rising at one time, only to be followed by closed mills, idle labor and big prices, at another time. There are atrocities in the industrial world quite as great as those committed in war, said Mr. Berry.

He showed how the same principle worked out in Germany, till she thought she had to find a foreign market for her productions; but discovered, to her wrath, that every good colonial possibility was already captured by England. Even high tariff has not served to regulate the market; nor has no-tariff either. Mr. Berry has no patience with those who talk about the need for a "foreign market." What we really need to do is to see that our own people have the wherewithal to buy things, and we will then have no need for a foreign market; for we will have created our own market right at home. If we only had an intelligent industrial system, our own people could consume all that our own people could produce. Half the business of the whole world, he said, is done in the United States every day. Through civic righteousness we shall find the true remedy for the underlying causes that lead to war; not by ignoring these causes and turning our attention to some unsolicited "preparedness."

The United States may be the elder brother among all the nations. President Wilson has already done great things to solve the problem. If we will only study these questions till we can really see what we look at, we shall find the way out, and then we can extend this blessing to all the world, giving to all true liberty, freedom and justice.

William Dean Howells has said about Quakerism: "Its animating spirit can never die out of the world; it must prevail and rule at last."

SEEK DRY HOTEL.

Whether or not the Presbyterian Social Union of Philadelphia shall meet in the Bellevue-Stratford in the future, because of the objection of many members to patronizing a hotel which maintains a bar, will be voted upon soon by the Executive Committee of the Union.

The matter was brought to the attention of the Union at its meeting and luncheon in the hotel. The Rev. Samuel W. Stenkel, pastor of the Falls of Schuylkill Presbyterian Church, put the motion to the meeting, explaining that it was the opinion of many temperance lay members of the organization and many of the clergymen that such an organization should never meet in a place where liquor is sold.

By unanimous vote the matter was laid before the Executive Committee. A meeting will be called by the chairman of the committee, the Rev. Emanuel J. Hyndman, and a decision made. It was made plain by Mr. Stenkel that no objection had been made to the service at the hotel, the bar being the objectionable feature.—*The American Issue.*

A MEMORABLE ANNIVERSARY.

In March was celebrated in Boston the seventy-fifth anniversary of the Church of the Disciples, a church founded by James Freeman Clarke, the immediate inspiration of which, says *Unity*, "was the perversity of the young minister to retain cordial relation with Theodore Parker, the Unitarian heretic. His new church was to be a church with an open door for the mind as well as the church of the open pew. For forty-seven years the great Clarke continued to be a torch-bearer to the nation as well as friend and counselor of a remarkable group of parishioners. Following his high ministry came Charles Gordon Ames, who for twenty-three years more maintained the saintly traditions. Then came from the hills of Lebanon Abraham Rihbany, who for the last five years has kept the lamps in the Boston lighthouse trimmed and burning. This in an anniversary that should be celebrated far beyond the confines of Boston."

It is quite evident that Friends are not all a unit on the question of preparedness. "A Quaker," says a Philadelphia newspaper, "has offered 500 acres for drill purposes adjacent to the city, according to the announcement made at the first noon luncheon at the Hotel Adelphia, in the campaign for $500,000 to equip and maintain a citizen army of 48,000 men."

War will eliminate itself.—*General Sheridan.*

The glory of war is all moonshine.—*General Sherman.*

I have come to the conclusion that brute force can create nothing durable.—*Napoleon Bonaparte.*

The women have just as good a right as the men to walk down the street with a cigarette or pipe sticking out of their mouths.—*Billy Sunday.*

Hitherto this land has been regarded as a place of refuge for those who sought to escape what they regarded as the tyranny of enforced military service.—*San Francisco Chronicle.*

"As the leading nation on this Western Hemisphere, surely the open door is before us. If we fail, the cause of peace will not fail. We shall simply stand in history as the nation which lost the great opportunity."—*Justice David J. Brewer, 1909.*

"Japan supreme in the Orient?" No nation should be "supreme" anywhere; and no country may have "a place in the sun," with other satellite countries revolving obediently about it. A group of nations seated around a table and deliberating as to the best interests of the whole world—this is the more prosaic but more exact and adequate figure of illustration.—*Christian Register.*

SIDELIGHTS ON THE ANTI-ALCOHOL MOVEMENT.

BY H. M. CHALFANT.

THE last year that Wheeling, W. Va., was wet 1,275 persons were confined in the city prison. The first dry year there were 484.

Hon. William Jennings Bryan is on the stump making many speeches daily in the interests of the Nebraska prohibition campaign.

The New York *Tribune* announces that hereafter it will accept no more liquor advertisements. At the present time this same attitude is taken by about 840 dailies in the United States.

The huge whiskey sign which has hitherto disgraced the great Masonic Temple in Chicago has been taken down, and hereafter no part of that magnificent building will be rented for any saloon purposes whatsoever.

At the recent congress of religious work in Latin America held in Panama, the secretary of the American Presbyterian Board stated that alcoholism and unhygienic living were given as the causes of the death of 40,767 children in Chile in 1909.

Dr. E. F. Bowers, an eminent physician, writing in the *American Magazine*, gives a complete report of the findings of the world's greatest scientists on beer. His conclusion is that the nutritive value of beer is "almost as high as that of the hole in a doughnut."

Mr. Henry Small is president of a temperance society connected with the First Presbyterian Church, York, Pa., which was founded by his father in 1866, and has been a wide-awake institution to this day. During its history 2,507 people have signed its total abstinence pledge.

In the local option elections of Wisconsin on Fourth month 4th, the city of Superior, with 50,000 population, being the second largest city in the State, was voted dry. Many large towns hitherto wet were captured by the anti-saloon forces. Dr. Lean, State Superintendent, announces that the net gain of the drys is double what it has ever been in any previous election.

Dr. J. N. Hurty, head of the Health Department of Indiana, says: "Twenty-five per cent. of our insane are insane because of alcohol. The most important business before business men is the protection of public health. There is no health in alcohol. Its use is always injurious, and if I had the power, I would close every saloon as a public dope shop."

Judge Murray, of the Boston Municipal Court, in a legislative hearing, stated that there were 1,500 cases of delirium tremens in Boston last year, that 100,000 persons were arraigned for drunkenness, resulting in the loss of at least 300,000 days of labor, and that it cost the city and State $600,000 to take care of the crime caused by drink in that city. These results were achieved with fewer than 1,000 saloons.

Present indications are that the national prohibition amendment now pending in Congress will not be brought out for action until the short session of that body which begins the first Second-day of Twelfth month. This is in accordance with the judgment of many of the strongest advocates of the proposition in both branches of Congress and in both political parties. They have the conviction that it will command more votes after the Presidential election than would be possible at this time.

The Flint Brewing Company, of Flint, Mich., was thrown into the hands of a receiver because prohibition in that section seems to prohibit. The Lakeview Methodist Church, looking for a new house of worship, espied the brewery and bought it at receiver's sale for $6,400. It was fixed up for church purposes, and dedicated with interesting ceremonies a few weeks ago. The dedicatory services included an address by Circuit Judge Stevens and Prosecuting Attorney Clifford A. Bishop.

Current Events

And all about the softening air
Of new-born sweetness tells;
And the ungathered Mayflowers wear
The tints of ocean shells.
The old, assuring miracle
Is fresh as heretofore;
And earth takes up its parable
Of life from death once more.

—WHITTIER.

FRIENDS' PEACE WORK AT WASHINGTON.

PEACE HEADQUARTERS, 1811 Eye Street, N. W.,
Fifth month 8th, 1916.

EACH day brings Congress nearer to the time when it must finally decide whether the American people shall stand by its well-tried policy of moderation in military preparations, or whether it shall plunge into the mad competition that has brought European nations to the verge of destruction. For about two weeks none of the "preparedness" bills have been before Congress, but the committees that have these measures under consideration have been meeting daily, and before many days pass both the army and navy bills will be reported.

Important action that shows the temper of the House on the regular army question was taken to-day, and the action has in it much to encourage those who want our country to continue its policy of moderation and dependence upon good-will in international relations. The men on the Conference Committee that has been given the task of formulating a compromise bill from the army measures passed by the two Houses, found themselves unable to agree upon several important features of the bill, notably the sections providing for 250,000 men in the regular army, and the establishment of a large body of volunteer reserves. It was decided by the House conferees, headed by Congressman Hay, of Virginia, one of the staunchest opponents of militarism in Congress, to go back to the House for instructions. As a consequence, this entire day was spent by the House in consideration of these features of the Army Reorganization bill, so-called. Hours were given to debate, but the votes might just as well have been taken with the presentation of the questions, as the same old arguments were used, and probably all the Congressmen knew how they would vote before the debate was even started.

The result of the vote—and a large majority of the members were in their seats—was an overwhelming defeat for the big army advocates. The House went on record as strongly against both a standing army of 250,000 men and a volunteer reserve, another name for the "continental army scheme" of former Secretary of War Garrison.

Both of these propositions had been placed in the bill through amendments made by the Senate. There is no doubt whatever that the vote on the question as to size of the regular army amounts to an announcement to the country and to other nations that the United States is not going in for an enormous military system on land, at least.

The vote on the other question was largely influenced by the unwillingness of many Congressmen to take action which it was feared might work injury to the National Guard.

The question of the size of the army still remains unsettled. It is now referred back to the Conference Committee. But there is at least the assurance that whatever compromise number is decided upon by the conferees will have to be nearer the number provided in the Hay bill, 140,000, than the number stipulated in the Chamberlain bill, 250,000.

Some of the Congressmen seen after the votes had been taken felt sure that those who voted for the Hay bill would have to accept a compromise. They expressed the opinion that it would be much better for the Senate to be reasonable in its demands than to stand out for the comparatively extravagant provisions of the Chamberlain bill. If this stand were to be taken by the Senate, one Congressman

said, there would probably be an unfortunate deadlock in the Conference Committee, and there would certainly be determined opposition on the floor of the House.

The saying of Congressman Mondell, of Wyoming, that "The patriotism of a man in this country is not determined by the size of the standing army which he is willing to favor," is significant of the temper of the West.

In the meantime the Naval Affairs Committee is hard at work preparing a bill which, it is predicted by men at the Capitol, will startle the people of the country by the size of its program and the amount of money involved. A member of the committee stated to-day that this bill would probably be reported to Congress at the end of the present week. ARTHUR M. DEWEES.

FRIENDS IN NEW YORK.

Westbury Quarterly Meeting was held in Brooklyn, N. Y., on Fourth month 29th—a bright day, which brought out a good attendance both morning and afternoon.

A letter was read from London Quarterly Meeting, commending Septimus Marten, Catharine Albright and Lettice Jowitt to the friendship of Friends here. All these Friends have been actively engaged in the relief work of Friends in England and the Continent.

Septimus Marten, who was the only one in attendance at this meeting, has been, since the beginning of the war, a member of the Friends' Emergency Committee, which has given help to the families of interned Germans and Austrians, and has provided paid work and thus the means of partly supporting their families to the men themselves. He brought with him to the meeting a number of articles made in the English prison camps, and found a ready sale for them, not only because of their peculiar interest, but because of their real beauty and value.

The morning meeting was favored with messages from Septimus Marten and Elbert Russell. Septimus Marten read the 12th chapter of the Epistle to the Romans, saying, in part: The tendency among us is to find the fault in others, but to be blind to our own shortcomings. In the teachings of Christ, as in those of Paul, we see that the basis is love, altruism, thought for others rather than for ourselves. We are far behind the teachings of Christ, for we are prone to confine our love to our friends. Yet, "If thine enemy hunger, feed him; if he thirst, give him drink." It is not easy to look with love on those whom we have been brought up to regard as enemies. But this love should be in all our intercourse with them.

Elbert Russell said, in part:

"There is an essay on 'Growing the Soul,' which is very suggestive. It is extremely difficult to-day to grow a healthy body; it is harder to grow a healthy mind, and to grow a worthy soul is the most difficult thing we have to do. Yet this is the norm of development.

"A while ago a plant in my home stopped growing. We took it out of the pot, and found that its roots had absorbed all the nourishment in the earth about it. It was cramped and starving. Just so our souls are sometimes starving because they have absorbed all the nourishment about them. In China, they often cut the tap-root of trees, and dwarf them. These trees will live on, and become old and gnarly with age, without *growing* any more. So the soul may go through all the forms of religion, and yet be stunted and starved.

"The first requisite for soul-growth is to be rooted in God. Jesus said: 'Blessed are they that hunger and thirst for righteousness.' But to really grow in spirit, this is not enough—even this fellowship with God. Soul-energy may be, and often is, wasted. A pine-tree which grew near my home suddenly began to wither away. There was no visible reason, in the root or the bark. I inquired of an expert, and was told to look at the roots of the needles for a tiny parasite. There they were, in countless numbers, drawing the sap, and killing the fifty-year-old tree.

"You remember that in his parable of the seed which was sown in the four kinds of soils, Jesus spoke of the 'deceitfulness of riches, and the lusts of the world which choke the Word, and make it unfruitful.' The worst danger to our religious nature is that of religious complacency. We put too much interest into things which are all right in themselves, but which take so much of our interest that no place is left for spiritual development. We need to come into contact with those great souls who sacrifice themselves constantly for the good of humanity. Such thoughts as theirs will kill the parasites.

"Yet we may be free of both these evils, and still not grow in soul to full spirit stature. I remember a wild raspberry vine that grew on the corner of our house when I was a boy. My parents had allowed it to grow unchecked, and it covered two sides of the house. One day we had a friend visiting us, and I was talking to him on the porch. Nervously switching a small stick, I accidentally struck off from the end of the vine just one small bud. 'Oh, what a pity,' said our friend; 'that will never grow any more.'

"I could not believe him—but he was right. The vine lived for a long time afterwards, but never increased in size, for I had struck off the growing tip. In like manner, a live growing point is necessary for the growth of the soul. And there are so many things in the world which dull or chip our growing points, that it is very difficult to keep our soul-growing points free and live. We sometimes see, and we do not like to see, people who have attained to a great spiritual growth come, apparently, to a spiritual standstill.

"So we see that three things are necessary for true soul-growth. Our souls must be rooted in God, we must keep them free from parasites, and we must preserve our growing-points. The difference between common men and those giants who now and then bring the spirit of God again into the world is that these men have had a live growing-point, and have kept their souls rooted in God and free from the parasites of the world. The early Christians refused to conform to the ideas of the time. The early Friends refused to be bound by forms and customs of that day. There is a chance for us to grow great souls, to anticipate the coming of the millennium; for I believe that the great achievement of the world is to be a Christian soul, and this millennium can only come when common men and women refuse to be content with yesterday's ideals, yesterday's spirituality, yesterday's sacrifices, all growing in soul toward the model set by Jesus Christ."

In the afternoon, Elbert Russell gave an address upon "Christ and Militarism,' while Septimus Marten spoke upon the work of the Emergency Committee in the internment camps in the Isle of Man and other places in England.

FRIENDS IN NEW JERSEY.

On Fifth month 5th, 1916, Plainfield Young Friends' Association met in the meeting-house. Forty-four members and a few visitors were present.

A letter was prepared to be sent to the family of Clara S. Rushmore, a deceased member, expressing our admiration for her character and sympathy for her family.

Carolyn Carver, of Newark, was with us and presented a paper on "The Principles of Friends," which set forth our convictions in a very clear way.

Three questions called forth general discussion. 1. "What is meant by 'Seeing the Vision?'" 2. "Should not some definite steps be taken in our Society to know whether or not our young people do understand the principles of Friends at some given age—say, eighteen years—and are interested in them sufficiently to remain in the Society?" 3. "Does some previous preparation for speaking in meeting conflict with our testimony as to speaking from divine inspiration?"

On account of the loss of our valued member and friend, we spent the social part of the evening in a very quiet way.

Refreshments were served by the hostesses, Elveretta C. Vail, Cora A. Lippincott and Eva Vail. C. G. B.

Births

CLAGGETT.—At Easton, Md., on Fourth month 28th, 1916, to Dr. Thomas J. and Elizabeth Tylor Claggett, a son, whose name is THOMAS JOHN CLAGGETT, JR.

FUSSELL.—At Philadelphia, Pa., on Fourth month 22d, 1916, to Dr. George D. and Elizabeth Hutchinson Fussell, a daughter, named SARAH ELIZABETH FUSSELL.

Deaths

Notices of death only giving date, residence and age, are published without charge. When personal tributes, memorial notices, verses, etc., are added, there is a charge of ONE CENT A WORD.

BALDWIN.—At the home of her daughter, Mary Baldwin Porter, Wooster, O., on Fifth month 2d, PRISCILLA FOULKE BALDWIN, in her 84th year. The most of her life was spent in Belmont County, O., where she was an active member of Plainfield Meeting.

BUCKMAN.—On Fifth month 4th, 1916, at her late residence, Narcissa, Pa., ANN CONARD, widow of Jacob T. Buckman, in her 79th year. Funeral services and interment at Plymouth Friends' Meeting.

GREEN.—On First month 4th, 1916, at his home in Merchantville, N. J., JAMES BARTON GREEN, M.D, aged 84 years.

GREEN.—On Second month 13th, 1916, WILLIAM CHAPMAN GREEN, at Morenci, Arizona, son of Dr. James B. Green, of Merchantville, N. J.

GREEN.—On Eleventh month 3d, 1915, at St. Louis, Mo., JAMES WALTER GREEN, son of Dr. James B. Green, of Merchantville, N. J.

These three Friends were members of Race Street Meeting, Philadelphia.

LIPPINCOTT.—At his late residence, 139 North Twenty-first Street, Philadelphia, Pa., THOMAS C. LIPPINCOTT, age 83, son of the late Josiah and Sarah C. Lippincott.

LIVEZEY.—On Fourth-day, Fifth month 3d, 1916, at his late residence, Allen Lane and McCallum Street, Mount Airy, JOSEPH RIDGWAY LIVEZEY.

RUSHMORE.—At her residence, Plainfield, N. J., on the 4th of Fifth month, 1916, after a long illness, CLARA S., wife of Dr. Edward Rushmore, and daughter of the late Dr. William Riley, of Baltimore, in the 70th year of her age.

A consistent Friend, who cheerfully accepted and faithfully performed valued service in our meeting, Friends' Association and First-day School, and who was a devoted wife and mother, a wise and sympathetic friend.

Her long illness was borne with unmurmuring patience.

SLEEPER.—At Philadelphia, Pa., Fifth month 6th, EMMA M., youngest daughter of Townsend and the late Anna R. Sleeper.

THORNE.—On Fifth month 6th, at Germantown, Pa., HARRIET, daughter of the late Charles H. and Harriet Thorne.

WADDINGTON.—Suddenly, Fifth month 3d, 1916, LOUELLA WADDINGTON, aged 66 years, daughter of the late Joshua and Ann Waddington. Interment Friends' Burial Ground, Salem, N. J.

WALTER.—At the home of her son, Thomas E. Boland, Swarthmore, Pa., Fifth month 7th, 1916, MIRA AUGUSTA WALTER, in her 78th year. Interment took place at Brick Meeting-house, Calvert, Md., Fifth month 10th. The deceased was long a member of Kennett Square Meeting, but transferred her membership to Swarthmore (Pa.) Meeting a few years ago following her removal to that place.

PHEBE C. WRIGHT.

ON Third month 22d, Phebe C. Wright, one of the first trustees of Swarthmore College, died in Trenton, at the home of her nephew, Daniel Willets. Phebe C. Willets was a trustee of the college for two years from 1864 to 1866, and was one of the last of the group of Friends who worked and planned for the college which was to be. So far as is known, Isaac H. Clothier and Lydia S. Haviland Field, of Brooklyn, N. Y., are now the sole survivors of the founders of Swarthmore. Mrs. Field was on the Board of Managers from 1862 to 1865. Isaac H. Clothier was one of the committee which solicited subscriptions for the college and became a member of the Board of Managers in 1873.

Phebe C. Wright was ninety-three years old. The funeral and burial were at Flushing, Long Island, the home of her girlhood.

She was widely known and beloved by all who knew her, for her graciousness, charity and love for her friend and neighbor. She was deeply interested in all matters of uplift to humanity. Her devotion to the suffrage and peace movements was untiring. She was a valued member of New York Yearly Meeting and her loss will be shared by all.—*Phoenix.*

LA VERGNE F. GARDNER.

[This brief memorial was prepared on behalf of Oswego Monthly Meeting, held at Poughkeepsie, N. Y., on Tenth month 20th, 1915.]

IN the passing away of La Vergne F. Gardner, the liberal branch of the Society of Friends has lost a valuable member. The little group of Friends residing in Dutchess County and vicinity will especially feel his loss, for it was in our midst that he spent the greater part of his active life.

We recall the day when, as a young man, he with two others came for the first time to our First-day school and meeting in Poughkeepsie. This was about the year 1868. We believe that previous to this, La Vergne had scarcely known of the Society of Friends; but he seemed at once attracted by the earnestness and simplicity of our mode of worship, and the kindliness of the Friends composing our meeting. He was evidently deeply impressed with the religious truths held as our fundamental belief, and with most of our testimonies.

He continued to attend the First-day school, so long as it was kept up, and being invited by George Corlies, Edward Merritt and others, he soon became actively identified with the Society. His beautiful explanations of various parts of the Bible, especially those portions relating to the life and teachings of Jesus, will always be remembered by those who were favored to hear him.

For many years after our friend had been an attendant at most all of our meetings, and his service in the ministry had been greatly appreciated, he did not feel free, though frequently invited, to join the Society; but, finally, in 1906, his application was received, and in 1908 application was made by his wife. They were both promptly and gladly received as members of Poughkeepsie Preparative Meeting.

La Vergne's wife, Frances McNutt Gardner, died in 1913.

Our friend, La Vergne, had been an approved minister in the Society during the entire time of his membership, and had traveled extensively among the various meetings, always acceptably handing forth the messages of truth.

We had observed his failing strength for more than a year. His last appearance with us at a religious gathering was at Oswego Monthly Meeting, held at Oswego (near Moore's Mills), Sixth month 13th.

He died on the 15th of Ninth month, 1915, at his late home in Poughkeepsie, in his 73d year. His funeral was attended by a large company of friends and relatives; for he had the deep respect of an unusually large acquaintance of persons in this city and other places. Dr. O. Edward Janney bore testimony to the helpful value of the life of our late friend.

"A whiter soul, a fairer mind,
A life with purer cause or aim,
A gentler eye, a voice more kind,
We may not seek on earth to find.
The love that lingers o'er his name
Is more than fame."

HOW GOD LOVES.

GYPSY SMITH tells a story of the way in which he once quieted a riotous meeting in England. The rough element of the town would not give him a hearing, but shouted for a considerable time at the top of their voices. When the din subsided for a moment, the preacher picked out an old man ringleader.

"Have you any children?" the missioner asked.

"Yes, guv'ner, I have."

"How many?"

"Three."

"How many boys?"

"Two, and a girl."

"What is the oldest?"

"A boy."

"Is he a good lad?"

"No, guv'ner, I can't say that he is; he gives me a lot of trouble. I think sometimes that he will break my heart."

"Do you love him?"

"Aye, that I do. I sometimes think that I love him most of all."

"Well," said the missioner, "don't be surprised if God loves us in this world more than any other beings in the universe, just because we have given him so much trouble."—*Record of Christian Work.*

REPORT OF THE PENNSYLVANIA ABOLITION SOCIETY.

THE annual meeting of the Society was held April 27th.

There has been no change in any of the securities which the Society holds. The $5,757 received from the estate of Lydia Yarnall has been invested in two first mortgages, paying 5 1/2 per cent. and 4 9/10 per cent., respectively. The bequest of $1,000 from Wilson M. Powell, of New York, has also been received.

We are officially informed that a legacy of $1,000 is left for the benefit of the Laing School from the estate of Ella Allen, of Philadelphia.

A letter sent to about 225 of our former donors resulted in a generous response from individuals, societies and meetings, amounting to over $1,700 in all, contributions for the Laing School.

The H. W. Wilbur "Phosphate Fund" has been revived, and subscriptions amounting to $70 received.

Two dollars has been added to the "Arthur Drayton Fund" by a class of boys in Swarthmore First-day School, who decided this year to assist Douglas North, another boy in the Laing School.

The Laing School is in good condition. The school has eight teachers, with Miss M. Antoinette O'Neill as principal, and over three hundred pupils. Some of the pupils walk four or five miles to and from school every day. The interest is unabated, and the conduct of the pupils is good.

The improvement to the buildings as directed by the Society has been accomplished. Four new stairways, two in the front part of the building and two in the rear, are ample and commodious, and the means of escape in case of fire are much more accessible.

The improvements have added to the appearance of the building, and to that part of the town where it is located, acknowledged by the Mayor and Council to be worthy of a new concrete pavement in front of the building, which they speak favorably of doing.

Miss O'Neill, principal of the school, spent most of her summer vacation in Mt. Pleasant, and rendered valuable aid. Virginia Marshe conducts the work of the Dorcas Room, and keeps a regular account of the proceeds from the sales of barrels of clothing, shoes, etc., received each week. The accounts show a creditable balance in bank in favor of the school.

The usual contributions have been made to various institutions for colored people in Philadelphia.

Our Friend, Cornelia Hancock, who first opened the school in Mt. Pleasant at the close of the war, has recently visited the school and community, remaining for three weeks, and receiving calls from her former pupils.

The house in which the cobbling shop and sewing rooms have been located, and of which Robert Purvis and Mattie A. Toomer are in charge, is a one-and-a-half story building, and in need of a new roof. We propose raising another story on this building during the summer, at a cost of about $800, which will make it in keeping with the main building. This will then be known as the Industrial Building. The sewing school, occupying the second floor, the cobbling department, and the manual training (our new department started this year) will occupy the first floor. If the attendance of pupils increases another year as it has this, we shall need more room than even this addition will give us. The Primary Department alone reaches over 100, and should be placed in different rooms with two teachers.

There is, we believe, a field for the Society in the North as well as in the South to use every right effort to dispel race prejudice against the colored people, to aid them in legal decisions, to give short talks in the public schools where colored children are segregated, and to look into the housing conditions.

JOEL BORTON, President.

THE FRIENDS' AMBULANCE UNIT.

PERCY ALDEN, M.P., who is in America for a few weeks pleading the cause of the Friends' Ambulance Unit, writes the INTELLIGENCER to say that the Conscription Acts have only increased the burden of responsibility resting on the committee. Beginning with 43 men and a few cars in October, 1914, the unit now consists of about 600 men and 40 women. Owing to the splendid work of the Friends, and the confidence that is everywhere reposed in them, the military authorities in England, acting under instructions from the Government, have made it possible for all Friends of military age who have "conscientious objections" to be referred to the Friends' Ambulance Unit.

The unit is voluntary, unpaid, unenlisted and non-military. Its members do not take the military oath, nor are they called upon to discharge any military duties whatever.

It is expected that at least 400 more men will join the unit, and for them some form of national service not conflicting with their religious beliefs must be provided. Although only about a dozen men in addition to the doctors are paid, the expenses are nevertheless very great, as can easily be understood when it is remembered that the unit possesses about 150 ambulance and motor cars, which have conveyed over 60,000 wounded and sick; that it manages and controls two hospitals in France and Flanders, and one large hospital in England; that it runs three hospital trains, a hospital barge and a hospital ship with 300 beds. Moreover, in connection with the "Aide Civile Belge," with which the F. A. U. is closely associated, two orphanages and 35 lace workshops, for 1,500 workers, have been established; 13 milk depots have been opened; 30,000 people have been inoculated against typhoid, and over 100,000 people have been helped and comforted in their time of suffering and need.

Percy Alden states that the cost at present is about $15,000 per month, and is bound to *increase.* Any who are willing to help (and the need is urgent) may send donations to Rufus M. Jones, Haverford College, Pa., or to Lucy Biddle Lewis, Lansdowne, Pa.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

WHITTIER FELLOWSHIP MEETING.

THE following invitation is being sent out by mail, and is intended for all interested in the Whittier Fellowship, whose chief purpose is to draw together Friends of all branches:

PHILADELPHIA, Fifth mo. 10th, 1916.

DEAR FRIEND: The Whittier Fellowship Committee, associating all shades of thought among Friends, plans to hold a Spring Conference in Coulter Street Meeting-house, Germantown, on the afternoon and evening of Third-day, the 23d of Fifth month. The subject of this conference will be the "State of the Society," which we think should be discussed frankly at this time. The intimate experience of our own fellowship during the past five years has proved to us the unnecessary existence of misunderstandings and trivialities, which can and must be cleared away if we are to go forward in the Truth to meet the problems which world-wide events are bringing closer to each individual.

It is expected to open the afternoon session at five o'clock precisely with the subject of "Our Divided Quakerism" as viewed by Orthodox, Hicksite and Pastoral Friend. These will be discussed by Dr. Henry J. Cadbury, Edith M. Winder, and Leroy Jones. Supper may be procured in the building, and an opportunity for greetings enjoyed at 6.30.

The evening session will open at 7.30 o'clock on the subject of "Co-operation and Fellowship." Dr. Rufus M. Jones will speak on the "History of Quaker Ingrowing," Dr. Jesse H. Holmes on "Present-day Opportunities," and Dr. William Byron Forbush on "As an Outsider Sees Us."

This is an opportunity to clear away much rubbish, as befits the season, and to plan a fruitful vintage from the seed. Come and bring thy friends. If thee will sup with us, please send a postal card at once to the secretary at East Lane, Chestnut Hill, so as to make sure of entertainment. A contribution of 50 cents for supper will be expected.

CAROLENA M. WOOD, Presiding.
HORACE MATHER LIPPINCOTT, Sec.

MEETINGS DURING THE WEEK OF PHILADELPHIA YEARLY MEETING.

ALL meetings, unless otherwise indicated, are held in the Meeting-house, Race Street above Fifteenth.

SEVENTH-DAY, FIFTH MONTH 13TH.

In Cherry Street Meeting-house.

3.00 p. m.—Young Friends' business meeting and conference.

5.15 p. m.—Group meetings of Young Friends to elect representatives to serve on the Central Committee.

6.00 p. m.—Young People's Supper.

8.00 p. m.—Race Street Meeting-house. The first William Penn lecture, by Elbert Russell, on "The Christian Life."

FIRST-DAY, 14TH.

10.30 a. m.—Meetings for worship in Race Street and Cherry Street meeting-rooms, and, if necessary, in Central School lecture-room; also in the other city meeting-houses, except Fairhill.

3.00 p. m.—Annual meeting under care of Committee on First-day Schools. Dr. William Byron Forbush will practically illustrate the telling of Bible stories.

3.30 p. m.—Meeting for worship at Fairhill.

4.15 p. m.—Young People's meeting for worship at Cherry Street Meeting-house.

7.30 p. m.—Meetings for worship at Race Street, Girard Avenue and West Philadelphia.

SECOND-DAY, 15TH.

9.15 a. m.—Meeting for worship, Central School Lecture Room.

10.00 a. m. and 2.30 p. m.—Business sessions of the Yearly Meeting.

1.30 p. m.—Meeting under care of Advancement Committee. Subject, "Woolman House," illustrated with lantern slides. Central School Lecture Room.

5.30 p. m.—Meeting of Representative Committee in Room No. 1.

5.30 to 7.30 p. m.—Supper Conference for Young People.

7.45 p. m.—Meeting under care of Young Friends' Associations. Subject, "Christianity and the Larger Patriotism."

"Christian Patriotism," J. Augustus Cadwallader, Ex-Secretary of the Pennsylvania Arbitration Society.

"The Young Friend as an Exponent of the Larger Patriotism," Rebecca T. Osler, Professor of Economics, Elmira College.

"The Challenge of the State to the Christian Patriot," Malcolm W. Davis, Washington correspondent of New York *Evening Post*.

THIRD-DAY, 16TH.

9.15 a. m.—Meeting for worship, Central School Lecture Room.

10.00 a. m. and 2.30 p. m.—Business sessions of the Yearly Meeting.

1.30 p. m.—Meeting in the interest of the Friends' Neighborhood Guild, Central School Lecture Room.

5.30 to 7.30 p. m.—Supper Conference for Young People.

7.45 p. m.—Meeting under care of the Temperance Section of the Philanthropic Committee. Addresses by Emmor Roberts, member of Assembly of New Jersey, and Homer W. Tope, Superintendent Anti-Saloon League.

FOURTH-DAY, 17TH.

9.15 a. m.—Meeting for worship, Central School Lecture Room.

10.00 a. m. and 2.30 p. m.—Business sessions of the Yearly Meeting.

1.30 p. m.—Meeting under Philadelphia Quarterly Meeting's Child Welfare Committee, addressed by Anna K. Way, Central School Lecture Room.

5.30 to 7.30 p. m.—Supper Conference for Young People.

7.45 p. m.—Meeting under care of the Association for the Promotion of First-day Schools. Subject, "Improving Our First-day Schools."

"Organization," Edwin J. Johnson, Supt. Germantown First-day School.

"Grading," William Eves, 3d, Supt. Wilmington First-day School.

"General Exercises," Mary W. Coles, Moorestown School.

"Prepared Teachers," Margaretta W. Blackburn, Woolman House.

"Co-operation of Home and School," Edward A. Pennock, Supt. London Grove First-day School.

"Special Methods of Increasing Attendance and Efficiency," Emilie G. Pollard, Supt. Swarthmore First-day School.

FIFTH-DAY, 18TH.

10.30 a. m.—Meetings for worship, Race Street, Cherry Street and Girard Avenue.

1.30 p. m.—Meeting under care of the Pennsylvania Branch of the Women's Peace Party. Addresses by Lucy Biddle Lewis and others, Hannah Clothier Hull presiding. Central School Lecture Room.

2.30 p. m.—Business session of Yearly Meeting.

5.30 p. m.—Meeting of Representative Committee (new), Room No. 1.

5.30 to 7.30 p. m.—Supper Conference for Young Friends.

7.45 p. m.—Meeting under care of Philanthropic Committee. Subject, "Some Present-day Problems of Parenthood," Dr. Thomas D. Wood, of Columbia University.

SIXTH-DAY, 19TH.

9.15 a. m.—Meeting for worship, Central School Lecture Room.

10.00 a. m. and 2.00 p. m.—Business sessions of the Yearly Meeting.

NOTES.—At the noon recess each day, lunch will be furnished to Friends who live at a distance, also to the Representative Committee at the close of the afternoon sessions on Second- and Fifth-days.

Literature owned by committees of the Yearly Meeting may be obtained at the Central Bureau, 150 North Fifteenth Street, at any time during the week. All committees of the Yearly Meeting may make use of the facilities of the Bureau.

PROGRAM OF YOUNG FRIENDS' MOVEMENT DURING YEARLY MEETING WEEK.

7th-day, May 13th, at 3 p. m.—Cherry Street Meeting-house. Conference on "The Christian Life." Speakers, Rebecca T. Osler, Henry L. Messner, Mary Pancoast, Robert E. Atkinson, Walter J. Johnson, William Eves, 3d, Anna B. Griscom, Marian Longshore. This will be followed by a short address by Dr, Henry Joel Cadbury, chairman of the Young Friends' Committee of Philadelphia (Orthodox) Yearly Meeting.

6 p. m.—Supper in the School Building. Thirty-five cents.

8 p. m.—Race Street Meeting-house. William Penn Lecture, "The Christian Life," by Elbert Russell. All cordially invited.

2d-day, 15th, 5.30 to 7.30 p. m.—Supper Conference. "Christianity as Expressed in Political and Social Service." Speakers, Emmor Roberts, Louise Lawton.

3d-day, 16th, 5.30 to 7.30 p.m.—Supper Conference. "Christianity as Expressed in Reforms." Speakers, Willard Tomlinson, Rachel Davis Dubois, Ruth Verlenden, Amos J. Peaslee.

4th-day, 17th, 5.30 to 7.30 p.m.—Supper Conference. "Christianity as Expressed in Business Life." Speakers, William Tomlinson, John S. Clement, Howard Lewis Fussell, Arthur C. Jackson.

5th-day, 18th, 5.30 to 7.30 p.m.—Supper Conference. "Christianity as Expressed in Extension Work." Speakers, Margaret H. Riggs, Dr. William W. Cadbury, Rachel Knight.

6th-day, 19th.—Picnic Supper at Woolman House, Swarthmore, Pa. Special cars will be secured for all those registering. Please leave names at the headquarters room on the grounds, or send them one day in advance to Mary Ridgway, chairman, 2313 North College Avenue, Philadelphia.

A box supper will be served at the picnic. Single suppers, thirty-five cents. Series tickets, good for five suppers during the week, including the picnic, may be procured at the headquarters room or from Mary T. Ridgway, chairman of the Supper Committee, for one dollar and a half.

RACHEL KNIGHT,
Chairman of the Central Committee.

THE YOUNG PEOPLE'S MEETING.

The Sectional Committee of Philadelphia Young Friends' Association, having charge of the Young People's Devotional Meeting, to be held in the Cherry Street Meeting-house on the First-day preceding the sessions of the Yearly Meeting (Fifth month 14th) at 4.15 p. m., requests all Friends to spread a general and very cordial invitation to the young people of every meeting and community to worship with us at that time.

Realizing the importance and inspiration of having the facing benches filled with really *young* Friends, we would also ask them to co-operate with us by occupying these seats, and to urge others of their group to do likewise.

JOSEPH HAROLD WATSON, Chairman.

THE "SUPPER CONFERENCES."

(A PERSONAL NOTE—R. S. V. P.)

THEE is coming, of course, to the Young People's supper conferences. We are going to make them one of the very nicest parts of Yearly Meeting week. But has thee sent in thy *acceptance* for all of them, including the picnic at Woolman House? If thee hasn't, just leave thy name at the headquarters' room during Yearly Meeting week, one day in advance, or better still, send me a postcard *now*, so that we shall know how many to expect. MARY T. RIDGWAY, 2313 North College Avenue, Philadelphia.

"A MEMORABLE TIME."

GEORGE FOX writes that the Yearly Meeting of 1672 in Rhode Island was a memorable time. The Friends were so "knit and united" that it took two days for the leave-takings after the meeting was over, and then "they went away with joyful hearts to their habitations."

We believe that the Yearly Meeting of 1916 in Philadelphia will be a memorable time. Though the visitors cannot be so generally entertained in the Friendly homes as in the early days, the hospitality committee of the Young Friends' Movement through its "Supper Conferences," hopes to revive that ancient spirit of fellowship and sociability. And we are trusting that a measure of the inspiration and vision of those early Friends may come to us, and that we also will return to our homes with joyful hearts.

ALICE THOMPSON MILLER,
Chairman Hospitality Committee.

FIFTH MONTH.

12th.—Poverty social, at Friends' Seminary, 226 East Sixteenth Street, New York, for the benefit of the Young Friends' Aid Association. Admission fee, one pound of anything eatable, wearable, or otherwise usable.

13th.—New York Monthly Meeting, in New York, at 2.30 p. m. Meeting for Ministry and Counsel at 1.30.

13th.—Salem Quarterly Meeting, at West, near Alliance, O., 11 a. m. (sun time).

13th.—Miami Quarterly Meeting, at Waynesville, O., 10 a. m.

13th.—3 p. m., in Cherry Street Meeting-house, Philadelphia, First General Meeting of the Young Friends' Movement of Philadelphia Yearly Meeting. Business meeting and young people's conference on "The Christian Life." Speakers to be announced later.

At 8 p. m., in Race Street Meeting-house, first William Penn Lecture, Elbert Russell on "The Christian Life." All cordially invited.

14th.—Young People's Meeting for Worship, in Cherry Street Meeting-house, Philadelphia, 4 p. m.

14th.—Prof. John Duxbury, of London, will attend meeting in Brooklyn, N. Y.

15th.—Philadelphia Yearly Meeting, at Fifteenth and Race Streets, 10 a. m. and 3 p. m.

15th.—Fairfax Quarterly Meeting, at Hopewell, Va., 10 a. m.

16th.—Important meeting in the interest of the Friends' Neighborhood Guild at 1.30 p. m. in the Lecture Room of Friends' Central School, Fifteenth and Race. To be addressed by Elizabeth C. Darby, Headworker of the Guild; Louise Lawton, Prospective Headworker. Ellwood Heacock will preside.

19th.—Young Friends' Picnic Supper at Woolman House, Swarthmore. (One included in supper series ticket.) Details to be announced later.

20th. — Shrewsbury and Plainfield Half-Yearly Meeting, in Square Meeting-house, at Manasquan, N. J., at 11 a. m. Meeting for Ministry and Counsel, next day, at 10 a. m. Friends will be met at Sea Girt Station.

21st.—Elizabeth W. Collins, of Swarthmore, Pa., expects to be at Abington First-day School on the 21st and 28th, and 4th of Sixth month, 11.30 a. m., to give talks on the Bible. A cordial invitation is extended to all, not only to attend the First-day School, but the morning meeting at 10.30.

21st.—The Plymouth Friends' Association and Philanthropic Committee have arranged for a meeting to be addressed by George A. Walton on "Preparedness," in Plymouth Meeting-house, at 3 o'clock.

23d.—At Coulter Street Meeting-house, Germantown, Philadelphia, at 5 and 7.30 p. m., spring conference of the Whittier Fellowship Committee. Addresses on "Our Divided Quakerism," by Henry J. Cadbury, Edith M. Winder and Leroy Jones, and on "Co-operation and Fellowship," by Rufus M. Jones, Jesse H. Holmes and Wm. Byron Forbush.

23d.—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 a. m. Carriages will meet Friends at the Pennsylvania Railroad Station at Bordentown at 10 a. m. Ministers and Elders meeting at 9.30 a. m. All friends will be met at Pennsylvania Railroad Station at Bordentown, N J.., at 8.40 a. m.

29th.—New York Yearly Meeting begins, extending through the 30th, the 31st, and Sixth month 1st.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Notices of regular meetings are inserted for one cent a word for each insertion. Such information is very useful to Friends of other meetings when traveling or visiting in the neighborhood, and tends to increase intercourse, attendance and interest in our meetings and First-day schools.

Summer Furniture, an Unrivaled Display

Light, Dainty, Durable, Quaint, Colorful

An exhibit so *different* that everyone who is interested in Furniture should *be sure* to see it — Furniture that represents the last word in skill, in graceful and comfortable lines, in decorative effects, and strikingly beautiful colorings, and nearly all of which we bought under advantageous price conditions that, in many instances, have been entirely changed by the steady advance in the wholesale markets. Consequently the —

Opportunities for Economy are Exceptionally Attractive

You may buy a handsome five-piece Suit of Maple Furniture for porch or lawn, in white-and-green or green-and-black, for $24.50; or a beautifully constructed Set of American Wicker, consisting of eleven pieces, upholstered in cretonne, in charming tapestry effect, for $292.25. There are dependable Rockers, with maple frames, double-woven cane-seat and slat back, for as little as $1.00. Quaint Old Hickory Rockers for $2.75. Settees of the same wood for $6.50, or a Hickory Foot-Rest for $1.50. Other Hickory Chairs for $1.75. But come, see this *matchless exhibit* — it is like a summer garden of flowers and bowers.

Rattan Furniture
Double Cane Furniture
Wicker Furniture
Willow Furniture
Reed-fibre Furniture
Prairie Grass Furniture
Reed Furniture
Rustic Cedar Furniture
Old Hickory Furniture in many quaint designs
Old English Garden, Lawn and Porch Furniture
Mission and Jacobean Oak Bungalow Furniture ⟶ Third Floor

The Largest and Best Selected Stock of Summer Rugs in America is Here

Not a mere self-satisfied statement — but a statement of what we believe to be a very definite and decisive fact, for nowhere else can you find a retail collection of Summer Rugs, so great in quantity, so varied in selection or presenting such attractive values. If you want to verify this statement shop around before buying your Summer Rugs. Make careful, unbiased comparison from every angle. If you want to save time, come direct to the Rug Store — for such a stock as this insures your finding the exact Rug to meet your requirements:

Rag Rugs — in Old-fashioned Weaves and Modern Effects

The hit-or-miss patterns; 24x36 inches to 12x15 feet — 65c to $18.00. "Piedmont" Band-Border Rugs, 24x36 inches to 9x12 feet — 75c to $9.75.

Fibre Rugs — in New Carpet-like Figurings

"Rajah" Rugs, sizes 26x48 inches to 12x15 feet — $1.00 to $15.50. "Tonopah" Rugs, 30x60 inches to 9x12 feet — 85c to $6 25.

Shirvan Art Rugs — in Attractive Oriental Patterns

A Rug of splendid wearing qualities, made of cotton and, therefore, WASHABLE, sizes 6x9 to 9x12 feet — $5.75 to $11.75.

"Santex" Fibre Rugs — an Extra-Heavy Weave

These have artistic stenciled borders, and are here in good assortment of patterns and sizes, from 30x60 inches to 9x12 feet — $1.75 to $10.00.

Prairie Grass Rugs — in Many Exclusive Patterns

The most beautiful collection of its kind that has ever been shown in our Rug Store; sizes 21x45 inches to 12x15 feet — 65c to $14.50.

The New "La Belle" Imported Porch Rugs

A very durable, extra-heavy Rugs, that will withstand all weather conditions; sizes 6x9 to 9x12 feet — $5.50 to $10.00.

Special Colonial Rag Rugs

In the quaint vari-colored hit-or-miss patterns that harmonize so well with most every scheme of interior decoration. Just the thing for the home or seashore cottage. Rugs, 36x72 inches, worth $1.50, now $1.15. Rugs, 8.3x10.6 feet, $6.75 value, at $6.00. Rugs, 9x12 feet, worth $8.75 at $7.85

Special Prairie Grass Rugs

Some especially attractive in green, with distinctive printed borders. Size 30x60 inches, worth $1.15, now 85c. Rugs, 36x72 inches, $1.25 value, at $1.00. Rugs, 4.6x7.6 feet, worth $2.50, at $2.00. Rugs, 6x9 feet, formerly $4.25, at $3.65. Rugs, 8x10 feet, $6.50 value, at $5.75. Rugs, 9x12, worth $8.25, at $7.00.

Several hundred year-'round Rugs — Wiltons, Velvets, Axminster and Brussels — remainders from spring selling, at about present wholesale prices. ⟶ Fourth Floor, West.

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EIGHTH AND MARKET STREETS **PHILADELPHIA**

GENESEE YEARLY MEETING.

At Genesee Yearly Meeting of Friends, held at Toronto, Sixth month, 1915, it was felt that our Discipline should be revised up to date, and a committee was appointed to consider needed changes.

Different meetings among the Genesee group are studying the proposition carefully.

The Coldstream Friends divided the Discipline into six parts, and appointed a leader for each section, to suggest changes, which have been considered and discussed after the business of preparative meeting.

The report of the Discipline Committee and the action taken upon it will be one important feature of the next session of Genesee Yearly Meeting, which will be held at Coldstream, Ont., Sixth month 24th to 29th, inclusive, two weeks later than usual. Howard V. Zavitz, Ilderton, Ont., R. R. 2, is chairman of the Committee of Arrangements. Anyone desiring further information may correspond with him.

We shall be especially grateful for the help of any of our Eastern or Western Friends who can make arrangements to be with us. M. C. Z.

BOOKS BY

Henry W. Wilbur

Lincoln and Emancipation, $1.25, postpaid

Life and Labors of Elias Hicks, with introduction by Elizabeth Powell Bond. $1.50, postpaid

Job Scott: An Eighteenth Century Friend. 75 cents, postpaid

Five Points from Barclay. The main teachings of "Barclay's Apology" condensed. 50 cents, postpaid

Nature Stories from Darwin. Fine and interesting stories of Animals, Birds and Insects. 50 cents, postpaid

Friends with Lincoln in the White House. Mailed on receipt of 10 cents. 3 copies for 25 cents.

The last five books for $2.50, postpaid.

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General Conference Advancement Committee

140 N. 15th St., Philadelphia, Pa.

For Rent

FOR RENT FURNISHED—TO ADULT FAMily only—July and August, detached house; three bedrooms. Convenient to train and trolley. $35 per month. Ida Chandler, 222 W. Mt. Pleasant Avenue, Mt. Airy, Philadelphia.

FRIEND, DESIRING TO RENT HOUSE, CITY or suburbs, would give prospective roomers opportunity to select location, etc. or would take charge of residence during summer, in family's absence. Housekeeping or any position of trust considered. F 36, Intelligencer Office.

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Philadelphia Young Friends' Association

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Is thee planning a small luncheon, dinner or tea? Before arranging it, consult us and get prices—delicious food, excellent service, private dining-room.

Regular table d'hote meals, 35 and 50 cents, or a la carte service. Breakfast, 7 to 9 a. m. Luncheon, 12 to 2 p. m. Dinner, 6 to 7.30 p. m.

Comfortable rooms for transient guests.

Is thee interested in any fairs, lectures, concerts, entertainments of any kind? Do not forget we have a most attractive auditorium, quiet, splendidly ventilated and lighted.

Seating capacity 300.

Special rates for regular weekly or monthly engagements.

Our permanent department is entirely filled at the present time.

Homes During Yearly Meeting Week

Friends expecting to attend Philadelphia Yearly Meeting and wishing the assistance of the committee appointed by the two Monthly Meetings of Philadelphia to help Friends in securing suitable homes can communicate with Benjamin Walton, 15th and Race Sts., Philadelphia, Pa , and they will be furnished with a list from which they can select and engage rooms for themselves.

Persons willing to assist in dining-room Yearly Meeting week will please communicate with Esther M. Fell, 433 School Lane, Germantown, Phila.

GALEN HALL

BY THE SEA



HOTEL AND SANATORIUM

ATLANTIC CITY, N. J.

Noted for its superior table, its comfort and service and its baths, for pleasure or health, with trained operators only.

F. L. YOUNG, General Manager.

THE CAPE MAY CONFERENCE.

The Committee has secured special rates ranging from $8.00 a week per person for two in a room, up to $25.00 per person for two in a room; and in order that the Committee may close these options early, application should be made to any member of the Committee. After Sixth month 1st, parties will have to take their chance of securing suitable accommodations.

The Lafayette has been selected as headquarters.

Rates from $15.00 to $25.00 per person for two in a room, according to location and kind of room.

Applications should be made as soon as possible in order that the Committee may act quickly on the refusals given. Apply to any member of the Committee.

JOSEPH HAROLD WATSON, 409 Chestnut St., Phila.
HARRY A. HAWKINS, 57 Pierrepont Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON, 25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD, Locust Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Pa.
SUSANNA H. BARRY, Riverton, N. J.
ELLA R. BICKNELL, 1839 South 57th St., Phila.
JAMES H. ATKINSON, 421 Chestnut St., Phila.

Wanted

Rate for 25 words or less, 25 cents each insertion. Additional words, one cent each. To insert next week, we must have the matter by Tuesday morning.

HIGH SCHOOL GIRL WANTS POSITION AS mother's helper during vacation. Willing to go to country. J 39, Intelligencer Office.

PRACTICAL NURSE OR COMPANION; WILLing worker; successful with mental and nervous cases, or elderly persons. References. B 38, Intelligencer Office.

WANTED—A SUMMER POSITION BY YOUNG woman desiring to earn money toward continuing her studies—office work, companion, mother's helper. I can thoroughly recommend her. Lucy Biddle Lewis, Lansdowne Pa.

WANTED—A WOMAN FOR LIGHT HOUSEwork and good plain cooking. Four in family. H., 309 Chestnut St., Moorestown, N. J.

YOUNG WOMAN, EXPERIENCED TEACHER, wants position for July and August as a coach for pupils or as companion. Prefers going to Buck Hill or vicinity. G 37, Intelligencer Office.

WANTED—EXPERIENCED NON-PROFFSSional nurse wishes position, care of elderly person, or as companion. B 20, Intelligencer Office.

WANTED — A CAPABLE, INTELLIGENT woman for working housekeeper in family of three. Small house; centre of city (Philadelphia). W 28, Intelligencer Office.

PRACTICAL NURSE OR COMPANION; SUCcessful with nervous or elderly persons. References. B 29, Intelligencer Office.

WANTED—IN FRIENDS' FAMILY, A MIDdle-aged woman as resident seamstress; one who is willing to assist with light duties. Out of city for summer. C 30, Intelligencer Office.

YOUNG WOMAN, IN CHARGE OF SCHOOL lunch room, would like position about Sixth month 1st. Thoroughly understands housekeeping and care of children. Address S 10, Friends' Intelligencer.

WANTED—AN EXECUTIVE SUPERINtendent for Schofield Normal and Industrial School for colored pupi's at Aiken, Sou h Carolina. This School has been in existence for fifty years. It has both day and boarding students, and has an average attendance of 300. The applicant must be trained for such work, and have had experience with colored people, and be familiar with conditions in the South. A college graduate preferred. Address G. HERBERT JENKINS, 929 Chestnut Street, Philadelphia.

WANTED—BY GRADUATE NURSE OF Friends' Hospital, Frankford, at her home in the country, care of a nervous person or semi-invalid. Woman preferred. Address E. N. Swayne, Fairville, Pa.

Getting Results for Advertisers.

Advertisers are not slow to discover the value of the INTELLIGENCER in bringing business of an uncommonly desirable kind. Here is a word from Joshua W. Hurley, Manager of the "Osceola," at Orlando, Florida:

"I do not care to renew my advertisement, as our season will soon be over. I feel that it has been a great help to me, as we have had so many Friends." (He incloses a long list, from Boston to Wilmington, Del.) "Meeting is held each First-day morning, and as many as forty attend."

Wise people who run hotels of the kind that attract Friends should advertise in the INTELLIGENCER. Rate, 6 cents a line. (Front cover page, while it lasts, 10 cents a line.)

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WANTED—TWO SECOND-STORY COMMUNICATING, unfurnished rooms for very light housekeeping by elderly lady. Price and full particulars to U, 1223 North Second Street, Philadelphia.

BOARD WANTED FOR THE SUMMER, ON farm, by couple and three children. where there are no other boarders, on Pennsylvania Railroad between Chester and West Chester Pa. Address G. A., 66 W. Greenwood Avenue, Lansdowne, Pa. 'Phone 689 R.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

WASHINGTON, D. C.—TRANSIENT
Boarders Received
at moderate rates in private home. Pleasant location, and convenient to car line and Union Station. LAURA U. WILSON, 46 Bryant St., Washington, D. C.

EASTON SANITARIUM
Select class of nervous and mental patients received. Twenty-five years' experience; late First Assistant Physician in Middletown, N. Y., State Hospital; visit before deciding.
C. SPENCER KINNEY, M.D., Easton, Pa.

For Sale or Rent

TWO OR THREE PERSONS CAN RENT FURnished rooms in country home. Cheery living room, kitchen, bed-room, bath on same floor. Complete privacy. Edwin B. Maule, Coatesville, Pa.

FOR RENT—DURING JULY AND AUGUST, small apartment furnished for housekeeping. Pleasant location, convenient to Lansdowne Station. Apply B. N., Intelligencer Office.

FOR RENT—TWO PLEASANT ROOMS ON second floor, with small private family, at 2727 North Eleventh Street, Philadelphia. Porch front. Can arrange for light housekeeping, if desired.

FURNISHED ROOM IN PRIVATE FAMILY. 710 South Forty-ninth Street, Philadelphia.

ROOMS FOR RENT—TWO THIRD FLOOR rooms for men or women employed during day. Near Wayne Junction Station. Convenient to Germantown Avenue trolleys. Apply Mrs. L. T. Tyson, 4449 North Twentieth Street, Philadelphia. Phone Wyoming 1750 W.

FOR RENT—FURNISHED HOUSE FOR SUMmer. Seven rooms. Conveniences. Porches and yard. No children. References. Address C. P. SMITH, 710 Peas Street, Vineland, N. J.

OCEAN CITY Cottages For Rent.—4919 and 4921 Central Avenue, also 7-roomed apartment, newly furnished, all conveniences. JOS. D. BARTRAM, 45 Runnymede Avenue, Lansdowne, Pa. 'Phone 212 J.

WANTED — AT BUCK HILL FALLS, A cottage equipped for housekeeping and of ample size for a family of seven, for one month, from June 23rd to July 22nd next. E. P. Passmore, Coulter and Stokley Sts., Station Z, Philadelphia.

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Combings made into switches, transformations and curls. First-class work guaranteed. 127 N. Sixty-third Street, Philadelphia. Bell Phone: Belmont 3965-J.

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On the splendid new stone road from Woodbury to Swedesboro, in a delightful neighborhood of Friends, an attractive seven-roomed frame house, with bath-room, hot and cold water, and half an acre of ground. More land, up to five acres or more, if desired. Good school and Friends' meeting and First-day School close at hand. For further information write J. OMAR HERITAGE, Mickleton, N. J.

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FAIRHILL BURYING GROUND

The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with

AQUILA J. LINVILL,
Treasurer of the Committee on Interments,
1931 N. Gratz St., Phila.



Choicest Roses and how to grow them, fully described in our free 98-page Rose and Floral Guide. Nearly 400 varieties—14 in colors—"the cream of the world's best roses." All plants are guaranteed to grow and bloom. Send for your Guide today.
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FRIENDS' INTELLIGENCER

Established 1844
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PHILADELPHIA, FIFTH MONTH 20, 1916

Volume LXXIII
Number 21

FORWARD.

BY ALFRED NOYES.

A THOUSAND creeds and battle-cries,
A thousand warring social schemes,
A thousand new moralities,
And twenty thousand thousand dreams!

Each on his own anarchic way,
From the old order breaking free—
Our ruined world desires, you say,
License, once more, not Liberty.

But ah, beneath the struggling foam,
When storm and change are on the deep,
How quietly the tides come home,
And how the depths of sea-shine sleep!

And we who march toward a goal,
Destroying only to fulfil
The law, the law of that great soul
Which moves beneath your alien will;

We, that like foeman meet the past
Because we bring the future, know
We only fight to achieve at last
A great reunion with our foe;

Reunion in the truths that stand
When all our wars are rolled away;
Reunion of the heart and hand
And of the prayers wherewith we pray;

Reunion in the common needs
The common strivings of mankind;
Reunion of our warring creeds
In the one God that dwells behind.

Forward!—what use in idle words?
Forward, O warriors of the soul!
There will be breaking up of swords
When that new morning makes us whole.

THE LOG-BOYS.

[This is the singular title of a little book published by Headley Brothers, London, in which an English woman, whose husband is a German, tells very graphically of what they and their five children have suffered from mob violence in their English home. A prefatory note says, "The Friends' Emergency Committee, started in 1914 for the relief of 'innocent alien enemies,' has had the happiness of helping hundreds of families which were suddenly thrown into similar distress and difficulty, through no fault of their own. But it is not every wife or mother who has been able, like Mrs. W., to put her experiences into words, and to make us realize in a series of vivid pictures what she and her little ones have undergone. As far as we can ascertain, the facts stated are correct, though it has been felt best to alter the names of people and places."]

I THINK I had better begin my story from the time when the sinking of the "Lusitania" shocked the world and inflamed the minds of the rougher English people against many of the innocent German shopkeepers who were carrying on trade in England. My husband was only one of the many whose shops were raided and whose prospects were ruined. He carried on a baking business in a very rough part of South London; and we had agreed that I, having been a teacher before my marriage, should have a school in a quiet country place and bring up and educate our five children in the fresh air.

This idea worked very well before the outbreak of war. I found that by being always with my little ones in school and out, I could keep their minds as fresh and clean as their bodies.

My husband is a very good husband and father. He is a German by birth, but he came to England at the age of fourteen, and has lived here ever since.

A telegram from London told me that his shop was wrecked and his business ruined. I could not go to him at once, as I very much wanted to do, for I had my school to attend to, but my eldest little girl begged so hard to be allowed to go that at last I gave her permission. It seemed a long way to let the little mite go alone, but Iris is a very brave child and does not know the meaning of fear. She knew the way quite well, and set off. How worried I felt all that afternon, and how I counted first the hours and then the minutes until she could return. Mrs. Bode, a poor old German neighbor, came in and spent the afternoon in my kitchen. She was scared out of her wits by some idle tales she had heard of my house having been raided, and myself and the children killed. She was terribly frightened, and I tried to persuade her that English people would never behave like wild beasts.

Once or twice I glanced out of the window. There certainly was an unusual number of people in the street, mostly mothers with babies, and they apparently did seem to take an interest in my house. When school was over and I marched the children out, some common girls hanging about shouted to me the information that my windows would be broken that night. I took no notice and went into the house and gave the children their tea. Mrs. Bode's fears had increased. She could not sit still. She begged me to go with her and take the children to some German gentleman's house somewhere in the neighborhood. But I laughed at her and tried to calm her.

"I am English," I said; "I will stay here or go to my husband."

While we were at tea the people next door raised a barricade in their garden right in front of my windows, on which was chalked, "Remember the 'Lusitania.'"

This had a very powerful effect on Mrs. Bode. She rushed out of the house trembling like a leaf, her face quite ashen. We cleaned up, and I prepared the bed-rooms for the little ones and gave them their bath, my mind full of anxiety for the safety of my eldest child. My two small girls, hugging their "log-boys," rough pieces of wood which were to them the most beautiful dolls in the world, went to bed quite happy. I had just finished tucking them up, when a loud hurried knock at the door caused me to fly downstairs.

Could it be Iris back again?

It was. The sweet little girl looked terribly upset. Every bit of color had left her face, and she was shaking all over.

"How is Daddy?" called down the children, and the big boy, without being told, lighted the gas under the kettle to make Iris a cup of hot tea.

"Mother, mother!" she cried. It was all she could say. I comforted her.

"Is Daddy all right?" I asked over and over again. The three little ones crept downstairs in their nighties and crowded round her. It was some minutes before, between her sobs, I gathered that her father's shop was boarded up, that his face was cut and bleeding with broken glass, and that he was shaking like an old man, and was as white as death.

"Daddy and Uncle Frank have put sacks of flour against the doors," said the child, "and no one can get into the place now."

"How did you manage to get in?" I asked.

"Oh, there was a great crowd round the shop, and I could not get anywhere near, so I went up to a policeman and told him I wanted my Daddy and he was in that shop, so he just took me up to the door. It was a long time before Daddy opened it. O mother, our Daddy is dying!" cried the child, trying in vain to dry her tears.

We gave her a drink of hot tea, but she could not take bread and butter.

"We will all go and see him to-morrow," I said, and prepared to take the little ones to bed again.

Bang! What was that? It was a brick aimed with considerable force at our front door. Could there be any truth in what Mrs. Bode had told me? Were the people really going to raid my school?

I put the children to bed, but the two elder ones begged to stay up with me. I expected a young lady for a music lesson at six o'clock. It was nearly that hour. I went to the door to see if she were coming. I could see her and her sister coming up the road, but she had not her music with her. Her mother had sent her, she said. She had heard that trouble was brewing. Rioters were expected from London, and crowds of people inflamed with a love of mischief were waiting in the streets. I told them that a little country place like P——— would escape the rioting, but they did not think so, and declared they would not leave me until the streets were quiet. I was glad to have them, as they diverted my Iris's thoughts.

Listening to their pleasant chat she ate a little bread and butter, and drank some warm milk, and I prepared for going by the early workmen's train to Westminster in the morning. A little later on two young fellows, evening pupils of mine, arrived and offered to do what they could. I felt so thankful to them for their kindness. They advised me to put the children to sleep in the back room and have ready their warm coats to slip on if necessary. How kind those lads were, to be sure! Surely in calming my little ones' fears they were doing more for love of England than the booing, jeering folks outside.

Towards nine o'clock a bang and the fall of glass made us start. It was a brick thrown right through my front bedroom window. We rushed to the door, but no one was in sight, the street had become deserted. A very cowardly raider!

My visitors stayed with me until eleven o'clock, and then all being quiet I begged them to go. The children were asleep with the exception of Iris. She would not leave me. Without undressing, we crept into her little bed. Her room was in the front of the house, I thought I should hear quicker there the approach of an angry mob. Iris could not sleep; she would doze for a while and then start up—"Have they come, Mother?"

I would calm her. Poor little mite, the worry was telling on her.

"What is the matter with my inside?" she asked. "It keeps turning over and over, and I feel sick."

About two o'clock I crept downstairs and made some milk warm for her. She insisted on my drinking half.

"Mother," she said, "now *you* try to sleep, and I will keep watch." But as the light dawned I told her, "There is no need to worry now, the rioters will not come."

I dozed off. I was awakened by a stirring in the house. "What is it?" I called out. It was my smallest girl who answered—"Mother," she cried, "Edelweiss is very sick and I am attending to her."

"I will get up," I cried.

"No, don't!" shouted out my big boy. "It is only half-past four. I am making you a cup of tea."

I got up, however, and went to my little ones' room. Edelweiss, I could see, was very ill; all the bright color had left her face. She could not lift her head from the pillow. It was the worry of the day before that had knocked her up. I could see she would not be well enough to go to Westminster. What to do was a puzzle. I knew that people who, before the war, would do anything for me, held aloof now; their neighbors sneered at them and asked them why they helped Germans. Mrs. Bode had fled I knew not where and I knew of no other Germans in the neighborhood. At length I made up my mind to ask the mother of one of the boys who had stayed with me the night before if she would take care of my little sick girl. It was barely five o'clock when I knocked her up. Yes, she would mind Edelweiss. She would make her up a bed on the sofa in the sitting-room, and take every care of her. I went home for Edelweiss, she was too ill to stand, so with her log-boy in her arms, I carried her to Mrs. Brown's. It was not far. I made her comfortable on the sofa, and there, so Mrs. Brown told me, she lay all day caring for nothing, only sipping a little water, and now and again passionately kissing her log of wood.

I could not persuade the children to taste even a cup of tea, they were so anxious to be off to Daddy. We were forced to go round by the Police Station for a permit. It was given without much delay, and we set off for Westminster. Things were rather quiet at that early hour, but the sight of the many smashed shops filled me with sickening horror. We arrived at my husband's shop. It was boarded up. Every window in the place had been smashed. Some one had plastered all over the boards big placards with "Remember the 'Lusitania'" printed upon them. I, for one, am not likely to forget it.

I knocked. "Germans," instantly shouted a coarse-looking woman standing by.

"Hold yer jaw," screamed her companion, "she ain't no German, she's an Italian. My! what kids! ain't they pretty? Look at that little fat girl," she cried, pointing at my baby boy Leo.

"I am not a girl," laughed Leo. "I am a boy—I am a German spy."

How those two rough women laughed, to be sure! "It ain't the likes o' you as sunk the 'Lusitania,'" cried one, picking the child off the ground and kissing his little face. "Wait a bit, I'll go and buy you a sugar-stick. Lor bless yer! I always said as I'd treat a German spy if I met one, and I will. Goodness, I'd treat the Kaiser when I meet him, but not to lollipops."

With a loud laugh she went off and soon returned with a sugar-stick, which she gave to Leo. I was still waiting for the door to be opened.

"Ain't they answered yet?" asked the woman. "Here, out of the way, Missis. Let's see if I can't make 'em 'ear." She banged loudly on the door and shouted.

"Here, come on! Wake up, Germany!"

The scared face of my husband appeared at one of the upper windows, which was broken but unbarred. He saw me, disappeared, and after what seemed like the shifting of barricades from the door, we were admitted into the place.

Never shall I forget that darkened parlor and the white, hunted look of terror on my husband's face and on the faces of those German men and women. There were besides my husband, his sister and her husband, a baker still in his bakehouse clothes, and a little German girl called Malia, the daughter of my husband's eldest brother. She came to England a few months before the war broke out and knew hardly any English. She was crying for her mother, and saying over and over again, "I love not the English."

As I stood there in that parlor, I felt ashamed—ashamed of my own nation. How could English people act so? Two wrongs do not make a right. The Germans have committed outrages, I knew, but then they were Germans. I am English. I did not like to think that the English could act like this. There stood the children's Uncle Frank—good, kind Uncle Frank, who had proudly boasted to me not so long before that no poor wretch came to his shop and asked for bread for his children and was refused. He stood there a ruined man! His wife, unnerved, sat shivering at the table. The baker, Charley, they called him, did not try to stop his tears, and my husband, who had taken the youngest children in his arms, had drawn into the darkest corner in the room. The little German girl was trying to light a fire in the grate, for it was one of those cold days in May, and shaking and jumping at every sound. I saw that her face was badly cut. She did not seem up to the task of lighting the fire. I felt I must do something, so

kneeling on the hearthrug I took the task out of her hands, and very soon a nice fire was burning.

"Now, how about breakfast, Auntie Marie?" I asked.

She pointed to the kettle. She could not answer for her tears.

I found my way down to the bakehouse and filled the kettle. The German boy Charley had followed me down; he took the kettle from my hand, and put it in the big oven. Then he drew some hot water in a basin, handed me some soap and stood waiting by me with a towel in his hands. "We will make some hot coffee," I said cheerily, "and then you will feel better."

He pointed upstairs. "They are ill," he said. "I am ill—the English tear me to bits."

"No, no," I said. "They are only a mob. England is not governed by a mob."

I do not think he understood. He followed me upstairs. I took the German girl to the window and made her let me look at the deep cuts on her face. I bade Charley bring up the basin with some warm water and I bathed her face. I was afraid of glass in the cuts. Charley also brought me some boracic powder, and then went away muttering something in German. He soon returned with an old white shirt which he gave me to tear up for bandages. I bound up Malia's face, poor shivering, shaking child, and then persuaded her to help me to get breakfast. My husband came out of his corner and asked me to examine one or two cuts on his face. I did so, washing and binding up the wounds, while Charley and Malia laid breakfast under the direction of my eldest girl. They seemed totally unable to act of themselves. Little Leo stood in front of Auntie Marie, vigorously sucking his sugar-stick, and staring at her with big solemn eyes.

"Why do you cry?" he asked her.

"Because you will soon be starving," she sobbed.

"My mother never cries," he said, looking puzzled. Then with childhood's quick change from serious to gay, he sprang with a glad little laugh to his Daddy. "Come on, Dad, play gee-gees!"

"No, no, Leo," said Iris, "Daddy is not well."

Iris had found and put on one of her Auntie's aprons, and had just come into the room with a dish of hot bacon which Charley had cooked. Malia followed with a pot of hot coffee, still mournfully reiterating, "I love not the English."

My boy went into the wrecked shop and brought out some bread. The breakfast was ready. We coaxed them to eat. The children wanted no coaxing now; in fact, they were thoroughly enjoying themselves. While we were at breakfast there was a knock at the door, and before we could stop her, Iris had sprung out and opened it.

"Can you let me have a couple of loaves?" said a woman's voice.

"No—certainly not," cried my little daughter, with English spirit and with a dignity worthy of her long apron. "You are an English woman, go and get your bread of an English baker. We are Germans here." And with that she would have shut the dor, but I had darted out.

"Iris!" I exclaimed in a shocked voice, "go to your breakfast."

The woman's face was a study.

"What can I do for you?" I asked.

"Well, I'm blest!" she exclaimed. "That kid ain't *German*. She should have been here yesterday. I bet she'd have frightened the mob. My word!" and she burst into a loud laugh. "All the missus, ain't she! in her long apron! About nine, ain't she? Can you oblige me with two loaves? There's more than me as 'll miss Hellers. Lord, when you've got eight to feed, missus, you can do with good weight and a few stale cakes now and again."

I gave her the bread and she went off still laughing at my little daughter. "My, but she is a 'aporth of goods!" she exclaimed.

My husband was lecturing Iris when I returned. "I don't care, Daddy," she said. "It *is* mean to smash a shop and then to come creeping to the side door asking for bread. I don't say I'll never smash a shop, but I'm blest if I'll crawl round and ask a favor of the people whose shop I've smashed."

That woman was not the only one to come and ask for bread. I was kept busy all the morning, and in between times I told them about *my* raid, which seemed a very tame affair compared with theirs. My little girls did all they could to cheer their auntie, while the boy took on the harder task of comforting the men, but they sat for the most part moody and silent, too wretched to smoke. In spite of the good fire I made they were all shivering with cold. I suppose it was the low state of their nerves.

I was kept busy serving bread and flour and cakes at the side door. I had to throw away large quantities of jam tarts on account of the broken glass which seemed to be on everything.

"Mother," presently cried my little daughter, "what about dinner?"

"Oh! we no dinner!" cried Malia, shrinking back against the wall. "I not go out to buy dinner. I afraid. I love not the English." She was terrified at the mere thought of going into the street.

Iris went into the kitchen and came back with a basket containing potatoes, onions and carrots.

"Mother, let us make Irish stew," she cried.

There was a knock at the door. "Another customer," laughed Iris.

It was a boy for bread. A bright idea struck me. "Yes, Tommy," I said, "four loaves? All right, leave your basket and run over to the butcher's and get me two pounds of beef for a stew Look sharp!"

He soon returned and was pleased with the cakes I gave him as a reward. I thought it best to keep Malia occupied, so set her and Iris to make the stew. Iris was delighted and Malia cheered up a little and gave us a rest from the chant she had been reciting ever since we came: "I love not the English, I love not the English."

Long after the girls were shut in the kitchen and I could no longer hear Malia's voice, her words rang in my ears. Poor little girl! thinking of the ordeal she had gone through, I did not wonder. She and my husband were alone in the shop when thousands of angry people crowded around. That accounts for the fact that only her face and his were cut. But "I love not the English," I did not like to hear her say that. Probably she would soon return to Germany, and I could not bear to think that she would all her life hate my country people. She could not read the English papers, she could not connect the sinking of a big ship with her cut and bruised face. She only knew she had done nothing to merit such treatment at the hands of anyone. Poor little child, her eyes looked heavy for want of sleep. I went into the kitchen to see how the dinner was getting on.

"It is a German Jew's dinner!" exclaimed Iris.

I do not know what a German Jew's dinner really is, but if that was a German Jew's dinner, it was excellent. I am sure Iris could not have made it, so I suppose little Malia did. The men did justice to it, especially Charley. It seemed to put a bit of grit into him. They all seemed so gritless. I could not help thinking more than once that day that if those men had been Englishmen, they would have been doing what I was doing, and I should have been getting all the coaxing! I felt, as I suppose Iris felt with Auntie Marie's apron on—"grown up." Those men, sitting helpless and huddled together in the parlor, I felt were my little children. I had an irresistible desire to follow Ivien's example when he gave his Daddy a back hander in the chest and cried as though he were tired of misery, "Buck up, Daddy!" Once I called out, "Are we downhearted?" and I could not help replying, "Yes, we are!" At which their tears flowed afresh.

I helped Malia wash up the dinner things. "I love not the English," she kept on repeating.

"Malia," I said gently, "don't say that. I am English."

She shook her head. "No, no," she said. "You no English. You kind. English no kind."

"Oh, yes, they are," I said. "Very kind and good."

"I t'ink so," she said, pointing to her bad sore face.

"But, Malia," I said, "they are only rough people, English gentle-people would not act so. You must not go back to Germany and think badly of England, for my sake and for the sake of your little English cousins. You really know nothing of England, and you cannot judge the English by the people about here. I am quite sure the rioters will be punished."

Then I tried to tell her of the great English gentlemen in the English Houses of Parliament, not so very far from where we were talking—of the English bishops and priests in the churches, and all great English men and women, who would scorn to hurt her dear little face, no matter what her country did, who would be terribly angry about it.

"Malia," I said, "there is not a true Englishman living who would not be sorry if he knew about you."

I think she understood all I said, for she came and put her arms around me, and warmly kissed me.

"You are English, so I love the English, Auntie May," she said, with an attempt at a smile.

I did not see the little German girl again. I heard she went to Germany the following week, very glad to get away from the England she loves not. Charley, too, I have not seen since—he is interned somewhere in England, I do not know where.

(*To be continued.*)

THE PLACE OF JESUS CHRIST IN A RELIGIOUS EXPERIENCE.

As the personality of Jesus reasserts its claim to the loyalty of my later years, I find myself less and less concerned either for theological precision or for mystic exaltation, and more and more conscious of the primary demand of Jesus for the dedication of the will, the discipline of duty, the education of conscience, the elementary summons: "Follow me;" "Take up your cross and follow."

As I survey the theological disputations of the time I find myself not failing in animated interest for a rational creed, but impressed with the limitations of its consequences. It becomes obvious that I might with entire conviction assent to all the articles of all the creeds and not be a Christian. Not one of the historical creeds of the Church pledges a disciple to a consistent Christian life. One might accept all their majestic propositions without committing himself to honor or chastity or self-sacrifice. One might believe in the virgin birth of Jesus without being thereby constrained to be born again. One might believe in the resurrection of the body as a miracle without presenting his own body as a living sacrifice.

The creeds represent the intellectual struggle of the centuries, not to create discipleship, but to interpret it. They are an effort of the reason to trudge with patient steps along the way which the wings of the will have covered in an unhindered flight. I expect, therefore, diversity in the creeds. I have no controversy with any. They are the best which the human mind has achieved in its interpretation of God and man. I claim fellowship with all. I believe in the Holy Catholic Church. I believe in the Communion of Saints. But to confuse intellectual definition with personal dedication, to substitute dogma for life, or sacrament for sacrifice, or institutional Christianity for personal religion, is, it seems to me, to miss the fundamental note of the gospel of Christ, and to hear again the solemn irony of Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

I am brought, then, as my life is prolonged, to what may seem a most elementary confession concerning the place which Jesus finally holds in a religious experience; yet it is the place which he himself in many of his most characteristic sayings seems to prescribe. "Why call ye me, Lord, Lord," he says, "and do not the things which I say?" "Many will say to me, Lord, Lord, have we not prophesied in thy name, and then will I profess to them, I never knew you." "Whosoever heareth these sayings of mine, and doeth them, builds his house upon a rock." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." "Whosoever doeth the will of God, the same is my brother and sister and mother."

How simple, how uncomplicated, how universally practicable, is this way of discipleship! How strange it seems that any other test of fellowship should ever have been regarded as essential or as sufficient! Here is a place for Jesus which is not dependent on theological orthodoxy, or reserved for mystical illumination, but which is open to the wise and simple alike, to the child's first steps in obedience and the old man's final reminiscences of his researches and dreams. Here is a habit of mind which does not deny or depreciate either religious thought or religious feeling, but finds in them the instruments and interpreters of religious loyalty. Here is a plain though steep and stony path of personal consecration, the evolution of what the apostle called "a good conscience;" the welcome of the promise that he who has the will to do the will shall know of the teaching. . . . And the Friend whom he has followed points beyond the controversies of the theologians and the visions of the mystics to the far horizon, now plainly visible, toward which runs the straight road of a consistent Christian life.—*Prof. Francis G. Peabody, in the Congregationalist.*

WILLIAM LLOYD GARRISON AND THE ABOLITION OF SLAVERY.

BY HENRY B. HALLOCK.

Now that half a century has elapsed since African slavery in this country was abolished, it ought to be possible to discuss the subject of its abolition dispassionately and in a friendly spirit, however much we may happen to differ in some respects.

The question has been asked, "If it was not Garrison who led that reform" (the abolition of slavery in this country) "to a successful issue, who then deserves the credit of it?"

A *successful* issue as I understand it of the slavery question would be a *peaceful* settlement, such as was accomplished by the British Government in its possessions in the West India Islands in August, 1838, concerning which Dr. Channing in his address delivered in 1842 said, "Some have blamed as superfluous the compensation given by England to the planters for the slaves. On one account I rejoice at it. It is a testimony to the disinterested motives of the nation. A people groaning under a debt which would crush any other people, borrowed twenty million pounds sterling—a hundred million dollars—and paid it as the price of the slaves' freedom. This act stands alone in the pages of history; and emancipation having such an origin deserves to be singled out for public commendation."

Had a similar offer of compensation for their slaves been made to the Southern people at the proper time there is but little doubt that it would have been accepted; but against this Garrison set his face like a flint. He even censured Clarkson and Wilberforce for adopting that course. Neither did the plan of emancipation outlined by Thomas Jefferson meet his approval. *Immediate emancipation without compensation* was his cherished idea, but this he was unable to effect.

When the Civil War broke out, slavery was entrenched more firmly than ever before, and it was only as a war measure that the Emancipation proclamation was issued by President Lincoln and the slaves set free.

That Garrison did a valuable work in calling the attention of the people of the free States to the evils of slavery there can be no doubt; but even here he had to share the honor with Woolman and Lundy, with Channing and

Beecher, with Seward and Sumner, with Greeley, Whittier, Harriet Beecher Stowe, and others scarcely less distinguished.

But it was less individual influence than the stern logic of events that converted the people of the free States to the cause of abolition and the determination to preserve the Union at all hazards. Among these events were the war with Mexico, the Fugitive Slave Law, the Lecompton Constitution, the assault on Senator Sumner. By these was manifested in an eminent degree the essential barbarism of slavery, and the fact so aptly expressed by Seward, that between freedom and slavery there was an "irrepressible conflict."

But perhaps it was Harriet Beecher Stowe's "Uncle Tom's Cabin" that brought the subject more closely home to the hearts of the common people.

Concerning this book, Newell Dwight Hillis, in his book entitled, "The Battle of Principles," writes: "When all the school children had read the death of little Eva and of Uncle Tom, and all the farmers and working men, the dwellers in city and country, from seaboard to mountains and prairie had followed the career of these slaves to the end, and the people of the North were fully awake to the horror of the slave traffic, the multitudes began to look with questioning eyes into each other's faces, asking, "What can be done? What is the next step?"

It will thus be seen that to claim for any one individual, however talented, the merit of the abolition of slavery in this country is utterly preposterous. It was accomplished by and through a combination of circumstances or events guided and controlled by Him who rules on high and in the hearts of men.

"Tho' truths in manhood darkly join
Deep-seated in our mystic frame,
We yield all blessing to the name
Of Him who made them current coin:

"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth, embodied in a tale,
Shall enter in at lowly doors."

THE OLD FARMER AND HIS SON.

The old farmer died suddenly; so when Judge Gilroy, his only son, received the telegram, he could do nothing but go up to the farm for the funeral. It was difficult to do even that, for the judge was the leading lawyer in X——, and every hour was worth many dollars to him.

As he sat with bent head in the grimy little train which lumbered through the farms, he could not keep the details of his cases off his mind. He had been a good, respected son. He had never given his father a heartache; and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

"I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John, John,' unceasingly."

"If I could have been with him!" said the judge.

"He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life," said the doctor.

"Last spring? Oh, yes, I took my family then to California."

"I urged him to run down and see you on your return, but he would not go."

"No, he never felt at home in the city."

The judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars; and Jessie, who was a fine musician, scowled when she was asked to sing the "Portuguese Hymn" every night. The judge humored his children and had ceased to ask his father into his house.

The farmhouse was in order and scrupulously clean; but its bareness gave a chill to the judge, whose own house was luxurious. The deaf old woman who had been his father's servant sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor, "but she's deaf. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin and then, with Martha, went out and closed the door. The judge was alone with his dead.

Strange enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable, to have hung some pictures on the wall. How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice before—a sagacity, a nature fine and sensitive. He was the friend, the comrade whom he had needed so often. He had left him with deaf old Martha for his sole companion.

There hung upon the wall the photograph of a young man with an eager, strong face looking proudly at a chubby boy on his knee. The judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk was a bundle of old account books with records of years of hard drudgery on the farm; of work in winter and summer and often late at night to pay John's school bill and to send him to Harvard. One patch of ground after another was sold while John waited for practice to give him clothes and luxuries which other young men in town had, until but a meagre portion of the farm was left.

John Gilroy suddenly closed the book. "And this is the end!" he said. "The boy for whom he lived and worked won fortune and position! And how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. "Oh, father, father," he cried. But there was no smile on the quiet face. He was too late.—*Youth's Companion.*

ISAAC T. HOPPER AND THE PREACHER'S "TOOLS."

On the return voyage of Isaac T. Hopper from a business visit to Europe, there was among the passengers a clergyman, whose acquaintance he made. At the Custom House in New York this clergyman was in some perplexity about a large quantity of books he had brought with him, on which it was proposed to charge high duties.

"Perhaps I can get them through for thee," said Friend Hopper. "I will try."

He went up to the officer and said, "Isn't it a rule of the Custom-house not to charge a man for the tools of his trade?"

He replied that it was.

"Then thou art bound to let this priest's books pass free," rejoined the Friend. "Preaching is the trade he gets his living by, and these books are the tools he must use."

The clergyman, being aware of Quaker views with regard to a paid ministry, seemed doubtful whether to be pleased or not with such a mode of helping him out of difficulty. However, he took the joke as good-naturedly as it was offered, and the books passed free, on the assurance that they were all for his own library.—*Life of Isaac T. Hopper.*

Those who have the most of happiness think the least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe.—*Thackeray.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, FIFTH MONTH 20, 1916

AN AMBASSADOR OF PEACE.

INTO our Yearly Meeting at Philadelphia this year came Joseph Elkinton, a minister and member of the Yearly Meeting held at Fourth and Arch Streets, with a message whose opening words sound its keynote, and disclose the new spirit which is fast taking possession of our Society:

"I am here because I love you."

To those who know the long sad history of strife and separation in our Society, and realize the courage that it must have taken for this Friend to come into Race Street Yearly Meeting with that message, it brings joy and gladness indeed; and surely no one can who witnessed and took part in the reception and welcome extended to the messenger can longer doubt that

"The dark night is ending, the dawn has begun,"

and that the spirit of love is spreading among Friends of all branches and creeds *so rapidly* that soon we can truly say that "all hearts beat as one."

And he who brought us this message of peace and love will desire no greater reward than the quick response which it called forth from all who were present at that memorable meeting, with the consciousness that he has been indeed an "ambassador of Christ," who "hath given unto him the ministry of reconciliation."

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

"Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." H. F.

BUSINESS METHODS.

A FRIEND who is a trained business man, accustomed to planning his daily work so as to make the best use of each minute, has made some very suggestive criticisms of our methods of conducting meetings for business.

He tells of another Friend, also a young business man whose time is very closely occupied, but who once managed to get half an hour to make a rare visit to Yearly Meeting. That time was all spent in calling the names of representatives or members of committees, and in mere routine. Nothing of interest or importance was *done*, and he left feeling that his precious half hour was practically thrown away.

A young American Friend who visited London Yearly Meeting before the war came back very enthusiastic over the manner in which the business of that meeting was planned and despatched. Their practice of distributing carefully arranged printed programs, showing quite minutely the business likely to be taken up at each session, impressed her as being one great reason for the more satisfactory conduct of the meeting. She was struck by the fact that there seemed to be neither haste nor waste of time; and she expressed her opinion that as compared with Philadelphia Yearly Meeting, that of London disposed of a much larger amount of business, yet that it was more deliberately and maturely considered.

It is proverbially easy to criticise, and in such a loosely-organized body as our religious Society it is far more easy to find faults of method than to do the patient, constructive work required to mend them. Our methods of procedure are largely inherited from the past, and are largely followed by our older members, to whom they are in many cases naturally more acceptable than new ones might be.

Nevertheless, if our Society is to go forward and do the work for which no other society is so well fitted, surely both its methods and its instruments should be the best which experience makes available. If the organizing ability in our own membership which has done so much to improve private business institutions were applied to improving the methods of procedure and work of the Society, can we doubt that the results would prove the wisdom of the change? H. F.

Note and Comment

ANNE RUTLEDGE.

OUT of me unworthy and unknown
The vibrations of deathless music;
"With malice toward none, with charity for all."
Out of me the forgiveness of millions towards millions,
And the beneficent face of a nation
Shining with justice and truth.
I am Anne Rutledge who sleep beneath these weeds,
Beloved in life of Abraham Lincoln,
Wedded to him, not through union,
But through separation.
Bloom forever, O Republic,
From the dust of my bosom!

—From "Spoon River Anthology," by Edgar Lee Masters.

A MODERN CREED.

A FRIEND writes: "On one occasion I heard Joseph Walton say that the written creeds of men were honest attempts by trained minds to 'express in terms of the intellect the convictions of truth accepted by the soul.' It has always seemed to me a fine definition, and at its best shows the value of a creed. They may be of real value, provided they are not made fixed and unchangeable, or regarded as infallible.

"With these limitations in view, I have tried to put a modern and Friendly faith in the form of a creed, subject to change, as greater light is given, thinking it might help toward clear thinking; and I send it herewith. It may lead to valuable discussion."

WE believe that to every human soul is given a measure of the Indwelling Spirit of God—this being "God's gift for man's salvation." (The term "salvation" is here used in the sense of spiritual health, strength, and efficiency—which may show itself as fully in the service of others as in the sense of escape from the punishment due for sin.)

We believe that God is our Heavenly Father, and is continually seeking to bestow upon his children spiritual gifts —such as wisdom, vision, comfort, guidance, courage, and power—being more willing to give these than we are to ask or to receive.

We believe that spiritual gifts are developed by use, and that as we exercise the spiritual strength given to us we grow more and more efficient, and develop greater and greater strength. On the other hand, the non-use of spiritual gifts may result in loss of efficiency and power.

To many of us Christ is our personal Lord and Saviour; to others, he is the spiritual light of the world, giving to the souls of men not only vision, comfort, and strength, but wisdom, courage, and spiritual guidance as well; to others, he is an elder brother, who has so applied spiritual truth to earthly living and human life as to show us the way, being in truth the Way, the Truth, and the Life; and to still others, he is a great Prophet, Teacher, and Leader. We believe that it was a part of his mission to appear to men in these and perhaps in other ways, to the end that

the greatest possible number of men might know the Truth —although perhaps to none is it given to know the Truth fully. Any faith in Christ is better than no faith in Christ, and a weak faith may grow to be a strong faith; so that we welcome to Christian fellowship any, even the weakest, faith in him who is the Light of the world.

We believe that the Holy Spirit is the Spirit of Truth, whose coming was foretold by Christ; and that he is indeed "The Comforter"—the *one who goes along to help* the children of God on their way through life.

JAMES P. STABLER, RAILWAY PIONEER.

EDITOR FRIENDS' INTELLIGENCER: In your issue of May 6th was published a short prospectus of a proposed "Railroad to Heaven," written by James P. Stabler in 1837. Mention was made of his connection with the Baltimore and Ohio Railroad as being that of "the Master Mechanic" of the enterprise, which I think conveys an incorrect idea of his position and duties. I hope that it may not seem an altogether inexcusable feeling of pride in my father's achievements as an engineer that makes me desirous that his relation to that great pioneer work in railway development should be correctly stated.

His position was entitled "Superintendent of Construction," but it included also the surveys and location.

The road was built from Baltimore to The Relay, seven miles, then to Ellicott City, or "Ellicott's Mills," as it was then called, and on into Frederick County, before he left it to become Chief Engineer of the Wilmington and Susquehanna road, which now forms part of the Philadelphia, Baltimore and Washington line.

The Baltimore and Ohio was designed as a *horse road*, and was at first operated as such. My mother told me of one occasion on which she traveled on the road between Baltimore and The Relay. At one point of the journey the conductor reported with pride that they were making twelve miles an hour!

Before closing I will mention a curious little scrap of history in connection with the early days that may not be familiar to all your readers. When the road was completed beyond a certain point, it was necessary to change horses, and the place was naturally called "The Relay." The second change was at Ellicott's, and there were others beyond, but the name clung to the first point and so it remains to this day. JAMES P. STABLER, JR.

Baltimore, Md.

INFLUENCE OF THE GENERAL CONFERENCE ON WESTERN FRIENDS.

EDITOR FRIENDS' INTELLIGENCER: The activities planned and largely put into effect by the General Conference have been of very material aid to Friends in the Central West. Comparatively few have been privileged to attend these very important gatherings, and it may be with some difficulty that we realize to what extent the General Conference has helped us, when our meetings and the body of our membership are so far removed from the places where they are usually held.

Many, however, from the Central West have attended one or more times, and all have come away feeling that much good had been obtained, and with a deeper conviction as to the foundation principles and the broader possibilities of our religious Society. One cannot mingle with the earnest Friends who have made these good conferences possible without getting some of their enthusiasm and determination, and coming to recognize anew the spiritual uplift of coming together for mutual strength and enlightenment.

There is enough of sociability and recreation to make the week pass pleasantly and profitably, while meeting old friends and making new acquaintances adds much to the pleasure. There are scholarly lectures and discussions of important problems every day to interest and attract all adults. The numerous working committees have many serious and important problems before them which must interest those who engage in any religious or social service at home or elsewhere. There is always ample provision also for daily periods of worship in true Friendly feeling, as well as manner, and these periods have given help and strength spiritually.

With all this assured for those who attend the conferences, it is indeed to be hoped that more of our members can arrange to attend. I believe, if we look at it rightly, that we shall see the necessity of arranging to be there. Certainly each meeting should be well represented, in order that what is good and useful may be carried back to help solve the problems and difficulties at home, as well as to rise to our duty in taking our little part in the conferences on vital points, and thus to help form the decision which will make action mean something for the whole Society.

If appearances count for anything, we shall, I am sure, have no cause to regret a week spent at the Cape May conference. Let us see to it that we are well represented, and get as much good as we can. CLARENCE MILLS.

EQUAL SUFFRAGE—STATE OR NATIONAL.

THE question of enfranchisement of women has become national and demands Federal action, says Theodore Roosevelt.

President Wilson has repeatedly declared that in his judgment woman suffrage is a matter that should be left to the States.

Mr. Wilson is wrong and Mr. Roosevelt is right. The fundamental conditions of suffrage should be the same everywhere regardless of State lines. If it is right that women should vote—and its rightness is beyond question—all women should vote, whether they live in Colorado or in New York.—*Independent.*

EIGHTEEN large manufacturing plants in the central west in search of new business, sent a representative, Mr. Marcus S. Hill, who spent several weeks scouting around in Russia. The closing paragraph of his report to the manufacturers is highly significant: "The Russian credit is not only unquestionable, but there is a great abundance of ready cash in the country, more so at this time than ever before. This is on account of the fact that the use of vodka has been abolished. Up to the last of December, and since the abolishment of vodka, the bank deposits increased over 1,100 per cent. according to Government report."

A PROMINENT German said to me the last time I was over, "If you want to kill militarism in Europe, make peace to-morrow; and let no nation gain anything as a result of this war. Then the people would begin to say, 'Look, we have given our husbands, our sweethearts, our brothers, our sons to be killed and maimed, we have spent all our money, and what have we gained by it? Nothing. What good is there in a militarism which demands so great a sacrifice, and secures us nothing?'" and they would rise up and demand that other methods be tried than war. That, he said, would destroy militarism.—*Dr. Henrietta M. Thomas.*

IF necessary, I would have the troops follow Villa to Patagonia.—*Senator Pomerene.*

THE western nations have taken a peculiar pride in having a free press; that is to say, a press that can be bought by any one.—*H. G. Wells.*

POLITICS are exciting and engrossing, and once women are drawn into the vortex they are more excited and engrossed than men are.—*Everett P. Wheeler.*

IF humane education had had its rightful place in the schools of this land, from the first, there would be no Indian problem to-day, no such black pages of our history as tell the story of the white man's cunning, treachery and inhumanity toward his fellow-man.—*Our Dumb Animals.*

Current Events

LOOK UP AND OUT!

Don't you remember, tired one,
Often, in years departed,
When all the day was sodden gray
And all the world sad-hearted,
How, when 'twas time to go to bed,
You drew aside the curtain
For one last sight of riftless night,
And stood a space, uncertain,
To peer and gaze, and press the glass,
And doubt your eyes' divining,
Till with a cry you pointed high—
"Oh, look, the stars are shining!"

Can't you believe, discouraged heart,
How this, your aching sorrow,
That casts its shadow on the sun,
May brighten with to-morrow?
Go to the window of your soul
Before the burden breaks you,
And fling it wide and look outside,
Whatever vision takes you;
Wipe the dim pane of tears' old stain
And mists of long repining—
And it may be that you will see
The blessed starlight shining!

—*Nancy Byrd Turner, in Ladies' Home Journal.*

FRIENDS' PEACE WORK IN WASHINGTON, D. C.

Friends' Peace Headquarters, May 15th, 1916.

Some facts that are interesting, to say the least, have been uncovered in the course of the activities of this headquarters. The work was begun last winter on the assumption that the Society of Friends might be considered to stand by its historic position with regard to war and preparation for war. It was thought that our task was simply to call the Friends of the country to action upon the question of military preparedness.

Those who took this task upon themselves believed that in their anxiety to do what they could to stem the tide of militarism that was sweeping over the country they were in accord with the whole body of American Friends. They felt that all that was necessary to bring to bear against the "preparedness" hysteria a united expression of opinion from Friends in opposition to the complete change in the military policy of our country that is involved in the "preparedness" program of government officials and others was to give Friends information as to what was being proposed and to show them how they might act effectively. The headquarters committee believed, as people outside our Society generally believe, that Friends were truly peace-loving people, and that they might be counted upon in this crisis to demonstrate their ideals by presenting a united front against the force method and in favor of the brotherhood and justice method of dealing with other nations.

But it is now evident that all this was mere assumption in the case of a rather considerable number of Friends, especially in the Eastern States. The favorable response to our appeal to Friends to let their wishes on the military preparedness question be known to their Congressmen has been most gratifying. We received word from about seventy-five to-day who had written their representatives in Congress. Every mail brings some of our report cards, as well as letters from Friends who want to give more information than a post-card will carry.

The other side of the case for Friends in the "preparedness" agitation is that we also get letters—we have rather a formidable number of them—from those who strongly favor increasing the military establishment of the country, and who have no sympathy with the efforts of this headquarters—and that is putting it mildly, so far as some of the letters are concerned. Judging from the tone and wording of some of the letters there are Friends who are very bitter in their condemnation of this work. We have been accused of a number of things considered very bad, from mistaken judgment to being traitors and having the backing of Germans. We have been informed in one case that our activities have caused a Friend to be ashamed of his membership in the Society, and in another that "if there is any considerable number of Friends who believe as you do, I will have to give up my membership."

All sorts of things have been written to us by way of approving an increase in both the land and sea forces of the military establishment. The degree of increase favored has ranged all the way from approval of the Hay bill, providing for 140,000 men in the regular army, to a navy greater than that of Great Britain. We have been told that might makes right, and that "the way to prevent war being thrust upon us is to be so physically powerful (not spiritual—this from a Friend) that any two nations combined would hesitate to provoke war." The eagle is often made to scream in true Fourth of July fashion, and the imaginary enemy against which we are asked to prepare is warned that he had better not "violate our honor," which, according to one Friend, "must be preserved at all cost."

The above has not been written in any spirit of condemnation. Although it has been something of a surprise and shock to discover so much and such pronounced disapproval of what was thought to be the Friendly position regarding international relations, we must grant every Friend the privilege of holding his own opinions. However, the facts that we have discovered surely ought to cause some deep thinking and heart-searching in the Society.

In the meantime, steady progress has been made in the last week by the Congressional committees having the two most important "preparedness" measures in charge. The joint conference committee is now ready to report back to the two Houses the compromise army bill, and it will probably come up to-morrow. Its provisions have been published in the newspapers. They include a standing army of 175,000 men, exclusive of certain auxiliary features of the army, which make a total of more than 200,000 men; the federalized National Guard of 400,000 men and provisions for summer camps and military training in schools and colleges, besides a twenty-million-dollar government nitrate plant. The prediction among Congressmen is that the bill will very soon be passed after it is reported, in both the Senate and House.

On next Fifth-day, the 18th, the Naval Affairs Committee of the House is to meet for the purpose of voting on questions of increase in the naval program. The so-called five-year program as recommended by Secretary Daniels, will also be considered. This program involves five hundred million dollars in expenditures in the next five years. There is strong opposition to the proposition in the committee on the ground that its adoption would definitely place this country in the naval expansion race with foreign powers, and that it would vastly and unreasonably increase the navy of this country, besides giving entirely too much power and liberty to the naval authorities.

Beside all this, the very serious question is raised as to whether the adoption of a five-year program just at this time would not be a grave mistake in the light of the possibility of a move on the part of leading nations at the close of the European war to reduce rather than increase armaments. The committee is very much divided on the question of a program to be presented to Congress.

Friends should write in opposition to an increase in the size of the navy to Chairman Lemuel P. Padgett, or their own member if he is among the following list: Joshua F. C. Talbott, Daniel J. Riordan, Saml. J. Tribble, Walter L. Hensley, Frank Buchanan, Finly H. Gray, Oscar Callaway, John R. Connelly, Archibald C. Hart, Thomas S. Butler, Ernest W. Roberts, Wm. J. Browning, John R. Farr, Fred. A. Britten, Patrick H. Kelley, Wm. D. Stephens, and Sydney Mudd, all The Capitol, Washington, D. C.

ARTHUR M. DEWEES.

PHILADELPHIA YEARLY MEETING.

This year the sessions of the annual gathering began as usual on Seventh-day, the 13th, with the meeting of ministers and elders, followed by the new feature of the occasion, the opening meeting and conference of the Young Friends' Movement in the afternoon.

In the meeting of ministers and elders the solemn silence in which the meeting convened was broken by Dr. O. Edward Janney, of Baltimore, who in prayer asked "that we might have more courage for service and a clearer vision of what we ought to do." Several others spoke or offered prayer for the blessing of the Father.

LONDON YEARLY MEETING'S RELIEF WORK.

A letter from the meeting for sufferings of London Yearly Meeting was read, introducing M. Catharine Albright, Lettice Jowitt, and Septimus Marten, who are in America for the purpose of interesting American Friends and others in the relief work of the English Friends. The latter are doing ambulance work in Belgium, Holland, France, Italy, Greece and Montenegro. Among the civilian populations who are not provided for by the military authorities, the Italian work includes aid to the Serbian refugees.

They are also rendering aid to the "alien enemies" resident in Great Britain, many of whom are English girls, who by marrying German subjects prior to the war, have suffered incredible hardships owing to their present status as German subjects.

M. Catharine Albright, being actually present, was cordially welcomed in person.

Anna J. Hallowell reminded Friends of the significance of the name "Meeting for Sufferings." In England there is still reason to call it by that name, she said, and she rejoiced that the Americans have been able to change its name. May there never be reason to resume the former designation.

DISCUSS QUERIES.

The meeting then turned to the discussion of the queries.

Sarah Flitcraft, of Chester, wished that Friends might be more active in inviting non-Friends to their meetings.

Joel Borton, of Woodstown, N. J., reminded Friends that the earliest Quaker ministers were very young, and encouraged the younger Friends to take up this service.

Dr. O. Edward Janney, of Baltimore, said that there were too many "silent meetings," i. e., meetings habitually and totally silent, and said there should be more ministers.

The meeting encouraged members of such meetings to bring selections from the Scriptures, the discipline or other suitable writings to read "as way opens."

M. Catharine Albright informed the meeting that in England the custom of recording ministers had been discontinued, and that all were urged to come to meetings when ministry was discussed. (In America only elders and recorded ministers are expected to be present.)

At the afternoon session Isaac Wilson, of Baltimore Yearly Meeting, rejoiced in the activity of the young people.

William P. Bancroft, of Wilmington, Del., informed the meeting that a proposal from Wilmington would come before the Yearly Meeting asking for a revision of the queries for ministers and elders.

The third and fourth queries, relating to the consistency of the lives of ministers and elders, were discussed.

YOUNGER FRIENDS ORGANIZE.

A movement to organize the younger Friends of this Yearly Meeting, which has been on foot for some months, resulted in a gathering in the Cherry Street house of about 250 Friends between the ages of fifteen and forty. The meeting was presided over by Rachel Knight, who told of its organization. She spoke of the activity of young Friends in America, in Australia, in England, and especially on the battlefields of Europe.

"Yet here in Philadelphia," she said, "we have not reached all those who should be reached. The present organization must not supplant former methods in any locality, but bind all together in one harmonious whole. Scattered individuals must feel that they, too, are part of the large fellowship. Its purpose is both social and educational. We want to learn to know each other, and also learn and study the highest ideal, that we may apply it to our lives."

Anna B. Griscom, of Moorestown, reported about 425 registered active members of the organization, all of whom have joined in the last few weeks.

The movement was organized by the election of officers and the appointment of a central committee of two representatives from each Quarterly or Half-Yearly Meeting.

A conference on the subject of "The Christian Life," followed. An inspiring address was given by Rebecca T. Osler, of Moorestown, professor of economics in Elmira College, New York, who said that it is not enough for Friends individually to live exemplary lives, but they must help others in every possible way, economic, social and religious. In summer resorts are people who are bored and blasé. Such must be reached by the knowledge of the more abundant life.

Robert E. Atkinson, of Wrightstown, Pa., said that Christianity demands that every man live as Jesus Christ would live were he physically on earth. He wouldn't be a member of a political gang, but would always put public good above private gain. "Our life will be our sermon," he said.

Walter J. Johnson, of Germantown, told of his experience in First-day school work, and encouraged other young Friends to take up this difficult but useful form of Christian work.

William Eves, 3d, of Wilmington, spoke of the business meeting as a field of work for the young Friends.

Marion Longshore, Langhorne, Pa., spoke of the expression of religious life in the meeting for worship.

A message of loving encouragement was received from the meeting of ministers and elders gathered in the other end of the building.

Prof. Henry J. Cadbury, of Haverford College, chairman of a movement of similar character in the Orthodox Yearly Meeting, gave a most inspiring address, calling for a recognition of the spirituality of the inner life.

The following officers were elected: Rachel Knight, chairman; Beulah Parry, secretary; W. Lewis Abbott, treasurer.

Supper was served in the school gymnasium to a very animated party of young people (with a few inquisitive elders who had leaked in), which before eight o'clock adjourned to the Race Street meeting-house to hear the first of the series of "William Penn Lectures." This also was on the subject of "The Christian Life," and was delivered by Elbert Russell, of Johns Hopkins University, Baltimore. It is to be printed later in permanent form, and all who have joined the Young Friends' Movement are to receive a copy.

"YEARLY MEETING FIRST-DAY."

The meetings for worship at Fifteenth and Race Streets, which mark the opening of "Yearly Meeting week," were announced for 10.30 a. m., but before that time arrived the Race Street meeting-house was crowded, the doors closed, and the meeting under way.

The first speaker was O. Edward Janney, of Baltimore, who began by saying, "Speak to the people, that they go forward." "We, too," he said, "are in a deep valley between difficulty and doubt; tradition encompasses us, and evil encroaches. It is not a time to stand still. It is well to tarry in Jerusalem until we receive the power, but, having received it, then we should apply it.

"The time has come to get active in the work of the Society. There is no body better organized than ours, but we must put more power in it to help the world in a practical way. The English Friends have found a way to do actual work and show they are not cowards; we, too, may find a way."

Keziah Wilkins, of Medford, N. J., spoke briefly on the belief of Friends.

Lettice Jowitt, one of the English Friends, drew attention to the great sacrifices made by men who, believing war wrong, have, nevertheless, seen no other way than to give their lives to their country in this way. She said their churches had failed them, and urged them into war against their consciences. When those men return from the war, she asked, are they likely to go back into those churches? She appealed to young American Friends to be ready to serve after the war.

Caroline J. Worth spoke of the need of perfect union between the Father and the worker, and Elizabeth F. Newlin referred to "Mother's Day," and the enduring influence of the teaching and example of devoted mothers.

Joel Borton spoke of Christian character and spiritual growth, and likened it to the building of a house, the essential item of which is the foundation. Christian character, he declared, must be founded on a clean, pure, honest personal life.

Dr. H. S. Woolman, of Newark, N. J., spoke of life as a continuous resurrection. "Planting a seed," he said, "is a small act of faith. We do not prepare for death, but for a larger life. One must die in one life to be born in another. We are not natives in this world, but immigrants only."

In the Cherry Street house Elwood Roberts referred to "Mother's Day," and to the fact that the Society of Friends has placed woman in her true position.

Isaac Wilson spoke of the high and holy relation between God and man.

Joseph Elkinton, of Moylan, Pa., a minister of Arch Street Yearly Meeting, began his sermon with the query, "Lovest thou me?" and dwelt on the largeness of life and its experiences, believing there is a yearning to lay hold on real life, but the best any one can know is only a part of the whole.

Sara T. Linvill and Eleanor Scott Sharpless also spoke.

There was an overflow meeting in the assembly room of Friends' Central School, at which Elizabeth Lloyd and others spoke.

In the afternoon was held the annual meeting, under care of the committee on First-day schools. Robert E. Atkinson, of Wrightstown, presided. Dr. William Byron Forbush, of Swarthmore, told Bible stories to a large audience, many of whom were children, to illustrate how it should be done in First-day schools. Following this there was held in Cherry Street side the usual young people's meeting for worship.

FRIENDS IN NEW YORK.

Not far from the home of the Roycrofters at East Aurora is a pleasant little village grouped about a traditional "Quaker Street." This village of Orchard Park has now grown up into a suburb of Buffalo. The Friends' meeting-house stands on a knoll at one end of the town, commanding a beautiful prospect of the rich country around.

Nearly all the residents of the village are descendants of Friends, and cling to a sentimental regard for the meeting-house and the burying-ground. Everything is kept in perfect repair for the two Executive Meetings which are held there, and the annual meeting at the time of Farmington Half-Yearly Meeting.

The business session of Half-Yearly Meeting met on Seventh-day afternoon, Fifth month 6th, with between twenty and twenty-five present. On First-day morning, the Presbyterian Church in Orchard Park adjourned its services, according to the annual custom, in order that the congregation might come in a body. The minister, Mr. Black, sat in the gallery, and offered prayer in true Quaker spirit. This is one of the meetings that Isaac Wilson carries on his heart; and it was easy for a visitor to see that he was known and loved by all. A few questions beneath the surface, however, revealed a condition not so pleasant. The Friends here seem entirely convinced that the Society of Friends is dying out. What wonder? All the meetings they have known have been constantly going down since the separation and the days of wholesale disownment, a hundred years ago. One of the most interested Friends in the neighborhood is not a member, although all four of her grand-parents were Friends. One was disowned for a dance which struck half a dozen of the most promising young people out of the little Canadian meeting where they belonged. One Friend was immensely pleased to learn that there are meetings where the tide of life is on the increase. Some have an idea that Isaac Wilson is the only minister left that can come to visit their annual meeting. The Advancement Committee proposes to dispel this idea very quickly.

The other visitors from a distance at the Half-Yearly Meeting were William Greenwood Brown, who came to breathe in the quiet, away from the martial atmosphere of Toronto, and to attend the Open Forum Council in Buffalo; Rebecca Zavitz, from Guelph; and Sarah W. Knight, who brought a message of hope from the Young Friends' Movement of Philadelphia.

First-day evening a meeting was held in Buffalo in the cozy studio which the Buffalo group has secured for their meetings. It is centrally located at 399 Franklin Street. In spite of the opposition of an open forum meeting addressed by Walter Rauschenbusch, about twenty-five gathered for the Friends' meeting.

The promising thing about the Buffalo group is the missionary spirit with which they are working to make themselves of service to the meetings that can be reached from Buffalo throughout the western New York field. They have changed their East Hamburg Executive Meeting from twice to four times a year in order that in addition to the two accustomed meetings at Orchard Park, they may have one in First month in Buffalo, and one in Seventh month at North Collins. At the latter place is an unused meeting-house kept up very much as is the one at Orchard Park. Executive Meeting will meet there on the First-day following the Cape May Conference so as to be convenient for Friends returning from Cape May to stop off; and the local Friends hope that several will avail themselves of the opportunity.

J. BARNARD WALTON.

NEW YORK CITY.

The following is a summary of the talk given by Septimus Marten, of the Friends' Emergency Committee, at Westbury Quarterly Meeting, N. Y., Fourth month 29th, 1916. It is also largely the same as the address made by him in Philadelphia Yearly Meeting on the 15th.

The Friends' Emergency Committee is that committee which has been working to relieve the condition of the alien enemies in England—both the men who are interned in the great camps, and their families, who are often left in great need, because of the taking away of the bread-winner.

The officers in charge of the internment camps say that their work has been made much easier by the work of the Friends, for they have given the men *something to do*, and have thus relieved their ennui, and to some extent, have relieved their minds, by the hope of helping to support their families once more. In the internment camps of Belgians in Holland, also, the Friends have established handicrafts, as lace-making, etc. The self-denying efforts of our workers in these camps are wonderful. Few of them receive any pay; many are even paying their own expenses.

There are six or seven thousand Serbian refugees in Corsica, who are cared for in great camps. These Serbians are, officially, in charge of the French Government. But the work is being done largely by Friends, because the committee appointed by the French Government to care for these refugees was so impressed by the work of the Friends' War Victims' Relief Committee, that it requested this committee to select the workers for the Serbians. Thus the funds are supplied by the Serbian War Relief Committee, and the workers by the Friends' War Victims' Relief Com-

mittee. The habit of Friends of thinking of others has shown well in all this war work, and has reflected great credit upon the Society.

The need will be continuous from now until long after the end of the war. You have done much already for the help of the work, and we thank you for it. It will be returned to you an hundredfold. But there is much more that must still be done.

One of the internment camps is Knockaloe Camp, in the Isle of Man. This is a made camp of huts and tents, put up in the hills and fields, and accommodating 23,000 prisoners. The entire camp is divided into four smaller camps, each of which is divided into compounds, including about 1,000 men each. Each division has its especial officer in charge. The work that Freinds have done here is to encourage the men to work, in carpentry, inlay work, and similar labor. Mr. Bayley, who is in charge of this work, gave up a good situation in order to work here for his expenses, and is giving all his time to the task.

Another camp is at Douglas, in the Isle of Man. This includes only about 2,000 men. Here many of the men are doing gardening. The main thing is to give them employment. A number of men became insane from lack of employment before the Friends had worked out their system.

The Emergency Committee is working to save their mental and moral conditions, and to enable them to rejoin their families after the war in better condition than would otherwise be possible.

The work at the center for this committee, St. Stephen's House, is very interesting. Here is one little incident. A German Jewess had a friend, an Austrian lady, who wished to get back to her own land. The Jewess found her way to St. Stephen's House, and stated the case. The Austrian became one of a party that our people helped get back to their homes. The German Jewess was so pleased and impressed that she asked if she might help our workers, and worked for a long time under the Emergency Committee, sending out clothes, etc She is atheistic in her tendencies, but is much impressed by the self-sacrifice and sincere faith of our workers.

At 12 o'clock each day at St. Stephen's House, for just a few moments, there is a pause "to wait upon God." Many of those who have come to us for help have testified to having received comfort in those moments. A. L. C.

FRIENDS IN PENNSYLVANIA.

GERMANTOWN FRIENDS' ASSOCIATION.

THE regular monthly meeting of the association was held Fifth month 10th, in the social room adjoining the meeting-house.

The evening was devoted to a discussion of Quakerism. Edwin J. Johnson read a paper on "Some Contributions of Friends to Religious Thought." He showed how Friends, through their belief that religion must be expressed through life, had been influential in creating a greater spirit of democracy and freedom in religious worship and social relationships. The invidious distinctions between class and class, sex and sex were eliminated. Women were given the same opportunities and responsibilities in the conduct of meeting business as the men, therefore they were the ones who were equipped to lead in the various women's movements of to-day.

Anna B. Griscom then read a paper on "The Message of Friends for To-day." The similarity between early Christianity and true Quakerism was pointed out. The condition of social and religious unrest which existed at the time of the birth of Christianity and Quakerism exists now. We must awaken to our opportunity to meet the world's needs by understanding the central Christian and Quaker truth of unconditional obedience to the Inward Light as expressed by Christ and revealed by our own souls, and by incorporating it in our lives and in the life of our religious body.

Refreshments were then served, and a social hour enjoyed. ANNA B. GRISCOM, *Secretary.*

WEST BRANCH.

A MEETING which had been contemplated for some time by Friends of West Branch, Clearfield County, was held on the 14th at the home of Ann Moore, a much respected and invalid Friend.

About forty adults and children came on "Mother's Day" to show respect to this mother, who has long been a most helpful member in our community. Until two years ago, when at the age of eighty-eight she suffered a paralytic stroke, she was a very active helper in all good causes in which she could render aid.

The First-day school was opened by James Wall reading the 15th chapter of John. The school joined in singing, after which the juvenile classes were arranged in the open air, with the adults uniting in one class. The lesson seemed interesting to all. After singing, the First-day school closed.

During the meeting which followed, the third chapter of Thessalonians was read, a number offered helpful thoughts and we knew the Spirit was in our midst and that it was good to be there. ROY CALDWELL.

Births

BALDWIN.—On the 13th inst., twin boys were born to Bird T. and Claudia W. Baldwin, of Swarthmore, Pa.

UNDERWOOD.—To Chapman and Miriam Underwood, at Unionville, Pa., Fourth month 28th, 1916, a daughter, named ANNIS LOUISE.

Deaths

Notices of death only giving date, residence and age, are published without charge. When personal tributes, memorial notices, verses, etc., are added, there is a charge of ONE CENT A WORD.

COMLY.—On Fifth month 5th, 1916, at Jefferson Hospital, Philadelphia, JOHN COMLY, husband of Rebecca Buckman Comly, aged 84 years. Interment at Byberry Friends' Burying-ground. Although a modest and retiring man, he was known and respected by a very large body of men and women, whom he impressed by his interesting personality and his integrity of life. All of nature was intensely real to him and gave him great joy, the spirit of which he generously shared with his friends.

HIBBERD.—At Coatesville, Pa., Fifth month 4th, 1916, of typhoid fever, DAVIS R. HIBBERD, son of the late John and Mary Hall Hibberd; a member of Chester (Pa.) Monthly Meeting.

LIVEZEY.—Philadelphia, Pa., Fifth month 12th, JOSEPH H. LIVEZEY. Interment at Plymouth Meeting, Pa.

MICHENER.—On Fifth month 8th, 1916, LYDIA ANN MICHENER, daughter of the late James and Rachel Michener. Funeral from West Grove Meeting-house, West Grove, Pa.

SEAL.—In West Chester, Fifth month 13th, 1916, ANNA B. SEAL, in the 74th year of her age. Interment at Birmingham Cemetery.

SHARPLESS.—In Philadelphia, Pa., on Fifth month 12th, 1916, BENJAMIN H. SHARPLESS, in his 80th year. Interment at Old Kennett, Pa.

STACKHOUSE.—Fifth month 12th, at Gradyville, Pa., DILWORTH STACKHOUSE, in his 79th year.

TYSON.—At Narberth, Pa., Fifth month 10th, ROBERT HESTON TYSON, husband of Mary E. Tyson, in the 75th year of his age. Interment Riverside Cemetery.

ZAVITZ.—At his home in Lambeth, Ontario, Canada, Fifth month 3d, 1916, NOBLE J. ZAVITZ, in his 71st year; a member of Lobo Monthly Meeting of Friends. Interment at Coldstream, Ontario. He leaves one daughter, Ethel, at home.



A CORNER OF THE PLAYGROUND, FRIENDS' NEIGHBORHOOD GUILD

MEREDITH NICHOLSON'S SPEECH.

MEREDITH NICHOLSON was the chief speaker at the laying of the corner-stone of the new Indianapolis public library. Mr. Nicholson is as entertaining when he speaks as when he writes. To his many readers throughout the country, the most interesting features of his speech were his tribute to his fellow-townsman, James Whitcomb Riley and his remarks about Indiana's production of authors. Mr. Nicholson himself is prominent in the group of Indiana writers and will be represented this spring by a new novel, "The Proof of the Pudding." He thus accounts for the story-telling proclivities of the Hoosier:

"We have been subjected to a good deal of jesting about Indiana's literary industry, but this is not a new thing in Indiana. Even in pioneer times there were poets—numbers of them—piping their lays, and the earliest settlers were the best of story-tellers. We are all of us asked how we account for the fact that so many novels come out of Indiana, and I shall offer on this occasion what I believe to be the true explanation of this.

"In the old pioneer times opportunities for social intercourse were few; the pioneer was a lonely man, often separated by miles of woodland and bog from his neighbors, and when the settlers met at long intervals every man, woman and child had a story to tell. It might be of the hunt, it might be of an Indian raid, it might be of a freshet that washed out his corn; but they all had their stories, and when they came together they seized the opportunity to tell them, and we may well believe that they told them effectively and with a fine sense of their dramatic value. This is why we people of these mid-western States have always been story-tellers and why we produced one of the greatest of raconteurs in Abraham Lincoln. The Civil War again stimulated the story-telling impulses. Soldiers coming home had stories to tell, and having learned the art from their pioneer fathers they told them well: and from telling a story to writing one is, I suggest, an easy and natural transition."

THE PURPOSE OF FRIENDS' NEIGHBORHOOD GUILD.

WITH the closing of the third winter season of work in the new quarters of Friends' Neighborhood Guild at Fourth and Green Streets, we seem to be able to concentrate quite definitely upon the needs of the neighborhood, and the accomplishments of the last year, so that the vivid impression of the work of the past months is dimmed rather than enhanced by the vision of our future mission.

We see an ever-growing need of the Guild, and its opportunities for work and service; we find ourselves still the only settlement between Front and Eighth and Vine Street and Girard Avenue. Gradually the schools are coming to our aid, but as yet only one is opening its doors to the social needs of the community. We still are "monarchs of all we survey" from the point of adequate space for games, lectures, entertainments and athletics; our large rooms are not only always in use by some registered activities, but we are constantly being approached by neighborhood groups desirous of obtaining a room in a "respectable place," for such is the usual compliment accompanying like requests.

The experience of the last three years has taught us that we need to do more extensive work among the very little children quite as much as with the older ones, so that in the years to come the "middle-sized grown-up" will not face the social conditions which to-day make the work with the individual so vital and so necessary. All the evil influences which we are trying to overcome must be shown to each individual as evil, *and understood as such*, before the betterment of any neighborhood can be hoped for. The building up of a neighborhood *for itself, by itself*, is the constructive Utopia that must be our goal. But people harassed by uncomfortable living quarters, high rents and low wages, and, most of all, inadequate leisure and space to think out clearly whatever vague ideas on community improvement they may have, together with the conspicuous lack of neutral ground for open and full meetings, must have as a mental and physical background a settlement as a social center to show them the way.

We should be, in a measure, the "path-finders" for our neighbors, helping them to seek and know the way to learn the value of individual improvement as a means to group improvement; being their counsellors, their guides, their friends and their teachers; showing them that better living can only come with more intelligent thinking, in order that the higher and more spiritual life may be reached.

This is the deep and fundamental mission of the Guild—the more subtle and far more difficult, for the molding of character and the developing of personal responsibility in each and every group is a task so tremendous that we have hardly received the first responsive whisper.

We may reach this goal by various paths; but personal contact is the surest and best method, for we seek from every viewpoint to be a mutual ground where those who have may meet those who have not, and at the same time attempt to relieve the over-accumulation at one end of society and the destitution at the other, so far, at least, as social and educational advantages are concerned.

ELIZABETH C. DARBY, Head Worker.

AUTO ROUTES TO THE GENERAL CONFERENCE.

IN response to the note regarding auto routes from the West to Cape May, Allen C. Blackburn, of Bedford, Pa., writes that he is acquainted with nearly all the roads east of Ohio in the section through which Friends coming to Cape May will travel. He says he will, with pleasure, give any one all the information desired, that will insure a pleasant trip to all, including free touring cards. Write him.

THE "WILLIAM PENN LECTURES."

MUCH interest has been shown in the publication of the first William Penn lecture on "The Christian Life," delivered by Elbert Russell on Fifth month 13th, under the auspices of the Young Friends' Movement of Philadelphia Yearly Meeting. Many who are not members of the movement have expressed a desire to receive this, and succeeding William Penn lectures. In response to this desire, the Central Committee announces that it will be glad to mail the two lectures a year to all who are interested, upon the receipt of subscriptions at the same rate as those of active members. Fifty cents a year will bring to the subscriber the two lectures, bound in paper. For eighty cents they can be had in the more durable and attractive *cloth* binding. Special orders may be given for leather binding.

This arrangement will enable those interested in the work among our younger Friends to keep in touch with the movement, and will give them a library of the best of modern Friendly thought, in a most attractive form.

Subscriptions may be sent to Beulah Parry, secretary, Woolman House, Swarthmore, Pa.

W. LEWIS ABBOTT,
Chairman Publication Committee.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

NEW YORK YEARLY MEETING.

THERE will be the usual number of sessions for worship and for business during New York Yearly Meeting, which begins on the 27th with two sessions of the Meeting for Ministry and Counsel.

Programs, giving detailed information as to all the sessions, will be distributed as heretofore.

The general topic for Seventh-day evening, the 27th, is to be "Woolman School." Robert G. Brown will be here with lantern slides; also some students and week-end visitors.

Young people will have the time on First-day evening, E. Carleton McDowell presiding. Topic, "The Call of God to the Men of To-day."

On Second-day evening it will be "A Public Examination of the Peace Propaganda Speakers," or "An Exhibition Drill of the Peace Propaganda Volunteers." It will be the *same thing*, whatever we call it.

On Third-day evening Elbert Russell will speak on "Military Training in Schools and Colleges."

"Work for Colored People" will be the general topic on Fourth-day evening, with several speakers, including Cornelia Hancock, the founder of Laing School. CHARLES F. UNDERHILL.

THE GENERAL CONFERENCE AT CAPE MAY.

THE Housing Committee has secured special rates at the leading hotels and cottages for the week of July 6th to 13th. Options on the rooms reserved, however, hold only until Sixth month 1st, *after* which time it may be necessary to pay full price. While we obtained the disposal of a great many rooms, the demands upon us make it seem wise to urge all contemplating attending to *make reservations at their earliest convenience*. There will be room for all who attend, but the inducements offered to early applicants are such as are well worth availing oneself of.

Rooms and board may be secured for $8, $10, $12.50, $15, $16, $18, $20 and $25 per week. The Hotel Lafayette has been selected as headquarters. Special rates of $22.50 per week and up have been secured at the Hotel Cape May.

Apply to

JOSEPH HAROLD WATSON, 409 Chestnut St., Phila.
HARRY A. HAWKINS, 57 Pierrepont Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON, 25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD, Locust Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Pa.
SUSANNA H. BARRY, Riverton, N. J.
ELLA R. BICKNELL, 1839 South 57th St., Phila.
JAMES H. ATKINSON, 421 Chestnut St., Phila.

WOOLMAN HOUSE—SPECIAL NOTICE.

BECAUSE of the many meetings, conferences, etc., occurring about this time, it has seemed advisable to cancel the arrangement to have the conference on First-day Schools at Woolman House which was to have been held there between Fifth month 27th and Sixth month 1st. A number had signified their intention of being present. These and others we wish to encourage to come and spend that week-end with us in an informal way, and attend the regular classes. There will not be aonther conference until next fall.

The class held on each Sixth-day evening by Annie Hillborn and Dr. Forbush has proven to be so popular with the First-day school teachers that we want to urge others to attend the remaining sessions. The instruction is such as to give help in solving the immediate problems of all.

There are a number of calls this spring for our illustrated talk entitled, "A Week at Woolman." We deem it a privilege to spread our gospel after this fashion. Those desiring this talk should write to the host so that dates may be arranged. ROBERT G. BROWN.

FIFTH MONTH.

19th.—Young Friends' Picnic Supper at Woolman House, Swarthmore. (One included in supper series ticket.) Details to be announced later.

20th. — Shrewsbury and Plainfield Half-Yearly Meeting, in Square Meeting-house, at Manasquan, N. J., at 11 a. m. Meeting for Ministry and Counsel, next day, at 10 a. m. Friends will be met at Sea Girt Station.

20th.—"The Healing Spring," an Indian play, will be given by Girard Avenue Band of the Children's Peace Crusade at Philadelphia Young Friends' Auditorium, 140 North Fifteenth Street, 8.15 p. m.

21st.—At 2.30 p. m., conference under care of Concord Quarterly Meeting's Committee on Philanthropic Labor, in the meeting-house at Stanton, Del., to be addressed by Dr. Charles A. Wagner, of Wilmington, Del., State Superintendent of Public Schools, on "Rural Schools."

21st.—Philadelphia Quarterly Meeting's Visiting Committee has appointed a meeting for worship at Radnor Meeting-house at 3 p. m. A conference on temperance will be held at 4.30 p. m. All are invited. Bring a basket lunch. Take subway-elevated cars to Sixty-ninth Street, Philadelphia, and Philadelphia and Western Road to Radnor, Pa.

21st.—Orchard Park, N. Y., 11 a. m. Lunch at meeting-house. Group meeting at 3 p. m.

21st.—Buffalo, N. Y., Horton Studio, 8 p. m. Albert R. Lawton expects to attend.

21st.—O. Edward Janney expects to attend Race Street Meeting, Philadelphia, 10.30 a. m.

21st.—Elizabeth W. Collins, of Swarthmore, Pa., expects to be at Abington First-day School on the 21st and 28th, and 4th of Sixth month, 11.30 a. m., to give talks on the Bible. A cordial invitation is extended to all, not only to attend the First-day School, but the morning meeting at 10.30.

21st.—The Plymouth Friends' Association and Philanthropic Committee have arranged for a meeting to be addressed by George A. Walton on "Preparedness," in Plymouth Meeting-house, at 3 o'clock.

23d.—At Coulter Street Meeting-house, Germantown, Philadelphia, at 5 and 7.30 p. m., spring conference of the Whittier Fellowship Committee. Addresses on "Our Divided Quakerism," by Henry J. Cadbury, Edith M. Winder and Leroy Jones, and on "Co-operation and Fellowship," by Rufus M. Jones, Jesse H. Holmes and Wm. Byron Forbush.

23d.—Burlington Quarterly Meeting, at Crosswicks, N. J., at 10.30 a. m. Isaac Wilson expects to be present. Carriages will meet Friends at the Pennsylvania Railroad Station at Bordentown at 10 a. m. Ministers and Elders meeting at 9.30 a. m. All friends will be met at Pennsylvania Railroad Station at Bordentown, N. J., at 8.40 a. m.

25th.—Bucks Quarterly Meeting, at Buckingham, Pa., 10.30 a. m. It is expected that Isaac Wilson will be in attendance. Train leaving Philadelphia at 8.13 a. m. will be met at Holicong Station.

25th.—Annual commencement exercises of Friends' Seminary will be held in the evening at 226 East Sixteenth Street, New York City.

28th.—Darby Monthly Meeting follows meeting for worship, 10 a. m.

29th.—New York Yearly Meeting, 221st session, will convene at 10 a. m., in the Fifteenth Street Meeting-house.

SIXTH MONTH.

2d.—Elbert Russell, of Johns Hopkins University, will deliver the address at the commencement exercises of Friends' School, Brooklyn in the meeting-house, 110 Schermerhorn Street.

3d.—Prairie Grove Quarterly Meeting, at Winfield, Ia., 11 a. m.

3d.—Whitewater Quarterly Meeting, at Richmond, Ind., 10 a. m.

3d.—Millville (Pa.) Monthly Meeting, at 10 a. m. Isaac Wilson expects to attend this and the Half-Year Meeting on the 5th.

4th. — Byberry Friends' Association will be addressed by Dr. William Cadbury, of Christian College, Canton, at 2.30 p. m., in Byberry Meeting-house. All are cordially invited to come to meeting at 10 a. m., with box lunch, and stay for the afternoon meeting.

4th.—Appointed meeting at Catawissa, Pa. Isaac Wilson expects to attend.

5th.—Fishing Creek Half-Year Meeting, at Millville, Pa., at 10 a. m. The usual meeting for worship will be held on First-day, the 4th, at 10 a. m.

5th.—Center Quarterly Meeting, at Dunning's Creek, Pa., 10 a. m.

8th.—Salem Quarterly Meeting at Salem, N. J., at 10.30 a. m.

12th.—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.

15th.—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a. m.

22d.—Fishing Creek Half-Yearly Meeting, at Millville, Pa.

24th.—Scipio Quarterly Meeting, at Scipio, N. Y.

24th to 29th.—At Ilderton, Ontario, Canada, Genesee Yearly Meeting. Changes in the Discipline will be considered. Friends in the United States are earnestly invited. Write Howard V. Zavitz, Ilderton, Ontario.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

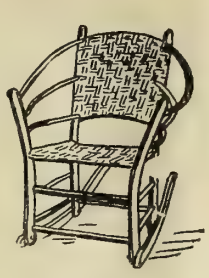
VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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Wanted—*continued from page 334*

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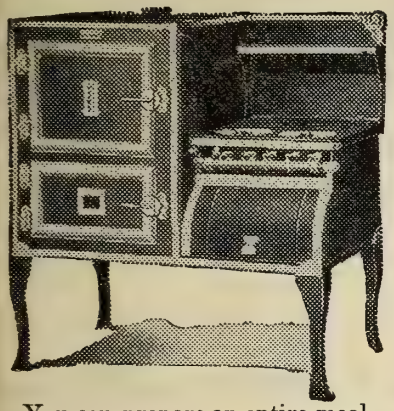
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LOGAN TRUST COMPANY OF PHILADELPHIA

1431 CHESTNUT STREET

WE OFFER THE FACILITIES OF OUR INSTITUTION IN ITS VARIOUS DEPARTMENTS TO THOSE CONTEMPLATING ABSENCE FROM THE CITY DURING THE SUMMER MONTHS.

ROWLAND COMLY, PRESIDENT WILLIAM BRADWAY, TREASURER

FOUNDED 1865

The Provident Life and Trust Co. of Philadelphia

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EVIDENCE is accumulating rapidly to substantiate the belief that the high tide of earning power is near, if not actually here, in-so-far as many of our industries are concerned, and that a certain if gradual decline therein is apt soon to set in. The time has arrived, therefore, when the wise investor will do well to consider carefully what the future has in store for the character of securities which he has it in mind to purchase.

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FRIENDS' INTELLIGENCER

A Religious and Family Journal

"YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU."—JOHN XV: 14.

PHILADELPHIA | FIFTEENTH AND CHERRY STREETS | FIFTH MONTH 27, 1916

GRISCOM HALL

While it is not exactly in the "war brides" class, nevertheless the stock of this Association seems particularly active.

We have made several transfers in the last fortnight, and the demand has absorbed every share we know to be for sale, except four.

Holders are usually willing to sell at par $25, and to throw in the 1916 board coupon where this has not been sold or disposed of otherwise.

Just one more reminder that the capacity of the Hall and Lodge is limited, and that guests at regular rates will be received as soon as the Hall opens on June 17th. Hence, House Parties of six or more young people should not delay in reserving rooms, or at least in getting in touch with Frances Haines. Her address is 5042 Hazel Avenue, West Philadelphia.

GRISCOM HALL ASSOCIATION

BUCK HILL FALLS, PA.

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I have several very attractive investment propositions, based on the extensive modern development of PLANTED farm and fruit lands on the Delaware-Maryland peninsula. For booklet, with maps and photos, address

HARRY DARLINGTON

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Friends of all Meetings Welcome!

At the little Book Room, 303 Young Friends' Association Building, Philadelphia, we have a good supply of BOOKS. Life of Isaac T. Hopper, $1.50. "Words by the Way," 55c. Autobiography of Benjamin Hallowell only 75c. John Woolman's Journal, 75cts.—Henry Wilbur's Books.

Orders for Engraving, Printing, Wedding Certificates will be taken care of.

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Carpets and Oriental Rugs cleaned by compressed air only. Best process known.

No *tumblers* used. PHONE, POPLAR, 2406

THE ANTLERS

IN THE POCONO MOUNTAINS has been rented by Mrs. JULIA T. WEBB, of New York City and Mount Vernon, N. Y., and WILL OPEN MAY 12, 1916.

Twenty years' experience in catering to the summer guest enables me to assure former patrons of the same material comfort and good cheer that characterized THE ANTLERS under the efficient management of the late Anne J. Darlington. For rates and booklet address Mrs. JULIA T. WEBB, Cresco, Pa.

THE ARBORTON

7 Sea View Avenue
Ocean Grove, N. J.

One half block from the ocean, near hot and cold water baths and bathing grounds.

For particulars address,

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THE WAVERLY INN

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Facing the Ocean, near the Beach. Open May 22d. Special Spring Rates. E. H. BAKER.

THE KATHLU

1126 CENTRAL AVE., OCEAN CITY, N. J.

Now open. Hot water heat. Home comforts. Pleasantly located near the beach.

K. E. LEWIS and L. C. CONARD

Use Colonial Eye Water

See advertisement inside.

EASTON SANITARIUM

Select class of nervous and mental patients received. Twenty-five years' experience; late First Assistant Physician in Middletown, N. Y., State Hospital; visit before deciding.

C. SPENCER KINNEY, M.D., Easton, Pa.

New York Yearly Meeting

Friends desiring accommodation for the approaching Yearly Meeting, either at the Meeting House or rooms outside, will please communicate with

Jennie C. Kitchen

329 Arlington Avenue, Jersey City, N. J.

Flower Plants by Mail

Old-fashioned annuals, asters in varieties of color, and hardy garden perennials.

Annuals and asters, 30 cents per dozen; perennials, 75 cents per dozen, postpaid. MARGARET J. SPICER, Grubbs, Delaware.

The big newspaper is skimmed in an hour; the INTELLIGENCER. one-quarter the size, is read for a week. Moral for advertisers, Take cream, not skim-milk.

Buck Hill Falls

(See announcement on next page.)

THE INN at Buck Hill Falls, Pa.

ADIRONDACKS

The Glenburnie Inn

GLENBURNIE-ON-LAKE GEORGE N. Y.

Good 9-hole golf course adjacent to the Inn; tennis; boating; bathing; fishing; mountain climbing. Excellent table, pure spring water. Rooms with or without bath.

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ESTABLISHED 1865

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All of our REMAINING HIGH CLASS STOCK now reduced to make way for the LIGHTER HATS.

E. BINDER, 1734 Columbia Avenue, Philadelphia



TO

BUCK HILL FALLS

By AUTOMOBILE

THE Trip by Automobile from Philadelphia to Buck Hill Falls may be made easily in one day by a variety of routes. The distance by the shortest route is a trifle under 100 miles, and may be made in six hours' running time with entire comfort.

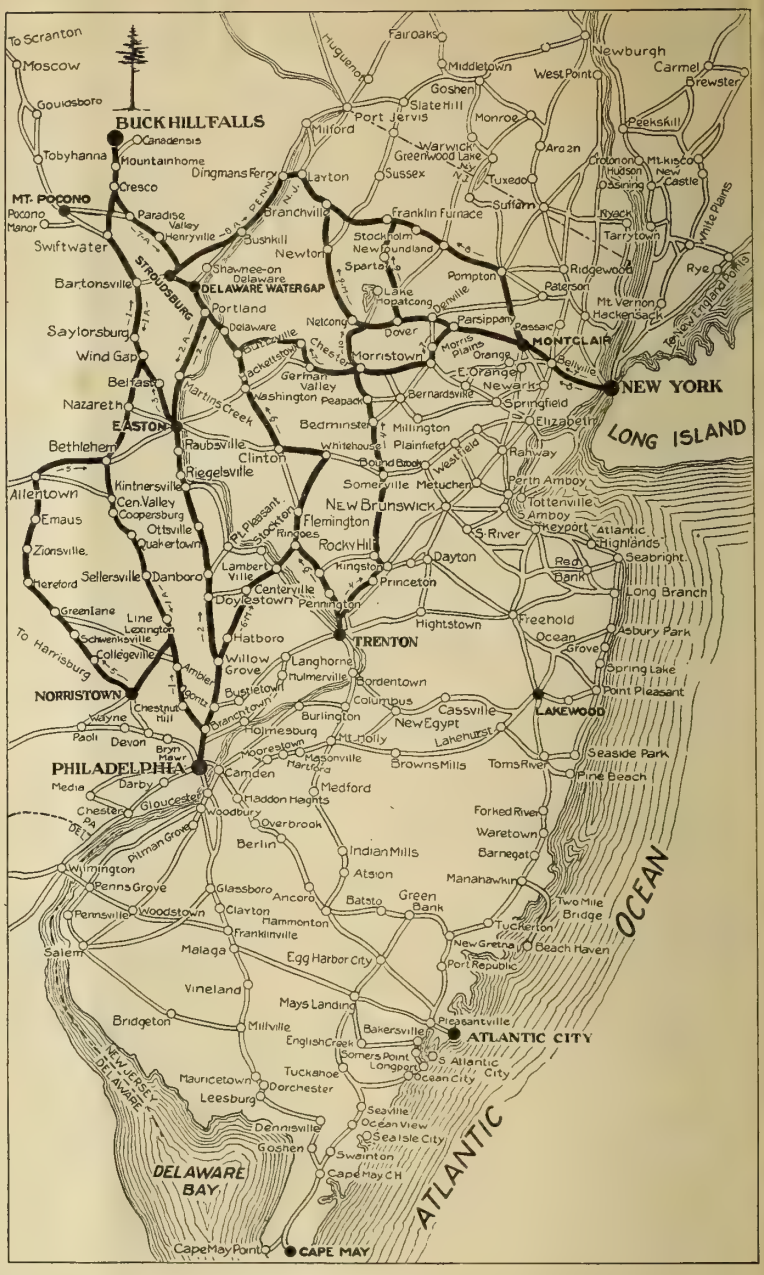
The two main routes given below are nearly equal, the second (via Delaware Water Gap) being slightly longer.

Route No. 1 is an inland route, passing through a rich farming country, to historic Bethlehem, and by way of Nazareth through the picturesque foothills of the Pocono plateau from Wind Gap to Buck Hill Falls. Roads are fair to good, and there are no severe hills except the climb over Bethlehem Mountain and the stretch of road from Saylorsburg to Swiftwater.

Route No. 2 traverses much of the same country as No. 1, but follows the Delaware River for about 18 miles, passing through the great gorge of the Water Gap. Grades on this route are somewhat lighter than on No. 1, as noted above. For an afternoon trip, either way, Route No. 2 is very picturesque and attractive.

NEW YORK TO BUCK HILL FALLS VIA MORRISTOWN AND DELAWARE WATER GAP.

This is the shortest and easiest route from New York and most of the New Jersey suburban points. The varied scenery and generally good roads make it a pleasant and interesting trip.



When Buck Hill Falls is reached, there is a comfortable garage with supplies of oil and gasoline, and a special club house for the chauffeurs. Also, a machine shop for minor repairs.

NOTE. — Where automobilists from New York were formerly compelled to cross the Delaware River at Myers Ferry in a flat-bottomed boat, there is now a steel bridge connecting the two States.



SEND FOR OUR SPECIAL Automobile Route Booklet

which gives eight routes from Philadelphia and four from New York, with several variations, showing the turns, distances, cautions, stopping places, etc.

THE INN at BUCK HILL FALLS

Part of the charm of Buck Hill Falls is the pleasure of getting there

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, FIFTH MONTH 27, 1916

Volume LXXIII
Number 22

THE MOTHERS' PRAYER.

BY ELEANOR SCOTT SHARPLES.

MADONNA, mother, with babe at thy breast,
Long have we knelt and our sorrow pressed
On thy loving, pitying mother-ear,
Our need is great, Madonna, hear!

Born of the love of that baby form,
Born of the touch of his body warm,
And born of God, the help that we need,
Madonna, mother, our anguish heed!

Thou human one, where'er thou art,
Who bore God's Son beneath thy heart,
Who knoweth God, and life, and pain,
Great mother-soul, give ear again!

O woman, come in love's great might!
We need thee now in life's dark night.
Through ages past the world's long wail
Comes still to thee, thou canst not fail.

Myriad one, like her of old,
Bearer of God in human mold,
Not idle the instinct of all the years;
Madonna, mother, heed our tears!

"CHRIST AND MILITARISM."

[Report of a talk given by Elbert Russell, at Westbury Quarterly Meeting, at Brooklyn, N. Y.]

THIS European crisis is a challenge to our civilization and our religion. If anything, in other lines, had failed so completely as the civilization of Europe, we should be glad to try something else. Arbitration has never failed, but if it had failed as militarism has failed, we would have abandoned it long ago. Militarism has been tried for forty centuries, and no war could be more terrible than the present one; so it seems to us time to try Christianity.

No nation lives to itself alone, as formerly. We know how Germans, English, French, Americans, in foreign countries, suffered at the beginning of this war. We are tied together in a bundle of life to-day, and the old theory that a nation stands alone is gone. We need a new theory. It seems fair that Christianity should have a trial. Two of the most significant features in the life of to-day are the attempts which are being made to Christianize international relations and economic relations.

When Christianity became a power in the Roman empire, and the bishop Ambrose was made mayor of a city, he had the opportunity to establish a Christian citizenship. No Christian had ever before possessed such a power. What did Ambrose do? He took the book on Citizenship written by Cicero, the Stoic, and copied it throughout; and that is the system of citizenship for a Christian state which has come right down to us—with some additions from Machiævelli's system of politics, which was accepted in the Middle Ages. That is our system to-day—why not try the Christian system?

Let us see how Christ stood as to militarism. We must remember that Christ believed himself to be the Messiah. Whatever our belief as to this may be, it is most evident that Christ was certain of his own Messiahship. Now there were five forms of the Messiah belief; of these, three were fully militaristic and imperial in their view. Here is the point. Jesus thought himself the Messiah. Out in the desert, he remembered the misery of his people, their slavery to the domineering Roman. He knew the taxes they were paying, he knew their hunger and suffering. He knew that the Messiah was expected to be a leader, and yet he said: "No arms." If to-day, after centuries of Christianity, we are thought unpatriotic if we refuse militarism, how much more would his followers and friends turn against him in that day? That day, when even the rabbis expected that the Messiah would be a soldier.

When Jesus saw "all the kingdoms in a moment of time," he looked back to Assyria, to Babylonia, to Macedonia, and last, upon Rome. All these kingdoms of the past had been made by the sword. Yet Jesus refused to take the sword—refused it as though it were a temptation of the devil. This was at the outset of his ministry. Three years later, after a practical experiment with his principles, when all but a few of his friends had turned away, there came that critical moment for the new movement in the Garden of Gethsemane. His disciples, no doubt, felt that the fate of his principles depended upon that moment. It seemed to them that if they might ever be justified in the use of a sword it would be at that moment. But what did Jesus say, even then? "Put up thy sword; for they that take the sword shall perish with the sword."

There are no exceptions to this rule. This was what Jesus had seen while he studied the kingdoms of the world and their glory. Kipling puts this well when he says: "All valiant dust that builds on dust is one with Nineveh and Tyre." And David Starr Jordan understands the saying, "The people that have built themselves up by struggling with nature go out to struggle with other nations and to conquer them; and they bleed to death."

China was started at about the same time as Babylon. China saw Babylon, Assyria, Greece, Rome, rise, fall and die. These were the military nation. Semi-pacifist China, which put her scholars, not soldiers, in her places of power, is still a nation.

Jesus said also to Peter: "Thinkest thou not that I could, if I would, have twelve legions of angels come to my aid?" Now whether we believe that this could be or not, there can be no doubt but that Jesus believed it. He could have called them—but he would not. Think what he could have done with twelve legions of angels; he could have freed his country, and done away with its slavery. Under the grasping rule of the Romans, and the cruel laws of the times, the nation was becoming one of slaves and capitalists. He could have done away with the infamies of Nero's Rome. He could have done many things that he wanted done, and that should have been done. Why did he not call upon his legions? Because he knew that he could not call upon legions for the real work of Christianizing. You may make men's heads bloody with the bludgeons of war, but you can't make them love one another, or give them righteousness thereby.

Jesus fathomed the fallacy that war brings good. We are often told of the great good that our Civil War did in freeing the slaves. The slaves were, it is true, nominally free, but the war did not give them economic independence, or educational or moral freedom. Neither did it give them political independence. In fact, since the war, many negroes have actually earned less, judged by what they have received in the necessities and comforts of life, than they did before the war. No good was ever achieved by war; no good is achieved until the soldiers lay down their arms, and become teachers. If we had had the patience to continue the work of John Woolman, the negroes would have been freed, in reality, as soon as they will be, and, I believe, a generation earlier.

What begins as mere duty in a country becomes lust of power and hate, only too often. If Jesus had taken his twelve legions of angels, he could have swept the country, and swept Rome out of the world, but he would have left

the kingdom of God behind. Jesus knew; and he would not use them. When Pilate questioned Jesus, he said: "If my kingdom were of this world, then would my servants fight." "Then you are not a king?" said Pilate. Pilate could not conceive of a kingdom based on truth, and on force. But "the kingdom of God is within you."

China loves us because we did her a tardy act of justice in returning to her that so-called "indemnity" of the Boxer Rebellion. We are not afraid of her. Japan we have insulted; we are afraid of Japan. We left a naval program in every port where our battleship fleet touched in its world tour a few years ago.

Before this great war, French and Germans worked side by side in French factories, and loved one another. When the war broke out, they parted with tears, the Germans leaving their property in the care of their French friends.

There is a theory that arming makes you safe. How about the men in the West who went constantly armed? Nearly every one of them met with a violent death. So with nations—Poland, Serbia, Rome, etc. Dependence on arms means destruction. Pennsylvania, the colony, is a good example of what the opposite procedure means. Jesus knew that when the Jews turned from him "to save the nation," they had lost it. And seventy years later Judea was destroyed, just as he had pictured it.

I believe in the practicality of the religion of Jesus. Why should we look up to God, claim to follow God, and yet call his method foolish? Instead of sending an army of peace and education to Mexico in the days of Diaz to help prepare the Mexicans for self-government, we sent capitalists to buy the land, and so helped Diaz to steal the land of the peons. During the Boxer Rebellion, when China was aflame against the "foreign devils," Chinese converts to Christianity turned against their countrymen, and died to save the European missionaries.

We should have a Secretary of Peace. Our people, as private individuals, or in groups, do many fine and wonderful things, which should be under government sanction and with government assistance.

ANNA L. CURTIS.

THE LOG-BOYS.—II.

[This is the singular title of a little book published by Headley Brothers, London, in which an English woman, whose husband is a German, tells very graphically of what they and their five children have suffered from mob violence in their English home. A prefatory note says, "The Friends' Emergency Committee, started in 1914 for the relief of 'innocent alien enemies,' has had the happiness of helping hundreds of families which were suddenly thrown into similar distress and difficulty, through no fault of their own. But it is not every wife or mother who has been able, like Mrs. W., to put her experiences into words, and to make us realize in a series of vivid pictures what she and her little ones have undergone. As far as we can ascertain, the facts stated are correct, though it has been felt best to alter the names of people and places."]

Towards evening I prepared to return home. My husband packed for me a basket, with bread, flour and cakes, and gave me some money "I cannot get a permit to come to you," he said. "We are moving from the shop. I will let you know where we go."

We left him and returned home. I felt terribly anxious as we neared P———. Was our house unharmed? It was, and no one was in the street as we approached.

Many dark and difficult days were, however, before us. I lost nearly all my pupils. The parents were very kind. "We have nothing against you," they said, "but we do not feel that with relations fighting at the front we should do anything for Germans even indirectly." Other pupils left because the war affected them, and they could no longer afford the fee. Several evening pupils enlisted. From one cause and another I could earn only a few shillings.

My husband found shelter with an Italian baker in Mile End. Ill and unnerved, he worked for his food, a few shillings and bread. This baker's name was Guido; his parents were Italian, but, unfortunately, he happened to have been born in Germany. He was therefore forced to register himself, and at length he was interned in Alexandra Palace.

I went once to this baker's shop to see my husband and to show Iris the way, for her father was not allowed to come to P———, and I could not leave the children and the school to go myself. So little Iris, just ten years of age, went twice a week alone to Whitechapel to get the bread. How brave she was, getting up at six o'clock in the morning and going by workman's tram and train. What droll tales she would tell us on her return! People were very kind to her on the journey. Once, a gentleman, she said, in the train had been speaking against all Germans. When they got out of the train he took her heavy basket and carried it to the lift.

"You would not carry that if you knew who I was," she said.

"Who are you then?" he enquired.

"The daughter of a German man," she answered, with a saucy smile.

"And, mother, he did not drop the basket—I thought he would, but he gave me a shilling, and here it is."

The children had a good dinner that day.

How kind Mr. and Mrs. Guido were to me the day I went to see my husband! Mrs. Guido made me a good cup of tea, and made me rest in the parlor. She told me also what to do to ease the pain in my head, which ached and ached day and night. It was worry, she told me. I had not mentioned my headache, she said she could see. When I came away she kissed me so tenderly, so sweetly—she, a common ignorant woman. "Lord, love yer," she said by way of apology, "This blessed war makes us all feel like sisters—but you must cheer up, you know."

At the end of July my school broke up for the summer vacation and I had nothing coming in but the few shillings my husband could send. I am afraid he often went without his food, for he would send by Iris cooked meat and bacon.

"Daddy said he could not eat it, mother, and will you cut it up for us?"

I do not know how we lived. I sold household goods for next to nothing in order to make a little pudding for the children.

How lonely and isolated we lived in Corner Lane. No one spoke to us. Only the old German woman, Mrs. Bode, would come in in the evening. She was too alarmed to come out in the day. I used to take a loaf and some butter, sometimes a few currants, and with the children go up to a hilly field within a walk of our house. We were always accompanied by Prince, Mrs. Bode's dog, and a lovely, happy time the children had, alone with nature, away from unkind jeers and taunts. How passionately they loved the horses, the sheep, the cows, and an old donkey who watched daily for their coming! I would find a shelter from the sun under a tree and there knit or darn. Prince would lie at my feet. The two eldest children climbed trees. Iris is a real tomboy. They mostly played at Indians. Leo loved to sit by my side and hear me tell him what his lambs, his cows, his horses, were saying. All the animals in the fields he considers his.

"Do you love Leo?" he would shout to a quiet flock of sheep feeding on the golf links.

I would, interpreting animal language for him, growl back, "Yes, very much."

"Then," he would shout, "here is a kiss for you! Out of my dimple!"

He has a dimple on one side of his mouth, and he keeps his best kisses there.

The two little girls took their "log-boys" every day to the fields and played at being the sweetest little mothers possible. I loved to sit and listen to them.

At noon the children gathered round to eat their bread and butter, on which I sprinkled currants. I was afraid to take much myself lest they should be hungry again before we went home. Prince, after worrying and growling and grumbling generally at his crust, would finish by eating it up.

During those beautiful summer days when I was able to guard my little ones from insults, I seldom felt hungry,

but I knew I sadly lacked nourishment; I felt so tired; I wanted, oh, so much to lie on the grass and sleep, never to wake again. Very often while working and washing for the children I fainted away. And at night I used to dream I was having a sumptuous meal—such fruit, such meat, such cakes! These would fade away, and then in my dreams I would be buying food. I always felt ill when I awoke.

At length my husband sent to me a printed notice which he had received from the police station. He was to be interned on the 13th of August. Would I come, he said, to see him off at N——— Police Station at ten in the morning.

I went up by the workman's tram and train and took all the children. I also took with us blankets and clean clothes for Daddy.

My husband was terribly upset, I could see, but he hid his feelings for the children's sake. He had been three months at Guido's, and one could quickly see how he had endeared himself to the people around.

"What a shame!" resounded on all sides, as the people shouted to one another across the street, that "the baker was off to be interned." Mr. Guido's shop was in a street that is lined with costers' barrows.

"What fine kids," cried the costermongers. "Are they yourn, baker?"

It was the children's scarlet dresses that attracted notice. "You cheer up, mother," they cried to me with rough sympathy. "He'll soon be out. The war can't last for ever."

They shook my husband by the hand; some of the women, wiping their eyes with their aprons, kissed him. One old Jewess, coming along with Jew bread, thrust two great loaves in my arms, "For the kids," she said simply.

Another woman, selling plums and apples, filled her scale with the fruit and emptied it into my bag, "For the pretty dears," she said, "Gawd bless 'em." A fat fishmonger, not to be outdone, rolled up in a heap of paper some fine mackerel. "When the kids get them in their insides, mother," he said, "they won't come to no harm. The bit of plaice on the top is for you," he whispered, as he pushed the parcel of fish into my bag on the top of the fruit.

I could not thank them; I did not know how—dear kindly English souls, with kids of their own at home, I suppose.

Armed with these provisions and to the cries of "Good-bye, baker! Gawd bless you, baker! Keep up your pecker, baker!" we entered the tram.

The ride was short, and as I sat by my husband's side, he spent the time beseeching me to look after the children. "Never mind about me," he said, "keep the knowledge of evil from the children. Take them to church. Bring them up good, then no matter what happens we need never be ashamed of them. Don't let them know that people look on them with ill-will; that kind of knowledge is bad for children—it makes them hard and unfeeling. Don't talk about the people next door to you in the little one's presence. I do not want them to hate people. If love ruled there would be no war. Keep the war out of our home as long as ever you can. Teach the children to bear hardships with a smile; then some country some day will be proud to call them citizens."

All this he said and more, and I felt as though he were dying and these were his last words.

We reached the police station. There was no time for sentiment here.

"Are these your family?" asked the inspector of my husband. "Well, say good-bye to them and go out into the yard."

He kissed us all and obeyed. We stood and watched him out of sight. And then a tall, well dressed old man hurried up to me. I saw him watching us say "good-bye" to my husband. I saw him smile, and I thought my husband knew him.

"Do you want to see the last of him?" he asked, jerking his thumb towards my husband. He spoke English with a German accent. "Yes!" I said, "we do."

"Come along, then," he said.

He took my two little boys one on each side of him, giving a hand to each. I and the three little girls followed. He took us down by the side of the police station and the parish church. At the end of this passage the police station yard opens by big gates into a road of small houses. Under the direction of our new friend, we took up our stand outside these gates.

"Do you know my husband?" I presently asked.

"No, Ma'am, no!" he answered. "But I always come here if I hear that any of them are being took off. I cannot bear to think as there may be some poor chap without a friend in England, to clasp his hand and say good-bye. So I come and say to the lonely ones, 'Cheer up! God bless you!'"

"You are German?" I enquired.

"Yes, but a naturalized Englishman."

He dived into his breast coat pocket and brought out two photos of fine-looking young fellows.

"My sons," he said, "fighting for England. Lord!" he went on, "but I've seen some poor devils taken to the internment camp with not a friend to care whether they lived or died. 'Wait a bit, sonny,' I say to them, 'have you got a bit of food with you?' If they have not, and they mostly have not, I go and fetch them something. Spend a shilling or two on them. Lord, one must do something for someone these days or go mad! Your husband looks bad," he added after a pause.

It was ten o'clock when we said good-bye to Daddy, and it was chiming twelve when a furniture lorry turned into the station yard.

"That's to take them," exclaimed my new acquaintance.

For two hours that man had talked to me. He was a character. He told me that he did not confine himself to one police station, but traveled about all over London saying "good-bye" to lonely Germans. He was very bitter towards this special police station. He said it was a disgrace that we should have to stand out there for two hours. According to him, if you wanted to be interned and sent off like a gentleman, there was no place like W——— police station. The policemen are all gentlemen there.

He told me of one poor fellow, who had lost everything, the mob had even torn his shirt from his back.

"While he waited for the carriage to take him to the camp," said the old man, "I ran out and got him a shirt and a bit of cheese and two or three things."

He did not tell me this in a boastful fashion. He did not seem to think it was a righteous action. Surely Christ himself would have acted thus.

"Are there any lonely ones going to-day?" I asked.

"One or two," he answered. "I always come round here and shout after them, and wave my hand, it kind of cheers them up. I'll hold up one of your young 'uns when the cart comes out so that the dad can see his face plainly."

"Do you know where my husband will be taken?" I asked.

"I can't say," he replied. "They won't tell you in there," jerking his thumb at the police station. "But I'll find out for you—you'll see."

Meantime, we could just see the prisoners of war climbing into the motor lorry. Leo caught sight of his Daddy, and darting between a policeman's legs, rushed to him, the whole length of the yard. Daddy caught him into his arms, his little baby boy, and kissed him, and told him I suppose, to run back to mother, for he came running back to me. The lorry came very slowly up the yard, and as it neared the gates the old German called to the driver:

"Where are you bound for, mate?"

"Alexandra Palace," was the answer.

The back of the lorry was partly opened, and Daddy leaned out and called "good-bye" to us again and again. The old German, with Leo held up high above his head, shouted himself hoarse for the benefit of his "lonely ones."

And then they were gone. My eldest girl burst into a passion of tears, abusing everybody and everything for the loss of her Daddy. That set the others off.

The old German, who had made it his special duty to comfort the broken-hearted, had his hands full.

My biggest boy, with his Scouts' hat pulled well over his eyes, found it hard to smile and whistle under these circumstances. He made a brave effort though, and whistled "Tipperary" quite manfully, with the tears streaming down his cheeks.

I did my best to dry the tears of the three little ones, while the old German, kneeling on one knee and making a seat for Iris with the other, wiped her eyes with his handkerchief, telling her she was a big girl and must not cry, for Daddy's sake. She was upsetting the babies. "You must be mother's right hand now," he told her. "Mother's eldest daughter."

Then we came into the main road again and the old man took the children into a shop and bought them each a packet of sweets.

He offered to get a glass of wine for me, but I do not take wine. I thanked him. Our tram came along and we said "good-bye." I have not seen the old man since. I neither know his name nor his address, but I often think of him. Is he still going from police station to police station—a friend to the lonely ones? Or, if not, what else is his great heart doing for his fellow creatures? "Lord, I must do something for someone or go mad!" he said to me. Surely it is the mission of such souls as his to keep love alive in the world to-day. Wherever you are, you dear old German, let me say to you, in the name of the little children whose tears you helped to dry on the saddest day they have ever known—August 13th, 1915—"God bless you—God keep you—God take care of your two handsome boys fighting for England somewhere at the front!"

SHALL THIS BE A CHRISTIAN NATION?

BY AUGUSTUS STABLER.

It is well recognized by good observers of present-day conditions that the heart of the movement against preparations for war is in the *churches* of the country. That is where all great Christian reforms have started.

The propaganda in favor of large expenditures by the nation for "preparedness" is backed by a combination of interests that are not unlike the interests arrayed against the prohibition movement. In both cases we have money and property or the greed of material gain squarely opposed to the highest interests of humanity.

If we define Christianity as a recognition of the great Reality, the self-evident fact that the Creator of this world is good and not bad, we cannot escape the conclusion that he loves us and wishes us to love one another.

If we accept Sherman's definition of war, we must believe that our Father has no part in it, and does not wish us to prepare for it mentally, physically, financially, or any other way.

I am aware that so-called American ideas, which are much older than this nation, caused the French Revolution, and the general tendency towards democracy, which is the chief cause of the great war in Europe. I am also aware that Christianity is incurably democratic, though all democrats are not Christians.

Those who base their objections to war on economic or social or political grounds are substituting the lower for the higher, the material for the moral or spiritual reasons, and hence lay themselves open to the arguments of those who ignore the higher.

The declaration of Jesus, "All they that take the sword shall perish with the sword," means more than physical death; it means moral and spiritual perdition.

An excellent and careful observer at the front in Europe, who has made a business of studying the minds of the soldiers, testifies that when they get into actual warfare there is a rapid degradation and loss of all conscious morality, and they become horrible brutes engaged in a desperate struggle for their own existence.

Now the above facts are well known to all but the most ignorant people in the world, and the desire to avoid that kind of perdition is so very general as to constitute a world-wide sentiment against future wars. Hence, the greatest of all nations would certainly take a wise course if she chose to lead the movement and adopt a Christian rather than a pagan policy.

Christianity means the supremacy of the higher faculties of the human mind and the cultivation of all those virtues that lead to a more complete and satisfactory life, individual and collective.

Paganism means the rule of superstition, force and fear; subjection of the majority to the will of a few, and a condition of society which prevents genuine enlightenment and voluntary co-operation in the "unity of the spirit and the bond of peace."

Military government is based on the theory that people will not move together unless whipped into line by superior force. The United States of America is the greatest demonstration of the fallacy of that theory. I believe we will also demonstrate that it is not necessary to prepare for war in order to promote peace.

The democratic nations now constitute an overwhelming majority of the world's wealth and power, and if we include China, a vast majority of the population. Democratic nations have nothing to gain from war, and they generally regard large military establishments as unnecessary, very burdensome and more likely to cause disturbances than to prevent them.

All democratic nations at the end of the present war will be willing and anxious to institute and thoroughly organize international government to preserve peace and the rights of men.

At no time in the past was this possible, because of the preponderance of autocratic and pagan power.

Now democracy if not Christianity holds the balance of power. Let us hope that in leading the public opinion of the world toward the good time coming, our statesmen may not ignore the higher reasons, nor depend upon the incomplete arguments of the materialists, but endeavor with all their powers of mind and heart to uphold "Old Glory" as the emblem of a nation whose ideals are based on freedom, justice, and the love of God, and a demonstration that brethren can dwell together in unity.

A hundred years ago Napoleon recognized that to conquer the United States would be a well-nigh impossible task. During that hundred years we have been gaining in wealth, population, and strategic advantages ten times as rapidly as any other nation. At the present time they all dread the breaking of friendly relations with us, not because of any aggressive warfare that we might wage, but because they must have our supplies of food, clothing and money, whether for peace or war.

We have only to make them love us by a consistent attitude of peaceful benevolence, based on Christian faith, and the fear that any great nation will seriously attempt to attack us will vanish from the minds of men.

SYMPATHY.

We all know persons, most often women, at whose touch hearts seem to unfold like flowers in sunshine. It was said of Margaret Fuller that young and old, men and women, friends and strangers, revealed to her every secret of their lives; that the most reticent people, although meeting her for the first time, would tell things they had never meant to tell, and go away and wonder why they had done it.

Such a magnetic faculty of eliciting confidences is one of the most exquisite gifts in the world. It brings joy to its possessor and wide profit to others. Many things contribute to it—patience, tact, common-sense; but love is the chief of them. Those who are endowed with it should cherish it and cultivate it, and never, never abuse it. But, indeed, they never do.—*Youth's Companion.*

EASTER AT THE SEASHORE.

BY WILLIAM WATSON BURGESS.

In the quiet hour of evening,
Work and care aside,
Gazing at the starry heavens,
Lulled by ocean's tide;
Whilst we praise God's outward wonders,
Are we free from sin?
Hold communion then in silence;
Hear the Voice within.

Golden moment! Come thou often!
I do welcome thee.
Better thou than priest or pulpit;
Thou canst set me free.
For with thee comes sweet communion;
Thou dost banish sin;
Christ is now the Resurrection,
And the Voice within.

"THE CHRISTIAN LIFE."

[Address of Rebecca T. Osler, at Young Friends' Conference, Race Street Meeting-house, Philadelphia, Seventh-day afternoon, Fifth month 13th, 1916.]

As young Friends of the present day, we cannot be true either to the tradition of Quakerism, which is our heritage, or to the urgent pressing needs of the life about us, unless we take upon ourselves the responsibility for bettering our economic and social conditions.

If we look back upon the rolls of Quaker membership, we find many who have taken upon themselves the burden of bettering the lives of the unfortunate. We see John Howard and Elizabeth Fry visiting those dungeons and dens where criminals were cast into filth, blackness, vermin and vile disease, and we realize now that the Friends were the harbingers of the new attitude toward the criminal. This is an attitude which regards them as fallen brothers and sisters to be lifted up, to be strengthened, to be brought back upon the way.

We think of Lucretia Mott and John Greenleaf Whittier, who used every power, every faculty they possessed, to help the slaves to freedom. Sometimes it was through the "underground railway," sometimes it was through poem, or prayer, or passionate appeal, but through those crucial years they dedicated themselves to the emancipation of the oppressed.

We think of the Rowntrees in England, and the work they have done for generations, for the dispossessed. Seebohm Rowntree's study of conditions of poverty in the city of York, England, is a classic; and Maurice Rowntree, of this generation, is doing splendid work with clubs, classes and other activities among the working-men.

We might turn to England and see the magnificent example which the great Cadbury concern affords in its solicitous care of its employees.

But we need not give one backward glance to realize fully the great need of taking on ourselves this social responsibility. All about us are groups, great groups, who need our thought, our prayers, our help. Men are toiling, like beasts of burden, with soul extinguished, bound in a slavery as real as that which our forefathers strove to release. Need of food and shelter for self and family, are goads as effective as the slave driver's whip. Little children are still toiling in mines, in oyster industries, in cotton mills. In the country, surrounded by the loveliness and wonder of spring's awakening, country girls and boys are still sodden, dull, insensible of the marvel of country life in spring-time, and this because they have not been given the "Open Sesame" of appreciation. At our summer resorts are women, empty, restless, bored, spending their days in a ceaseless whirl of society, striving for a satisfaction and contentment that never comes. All astray they are, and because they have not learned that happiness and sweet content come only through serving.

Here they are all about us, those who have lost the way, those who have never come into the fullness and abundance of the life that should be for all. It is not enough for us to live our own lives straight, and free from the smirch of the grosser sins. It is our responsibility to bring this abundant Christian life to others. We must come to realize with Ruskin: "There is no wealth but life. Life, including all its power of love, of joy, and of admiration. That country is richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest helpful influence, both personal and by means of his possessions, over the lives of others."

"THE COMING FLOOD OF IMMIGRATION."

Isaac Don Levine contributes to the *Independent* a most interesting article under the above title. Mr. Levine, the editor explains, is a young Russian Jew who has been in this country several years. He worked on the staff of the Kansas City *Star*, and has more recently been doing various journalistic work in New York. His own appreciation of the haven of America may be judged from the fact that out of his savings he has brought over, one by one, all the eight members of his family, whom at first he left behind in Russia.

Whatever the foreign press in this country is saying about American neutrality, says Mr. Levine, and whatever the American jingo press is saying about hyphenism, the fact remains that the vast body of immigrants in America are immensely appreciative of the haven they have found here. If one considers the number of subjects of Russia, Italy, Austria-Hungary and Great Britain (the four leading contributors to American immigration) that have actually responded to the call to the colors from home in comparison with those who have *not*, one will discover what the immigrant thinks of America, and how he feels about the peace he has found here. And whatever he thinks and feels about it, his brother or father or cousin or friend abroad is sure to think and feel.

A canvass of the rank and file of the immigrant body in this country would speedily reveal the fact that with the conclusion of peace in Europe a colossal increase in immigration to America will occur. The fact that the country has proved impregnable in perhaps the greatest catastrophe in history is a recommendation that will appeal more strongly than ever to the war-tortured, tax-burdened Slav, Teuton and Saxon, as well as Jew, Hungarian and Italian. If up to the present time America has attracted millions mainly because it was to them the symbol of Light, Liberty and Prosperity, how many *more* will she entice from now on, when it will also become the emblem of Peace, Safety and Protection?

To be sure, we are just at present in need of preparedness, but not with the capital "P." We must finally rise to the demands of civilization, of history, upon us, and be prepared to meet adequately the multitudes of newcomers to our shores. If this country has a mission to perform in the world in this crucial day, that is its mission. I cannot refrain from quoting a remark made by a fellow-immigrant: "If this country were to spend the hundreds of millions of dollars intended for military purposes on the immigrant, what glorious results she could achieve, what an immense amount of good and strength she would derive from it! Nothing can be more wonderful than actually building up a nation!"

Of course there are very few people in this country to whom it ever occurred that such large sums could be profitably spent on the immigrant, for there are very few Americans who are aware of the vast latent possibilities contained in the material furnished us by the immigrant. It is time, however, to drive it home to every American that it is not tariff nor is it preparedness that is on the *Tagesordnung* of our national life, but immigration or Preparedness for immigration. Immigration is the paramount question of the day, and the sooner the government and the people of these United States realize it the better for the country.

FRIENDS' INTELLIGENCER

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PHILADELPHIA, FIFTH MONTH 27, 1916

ROOSEVELT'S DETROIT ADDRESS.

IN view of Theodore Roosevelt's ability and sincerity, as well as his past popularity and influence, his recent address in Detroit is probably the most effective criticism of the pacifists and the strongest presentation of the cause of militarism and preparedness that can be made. For this reason I think it ought to be discussed and answered.

At the outset of his speech Mr. Roosevelt did his best to bring odium on the pacifists by classing them with the "Tories" of the Revolution and the "Copperheads" of the Civil War; just as militarist speakers and newspapers are to-day calling them "sympathizers with Germany" and "secret enemies of their country." This effort to make opponents hateful as concealed traitors is one of the characteristics of militarism.

"These pacifists," says Mr. Roosevelt, "abhorred and denounced the militarism of Washington in 1776 and of Lincoln in 1861. . . . In 1864 they demanded that the war should cease, and they wished to get the 'boys' of the Army of the Potomac out 'of the trenches' before Christmas and bring them back to the farm, the shop and the counting house.

"If these pacifists had had their way, they would have put an immediate stop to much suffering and much loss of life. They would have averted some years of war. And unwittingly they would have utterly ruined this nation. They would have rendered it certain that, for the one war they averted at the moment, ten were insured for the years to come."

As to the "militarism of Lincoln in 1861," the degree of truth in this expression can be quickly measured by recalling the facts of history. Lincoln was inaugurated on March 4th, 1861. Nearly all the Southern States had already seceded, their representatives had withdrawn from Congress, and the leaders were openly and with all haste preparing for war. The shores of Charleston harbor were already lined with batteries, making ready to attack Fort Sumter. Yet in all those weeks from March 4th to April 12th, when those batteries at last opened fire on the fort, Lincoln did not call a single regiment of men to arms, or start the building of a single ship of war. Realizing clearly that the Southern leaders were bent upon war, he yet worked and prayed and hoped for peace. We can easily imagine the fierce denunciation which such "supineness" would have provoked from Mr. Roosevelt, if he had then been forty years old instead of four; yet to-day he talks of the "militarism" of the great peace President, who in his inaugural address had plainly said to the South, "*The Government will not assail you. You can have no war, without being yourselves the aggressors.*"

But of Lincoln worse than this is to be told. Long after the war had begun, when the North had suffered a long series of defeats, he actually made a plan to pacify the South and *stop the war by buying the slaves*—a plan which North and South alike contemptuously rejected. If that plan had stopped the war, would it have "insured ten wars for the years to come?" Will Mr. Roosevelt say now that Lincoln's scheme was treason, or only folly? At any rate, he will hardly say that it was *militarism*.

"Let the pacifists ponder on what has happened in Mexico to-day," says Mr. Roosevelt. "For nearly five years we have followed the principles of the pacifists as regards Mexico. We have not ourselves prepared; but we have helped the Mexicans to prepare by furnishing them arms and ammunition. While we have been nominally at peace with Mexico, the Mexicans have killed more American citizens than the Spaniards killed in the entire Spanish war."

But our relations with Mexico go back farther than five years. Did we "follow the principles of the pacifists" in 1846, when we made war on her and robbed her of Texas, New Mexico, Arizona and California, because our slaveholders were demanding more slave territory? And how many Mexicans did we kill in the two years from 1846 to 1848? Can we suppose that the people of Mexico have forgotten all that?

Mr. Roosevelt asserts that if the pacifists had succeeded in averting the Revolutionary War or the Civil War, they would in each case have "insured ten wars for the years to come." But has it not occurred to him that when the United States at the behest of the slave-power plundered Mexico in 1848, it was *then* that we sowed the seeds of future wars? When Germany took Alsace and Lorraine from France, did she insure peace or war for the years to come? In the past century war between Great Britain and the United States has been averted many times. Have we for every such war averted insured ten wars in the years to come? We need only to contrast our present relations with England and those with Mexico to estimate the value of Mr. Roosevelt's judgment.

And now, while Mexico is torn with factional strife and bloodshed, we permit our manufacturers to make money by selling to her fighting men the tools of butchery. But what orator ever before claimed that in so doing we were following peace principles? Can any reader imagine the mental processes of a man who gravely says, "We have followed *the principles of the pacifists* . . . by furnishing the Mexicans arms and munitions?"

Turning then on President Wilson, Mr. Roosevelt says:

"The pacifists assured us that note-writing and similar intellectual exercises would avert all difficulties and keep foreign nations feeling friendly toward us. As a matter of fact, while we have been writing these notes, the loss of life among non-combatant men, women and children on the ships which were torpedoed and about which we wrote notes, has exceeded the total number of lives lost in both the Union and Confederate navies during the entire Civil War. Incidentally we have incurred the contemptuous dislike of all the great Powers engaged in the war."

The pacifists certainly did not assure any one that note-writing would keep Germany feeling friendly toward us, if at the same time our manufacturers made uncounted millions in profits by selling to the Allies powder and shells to kill Germans. As for the other great powers, what is Mr. Roosevelt's *evidence* that we have incurred the "contemptuous dislike" of England, Russia and France? He seems to mistake his own opinions for established facts, as is illustrated in the next paragraph.

"If as soon as the [European] war broke out," says he, "our navy had been mobilized, and if we had begun vigorously to prepare, and had shown that we meant what we said, the *Lusitania* would never have been sunk; no Power would have infringed on our rights; and we should to-day be absolutely free from danger of war."

If so, then instead of calling Lincoln a "militarist," and trying to make us believe, in the face of the facts of history, that he was an advocate of preparedness in 1861, why does not Mr. Roosevelt say that "if as soon as our Civil War broke out, our navy had been mobilized, and if Lincoln had begun vigorously to prepare, Fort Sumter never would have been fired upon, the slave power never would have infringed upon our rights, and we should have been absolutely free from danger of civil war?"

Mr. Roosevelt has made one discovery that, as Lincoln would have said, "is interesting if true"—namely, that the advocates of peace have triumphed not only in our Mexican but in our German policy.

"The pacifists," he says, "have had their way. Their policy has been practically applied. It has resulted in the loss of thousands of lives and in immeasurable national humiliation. It has rendered war more likely instead of less likely."

Now what will be the judgment of history on a statesman who in May, 1916, publicly asserts that in the course followed by our government the policy of the pacifists has been "practically applied?"

Was it the policy of the pacifists to permit the *Lusitania* and other merchant vessels to be loaded with arms and explosives for export to Europe?

Was it their policy to permit the actual arming of merchant vessels?

Was it their policy to permit British vessels in peril of attack to sail under the United States flag?

Was it their policy to allow Great Britain to stop and detain neutral ships, in violation of international law?

Was it their policy to allow Great Britain with her navy to practically control the sea, without declaring a blockade?

Was it in accord with their policy that Mr. Roosevelt, while President, sent our navy to "show its teeth" to Japan?

"If a nation cannot defend itself," says Mr. Roosevelt, "then we may rest assured that sooner or later some stronger outside power will impose an alien will upon it, and will deprive it of the say as to how it will determine its own destinies. It is of not the slightest consequence at this moment what the business men or the wage-workers or the farmers of Belgium think should be done in the way of industrial and agricultural development and justice, because they have to do whatever the Germans tell them to do; and they work and live as they are told by their conquerors."

What course, then, ought Belgium to have followed? Was she too much prepared, or too little? Was she wrong or right in resisting Germany's invasion? From Mr. Roosevelt's censure we can gather only that she made a fatal mistake in being unable to defend herself, that is, in not being stronger than Germany, but how Mr. Roosevelt thinks she ought to have acted we can only conjecture.

What seems to a pacifist the fundamental error of Theodore Roosevelt's philosophy is well illustrated by the title of his latest book, "Fear God and Take Your Own Part." This motto seems to me fit only for a pugilist, a cow-boy, or a soldier of the Middle Ages; surely not for a twentieth-century Christian. For the social world of to-day it should be changed to read, "*Love* God and Take the Part of *Others*." No gentleman carries a pistol and relies on self-defense; he depends on the protection of the law, and he does his best to get that protection extended to strong and weak alike.

Mr. Roosevelt's theory of "taking your own part" breaks down completely when he comes to the small and the weak. All he can do is to say helplessly, "You must not *be* small or weak." What shall Belgium do when invaded by Germany? What shall Holland or Denmark do if England seizes their merchant ships? "Fear God and take your own part" is certainly not a very helpful answer.

The obvious refuge of both weak and strong is *union with others*, based not on force, but on law and justice. The strongest nation in the world is weak if it stands separate and alone; and if it also has rankling in its own body an injustice such as American slavery or lynch law, or the oppression of Ireland or Poland or Serbia, or the murderous despotism of Czar or Kaiser, how shall its rulers "take their own part" against the united power of the people?

Mr. Roosevelt is a curious case of unequal development. He is half democrat and half militarist. Twenty years ago he was ahead of the nation; but now the nation, inspired and taught by Roosevelt himself, has overtaken and passed him. He is like a hen that has hatched ducklings, and when they boldly sail out on the broad river of peace and goodwill, he can only cluck in anxious distress and try to call them back. But they will not come. Democracies do not turn backward. Having once been shown by Mr. Roosevelt how peace may be permanently secured when others said it was impossible, they are now more than half determined to establish peace when he says it is impossible. He opened the door to peace and now we have the key, and we will not let him shut it! H. F.

Note and Comment

THE "STAR OF ETHIOPIA" PAGEANT.

DURING the week of Philadelphia Yearly Meeting there were given in Philadelphia three presentations of "The Star of Ethiopia," a pageant illustrating the history of religious faith in the Negro race. The presentation of this pageant has been a memorable event—memorable for its educational value for the hundreds of Negroes who were actors in it, and not less for all who saw the progress of events thus reproduced before them.

The story begins with the "Kushites," a tribe of African savages, and their worship of the Thunder God, who has to be propitiated by human sacrifice; and it is developed through this primitive period to the beginnings and progress of Christianity. Among the incidents pictured are plantation scenes of slaves at work in our own country; of the appeals of the abolitionists in their behalf; of John Brown giving his life; of the service of Negro soldiers in the Civil War; and of the freedmen at work, and at recreation. The Ghosts of Slavery interfere and try to establish the gibbet; but through the ministry of Ethiopia—the "Mother of Men"—and the twelve apostles of Negro Christianity memorialized in the pageant, the gibbet is changed to a crucifix.

From the first call of the herald's far-reaching voice, "Hear ye! Hear ye!" to the noble climax of this tale from history, there was consistent progress from the primitive Thunder God to the crowning conception of the Law of Christ. Its hundreds of performers made possible a carnival of color in its picturesque scenes. Its orchestra and chorus accompanied all with music that alone would have made the evening worth while. That which might have been most harrowing was skilfully left to the imagination. That which might have incited to anger and malediction was thrown into the background by the final scene, happily characterized "The Vision Everlasting."

It is impossible to more than suggest the dignity and impressiveness of this closing scene, in which all the groups of all the scenes are gathered together for the up-building of the Pillar of Light. The Apostles lay the great foundation-stone on which is inscribed, "Fear of God." Then Ethiopia summons in turn the makers of their history. A band of Scholars attend the Freedmen as they place upon the foundation their stone inscribed, "Knowledge." Following these the Kushites come with their stone, "Labor." Next, the Egyptians contribute "Science," and the Mohammedans add "Justice." These are followed by the handmaidens of Art. Finally the multitude of star-bearing children come dancing with the capstone "Love," which is surmounted by the Cross of Christ.

It is not too much to say that in this lesson from history, and its presentation with power and with utmost refinement, Dr. W E. B. Du Bois has made a signal contribution to the fine art of Pageantry. But more far-reaching than this consideration is the stimulus to the best things in life which must have been felt by many who embodied the conception, and by all who had mind and heart to receive its great message. ELIZABETH POWELL BOND.

"A MOLLYCODDLE."

I REFUSE to be patriotic in the European sense, which means to believe everything bad about other nations and nothing but good about your own, and to hate with desperate hatred the people living yonder, where they have painted another color on the custom house barrier.

If to be an American, a real American, and a patriot, is merely that same thing, then frankly I am neither an American nor a patriot; for, in America, I have been emancipated from the patriotism of hate.

Even as dogs that are trained to guard sheep, and to give their lives for them, begin to eat them as soon as they smell

their blood, so we feel the passion of primitive man; the moldy odor of the cave is upon us, and we have fallen back several thousand years.

I am not afraid of war, not afraid that house and home, reared in the joy of love and labor, may be destroyed. I am not afraid of dying. I should rather be riddled by bullets than eaten by cancer. I should sooner perish by a submarine than from Bright's disease.

I do fear, frankly fear, killing and destroying. Most of all, I am afraid of demolishing the structure we have reared here; a rare commonwealth, made up of the flotsam and jetsam of the world, which has drifted in through the longer and shorter years. We are a nation, a great nation, a united nation, although composed of the most diverse materials.

I have no objection to preparedness, but I do object to the attending hysteria, which may accomplish the very opposite of what is desired, and weaken rather than strengthen the nation. Guns and battleships can be bought for money, but fidelity and devotion cannot be gained by breeding suspicion of those who happen to have been born in another country.

I plead guilty to being one of those "molly-coddles" and "college-sissies" held up to the ridicule of the populace. I do not believe in war—not until every resource to settle the difficulty without it has been exhausted.—*From "Confessions of a Hyphenated-American," by Edward Steiner, former Commissioner of Immigration.*

"THE PEOPLE VS. ALCOHOL."

An article in the *Independent* quotes a dialogue recently printed in the Kansas City *Star*, in which a man who for years had owned saloons in that city is addressing an attorney who has filed with the police commissioners many remonstrances against the renewal of licenses:

"I want you to do me a favor," he said. "I want you to put in a protest against a license for me."

"Why, what's the matter?" asked the lawyer, astonished, as he remembered the many times the saloon owner had been before the board to urge a new location for his own saloons.

"I'll tell you something mighty serious is the matter. A fellow has filed for a license in the block where I live. Why, he wants to put a saloon just two doors from my children and I've got a daughter just growing up. I don't want her put up against a saloon two doors away."

"Why don't you file the protest yourself?" asked the lawyer.

"Say, I would be a fine person to file a protest against a saloon because it is near my home after the times I have asked for saloons in residence districts, wouldn't I?"

POOR TASTE.

The forward-looking woman may well object to being pictured in cap and apron, armed with broom or rolling pin; but it may be questioned if she has improved matters by resorting to the uniform of the soldier. The newspaper cuts of the woman who led the women's division of the preparedness parade in New York City, drawn sword in hand, are a shock to the finer sensibilities. Though she may claim by right the soldier's sphere, as she does the right to enter all other spheres, it is to be feared that in so doing she is lowering rather than elevating her sex, and retarding rather than advancing the progress of the race.—*The Public.*

Out of every 100 men to volunteer for service in the United States Army, 22 are turned down on account of drink. These official statistics seem to indicate that there is a vital relation between prohibition and preparedness.

Those hogsheads of blood, those lacerated limbs, smashed bones, glazing eyes, screams of pain, are exactly what we all in every country asked for when we voted supplies.—*Arnold Bennett.*

Current Events

PHILADELPHIA YEARLY MEETING.

In last week's issue an account was given of the meetings on Seventh- and First-days, the 20th and 21st. The business sessions began on Second-day, the 22d.

The first business was the reading of a minute from the meeting for sufferings of London Yearly Meeting, introducing Septimus Marten, M. Catharine Albright and Lettice Jowett, who have come to America to solicit aid in the emergency relief work that is being carried on by English Friends. M. Catharine Albright, in response to cordial welcome extended, spoke briefly of the work, saying that $20,000 a month is being used and the burden seems too great for English Friends to bear alone; she desired the close sympathy in this work, hoping there could be found some way out of this agony of the world. She spoke of the large numbers of people not Friends who are opposed to war. Septimus Marten gave a vivid and intensely interesting account of what the emergency committee was doing to relieve the distress of "civilian alien enemies," who, through no fault of their own, were interned and debarred from employment. A similar committee was at work in Berlin, and this formed at least one cementing influence between the English and Germans.

Joseph Elkinton, of Arch Street Yearly Meeting, having been drawn to attend this Yearly Meeting, was gladly welcomed. In response he said that underlying all the interests of life there is a constant purpose and wisdom drawing men together in matters of our eternal interests.

The epistles from the sister Yearly Meetings were read, showing growth in religious activity all along the line. Also the general epistle from London Yearly Meeting to all Friends, and a special epistle from that meeting in reply to the letter of sympathy from Philadelphia Yearly Meeting sent last year. (This letter was printed in the Intelligencer of July 3d, 1915.) Following this was the first letter ever sent by Arch Street Yearly Meeting to Race Street Friends. This touched the hearts of its hearers, and made all feel that it is good for Friends to work together.

When the letter was read, Joseph Elkinton told of the spontaneous manner in which it came from their meeting.

"It is better," he said, "to work together than apart. Let the dead past bury its dead, but let us awake to the living work to-day." He predicted that the stress of the world war would eventually bring world-wide brotherhood to all Friends. His remarks were greeted with outspoken approval. Dr. Pusey Heald, of Wilmington, declared that his visit was "epochal," and he hoped "presaged the dawn of the day when the Friends of America would be one united body."

Joseph Flowers said that in his opinion it was now time to put away all technical differences, and that all Friends should get together to face the emergency caused by the world war. Dr. Joseph Swain, president of Swarthmore College, declared that he believed that "unity between all who bear the name of Friends would come out of the travail of that great conflict now on in Europe."

In the women's meeting a minute was introduced by Lucy Biddle Lewis, earnestly protesting against military training in the public schools of Philadelphia as not consistent with the free institutions of American democracy and our Christian faith. This was unanimously adopted, and a committee of seven appointed to present it to the Philadelphia Board of Education at a special meeting for the consideration of the subject in the afternoon. In the discussion it was said such a measure would virtually amount to conscription among the boys. Dr. Joseph Swain reminded Friends that for two or three years past the National Educational Association had passed resolutions strongly denouncing military training in schools.

The minute given Elizabeth Lloyd last year to attend and appoint meetings in western Yearly Meetings was returned with a concise report of her work. She had traveled about

10,000 miles, attended forty-three regular meetings and forty-two appointed meetings, addressed eight schools and colleges.

"I was thankful above all else," she said, "for the fact that Friends are growing spiritually. They have been narrow and bigoted; for seventy-five years they were dealing with and disowning somebody. They have broadened and grown. Could this broadening have taken place a century ago, we should not be where we are to-day."

In the evening Felix Morley, one of the four American Friends who have worked for a year with the English Friends' Ambulance Unit in Belgium, gave a graphic account of the work done. He said Englishmen have given so much toward this work that it cannot go on without more assistance from Americans.

At 7.45 a large audience gathered to hear young Friends discuss "Christianity and the Larger Patriotism." J. Augustus Cadwallader said that a nation good and strong enough to treat other nations with kindness and justice does not need to increase its army and navy, and that Pan-Americanism will supersede the Monroe doctrine. Rebecca T. Osler, professor of economics at Elmira College, said that the best way of showing love for our country is by making our country worth loving.

Malcolm W. Davis, Washington correspondent of the New York *Evening Post,* dealt with "The Challenge of the State to the Christian Patriot." He saw self-interest as the cause of all war, and against fear, despair and greed of the militarist, the pacifist brings faith, hope and love.

Under an increasing sense of "love and unity" the second business day began. The visit of Joseph Elkinton to women's meeting, accompanied by Harrison Streeter and J. Barnard Hilliard, gave rise to renewed expressions on the part of women Friends of their gratitude, not only for this visit, but for the closer fellowship it indicated.

Coming as he did from a branch of the Society with which there has been officially no communication for nearly ninety years, Joseph Elkinton said that this visit, made in gospel love and under a real concern, required "real heaven-born courage" to take the step he felt required.

His message contained a desire for oneness in essentials —a right understanding of eternal realities. "We no longer quibble over terms, but experience a sense of unity, the inward light prevails among us. We have the same gracious Lord, and if we lived in unity it were heaven on earth. The soul goes beyond all differences. I believe God wants us all to come into real fellowship and unity, Friends and all religious organizations."

After earnest prayer the men left the meeting, and Sarah T. Linvill, Mary Bonsall, Rachel M. Lippincott, Elizabeth Lloyd and others voiced their feelings of satisfaction with the visit paid and message received. M. Catharine Albright expressed her desire for united action, saying, "We are called in 1916 to do things and meet new experiences and relationships not known before, and we should be ready to be shown the new land that is to be occupied."

Anna Travilla Speakman felt the sympathies of the mothers in Israel were with Friends to-day. Sarah P. Elkinton, Joseph's wife, was given kindly welcome, and fittingly responded. One of the oldest members, Emily Atkinson, spoke of her recollection in early life of unpleasantness, and was most glad that her later years could behold love and unity, as had to-day been manifest.

Epistles from New York and Genesee Yearly Meetings were read, the latter showing much activity, and a re-establishment of Friends' Meeting in Buffalo, N. Y. The thought was expressed that the smaller Yearly Meetings be visited and their members enabled to visit larger ones to gain the inspiration of members and larger activity.

The Epistle from London Yearly Meeting brought renewed expressions of gratitude for the wiping away of misunderstandings and the establishment of cordial relationships with Friends at home and abroad. Lucy Biddle Lewis, who had attended London Yearly Meeting last year, bore testimony to the warm welcome she received.

The report of work of the central committee of Friends' General Conference was read, as was that of Elizabeth Lloyd, the correspondent on isolated members. This work has been done for twenty-one years, and frequently testimony is borne to the helpfulness of these letters to those living long distances from any Friends' meeting.

The report of the committee on philanthropic labor was read, showing a large amount of work done in the lines of temperance and tobacco, purity, child welfare, equal rights, prison reform, publications, recreation and peace. Especial attention had been given to the peace work during the last year of stress not known before. Petitions against military training had been circulated, thousands of voters' names being signed thereto, 40,000 pamphlets had been printed, hundreds of others bought and circulated. One hundred and thirty addresses on peace had been given by members of the committee during the year.

Elizabeth Lloyd told of results of woman suffrage in the Western States as she had seen it, and bore testimony to advantages not only to the States, but to the women, who, she said, were better informed on important issues than were those of the East. Delegates to Friends' National Peace Conference last summer presented reports which will be given further consideration this morning.

The men's meeting was also fully imbued with the progressive spirit of fellowship. Dr. O. Edward Janney never had felt so deeply impressed with the reading of the epistles; there seemed to be a new spirit in them "We have entered upon a new era and henceforth are members of the society at large." Isaac Wilson also bore testimony to the fact that he had never enjoyed a session of Yearly Meeting as he had this one. He rejoiced in the growing union, and felt there was a wireless system at work in hearts and lives as never before.

Lewis V. Smedley said the principles of the Society were being made practical—the entering wedge was being driven. In his farewell to the meeting, Joseph Elkinton drew attention to the fact that it is not the length of life, but how it is lived, that counts. Fletcher Clark, an Episcopal clergyman, was introduced by Dr. Jesse H. Holmes, and given a kindly welcome.

"There is a danger," he said, "of forms and ceremonies interfering with the simple union of the human with the divine. There is an increasing fellowship among all religious societies—the barriers are breaking down." This led President Swain, of Swarthmore, to remark that there were more Friends outside the Society than within it. "The age of larger fellowship," he declared, "will be realized in the next twenty-five years."

In considering the philanthropic report and the matter of joint work for peace, an emergency peace committee was advocated, since this is the vital question of the day and should have especial attention. Doctor Holmes said: "There is no use in trying to stop the war now; it has reached the acute stage, and must go on. What we must do is to remove the sources of irritation before the irritation becomes acute. What we need is a group of people internationally minded." The nominating committee was instructed to appoint such an emergency committee on peace. The committee to bear the message of the meeting to the board of education reported they were kindly received and felt assurance their mission was successful.

At 1.30 a meeting was held in the interest of Friends' Neighborhood Guild, at which Elizabeth L. Darby, the retiring head worker, and Louise M. Lawton, her successor, were heard.

One of the features of the Yearly Meeting was the age of those who sat at the head. Mary Baynes, 95 years old, who occupies the head on women's side, has been coming every year since she was 22, a period of seventy-three years. On men's side sat Jesse Green, 98 years old.

The evening meeting was on temperance, being addressed by Emmor Roberts, of Moorestown, N. J., a member of the assembly of New Jersey, and Dr. Homer W. Tope, district superintendent of the Anti-Saloon League of Pennsylvania.

FIVE SOULS.

[A reader asks for this poem, which was set to music and is sung by the Fuller sisters, of England, who are now in America. I think the music is a composition of Beethoven's.—H. F.]

FIRST SOUL.

I WAS a peasant of the Polish plain;
I left my plough because the message ran:—
"Russia, in danger, needed every man
To save her from the Teuton;" and was slain.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

SECOND SOUL.

I was a Tyrolese, a mountaineer;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

THIRD SOUL.

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

FOURTH SOUL.

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

FIFTH SOUL.

I worked in a great shipyard by the Clyde,
There came a sudden word of wars declared,
Of Belgium, peaceful, helpless, unprepared,
Asking our aid: I joined the ranks, and died.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

—*W. N. Ewer, in the Nation (London).*

A LETTER FROM AUSTRALIA.

[The following extracts are taken from a letter from Margaret Thorp to a personal friend in America. She writes from Brisbane, the capital of Queensland, a city of probably 60,000 people, on the eastern coast.—H. F.]

ONE thing in your letter was so very true—that I attempt impossible things and seem to get through them. Well, I have been attempting more audacious things than ever. I went to the Home Secretary, and, after some difficulty, obtained a permit to visit the Brisbane jail and hold a service with the men prisoners. Such a thing has never been done by women before, but from the accounts of one or two men friends of ours who had been imprisoned we knew how little variety they get and how utterly dreary the life is. So permission was granted. Mrs. Lane (a very lovable socialist) and I went along at 2.00 o'clock.

A warder was evidently on the lookout for us through the peep-hole, and the great iron door was swung open. We found ourselves in an open courtyard, with warders on guard at various angles. I took the keenest delight in greeting them just for the fun of watching their statue-like faces relax, then a beaming smile!

Fortunately Captain Pearson had to go to a funeral, so we were left in charge of the head warders. I was so relieved! We were shown into a long whitewashed room filled with men. It was a great ordeal, walking up to the front, but I pulled myself together.

I told the men in my introductory remarks that I had not come to preach at them in any way, that I couldn't if I tried. I told them a little about our Society and what it had done in the past for prison reform.

The men sang *so* heartily. We had their favorite hymns, and I played the organ. It was a very simple service. I read one or two of my favorite passages out of the Bible, and then gave a twenty-minute talk on "The Love of God," and told all kinds of legends and stories, which seemed to appeal to them. We had a quiet pause, which bewildered them a little at first, and I gave a very simple prayer.

The men seemed to appeal to me. Some had such honest, open faces—others looked set and hard, with a criminal veneer.

It was so funny, going out after I had thanked them for listening so patiently. They all beamed and thanked me, and when the warder had passed, one man bobbed up and waved his hand, and said, "Ta-ra! Come again!" Roman Catholics were present, at their own request, and the head warder, himself a Roman Catholic, thanked me for what I had said; wished they more often had that sort of talk, instead of hell-fire and creeds. It was such a huge relief when it was over! We were greatly interested in going all over the jail—the women's quarters as well. We want to bring about one or two reforms, if possible—that the women shall not be so strictly classified and kept so much to themselves, and that lectures and concerts be given sometimes to keep their minds alive and vary the monotony. The Home Secretary is going to do what he can.

Next Sunday week I am going again—this time to the women's section—and I mean to talk to them personally afterwards, and see what are their greatest needs, and if we can help them.

The Women's Peace Party is going ahead. We held a public meeting in the city last week, but all the newspaper reports of my lecture were censored, and only the bare announcement given. We have little freedom of speech nowadays. The meeting was very sympathetic.

I have been addressing various labor organizations. At the last one, I was repeatedly dubbed a philosophic anarchist—whatever that means. I generally give them pure Quakerism, so it can't be so very harmful.

I went to see the Minister for Education, and asked if I might give talks at the State Schools—say, half an hour at each—on "Ideals of the Future"—but he and the Under-secretary both came to the conclusion that it would be impracticable, as they have already tried to get in talks on temperance, social purity, domestic economy, etc., but the curriculum does not allow time. However, they were very nice to me, and asked me if I would care to write various articles in the *Gazette*—a paper that goes to every State School teacher in Queensland. My first goes in the April number, "The Ultimate Aims of Education," "National Service," "The Interdependence of Nations," etc.

The editor is also going to put in the school magazines extracts from that pamphlet, "How the Nations Help One Another," which I took along, but they won't put in anything relating to Germany's contributions.

I spend a good deal of time also at the Y. W. C. A.—take my meals there, and make merry with the girls. They love me to sing and play for them, and I am ever so fond of them. They're not a bit educated, lots of them, but they are so human and have such a big capacity for loving! I also go to the Modernist Association, to various lectures which are intensely interesting. So thee sees my time is very fully occupied.

Last Sunday one of the 'Varsity girls came to meeting with me. It is a poor, dead little meeting. However, they kept awake last Sunday, and it was all so peaceful and lovely. Then we took our lunch into the Botanical Gardens and had it on the river bank, and talked and read Browning together, and then went over to hear the band. I had tea at the Y. W. C. A., and played our favorite hymns and songs, and then went to the Modernist service.

Next Sunday I am going out to meet some interesting socialists, and one or two M. P.'s at Mrs. Lane's. I often feel out of my depth when they are on industrial matters, but make a good listener.

I'm so sorry the Present-day Papers have come to an end. Did they not pay?

We have such interesting accounts from my brother Joe of his experiences in France on the hospital train. He en-

joys his work very much, and sent us all sorts of amusing accounts of the training at Jordans.

Oh, the war is too utterly ghastly! I would we had ten thousand Jane Addamses who might have the power to stop it. All the men that count for anything in Australia are pouring out of the country, and others are returning crippled, maimed and blind. The bitterness is very great against Germany. People go so far as to advocate all Germans here being interned, disfranchised, and their property confiscated, but I hardly think that will come to pass.

FRIENDS' PEACE WORK IN WASHINGTON.

PEACE HEADQUARTERS, 1811 I Street, N. W. Fifth month 22d, 1916.

THE results of many months of "preparedness" agitation have now been determined, so far as land forces are concerned. Since last week the Conference Committee reported the compromise army reorganization bill, which had been agreed upon. The Senate immediately took up the report and passed it unanimously. The House was not in such a hurry, but also passed the bill after a few days' delay. This more popular branch of the Congress did not give unquestioned approval of the bill. There were twenty-five dissenting votes, and a few members merely answered "present" when their names were called. Some who voted in the negative did so because the bill did not go far enough to satisfy them, while some voted against it because they thought it went too far.

Two hours allowed for debate afforded another brief opportunity for men on both sides to engage in oratorical battle; but all knew that passage of the report was a foregone conclusion, and there was not the same spirit in this debate that marked the previous discussions.

One very noticeable feature of the closing debate in the House was the position taken by Representative Kahn, of California, a member of the House Military Affairs Committee, and one of the conferees who prepared the compromise bill. From the first he was one of the most strenuous advocates of a big army. He wanted at least 220,000 men in the regular army, and he would have compulsory service as a means of getting recruits. But on the day the army bill was passed he surprised his hearers by speaking quite strongly in favor of the bill.

Because of this speech and the general atmosphere that seemed to pervade Congress, one got the impression that much of the excitement had gone out of the "preparedness" movement. It is true that the standing army as now authorized by Congress will be about double what it was only three months ago, and we have now embarked upon the dangerous-looking policy of federalizing the National Guard. But the increase is nothing like as large as many feared it would be.

Then those who do not want to see a vast army may get some encouragement from the unqualified statements of Congressmen on both sides that "you cannot get the men" by the inducements now offered to recruits.

The people of the nation may well consider the significance of the way in which Congress has disposed of this national problem. It was stated frankly by Chairman Hay of the Military Affairs Committee that this bill was not an emergency or war measure, but a *peace* measure, simply providing for reorganizing and making more efficient the regular army. He did not believe that there was any emergency existing. On the other hand, such men as Congressmen Mann, Republican leader, and Gardner, of Massachusetts, did believe that an emergency existed, and that there ought to be an army of at least 250,000 men, but neither had done more than propose five dollars a month increase in the pay of soldiers as a means of getting the recruits needed to fill up the ranks. Taking all this with the assurance from members of Congress who ought to know that the bill as passed had the approval of the President, what are people to decide as to the existence of real danger to the nation and the need for increasing our armaments?

But the passage of an epoch-making army bill was not the only important "preparedness" event of last week. The House Naval Affairs Committee, after months of hearings and deliberation, met on the 18th, and settled upon the bill to be reported to Congress. There had been no doubt in the minds of people in touch with members of this committee that the bill reported would provide for a considerable increase over previous years. But the measure decided upon was in more than one respect a complete surprise. The bill does carry additions of new ships, equipment, men, etc., that run the appropriations up some fifty millions over the program of last year. But the "five-year program," involving the expenditure of five hundred millions of dollars in five years, was thrown out; no provision was made for dreadnoughts, and there were other cuts in the number of vessels of various classes demanded by big navy men.

A most significant feature of the bill is the provision inserted through the efforts of Congressman Hensley, of Missouri, that at the close of the European war the President shall call a conference of the important nations of the world on the question of disarmament. If this provision becomes law, it may easily serve as a recompense for any increase in the size of our navy forced through Congress this term. It is known that the bill as reported to the House had the approval of Secretary Daniels, and it is assumed that he did not give his approval without first consulting President Wilson and others in the Administration. The bill also has the favor of leading members of the House. With this sort of backing there seems little doubt that the program as reported by the Naval Affairs Committee will pass the House. It is now expected to come up for consideration a week from to-day.

ARTHUR M. DEWEES.

FRIENDS IN PENNSYLVANIA.

NEWTOWN.

NEWTOWN FRIENDS' ASSOCIATION held its last regular meeting for the season on Fifth month 10th. After the business, a recitation, "The Master is Coming," was given by Helen W. Kenderdine. The speaker of the evening was detained because of an accident to the locomotive conveying him to Newtown. The time before his arrival was taken up with extemporaneous speeches. Evan T. Worthington preached a sermon on a little story he had read on the Iron Cross of Germany. People received this cross when they brought their gold, silver and jewels to help pay the debt to Europe. How many of us would bring all we have and give all up for the Master's sake?

Maud E. R. Stuckert and Mary W. Miller told stories. The first was of a little Italian boy who learned to say, "Your flag, my flag," and in a fire saved "Old Glory." The other was of a soldier who, while dying, asked if he had helped. They told him, yeh, he had, and he died contented.

Finally Joseph Elkinton arrived, and gave us his lecture on England, Ireland, Norway, and Northern Europe in general. His pictures were beautiful, and all enjoyed it very much.

HARRISBURG.

THE Harrisburg Chamber of Commerce on Fifth month 18th held a "Preparedness" meeting, at which Henry A. Wise Wood, of New York City, who claimed to have descended from "Quaker stock," gave a very strenuous plea for "preparedness." President Isaac Sharpless, of Haverford College, presented the arguments of the pacifists against the hysteria of "preparedness" which is sweeping over the country.

Mr. Wood said that there are three kinds of pacifists—1, those who were not informed; 2, those who were against all war for religious reasons; for these he had great respect; 3, those who were fanatics.

He said that there was only one way of opposing the militarism of autocracy, and that was by the defensive militarism of democracy

President Sharpless got in some telling arguments in his quiet and dignified way, most of which the first speaker did not try to refute.

President Sharpless said that "preparedness" was a wave or epidemic similar to many others which from time to time had passed over this country—a wave of hysteria—and that a good deal of its force would wane after the next Presidential election.

Most of the dangers with which the preparedness advocates are threatening the country, unless the people take heed to their cries, are prefixed by a big "If."

President Sharpless pleaded for all to spend just half the energy and zeal which certain people are spending on preparedness on those measures which make for international good-will.

President Sharpless was invited to speak at the suggestion of the Harrisburg Branch of the Pennsylvania Arbitration and Peace Society. This is the first time that the Harrisburg Chamber of Commerce has invited a pacifist to speak under their auspices. J. J. MULLOWNEY.

BYBERRY.

Byberry Friends' Association on the 7th had Elizabeth Darby from Friends' Neighborhood Guild, Philadelphia, to speak on the work there being accomplished along the three lines—educational, recreational and occupational. "Inclusion and not exclusion," she said, "is our aim; *doing something together* is the strong foundation, but it means something to keep two hundred boys or girls busy." The Guild spirit she declared to be *helpfulness*. The Guild is considered the largest settlement plant in Philadelphia, and has wonderful possibilities which the sixty workers engaged cannot yet fully develop.

Bertha Stover continued her review of "Beginnings of Quakerism" previous to the Guild talk, the balance of the time being occupied by questions and informal answers on the work. A. C.

PLYMOUTH MEETING.

On Fifth month 21st, George A. Walton, of George School, gave an address on "Preparedness." He pointed out that there is a great need of some sort of preparedness, a need which may be met on the one hand by military training—the sane sort of military training which failed to prevent the present European conflict; or, on the other hand, by establishing good-will with foreign nations through learning to know and understand them as far as is possible, through our schools, and by being absolutely just to them in all our dealings. Let us have faith that the principle of love toward our fellow-men, on which Christianity is founded, is a greater principle than that of armed force.

WOOLMAN HOUSE.

At Woolman House during the past week Yearly Meeting has been the all-absorbing topic. In fact, it became so vitally interesting that the class work was practically dropped because the students *would* go to meeting. All of the sessions were attended by some of us and some by all of us. The special meetings and supper conferences of the Y. F. M. were attended when possible.

As was planned, the Y. F. M. came out to Woolman House after the closing of the Yearly Meeting on Sixth-day afternoon, and ate box suppers on our lawn. Following this all gathered on the porch and steps, and listened to a special message from Catherine Albright, one of the English Friends who are visiting Friends in this country. She fully acknowledged the value of the social side of our new movement, but made a very strong appeal to us to become more intimate with and helpful to one another, and to become knit together, as it were, into a working fellowship, and finally that we should assume and glory in our heritage in the Society of Friends.

We were sorry that Rachel Knight found it necessary to take Catherine Albright away from us early in the evening in order that she might fill other engagements. After her departure we all carried our chairs inside, and filling our two large rooms, settled down into the quiet of a true Friends' meeting. Many and beautiful were the short messages given in response to the impress that had just been made upon us.

And then Mrs. Caroline W. Van Helden presented to Woolman House her last portrait of Henry W. Wilbur. This we hung temporarily over the mantelpiece in the library, and the countenance of our Friend, who so deeply desired the welfare of the young people and that they should assume their heritage, seemed to pronounce a blessing upon our Young Friends' Movement as we sat in the closing silence. Those present wrote their names in our guest-book, and for these Fifth month 19th will have recurrent significance. ROBERT G. BROWN.



ELBERT RUSSELL.

Elbert Russell is a graduate of Earlham College, Richmond, Ind., and a teacher there ever since his graduation, except during the past year, spent at Johns Hopkins University, Baltimore. While a professor at Earlham he did graduate work at Chicago University at intervals. A year ago he resigned his professorship at Earlham and accepted a lectureship at Johns Hopkins University, where he is also working toward his Ph.D.

From the standpoint of a liberal Friend he represents the best product of middle western Orthodox Quakerism. He was brought up under the influence of the revival movement, and retains much of the prophetic earnestness and zeal inherent in that movement. On the other hand, his theological views have been largely liberalized by modern educational advantages. He has been more influential than any other one man in introducing among middle western Orthodox Friends the modern critical study of the Bible.

He is both scholar and prophet, and by instinct and training a teacher. He is author of one or two books, and of numerous articles in religious periodicals.

Despise nothing in the world except falseness and meanness; fear nothing except cowardice; covet nothing of your neighbor's except his kindness of heart and gentleness of manners; think seldom of your enemies and often of your friends.

—HENRY VAN DYKE.

MAY DAY, 1916.

On May Day morn a gentle Lady spoke to us of Chaucer,
In that old century of his so dim and far away;
And in the rapture of her words I harkened to the little birds,
And dreamed of wandering in Kent to welcome in the May,
With Chaucer, with Chaucer among the Kentish meadows,
To wander and wander and welcome in the May.

And then at noon to Wilmington I traveled on the trolley,
A paradise of fields and blooming orchards all the way,
And there at Quarterly Meeting, among the quiet Quakers,
I fear my thoughts were wandering and very far away,
With Chaucer, with Chaucer, at singing of the morning lark,
A-setting out from Southwark to welcome in the May.

And then in waning golden afternoon I hastened home again
By woodland and violet-bank and blossomed apple-spray,
To see our girls a-gathering upon our Swarthmore campus,
With music and with merriment to welcome in the May.
In truth it was a witching scene!
With ribbons and with garlands gay
And baskets filled with flowers of May,
They circled 'round the green;
And then with wreath of red and blue,
Their symbol of devotion true,
They crowned their winsome Queen.
And as I watched them dancing there
In that poetic evening air,
Those damsels delicate and fair,
Their passing pageantry of joy, immortal seemed to me;
Such loveliness can never die;
But must in recollection lie,
And through all coming years its beauty shall remembered be!

O friends, who saw that charming scene,
Do you not sigh for meadows green
And long to roam with Chaucer to welcome in the May,
With Chaucer, with Chaucer, among his old-world meadows,
To wander and wander and welcome in the May?

—*J. Russell Hayes, in Swarthmore Phœnix.*

OWNING BOOKS.

We all know the story of the illiterate man who, after assuring the pretty book-agent that her wares would be of no use to him, as he could not read, still further excused himself from purchasing, by answering: "Oh, yes, my darter—she can read; but she's got a book." We also know the story of the very new millionaire who ordered four yards and six inches of books bound in red leather like sample of wall paper!

It is a far cry from the daughter's "a book" to the millionaire's "four yards and six inches;" but it is safe to say that the daughter came nearer to possessing a library than did the millionaire; for her book was probably read, and lived with, and loved. And it is the book that we read and live with and love that really counts—for us.

After all, never to own a book is like trying to go through the world without friends—merely acquaintances. And always to depend on a circulating library for brain sustenance is very much like trying to satisfy one's stomach at a perpetual quick lunch.—*Eleanor H. Porter, in the Boston Herald.*

"Singing Fires of Erin." By Eleanor Rogers Cox. Illustrated. (John Lane Co.) One of the leading American critics of poetry has written Miss Cox: "I am charmed with your precious little book. It has the dew of Erin upon it. . . . You have the true magic, and I do so hope this age of steel and iron will not crush it."

Here are fresh visions of Ireland's spiritual beauty, as in this stave:

"O radiant Faith of Ireland! Thou light of many lands;
Thou flame that goest our feet before, thou torch within our hands.
Thou golden span across the gulf of sundering ages cast,
Thou glory shining yet undimmed from out our splendid past."

BIRTHS.

Freidel.—To Frank Burt and Edith M. Freidel, at 703 Rogers Avenue, Brooklyn, N. Y., Fifth month 22d, 1916, a son, named Frank Burt Freidel, Jr.

Kirby.—Near Salem, N. J., on Fourth month 10th, 1916, to Granville Wilson and Ellen Harris Kirby, a daughter, named Jeane Clayton Kirby.

Morgan.—At Philadelphia, Pa., Fourth month 2d, 1916, to Clayton E. and Gertrude Engle Morgan, a daughter, named Marjory Ada.

DEATHS.

Haines.—Jeremiah, from Friends' Meeting-house, Mickleton, N. J., Fifth month 24th, at 1.15 p. m. Died Fifth month 21st, 1916, in his 61st year.

Jarrett.—Fourth-day, Fifth month 17th, 1916, George W. Jarrett, in his 77th year. Interment at Horsham, Pa.

Pyott.—On Fifth month 18th, 1916, Mercy, wife of James Pyott, and daughter of the late Phineas and Elizabeth R. Paist, in her 80th year. Interment at Newtown Square (Pa.) Friends' Burial Grounds.

Roberts.—Keturah L., Fifth month 22d, 1916, aged 85 years. Funeral from the residence of her nephew, John H. Bell, Haddonfield, N. J.

Roberts.—On Fifth month 18th, 1916, at Philadelphia, Pa., H. Walton Roberts, aged 67 years.

Smith.—On Fifth-day, Fifth month 18th, Elizabeth Williams Smith, wife of Joseph Smith, of Stockton, N. J., aged 39 years. Funeral services at Buckingham Friends' Meeting-house, Lahaska, Pa.

Taylor.—In West Chester (Pa.) on Fifth month 19th, 1916, Phebe M. Taylor, in the 87th year of her age. Interment at London Grove (Pa.) Friends' Burial Ground.

CONFERENCE RATES.

Transportation to Friends' General Conference at Cape May, Seventh month 6th to 13th, 1916:

The railroads east of Pittsburgh and Buffalo have granted a rate of two cents a mile each way, and the same rate will probably be granted in the territory west of these points and east of Chicago. Tickets will be on sale at these rates Seventh month 4th, 5th and 6th, and good to return to starting-point not later than Seventh month 17th. The railroads also all offer low summer excursion rates to the seashore from all points. These tickets are generally good till Tenth month 1st, and they also grant from western points liberal stop-over privileges. The following table will give some idea of rates, both the special mileage and the excursion:

	Miles to Cape May	Special Ticket	Summer Excursion
Chicago	897	$35.88	$31.15
Indianapolis	801	32.04	29.65
Cincinnati	729	29.16	28.65
Richmond, Ind. ..	740	29.60	28.65
Washington, D. C.	216	8.64	9.30
Baltimore, Md. ..	176	7.04	7.30
Camden, N. J.	80	3.20	2.50
New York	161	6.44	6.50

More detailed announcements in reference to trains will be given later.

John W. Hutchinson, Chairman Transportation Committee, Hempstead, Long Island.

THE STORY OF FRIENDS' GENERAL CONFERENCE.

It is an especial characteristic of young people that they will grow. The children in our First-day schools become "young Friends," and the young Friends become middle-aged before we are aware of what is happening. So it has come about that there are many readers of the Intelligencer who know very little concerning the beginnings of Friends' General Conference.

Two generations ago the more wide-awake of our members, those who felt that Friends should do something more than merely *stand* for our principles, began to realize that our young people were drifting away from us because the Society was not holding their interest and giving them enough to do. It was then that our First-day schools were started, not by any action on the part of the meeting, but by groups of Friends who realized that we must be up and doing. There was so much opposition to them on the part of many conservative Friends that some of these schools were not allowed to be held in the meeting-houses. The opposition gradually became less and less, and the schools grew and waxed strong, until somebody suggested that a conference of the First-day school workers of all the Yearly Meetings be held once a year. The suggestion became a reality, and such conferences were held annually until they became a part of something larger.

Meanwhile, somewhere in the progressive west, it was felt that the children who had grown up in our First-day schools ought to be doing something, as men and women, for the betterment of conditions around them, and a Yearly

Meeting appointed a committee for philanthropic work. Other Yearly Meetings saw that this was good, and did likewise. Then it was proposed that there should be a conference of philanthropic workers at the same time and place as the First-day School Conference. This double gathering, one immediately following the other, was held for several years. After the World's Congress of Religions, held in Chicago in 1893, it was arranged that a religious conference should be held in connection with the other two. Just when the educational conference was added, and when the general gathering became biennial instead of annual, the writer does not remember.

For many years those who attended the conferences were entertained by Friends of the Yearly Meeting within whose limits it was held. The meetings grew larger and larger until it became Philadelphia's turn to entertain. Over $10,000 was raised for this purpose, and a large tent was placed on the campus of Swarthmore College. The visitors from a distance were housed in the college and in near-by homes. Here the four conferences were held in succession, with a different presiding officer and secretary for each, and the daily attendance at the meetings was from 2,000 to 4,000. It was decided here that in the future those attending conferences should pay their own board.

When the conferences were first held at Chautauqua, N. Y., a plan was formed by which the four bodies were merged into one, under care of a central committee of one hundred members representing all the Yearly Meetings. This is the executive body, which elects the officers, arranges the program, and makes the rules. The conference itself is for the presentation and discussion of subjects of vital interest to Friends for social mingling and recreation, and for group and general meetings for divine worship.

About a generation after First-day schools began, there was again a realization that the younger members needed further stimulus and encouragement, and also needed to acquaint themselves with Friends' history and testimonies, and Young Friends' Associations were organized. These come together in an annual meeting, and for a number of years they were authorized to appoint ten members of the committee of one hundred. Now that this Central Committee is appointed directly by the Yearly Meetings, and the younger element is well represented upon it, it is felt that this is no longer necessary.

About 1900 a concern was started by Howard M. Jenkins and others that definite work should be undertaken for the advancement of Friends' principles, and a committee was appointed for that purpose. For two or three years it had no appropriation except for traveling expenses and its officers and members gave to the work such time as they could spare from their regular duties. This was found to be so very inadequate that the Central Committee decided to employ a general secretary who would give all his time to this work, and Henry W. Wilbur was appointed. How faithfully he served the Society of Friends all who came in touch with him will testify. His work was finished at the Saratoga Conference, but the influence of his life remains. If those who hold him in loving memory succeed in making the Cape May Conference the best one ever held, it would be the highest tribute they could pay him.

Now is the time for Friends of all our meetings, young, old and middle-aged, so to arrange their affairs that nothing shall needlessly interfere with their attendance from July 7th to 13th. It will be a week of information, inspiration, recreation and consecration that none of us can afford to miss, and those who attend will go home wiser, better and happier, and with increased faith in the future of our Society. E. L.

THE Housing Committee has secured special rates at the leading hotels and cottages for the week of July 6th to 13th. Options on the rooms reserved, however, hold only until Sixth month 1st, *after* which time it may be necessary to pay full price. While we obtained the disposal of a great many rooms, the demands upon us make it seem wise to urge all contemplating attending to *make reservations at their earliest convenience.* There will be room for all who attend, but the inducements offered to early applicants are such as are well worth availing oneself of.

Rooms and board may be secured for $8, $10, $12.50, $15, $16, $18, $20 and $25 per week. The Hotel Lafayette has been selected as headquarters. Special rates of $22.50 per week and up have been secured at the Hotel Cape May.

Apply to

JOSEPH HAROLD WATSON, 409 Chestnut St., Phila.
HARRY A. HAWKINS,
57 Pierrepont Ave., W. Rutherford, N. J.
REBECCA B. NICHOLSON,
25 Fithian Ave., Merchantville, N. J.
JOEL BORTON, Woodstown, N. J.
HELEN UNDERHILL WOOD,
Locust Cottage, Mt. Kisco, N. Y.
MARGARETTA BLACKBURN, Bedford, Pa.
SUSANNA H. PARRY, Riverton, N. J.
ELLA R. BICKNELL, 1839 South 57th St., Phila.
JAMES H. ATKINSON, 421 Chestnut St., Phila.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

FIFTH MONTH.

28th.—Harrisburg Friends will meet at the home of Wm. E. and Catherine Hawley, 1117 Market Street, at 3 o'clock. Visiting Friends would be welcome and much appreciated; and if notice in advance is sent to undersigned, or any others of our group, they will be met at the station and entertained over First-day. Wm. Rufus McCord, 2208 Chestnut Street, Harrisburg, Pa.

28th.—Darby Monthly Meeting follows meeting for worship, 10 a. m.

28th.—Association meeting under care of Friends will be held at Octoraro People's Church, at 2.30 o'clock. We ask all interested in the uplift of human thought and life in general, to attend and take part in the exercises.

29th.—New York Yearly Meeting, 221st session, will convene at 10 a. m., in the Fifteenth Street Meeting-house, 7.15 p. m. Felix M. Morley, of the Friends' Ambulance Unit, will give an illustrated talk on his experiences. Subject, "Making a Nation Out of a Rubbish Heap." Exhibition drill postponed until 8.15 p.m.

SIXTH MONTH.

2d.—Elbert Russell, of Johns Hopkins University, will deliver the address at the commencement exercises of Friends' School, Brooklyn in the meeting-house, 110 Schermerhorn Street.

3d.—Prairie Grove Quarterly Meeting, at Winfield, Ia., 11 a. m.

3d.—Whitewater Quarterly Meeting, at Richmond, Ind., 10 a. m.

3d.—Millville (Pa.) Monthly Meeting, at 10 a. m. Isaac Wilson expects to attend this and the Half-Year Meeting on the 5th.

4th.—A meeting for divine worship at Middletown Meeting-house, Delaware County, Pa., under care of Circular Meeting Committee of Concord Quarterly Meeting, 3 p.m.

4th.—Byberry Friends' Association will be addressed by Dr. William Cadbury, of Christian College, Canton, at 2.30 p. m., in Byberry Meeting-house. All are cordially invited to come to meeting at 10 a. m., with box lunch, and stay for the afternoon meeting.

4th.—Appointed meeting at Catawissa, Pa. Isaac Wilson expects to attend.

5th.—Fishing Creek Half-Year Meeting, at Millville, Pa., at 10 a. m. The usual meeting for worship will be held on First-day, the 4th, at 10 a. m.

5th.—Center Quarterly Meeting, at Dunning's Creek, Pa., 10 a. m.

8th.—Salem Quarterly Meeting at Salem, N. J., at 10.30 a. m.

10th.—The Baltimore Quarterly Meeting will be held at Sandy Spring, Md., 10th to 12th. Arrangements for entertainment may be made by communicating with Sarah T. M. Adams, Ashton, Md. Will meet trains Seventh-day arriving at Laurel, Md., from Baltimore at 11.28 a.m. and 5.30 p.m.

11th.—An appointed meeting will be held under the care of Gwynedd Monthly Meeting in the Providence Friends' Meeting-house (near Phœnixville), Pa., at 3 o'clock.

12th.—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.

15th.—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a. m.

24th.—Scipio Quarterly Meeting, at Scipio, N. Y.

24th to 29th.—At Ilderton, Ontario, Canada, Genesee Yearly Meeting. Changes in the Discipline will be considered. Friends in the United States are earnestly invited. Write Howard V. Zavitz, Ilderton, Ontario.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

MASSACHUSETTS.—Cambridge, at Phillips Brooks House, 3.30 p. m.

NEW JERSEY.—Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School. 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 11 a. m.; First-day School, 9.45 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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Wanted

FRIEND, DESIRING TO RENT HOUSE, CITY or suburbs, would give prospective roomers opportunity to select location, etc. or would take charge of residence during summer, in family's absence. Housekeeping or any position of trust considered. F 36, Intelligencer Office.

TWO WOMEN (FRIENDS) WILL TAKE charge of home during absence of family. Small compensation. G 46, Intelligencer Office.

WANTED—POSITION IN HOME NOT FAR from Philadelphia as companion and nurse. Give reference. S 55, Intelligencer Office.

HIGH SCHOOL GIRL WANTS POSITION AS mother's helper during vacation. Willing to go to country. Josephine Ball, care J. Barnard Walton, 308 South Chester Road, Swarthmore, Pa.

WANTED — BY GRADUATE NURSE OF Friends' Hospital, Frankford, at her home in the country, care of a nervous person or semi-invalid. Woman preferred. Address E. N. Swayne, Fairville, Pa.

BOARD WANTED FOR TWO BOYS, FIVE AND seven respectively, in private family fond of children. Country preferred. State particulars. Address R 41, Intelligencer Office.

WANTED—A MIDDLE-AGED WOMAN TO GO to Ocean City for July and August, as mother's helper. H 51, Intelligencer Office.

WANTED—POSITION AS HOUSEKEEPER OR companion. No objection to leaving the city. Best of reference. G 52, Intelligencer Office.

WANTED—AN EXECUTIVE SUPERINtendent for Schofield Normal and Industrial School for colored pupils at Aiken, South Carolina. This School has been in existence for fifty years. It has both day and boarding students, and has an average attendance of 300. The applicant must be trained for such work, and have had experience with colored people, and be familiar with conditions in the South. A college graduate preferred. Address G. HERBERT JENKINS, 929 Chestnut Street, Philadelphia.

WANTED—BY HONEST, CAPABLE WOMAN, position as companion or housekeeper or both combined where help is kept. Address Miss McAlister, care Mrs. Dawson, 64 Laurel Avenue, Arlington, N. J.

WANTED—TEACHER IN ONE OF WASHINGton's leading schools desires tutoring for June, July and August. Pleasant surroundings more important than salary. C 54, Intelligencer Office.

WANTED—BY A FRIEND OF EXPERIENCE, a position as matron of school, or as housekeeper in small family where other help is kept. W 53, Intelligencer Office.

WANTED—POSITION AS COMPANION. EXperienced in traveling. Ruth W. Pennock, 1450 North Fifty-third St., Philadelphia.

COMPANION - NURSE TO SEMI - INVALID—refined, experienced American Protestant woman, desires position. Highest reference. W 32, Intelligencer Office.

WANTED—A SUMMER POSITION BY YOUNG woman desiring to earn money toward continuing her studies—office work, companion, mother's helper. I can thoroughly recommend her. Lucy Biddle Lewis, Lansdowne Pa.

PRACTICAL NURSE, WITH HOSPITAL EXperience desires position. F 40, Intelligencer Office.

WANTED—BY A FRIEND OF CONSIDERABLE business experience, a position with business firm, institution or trust company, either clerical or otherwise, at moderate salary. B 44, Intelligencer Office.

WANTED—A HOUSEKEEPER IN FAMILY OF three, in the country. No heavy work or washing. W. T. Briggs, Woodbourne, Pa.

WIDOW AND DAUGHTER WISH USE OF three rooms in country, as caretakers, during summer. Commutation low. Mrs. E. Hanford, care "Penington," 215 East Fifteenth St., New York City.

A DOMESTIC SCIENCE STUDENT EXPECTing to teach, desires position with family going to mountains for summer. Will take entire charge of preparation of meals, etc. B. R. Hunt, 1229 Park Road, Washington, D. C.

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surrounds the Student at the most impressionable period of his life with guarded care as to classmates, and moderation as to dress and deportment.

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A comfortable summer home or vacation spot for 20 to 25 guests; one mile from Toughkenamon station, Pennsylvania Railroad, 37 miles, one hour and twenty minutes from Philadelphia. Adjoining New Garden Meeting House, with its large and very social Meeting and big, live First-day School. A fine, roomy farm-house, electric-lighted throughout, bath with unlimited hot water, shady lawn and porches, lots of hammocks and comfortable chairs, high elevation, artesian well water, excellent table, eggs fresh from the nests of our own 1,000 hens, vegetables from our own ample truck gardens, strawberries, raspberries and blackberries in unlimited supply from our own patch, milk and cream from our own cows, ice always, croquet ground and fine tennis court, free automobile service to the station for any train; Friendly people in a Friendly community. Rates $7.00 to $10.00 weekly. Ready June 3rd; reservations now for the summer or any period during the summer.

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BOARDERS WANTED AT FARMHOUSE ON Mt. Pocono. Elevation 2,000 feet. Adults, $6.00, children, $4.00. City reference. Mrs. M. M. Peirce, Gouldsboro, Pa.

FOR RENT—FURNISHED OR UNFURNISHED—third floor room in central part of Philadelphia. Address 50, Intelligencer Office.

ITHACA, N. Y.—FURNISHED ROOMS FOR rent for summer school; also for coming school year. About two blocks from Cornell University Campus. Prices reasonable. EDWARD WOOD, 238 Linden Avenue, Ithaca, N. Y.

BOARD WANTED FOR THE SUMMER, ON farm, by couple and three children, where there are no other boarders, on Pennsylvania Railroad between Chester and West Chester Pa. Address G. A., 66 W. Greenwood Avenue, Lansdowne, Pa. 'Phone 689 R.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

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A Beautiful Country Home at Private Sale

The Executors of Hannah C. Williams, deceased, in order to close her estate, will sell at private sale the brick mansion house, formerly occupied by the Williams family, situate opposite Friends' Meeting-house, in the village of Rancocas, Burlington County, N. J., on the road leading to Mt. Holly.

The dwelling is in good repair; contains nine rooms, and has a hot-water system of heating, recently installed.

There is a good barn and carriage-house, with other improvements, on the premises.

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This is a fine country home in an ideal village, with easy access to trains and trolley roads, and in a country filled with beautiful farms and traditions of the past.

Persons wishing to view the premises will be shown the same by the Misses Hilyard, living on the adjoining property, and for further information apply to the Burlington County Trust Company, Moorestown, N. J.

This property will be sold on reasonable terms.

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Executors of Hannah C. Williams, deceased.

FOR RENT—ON BERKSHIRE MOUNTAIN farm, partly furnished house near trolley line. Running spring water in kitchen, open fireplaces. Fresh vegetables and milk available. Wonderful view. Neighbors are two Friends' families. $75 for the season. Lucy G. Morgan, 743 Superior Avenue, Dayton, O.

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Comfortable rooms for transient guests.

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Hardware, House Furnishings. Both phones.
"Prompt" is the IMPORTANT WORD in my business.

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We have a complete line of fruit and ornamental trees, shrubs, vines, roses, etc. Orders entered as received and stock reserved for customers. Order now for spring and fall 1916 to get best assortment of stock and varieties.
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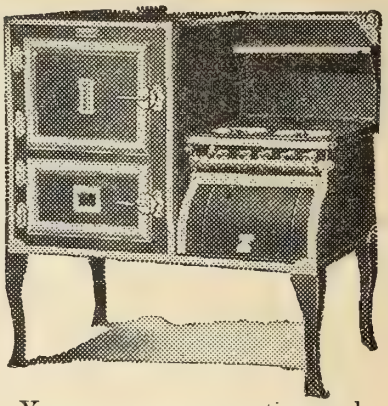
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The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with
AQUILA J. LINVILL,
Treasurer of the Committee on Interments,
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Colonial EYE WATER—Excellent for sties, red lids, granulated lids, twitching, itching or burning of eyes or lids. Also relieves or cures catarrhal conditions, excessive lachrymation, etc. Worth getting. PRICE, 25c.; by mail, 30c. Gubbins's Colonial Drug Store, Race and Fifteenth Streets, Philadelphia.

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The range that cooks with the gas TURNED OFF



You can prepare an entire meal, place all in one oven at 9.30 a.m., light the oven burner, let gas burn for 40 minutes, then turn it out. Leave the kitchen. Come back at 11.30, or later, and you will find the food cooked to perfection. No mixing of flavors. Cooks without the necessity of watching, turning, stirring or basting the food, and saves 25 PER CENT. OF YOUR FOOD BILLS and HALF YOUR GAS BILLS.
Come in and learn how it is done.
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Specialist in
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Estimates furnished free.

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A subscriber in funds from a paid-off mortgage asked us for information as to reliable securities for investment, stating he wanted better than 5 per cent. these days.

We submitted a list of 18 securities which we knew were available at the moment and which represented the cream of the market, and all of which we had examined, compared and could recommend for conservative investment —NONE OF WHICH WE OWNED.

After reading our unbiased reports he made his selection and commissioned us to buy them for his account. They were secured and our "watching service" follows to him hereafter at no further cost.

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Full-paid Capital, $125,000. Surplus and Undivided Profits Earned, $79,069.75
INTEREST PAID, CHECKING ACCOUNTS 2 PER CENT., SAVINGS DEPOSITS 3.65 PER CENT.

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A Religious and Family Journal

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PHILADELPHIA | FIFTEENTH AND CHERRY STREETS | SIXTH MONTH 3, 1916

Fruitland Farm

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A comfortable summer home or vacation spot for 20 to 25 guests; one mile from Toughkenamon station, Pennsylvania Railroad, 37 miles, one hour and twenty minutes from Philadelphia. Adjoining New Garden Meeting House, with its large and very social Meeting and big, live First-day School. A fine, roomy farm-house, electric-lighted throughout, bath with unlimited hot water, shady lawn and porches, lots of hammocks and comfortable chairs, high elevation, artesian well water, excellent table, eggs fresh from the nests of our own 1,000 hens, vegetables from our own ample truck gardens, strawberries, raspberries and blackberries in unlimited supply from our own patch, milk and cream from our own cows, ice always, croquet ground and fine tennis court, free automobile service to the station for any train; Friendly people in a Friendly community. Rates $7.00 to $10.00 weekly. Ready June 3rd; reservations now for the summer or any period during the summer.

N. P. WALTON, New Garden, Pa.

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MODERN High-Grade Hotel with material comforts and good cheer. Exceptionally dry air with sunny exposure and sheltered from north winds. Beautiful walks through the cedars. Resident physician. Diet kitchen. Curative and tonic baths, electric treatments, massages, etc. Skilled operators. New booklet. 3½ hours from New York. Through Pullman via Central R. R. of New Jersey. 1½ hours from Philadelphia, Reading R. R. Literature and spring terms on request.

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Good 9-hole golf course adjacent to the Inn; tennis; boating; bathing; fishing; mountain climbing. Excellent table, pure spring water. Rooms with or without bath.

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Old-fashioned annuals, asters in varieties of color, and hardy garden perennials.

Annuals and asters, 30 cents per dozen; perennials, 75 cents per dozen, postpaid. MARGARET J. SPICER, Grubbs, Delaware.

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All of our REMAINING HIGH CLASS STOCK now reduced to make way for the LIGHTER HATS.

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Buck Hill Falls

FURTHER in regard to the page advertisement which appeared in last week's Intelligencer—those who made the trip at the opening (by the way, the garage was full of automobiles) concluded that the road through Doylestown, Easton and the Delaware Water Gap, is better at the present time and will probably continue so until the road from Wind Gap to Buck Hill has been put in order.

Beautiful weather and a large company of guests, with the new chef working well and the new steward and head waiter in command, made a very auspicious opening for the Sixteenth Annual summer season at Buck Hill Falls.

The golf links are in perfect order. The new club house with hot and cold water showers is not quite ready for use. Mr. Guthrie is on hand after spending the winter at well known golf links in Florida, as a professional there.

THE INN at Buck Hill Falls, Pa.

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One half block from the ocean, near hot and cold water baths and bathing grounds.

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ITHACA, N. Y.—FURNISHED ROOMS FOR rent for summer school; also for coming school year. About two blocks from Cornell University Campus. Prices reasonable. EDWARD WOOD, 238 Linden Avenue, Ithaca, N. Y.

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BOARD WANTED FOR THE SUMMER, ON farm, by couple and three children, where there are no other boarders, on Pennsylvania Railroad between Chester and West Chester Pa. Address G. A., 66 W. Greenwood Avenue, Lansdowne, Pa. 'Phone 689 R.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street N. W., Washington, D. C.

WASHINGTON, D. C.—TRANSIENT
Boarders Received
at moderate rates in private home. Pleasant location, and convenient to car line and Union Station. LAURA U. WILSON, 46 Bryant St., Washington, D. C.

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Select class of nervous and mental patients received. Twenty-five years' experience; late First Assistant Physician in Middletown, N. Y., State Hospital; visit before deciding.
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Facing the Ocean, near the Beach. Open May 22d. Special Spring Rates. E. H. BAKER.

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Now open. Hot water heat. Home comforts. Pleasantly located near the beach.
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We Make Shoes *TO YOUR OWN LAST*
A custom-made shoe will insure you fit and comfort. We measure your feet and every pair we make you is same in size and fit.
Wilson Old Typical Shoe Shop Practical Shoemaker
Open Evenings **1736 Market Street**

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and how to grow them, fully described in our free 98-page Rose and Floral Guide. Nearly 400 varieties—14 in colors—"the cream of the world's best roses." All plants are guaranteed to grow and bloom. Send for your Guide today.
The CONARD & JONES Co. WEST GROVE Box 141 Pa.
Rose specialists. 50 years' experience

A Beautiful Country Home at Private Sale

The Executors of Hannah C. Williams, deceased, in order to close her estate, will sell at private sale the brick mansion house, formerly occupied by the Williams family, situate opposite Friends' Meeting-house, in the village of Rancocas, Burlington County, N. J., on the road leading to Mt. Holly.

The dwelling is in good repair; contains nine rooms, and has a hot-water system of heating, recently installed.

There is a good barn and carriage-house, with other improvements, on the premises.

The lot has a frontage of 74½ feet on the Main Street, or road, and a depth of about 376 feet, extending to the middle of Second Street.

This is a fine country home in an ideal village, with easy access to trains and trolley roads, and in a country filled with beautiful farms and traditions of the past.

Persons wishing to view the premises will be shown the same by the Misses Hilyard, living on the adjoining property, and for further information apply to the Burlington County Trust Company, Moorestown, N. J.

This property will be sold on reasonable terms.

HENRY W. WILLIAMS,
RACHEL A. WILLIAMS,
BURLINGTON COUNTY TRUST CO.,
Executors of Hannah C. Williams, deceased.


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Our new imports of Oriental Rugs are of the highest merit.
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"ENTER INTO THY CLOSET."

I NEED not leave the jostling world,
  Or wait till daily tasks are o'er,
To fold my palms in secret prayer
  Within the close-shut closet door.

There is a viewless, cloistered room,
  As high as heaven, as fair as day,
Where, though my feet may join the throng,
  My soul can enter in and pray.

And never through those crystal walls
  The clash of life can pierce its way,
Nor ever can a human ear
  Drink in the spirit-words I say.

One hearkening, even, cannot know
  When I have crossed the threshold o'er;
For he alone, who hears my prayer,
  Has heard the shutting of the door.

THE LOG-BOYS.—III.

[This is the singular title of a little book published by Headley Brothers, London, in which an English woman, whose husband is a German, tells very graphically of what they and their five children have suffered from mob violence in their English home. A prefatory note says, "The Friends' Emergency Committee, started in 1914 for the relief of 'innocent alien enemies,' has had the happiness of helping hundreds of families which were suddenly thrown into similar distress and difficulty, through no fault of their own. But it is not every wife or mother who has been able, like Mrs. W., to put her experiences into words, and to make us realize in a series of vivid pictures what she and her little ones have undergone. As far as we can ascertain, the facts stated are correct, though it has been felt best to alter the names of people and places."]

WHEN we arrived home it was raining heavily. The children were wet through. I made a fire as quickly as possible, put them all into their nighties, and then cooked the fish the kind-hearted coster had given me—we stewed some of the plums and made some custard. The children laid the table, and we were just sitting down to the meal when I heard a faint knock at the door. It was Mrs. Bode and of course the dog Prince. I was so glad to see her, she looked so cold and cheerless. It was pouring with rain. I was glad we had some nice warm food. She had come to know how my husband went off.

The children made room for her at the table and Iris put another plate to warm. How the old lady did enjoy that meal, to be sure. She liked the Jew bread with the seeds on the top; the stewed plums and custard she enjoyed as much as the children—and as for Prince! the little ones said they believed he thought it was mother's birthday, he came in for such a good share of the feast. I was so glad to see them all smiling that I could not refuse Edelweiss and Morna when they begged for a spoonful of custard for their log boys. They poured it into the cracks at the top of the logs, and hugged and kissed those logs and told them all about poor Daddy who was interned.

Mrs. Bode helped me to put the little ones to bed and then she put up a line in the kitchen and we hung up their little wet garments.

Prince laid himself down full length in front of the fire. I do not know whether it was the fire that appealed to Prince's heart that night or whether the doggie knew that mother wanted to be alone to cry. I only know that when the time came for Mrs. Bode to go, instead of getting up at once and going out with his mistress like a good dog would, and like he had done for months, he absolutely refused to budge an inch. He was a big black English collie. Mrs. Bode could not lift him up and carry him, in fact when she tried to move him he growled and showed the white in his eyes. In vain we called him from the open front door—in vain we coaxed him—Prince meant to stay where he was. So Mrs. Bode went home without him.

I sat by the fire thinking. Where was my husband? Was he fretting over me and the children? The little ones were asleep, there was no one to be upset by my tears, and so I cried there by the fire. But I had not counted Prince. He came and sat by my side, forced his head under my hand and kept patting me with his paw as much as to say "Don't cry." At last he could bear it no longer—he threw back his head and uttered a most awful howl. After that I was obliged to stop crying—I was afraid he would wake the children.

Before going upstairs to bed I was careful to put a bowl of fresh water for Prince. But he had no intention of spending the night on the rug in the kitchen. He followed me upstairs, and as I tucked each sleeping child into its bed, he sniffed each little face as though to satisfy himself that all were safe. I went into my room. Prince laid himself down at the door outside. He did not attempt to come in. I supposed that this was his usual habit at home. But when I spoke to Mrs. Bode about it, she said, No, he always slept in the kitchen.

From that night Prince would not, unless absolutely forced, leave my side. Up and down the stairs he would go with me—twenty times a day.

My husband had been interned about a week when I received 18s. from the English Government for the support of my five children and myself—18s. per week. Just at this time I was feeling far from well. I think the worry was telling on me. I could not bear the light. I took the children to the fields every day, but sometimes I was absolutely blind. The light hurt my eyes so much. It seemed to hurt my brain. Oh! how my head ached! One bright sunny day towards the end of August my head was so bad I felt I could not go to the fields. I could not bear the glare of the sunshine. Iris begged me to allow her and the rest to go into the field at the end of our road and play until dinner time. At first I would not hear of it, but they all begged so hard to go that at last I gave way, feeling that perhaps absolute quiet would ease the pain in my head. I promised to call them at dinner time. As I let the children out of the front door, Mrs. Bode turned in at the gate. She had brought me some concoction to bathe my head. The beans and potatoes for the children's dinner were on the kitchen table. The old lady found a knife, sat down, and at once began to slice up the beans. She scolded Prince for not going with the children. I bathed my head and then started to scrape the potatoes. I suppose we had been at work about half an hour, when there came a hurried knock at the door and I heard my eldest boy call me in a loud distressed tone. "Quick, mother, quick! Iris."

I flew to the door—Ivien was as white as death, he had Leo by the hand. All he could gasp was "Iris!" Iris and the two little girls turned in at the gate. The little girls' faces were white and they were shaking all over. Iris with a blood-stained handkerchief to her face looked as though she were about to faint. "What is the matter?" I cried in alarm. "Mother—mother" gasped Iris, "The boy next door swore at me, called me German, and aimed a brick at my face. Don't look at my eye. It is cut out, I am sure. I only want to lie down. I feel sick."

She spoke quite calmly, and did not cry. I looked at her eye, and saw the eye-ball was cut. The whole of the

side of her face was swollen, black and bleeding. I had never seen such an eye before.

"Take her to the police station first," said Mrs. Bode, decidedly, "then to a doctor's. I have told you it is not safe for you to live here, with your little ones. You must move, or it will be too late."

I waited not a minute; leaving Mrs. Bode in charge of the little ones I hurried with Iris to the doctor's. On the way a lady stopped us. I knew her well by sight, though I had never spoken to her before that morning. She stopped me. "Good gracious!" she exclaimed, "Has your sweet child met with an accident?"

How those kind words sank into my heart! Iris showed her her face. She was shocked beyond words, and asked if she might call that evening and hear the doctor's report.

The doctor was shocked when he heard the story. The boy deserved a whipping, he said. He dressed Iris's eye, but said on account of the great swelling of the face, the bleeding and the discoloration, he could not say for a few days if the sight were affected. The nerve of the eye might be injured.

On the way home I called in at the police station, and asked that a constable might be sent to caution the boy's parents in order that my children might not be further molested. The inspector was extremely kind and sent a constable at once. He was sympathetic with Iris, and said he remembered her coming there two or three times with stray dogs. The children used at one time to bring home all kinds of ill-used homeless mongrels and I always made them take them to the police station.

I took my little girl home and she went to bed, and was very ill indeed, suffering from shock as well as the pain in her eye. The swelling in her face increased. Her eyes, nose and mouth were a terrible sight. How patient and sweet she was as she lay in the dark room! Hot and parched though her lips were, she protested against the soda water and milk I got for her, knowing only too well that the others were going short of something in order that she might have the cooling drink.

The anxiety of the next few days was almost unbearable. The poor child worried so lest she should be blind. One night my brave little one broke down entirely. "Mother," she sobbed, "perhaps I shall never be able to see music and play the piano again." I could not answer her. What toys are to other children music is to Iris. She reads so quickly and correctly and will sit for hours at the piano. Oh! terrible thought—if she should be blind!

Many were the callers during the days following Iris's injury. One and all condemned the boy's brutal action. Only the neighbors on each side of me laughed and cried, "Now you know what the Belgian children suffered!"

Iris gradually got well and after a while was able to expose her eye to the light. But she will always bear the scar upon her face.

"I can see, Mother!" she cried, and flew to the beloved piano. She sat down and played so sweetly Mendelssohn's Spring Song. As she played, the terrible anxiety I felt for the children's safety seemed to pass from me. I felt like a new being, no longer afraid of the poor ignorant neighbors. Into my heart there came the absolute assurance that out of these dark terrible days of worry and privation would spring a future worth living for, worth training the children for. I no longer feared for them.

That afternoon I allowed them to go alone to the fields, to play until I could join them, confident that no harm could happen to them and none did.

They used to tell me of a lady who was kind to them, and often asked them into her house and gave them cakes and bananas. "I played for her on the piano, one day," said Iris, "and Mother, she *cried*. Why should she cry?"

"Wrong notes," said Ivien, "got on her nerves."

"No. I played my very best," declared the little girl.

I think I can guess why the lady cried.

MEMORIES OF CHILDHOOD.

BY ELIZABETH BIDDLE CONROW.

Glad memories of spring-time, of bluest skies showing;
Of fern-fronds uncurling o'er woodland and hill;
Of greenest grass growing, of softest winds blowing,
And sweet violets opening, silent and still;
Bright buttercups swaying, to childish hearts saying,
Oh, love us and gather us, little brown hands!
Small truant feet straying, so glad to be maying
In meadows and pastures and apple-bloom lands.

Fond memories of summer, of mown hay sweet-smelling,
Of roses the reddest, and berries the best;
Of joyous mirth swelling at daisy's foretelling;
Of aprons of hen's eggs all warm from the nest;
Of dear moonlight evenings, the hide-and-seek bringing
Where shadows fall thickest, 'neath apple or pear;
Glad childish laugh ringing, glad childish voice singing,
And echo calls back, on the soft summer air.

Dear memories of autumn, of golden tints showing;
Of acorns soft dropping, from wind-shaken tree;
Through orchard-lands going, where ripe fruit is glowing,
Both tempting to childhood and tempting to bee;
Just the warmest of love for the autumn we're feeling
When leaves rustle softly as gently we tread;
Their silk coats revealing, from burs nuts are stealing,
And goldenrods beckon, and sumach so red.

Loved memories of winter, of weird shadows flitting;
Of the open hearth's warmth, and the open hearth's cheer;
Of the older folk sitting, with paper or knitting,
And the young, popping corn, o'er the bright embers near;
How the whitest of snowflakes o'er all things were spreading,
And ermine-wrapped gate-posts and ermine-crowned stack;
No winter's cold dreading, we're off to the sledding,
Glad hearts and glad voices make merry the track.

Oh, memories of childhood, dear memories of childhood,
Then bluer grew violet and blither sang bird.
How soft and how mild would come notes from the wildwood,
The sweetest e'er sung and the sweetest e'er heard.
Dear Father, when life upon earth here is over,
And angels shall whisper, no longer to roam,
May these memories hover, soothe, comfort and cover,
And blend with the greeting that welcomes us home.

Moorestown, N. J.

THE INFLUENCE OF POETRY.

BY H. B. HALLOCK.

[Read at a Devotional Meeting of New York Yearly Meeting, 5th Month 29th, 1916.]

There are some persons, especially among the young, who feel that life is scarcely worth living. They long to get away from the hum-drum experiences of every-day life. They seek a life of romantic adventure. If they could only do, or say or write something that would distinguish them from the surrounding multitude they would be happy.

It is this spirit of unrest or of adventure, that leads some to enlist in the army and others to visit foreign countries. It is this that gives to fiction its perennial charm. They can thus live in imagination what is denied them in real life.

The same is true in regard to poetry, of which Dr. Channing wrote: "Its great tendency and purpose is to carry the mind beyond and above the beaten, dusty, weary walks of ordinary life; to lift it into a purer element, to breathe into it more profound and generous emotion. It reveals to us the loveliness of nature, brings back the freshness of early feeling, revives the relish of simple pleasures, keeps unquenched the enthusiasm which warmed the spring-time of our being, refines youthful love, strengthens our interest in human nature by vivid delineations of its tenderest and loftiest feelings, spreads our sympathies over all classes of society, knits us by new ties with universal being, and, through the brightness of its prophetic visions, helps faith to lay hold on the future life."

If this is true of poetry in general, it is especially true of poetry contained in the Bible, particularly in the Psalms and also in the Book of Job. The latter is a drama of intense interest when properly *interpreted.* But in order to be fully appreciated, it requires to be interpreted.

I was led to this conclusion by listening to a recitation of the Book of Job lately, at Friends' Meeting-house in Brooklyn, by Prof. John Duxbury, of London. It was certainly a wonderful production.

It is to be hoped that this will lead to a renewed interest in the other parts of the Scriptures.

THE BARRENNESS OF SOME PEACE MOVEMENTS.

[Prof. J. Russell Smith sends the following extract, saying, "I have been much impressed with the idea that the problem of working for peace is larger than some of its devotees seem to think. One of the reasons is shown in the following clipping from the highly esteemed ex-president of Dartmouth."]

"THE suggestion of the moral impracticability of peace seems like a contradiction of terms. Nevertheless, if we follow it but a little way, it will lead to the disquieting discovery of a very strong suspicion in the popular mind of a latent selfishness in peace; and further, after due observation and reflection, we shall be brought, I think, to see that the very crux of the problem of peace lies in the difficulty of eradicating this suspicion. The awful immoralities of war, so terribly obvious, are offset in part by the counteracting effect of the impressive displays of unselfishness. . . .

"If we are to create confidence in the trustworthiness of peace to render that sacrificial service which is at times rendered so effectively through war, it must be made to wear a different aspect from that which it now presents to the world. We cannot afford to overlook the very marked distrust of its moral reliability for the more serious business of the nations. We cannot afford to ignore the hesitancy of men in the lower ranks of rights and privileges, powerless except for numbers, to employ a new and uncertain agency to secure broader rights and higher privileges. Neither can we afford to make light of the questionings in our own hearts as to our ability, under such conditions of peace as we have known, to awaken and satisfy those nobler instincts of human nature which have at times found stimulating if not satisfying employment in war. Certainly the ordinary routine of peace would not be satisfying. Its luxuries would be debasing. Human nature would send up its continual challenge for some moral equivalent of war. I note with careful attention this sence, quoted by the reviewer of a recent book, 'The Unmaking of Europe': 'Europe will never cease from war till she finds some better thing to do; that better business is neither trade nor philosophy, nor even art; it is—in one word—sacrifice.'

"I am convinced that it will be to the ultimate advancement of the cause of universal peace if we inquire with sufficient concern into the moral effect of our present insistence upon peace as an end in itself, rather than as an instrumentality for effecting greater ends outside and beyond itself. The maintenance of the so-called arts of peace is not a sufficient justification for peace under all conditions. To the degree in which we fail to clothe peace with moral power, to identify it with objects of moral concern, to make it the incentive and opportunity for sacrifice and heroism, we leave it under the popular imputation of selfishness. I follow out the danger from this defect in our advocacy of peace into sufficient detail to indicate the extent of the popular distrust, and to show the grounds of it. . . .

"Peace is not a contrivance for the settlement of disputes between nations. Peace is a state of mind in peoples themselves, developed, if at all, out of the ordinary experiences of associated life. The social strife creates a state of mind which makes peace in any large sense seem impracticable. If we cannot do business according to the principles and methods of peace, how can we expect that such a course of action will be successful in the conduct of the government? Nothing would refute so quickly or so effectively the charge that peacemakers are theorists as the application of the principles and methods of peace to industrialism. So long as it is necessary to employ the Federal army to keep the peace in Colorado, or for like emergencies in other States, it is very difficult to persuade the average man of the moral consistency of efforts for general disarmament. . . .

"The problem of peace cannot be solved by intensifying the crusade against war. What very many wish to know before enlisting in the cause of universal peace is the full moral purport of the peace movement; what is its attitude toward the supreme issues of the present war; what its relation to the causes of the social strife; what its provision for the satisfaction of things fundamental in human nature."—*"The Crux of the Peace Problem," by William Jewett Tucker, in The Atlantic Monthly, April, 1916.*

HELEN KELLER ON PEACE AND HAPPINESS.

MISS HELEN KELLER, whose success in overcoming the obstacles of blindness and deafness has made the world marvel, and who almost miraculously has learned to vocalize her thoughts, on May 15th addressed a large audience in the Broad Street Theatre, Philadelphia, on the theme of "Happiness." The address was given to raise money for the Pennsylvania Industrial Home for Blind Women. A newspaper report says that Miss Keller, whose enunciation is good at times, but at other times, in a quick flow of ideas, rather gets away from her, gave a delightful little original talk on happiness and afterward answered questions that were called to her from the audience and repeated to her by her devoted teacher, Mrs. J. A. Macey.

"Am I always happy?" she asked, repeating a question that was put to her. "No, not always, and I have been particularly sad since this war started."

"'Do I like needlework and knitting?' Yes, but I like politics much better."

Miss Keller is particularly quick at repartee, and has a keen sense of humor and her answer to the last question made some of the audience, who had been furtively wiping their eyes at her clear but pathetic delivery of the twenty-third psalm, burst into laughter. She was then questioned as to whether she was a suffragist, and whether she knew when persons were laughing at her sallies. "Oh, yes, I can feel the vibrations in the air," she replied.

Miss Keller said that she believed if people were taught to hate war and if children were educated to standards of peace instead of military valor, it would do away with the danger of another big war. Her anti-preparedness program even included the elimination of policemen.

While answering the questions from the audience, Miss Keller said that colors when mentioned typified various things to her. For instance, red made her think of courage, purple was the color of mystery and white of exaltation. She was introduced to a tiny deaf boy whose mother said he was being taught to speak by the same method used in instructing Miss Keller.

After the lecture Miss Keller went into the lobby, where articles from the industrial home were on sale, and "looked" at many of them with her sensitive fingers. She discovered a small doll in a green dress which she pronounced "perfectly lovely," and insisted on buying for a little friend.

Among the articles on sale made by blind women were knitted wash cloths, reed baskets, knitted jackets and lace of the daintiest sort. Members of the board of managers conducted the sale.

THE time to stand for Peace is when Peace is in danger.
—*Frank Stephens.*

May we not believe that in so far as the Holy Spirit comes upon us, each shall "speak in his own tongue"; and we shall TRUST *one another; and we shall be makers of peace in our devastated world!* —ELIZABETH POWELL BOND.

THE LITTLE CHURCH WE LOVE.

It stands for truth; the truth of God
Set forth in rock and flower,
Voiced by the sea, pushed from the sod,
On-pressing every hour;
It stands for truth slow-filtered through
The ages of the past;
For truth that dawn-like breaks to view
O'er reaches dim and vast,
This little church we love.

It stands for faith in God and life,
In nature and in man;
For faith in high and holy strife
'Gainst error, bond or ban;
It stands for faith in dreams that lift,
And deeds that help the race,
For faith in life beyond the rift,
That haloes every face,
This little church we love.

It stands for love; the love of all
Above, below, beside;
The love that knows nor great nor small,
But only one whole, wide
As is God's universe; it stands
For God's love, tenderest good,
And brave Christ-love that slowly bands
All man in brotherhood—
This little church we love.

It stands for joyous fellowship,
For uplift, comfort, cheer,
For widening thought, for better grip
Of duty far or near;
It stands for all that's best in us
Wherever we may roam;
We deem it consecrated thus,
And christen it "our home,"
This little church we love.

—*Mary Stebbins.*

JAMES BRYCE ON THE WAR.

Apparently the earth never presented such a widespread and horrible spectacle of human strife and hatred as it did on Christmas day of 1915. In view of that cruel and inhuman conflict between Christian nations, such phrases as the "collapse of Christianity," the "failure of the Church," the "breakdown of modern civilization" are sounding in our ears. Are we who still believe in the Christian message willing to accept these expressions as a true description of the present situation? Can a bankrupt and despairing Church afford to face the world on this latest birthday of the Christ acknowledging its utter failure to accomplish the object for which it has been nineteen centuries laboring and praying?

In my own sincere refusal to accept this pessimistic view, I have found immense support and encouragement in an article on the European war by James Bryce in the *Hibbert Journal*. We have all been asking the questions: "How far do the inhumanities and cruelties of the present war indicate the stage at which human nature has arrived in its higher development? To what extent are those battlefields an expression of the universal Christian consciousness of this first quarter of the twentieth century? In other words, are we doing justice to the present progress of civilization when we take this war as in any degree an index to the actual state of mind, warmth of heart, and degree of spiritual culture of the people in the nations involved?

To these questions Mr. Bryce has something to say that to me is extremely pertinent. I quote his exact words: "How few are the persons in every state in whose hands lie the issues of war and peace! In some of the now belligerent countries the final and vital decisions were taken by four or five persons only, in others by six or seven only. Even in Britain decision rested practically with less than twenty-five. . . . It is of course true that popular sentiment has to be considered, even in states more or less despotically governed. But the masses are virtually led by a few, and their opinion is formed, particularly at a crisis, by the authority and the appeals of those few whom they have been accustomed to trust or to obey."

Later he speaks of the qualifications of the ruling few to bear such tremendous responsibilities: "Mankind increases in volume, and in accumulated knowledge, and in a comprehension of the forces of nature; but the intellects of individual men do not grow. . . . The disproportion between the individual ruling men with their personal prejudices and proclivities, their selfish interests and their vanities, and the immeasurable consequences which follow their individual volitions, becomes more striking and more tragic. . . . A great modern state is like a gigantic vessel built without any watertight compartments, which, if it be unskilfully steered, may perish when it strikes a single rock."

Can anything be plainer than the lesson to be drawn from these words of one of the greatest living statesmen? The people generally acquiesce in war when once it is declared by the few who rule; but it is not the direct wish or will of the people themselves. Their genuine desires and intents are far otherwise. Witness the friendly demonstrations on the part of the men of the opposing armies in the trenches. Witness the eagerness and enthusiasm with which men and women enter into the work of the Red Cross. Witness the international sympathy and good-will which has found expression in relief work for Belgium, Poland, and Servia.

This devastating war was not caused by a lack of humane feeling, or sentiment of good-will, or a sense of human brotherhood diffused among the people. I believe there never was so much of these Christian emotions as there is in the world to-day. The war was caused by the persistence on the earth of a theory of human government that first artificially exalts nationalism above all considerations of humanity, and then gives into the hands of a few a defence of that nationalism, irrespective of what calamities those irresponsible few may bring upon the world. The war was caused, to paraphrase the words of Mr. Bryce, because certain ships of state, unskilfully steered in this case by individual pilots of ultra-nationalistic and ultra-militaristic tendencies, *struck upon a rock.*

Is it not as clear as day that these ships of state will go on striking on that sort of a rock as long as that peculiar theory of government continues? The Church of Christ may go on increasing the sense of sympathy, good-will, and human brotherhood until they are ten times more intense and widely diffused than they are at present; until it turns its attention to this anti-Christian ideal of government to modify or transform it, all its efforts to bring in the kingdom of God will be forever unavailing.

While the Christian Church may consistently go on singing its hymn of peace on earth, good-will to men, shall it not see to it that no mere accident hereafter shall be allowed to involve mankind in such calamity of strife as that from which it now is suffering?—*Loren B. Macdonald, in the Christian Register.*

FRIEND DENYING OATH IS REFUSED CITIZENSHIP.

Forty-six aliens were admitted to citizenship, six applications were dismissed and thirteen petitions were continued by Judge Boyle, of Camden, at a session of the Naturalization Court, says a report in the *Public Ledger.*

Among the petitions dismissed was that of Francis Wills Wood, of Haddonfield, a member of the Society of Friends. This petition was thrown out because he refused to take the oath of allegiance. He did not care to obligate himself to military service.

Mr. Wood is a native of Canada, and his petition for citizenship was taken up last November. He passed the examination, but refused to take the oath of allegiance, asserting that he was exempt under an act of Congress, passed in 1913.

The Court ruled that the act referred to citizens of the United States, and not to unnaturalized citizens.

Mr. Wood was not present in court, but a letter from him was presented to the Court. The letter said: "It seems a hardship on one seeking citizenship that he is entirely denied the privilege of laws already enjoyed by natural-born and naturalized citizens, while the applicant for citizenship must promise to kill and destroy fellow beings (if called upon), for whom Christ our Saviour died. He said, 'Love your enemies.'

"I recognize and realize that the disposal of this, my case, is in the hands of the Court. Should he see fit to advance my case or dismiss it, I shall abide by the decision."

Other applicants were examined as to their attitude if the United States should become involved with their native countries. An Englishman was asked if he would bear arms for the United States.

"Sure I would," he replied, "even against England." He got his papers.

A native of Ireland was asked whether he would fight against Ireland.

"I'd fight against England," he declared.

"But would you fight against Ireland?" asked Judge Boyle.

He finally agreed to fight Ould Ireland, if necessary; but it was apparent he would much rather "take a shy" at England. He also received his papers.

A number of natives of the Fatherland agreed to take up arms against the Kaiser should the need arise.

FRIENDS IN MARYLAND.

NOTTINGHAM Quarterly Meeting, held at Darlington on the 27th, was largely attended and very interesting. Fine addresses were made by our Friend O. Edward Janney and an English Friend, Septimus Marten. A conference followed in the afternoon, after lunch served on the grounds. Papers were read by James W. Harry and others. There were stirring addresses also by our English friend and other visiting friends.

James Harry's paper was on the subject: "Why Am I a Friend?" Most people, he said, form their church affiliations because of inherited religious principles and beliefs. We cling to the old faith, "the faith of our fathers." The religious experiences and impressions of the child are the most lasting.

Probably no religious organization can look back with greater pride than Friends may. Friends have been pioneers in every movement for the uplift of humanity.

But we cannot live and grow on our past reputation. We must go forward in our labors of love for humanity, and be living witnesses to the truth, as we understand the truth.

The religious views of Friends appeal to my understanding, because of their simplicity and directness, because I can understand, and feel and know. Friends are not limited by creeds or doctrines which hamper individual thought. We hold that Christianity is a life, not a system of belief.

We believe in God, our Heavenly Father, the Creator, in whose presence we continually are. With the Psalmist we declare, "Whither shall I go from thy spirit, or whither shall I flee from thy presence." If I ascend into heaven, thou art there. If I make my bed in hell, behold thou art there! If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Friends not only believe that we are continually in the presence of the Divine Being, the Creator—but that the Divine Being manifested himself to the world in Jesus of Nazareth. We believe that the spirit of God is continually urging us to righteousness, and teaching us to draw near to him and learn of him. Friends believe in the immediate revelation of God's will to man. This is our cardinal principle. We believe that the spirit of God dwells within the human soul, that every impulse of the soul toward righteousness is prompted by the spirit of God within.

In the spiritual world we have abundance of proof that God's truths are not concealed or hidden from the human understanding. He has manifested himself to mankind in the teachings of Jesus, by the utterance of his prophets and in the lives of righteous men and women. Can any one doubt but that the founders of our faith were led by the spirit of God?

It is not necessary to make pilgrimages to holy places to find God. It is not necessary to withdraw ourselves from the world to know him. God is found living in the hearts of the righteous. God is here. We are continually in his presence.

Our conception of God is as a kind and loving father, as Jesus described him in the parable of the Prodigal Son, and who by his spirit within us urges us on to righteousness and justice, that we may advance the Kingdom of God on earth.

MARGARET J. BROOKS.

JULIA WARD HOWE'S READING CIRCLE

A DELIGHTFUL and amusing account of a reading circle, "the Papéterie," of which Julia Ward Howe was a member, is given in the biography of Mrs. Howe written by her daughters, Laura E. Richards and Maud Howe Elliott. "'What have you to tell us of the novel you have been reading?' the president would demand. Then followed a report, serious or comic, as the character of the volume or the mood of the meeting suggested. A series of abbreviated criticisms was made and a glossary prepared; for example:

B.P.—By the pound.
M.A.S.—May amuse somebody.
P.B.—Pot-boiler.
F.W.B.—For waste-basket.
U.I.—Uplifting influence.
W.D.—Wholly delightful.
U.T.—Utter trash.

"The officers consisted of the Glossarian, the Penologist, whose duty it was to invent penalties for delinquents, the Cor. Sec. and the Rec. Sec. (corresponding and recording secretaries) and the Archivist, who had charge of the archives. During its early years a novel was written by the Club, each member writing one chapter. It still exists, and part of the initiation of a new member consists in reading the manuscript. The 'delicious fooling' that marked the first year of the Town and Country Club's existence was the animating spirit of the Papéterie. A friend christened it 'Mrs. Howe's Vaudeville.' Merry-making was her safety-valve. Brain fag and nervous prostration were practically unknown to her. When she had worked to the point of exhaustion, she turned to play. Fun and frolic went along with labor and prayer; the power of combining these kept her steadily at her task till the end of her life. The last time she left her house, six days before her death, it was to preside at the Papéterie, where she was as usual the life of the meeting!"

LET us stress the social sciences in our educational system. It would be better for a boy of eighteen to be well grounded in economics than for him to be able to make a chair, if a choice between these two were necessary.—*R. Bedichek, in The Public.*

Though the world despise and taunt you without reason, without rhyme,
Though misfortune jar and haunt you with audacity sublime,
Though the skies be dark and glowering and no rosy hopes reach flowering,—
Remember, every morning the sun comes up on time.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, SIXTH MONTH 3, 1916

THE INNER LIFE.

So complex is life just now that it is very easy to let one phase of the Christian teaching—the doing for others, so-called social service—take precedence of the vital mainspring for that action, the heart or soul attitude of understanding between man and God. Much of our social work becomes an endless repetition, rather than a means of rebuilding and uplift, because of the failure to remember this point. "Christ in the heart—if absent *there*, we cannot find him anywhere."

In the Yearly Meeting just past, from the feeling shown in the Women's Meeting, it seemed to me that we were conscious of this vital point; and just as far as we are enabled to hold on to this and to develop it in advance of our social service work, shall we live and grow and minister to the world. I doubt not the same thing was noticeable in the men's meeting, but I can only speak out of my own experience. The way of Mary and the way of Martha must join in the heart of the true Christian. In other words, real religion is "Love writ large," and the more the world has of it the better for all lines of effort.

A. H. P.

FORM OR SPIRIT?

IN view of the manifest and increasing tendency toward love and unity among Friends of different "branches," some are concerned as to how the difficulties of "organic union" are to be overcome.

Such concern seems to me entirely needless, for I do not think there is likely to be any "organic union" (that is union of organization), any more than there is likely to be organic union between the United States and Great Britain. In the years preceding the Revolutionary War, the American colonies had the *form* of union with Great Britain, without the substance; now the two nations have the substance of union without the form. In the case of Friends, what seems to me desirable is exactly the same thing—not unity of organization at all, but "the unity of the *spirit*, in the bond of peace." That we shall have whenever we *feel* unity of spirit, and when we do, the form is of little importance.

To my mind the whole matter is illuminated by the recent visit of Joseph Elkinton to our Yearly Meeting at Race street. He came because he *wanted* to come; and when he expressed that desire, the hearts of Friends instantly responded with a loving desire to receive him. Forty or even twenty years ago there would have been all sorts of difficulties about *form*. He had no "minute" from his Yearly Meeting, and even if he had had one, how could we receive it? But now such a question probably did not occur to a single person present. Where love is the moving spirit, forms are simply forgotten.

So in regard to questions about "organic union." I do not think any one *wants* such union. If brothers who quarreled in their youth become reconciled, it is not necessary or desirable that they should live in the same house again, as they did before. What they will desire is *intercourse*, and this they can have whenever both parties want it, if even *one* of them is enough of a Christian to say so.

What I hope to see now is a great increase of *intercourse* among Friends. I hope that all meetings will get the *inviting* habit, and never stop inviting all Friends, and *their* friends, whether Friends or not, to come and meet with them. It is not Friendly at all to make others ask for *permission* to visit us, especially when we have many years been estranged. To do that, as Joseph Elkinton confessed, requires great courage—to say nothing of humble and persistent *love*, to make one willing even to risk receiving a rebuff instead of an invitation.

It was a famous saying of Horace Greeley, in the days when gold and "greenbacks" were not on speaking terms, and resumption of "specie payments" seemed impossible, that "the way to resume is to resume." So it is now with intercourse among Friends—the way to resume is to resume. Next Quarterly Meeting day let us see that invitations are sent not only to "*our* Friends," but to *all* Friends and *their* friends. Soon the result will be that we shall *receive* invitations from other Friends and other churches. And when that blessed day comes, we shall not need to worry about difficulties of "organic union."

H. F.

Note and Comment

OUR GENERAL CONFERENCE.

WHAT has the General Conference done for the Society of Friends?

It has made us one body.

When the first little gathering of Friends was held, to consider having First-day Schools, our Society of Friends consisted of several separate and distinct Yearly Meetings. These sent each other yearly letters. In that way, we learned the names of the clerks of the other Yearly Meetings, and ministering Friends visited from one meeting to another, so that they knew Friends in various neighborhoods. To the majority of Friends, however, any but their own meetings were little known, and nowise *understood*.

When the proposition for a Philanthropic Committee came from Illinois Yearly Meeting, it was considered by some of our Eastern Yearly Meetings quite out of order, that a far-away meeting, and a *young* Yearly Meeting, should make suggestions to the others.

As a result of the General Conferences, we now meet together, as all belonging to *one* religious society, without knowing or caring, except for friendly curiosity, as to which particular Yearly Meeting those uniting with us belong. All the Yearly Meetings work together for First-day schools for Swarthmore College, for the various phases of philanthropic work—for greater spirituality in our Society, and the advancement of Friends' principles.

Those members of our Society who have never attended a General Conference, or a session of the Central Committee, do not really know just what the Society of Friends is, at the present time. They have missed the stimulus that comes from those gatherings. They belong to some *one* Yearly Meeting.

The General Conference belongs to the Religious Society of Friends.

ANNA M. JACKSON.

A LETTER FROM DANIEL OLIVER.

DANIEL OLIVER, who has been for years the head of the Friends' Mission at Ras-el-Metn, Syria, went back to his work there a few weeks after the war began, after a visit in the United States, where his wife and family now are.

While nominally a prisoner of war under the Turkish government, he is allowed his freedom, and permitted to continue his work at the mission. It is great cause for gratitude that his religion has so made itself felt for truth and sincerity of character that the commander-in-chief trusts him. To a friend in America he writes:

"I know how close hearts can be drawn together in a

great cause and a united effort, and what greater cause can we seek than the bringing in of the Kingdom of God, which is a kingdom of love, peace, righteousness, purity and liberty. The Society of Friends have a great opportunity at the present moment to stand up before the world and to make its testimony heard on behalf of peace and international good-will. They may not be able to bring about peace, but they can at least show the world that there is a "better way" and that the way to remove all war is to remove the occasion for war by sowing a spirit of mutual trust and good-will.

"The United States has a great opportunity, perhaps the greatest that any country could have, to take the lead for peace at the present time. It is not the time to think of increasing your commerce—that may be all right in its place; it is the time to think how you can be of service in bringing to an end one of the greatest and most appalling calamities that ever has overtaken the progress of mankind.

"To help to quench the fires of hate and strife to bring all the moral influences of a great nation to smooth out the tangled web that has caused such woe and sorrow the world over, that is a task worthy of all the powers of the greatest statesmen in your country. May God stir them up to act; and to act quickly. For if not, great will be the judgment passed upon them by history.

"The moral and spiritual forces everywhere that are working for peace and good-will must not be discouraged but must go on working; remembering that all who work for the coming of the Kingdom of God, the kingdom of love, cannot but win in the end.

"It may be long in coming, but I am sure that the time will come when war and all connection with war will be an impossibility. The conscience of mankind will revolt against it.

"May God in his mercy ever rule all things for good, and in some way we do not know, bring all this struggle toward such an end. I pray continually for peace and for the dispelling of this terrible cloud that envelopes Europe."

AN APPRECIATION.

Speaking of the recent session of Philadelphia Yearly Meeting, our Friend Gideon Peaslee, of Clarksboro, N. J., writes:

"I commenced attending yearly meeting the first year they were held in the present building, in 1857, and have been more or less in touch with the meeting ever since. I think we all have cause to be thankful that the sixtieth session held at Fifteenth and Race Streets was such a favored occasion and rejoice in the evidence of a closer union between all bearing the name of Friends."

THE QUAKERS AND GERMAN PRISONERS IN ENGLAND.

A German who was interned in one of the concentration camps for civilians and who recently returned to Germany, writes in a Berlin newspaper in an appreciative manner of the assistance which was given to the prisoners by the British Society of Friends.

According to the statements of the German, the Quakers made their first appearance in the concentration camps in October, 1914. They visited each single prisoner and recorded in a book their helpless families. All these families received from the Friends assistance and the society also obtained work for discharged prisoners.

The Quakers furnished books and newspapers and delivered addresses which, however, were soon suppressed by the authorities. They provided means, also for the transportation of those who were permitted to return home, distributed clothing and food to needy Germans, who retained their freedom, but who in consequence of the loss of their business could not care for themselves.

Lists of all their families were obtained and the children provided with milk and food. A woman physician had charge of the sick women and children. The Quakers invited the needy foreign born people to their homes and treated them there with the greatest consideration. The German reporter expresses his highest admiration for the spirit of Christian charity which the associates of the Society of Friends manifested.—*N. Y. Staats-Zeitung.*

THE JEANES HOSPITAL QUESTION.

Editor of Friends' Intelligencer: During Yearly Meeting Week it was my privilege to have a conversation with a very active and bright member of the Board of Managers of the Jeanes Hospital, and our conversation turned on the suggested taking over by the Jeanes Hospital of the Germantown Hospital. This manager asked, "Why should the Jeanes Hospital relieve the people of Germantown of their duty of caring for the sick of that community?" Last fall, I had the same point raised by another manager of the proposed hospital. As there may be still others who have a like feeling, it may not be amiss to review the matter.

It is no doubt true that the taking over of the Germantown Hospital would result in the contributors of the Germantown Hospital stopping their donations to it, also in the State of Pennsylvania stopping its yearly grant of $5,000, so that the Jeanes management would not receive some $25,000 now contributed towards operating the said Hospital, all of which would, of course, be very nice for the people of Germantown and for the State of Pennsylvania.

As an offset to the above, however, the contributors of the Germantown Hospital propose on their part to turn over to the Jeanes Hospital their grounds and buildings, costing some $500,000, equal to a yearly income of $25,000; also the gross income they now receive from invested funds, and from patients, equal to some $65,000 yearly. Now would not that be rather nice for the Jeanes management to receive? Would it not be "good business" for them to receive nearly four dollars for every dollar they give up? Why, it would almost satisfy one of our "Napoleons of finance."

Those managers who question the propriety of shifting the burden from the shoulders of the people of Germantown to their own, should bear in mind that no matter where they may locate, they are going to do this same thing for any community they settle in. Then why should Germantown be looked upon in any different light from any other place? In fact, has it not more claim than any other section, not only on account of the liberal offer they make, but also from a sentimental viewpoint?

Germantown was settled in 1683 by German Friends and Mennonites, invited to come here by William Penn, when he visited them at their home on the Rhine. In 1688, the Germantown meeting issued the first protest against slavery sent forth in this country.

Germantown is now the most active community of the Society of Friends, not only in Philadelphia, but of the whole country. Our School Lane Meeting has just expended nearly $15,000 in enlarging its buildings, and our meeting house is frequently crowded to the doors. A block below us is the Coulter Street meeting, with a much larger congregation, and an equally active one. Both meetings have schools attached to them, the Coulter Street meeting having, I believe, some five hundred scholars, whilst both have Friends' Homes in the place, ours being well-known to our members.

Is it not proper that such a community should have in its midst the only Friends' Hospital in the city, and I believe in the country, and probably in the world? Concentration is the order of the day for individuals, religious organizations, or in fact any organization if efficient results are to be obtained. Then is it not desirable that our

efforts should be directed to developing and stimulating this community, that it may become even a greater factor in Friendly views and sentiments? And I know of no better way to aid this than to have our Friends' Hospital right here, particularly as the site offered of some ten acres is most attractive, all but one of the offered buildings the best. It is a "going concern," and within twenty minutes from the City Hall, so that the best doctors can easily be members of its staff. Compare this with locating in a corn-field at Fox Chase, away from patients and doctors, inconvenient for managers to reach, with the exception of perhaps two or three, and no Friendly influences at hand. Personally, I cannot see why there should be a minute's hesitation in the matter, particularly as it was so advised by one of the best experts in hospital work, and an entirely disinterested man.

I have heard some worthy Friends try to recall disjointed and desultory conversations with Anna Jeanes, occurring ten or twelve years ago, and from them to argue that it would not have been her wish to take over another hospital. She never conceived it would be possible that such an offer as has been made would be made by any hospital. If she had, I feel sure she would have fully approved it. She was too clear-headed a business woman not to understand all that such a proposition meant to the success of the institution she desired to found as well as the greatly increased benefits to mankind to be obtained by the addition of about a million and a quarter dollars to the sum she saw fit to leave for its establishment, to say nothing of the benefit to the Society of which she and her family were consistent members, as well as benefactors, for such a long period.

THOS. H. SHOEMAKER.

"FREE GOSPEL MINISTRY."

EDITOR OF FRIENDS INTELLIGENCER:

Is not this one of the principles of our society which is on the wane?

Those who are isolated from a Yearly Meeting by fifty to a hundred miles have to look to paid clergy for services at a time of death or wedding. Those who are near to New York, Philadelphia, Baltimore, or Richmond, Ind., can hardly realize how much the Society is losing in numbers and enthusiasm by the lack of interest in isolated Friends.

Would it not be well for each of the Yearly Meetings in America to appoint one minister and one elder as committee to look over the conditions of large cities or other locations where a meeting might be formed to the advantage of Friends and the community? Surely such a committee could probably find a person in every large city who is true to Quaker principles and worthy of the confidence of Friends. I think if each Yearly Meeting would satisfy itself as to the candidate for recommendation there would be no undue influence. No Yearly Meeting should indorse the recommendation of another Yearly Meeting without individually investigating the fitness of the person suggested.

This I think would have a tendency to unite all Friends, and would form a solid Home Missionary Society. It would not be expensive.

C. F. HOPKINS.

2176 Auburn Ave., Cincinnati, O.

"WHEN the children of Israel received the command to go forward, they did not move in ones and twos, but as a *body*. The Spirit of God will never allow us to remain stationary. We also must move forward to occupy fields that our fathers did not know of; we must be sensitive to the call, and see as a group what we are to do."—*M. Catherine Albright, of England, in Philadelphia Yearly Meeting.*

Current Events

THE WHITTIER FELLOWSHIP MEETING.

ON May 23d the Whittier Fellowship held a meeting in the Coulter street (Orthodox) meeting-house, Germantown, Philadelphia, which was largely attended by Friends of both branches, showing a deep interest in the subject of the meeting, "Our Divided Quakerism." Two sessions were held, the first at five o'clock p. m., followed by a recess of nearly two hours for supper before the evening meeting.

Carolena M. Wood, of New York, the chairman of the Whittier Fellowship, presided. The first speaker was Professor Henry J. Cadbury, of Haverford College, who read a paper in which with keen analytical power he defined the points of difference between the two main branches of Friends. Committing himself to no personal statement, he clearly stated the official Orthodox position as defined by the Yearly Meeting of 1894, but went on to say that a non-official party existed in the Orthodox camp that looked to the Hicksite Friends to help them in reformulating Christian doctrine.

Edith M. Winder, of George School, then gave her view of the society from the standpoint of Liberal Friends. She complained of a certain coldness in the silence of Hicksite meetings, which she ascribed to the fact that many of those Friends have long neglected the reading of the Scriptures. This she thought was due to their fear that young people might be indoctrinated with the sacrificial ideas of the Apostle Paul, for which they blamed the great Quaker schism of 1827. Nevertheless there was a disposition among Hicksites to gather lessons from the life of Jesus Christ. They looked upon him as representing the personal side of God. By his help we could draw aside that inmost curtain in our consciousness which when lifted reveals the Divine.

Leroy Jones, an Orthodox Friend of the branch known as "Pastoral Friends," then made a plea for his body. They were rejected by Orthodox and Hicksites alike, he said, because they abandoned the great Quaker doctrine and practice of an unpaid ministry. In the West and Canada we hear of the "Friends' Church." These people sing in meeting, and employ professional pastors. To the more conservative Quakers of the East they are classed as Methodists, and denied the title of Friends. The speaker pointed out that these "Pastoral Friends" have to face the conditions of frontier life. Backwoodsmen come to their meetings, and need a kind of help which the old-time quietistic Quakerism, with its silent meeting, cannot give them. He said that paid ministers were self-denying men, who worked for nearly nothing.

The first speaker at the evening meeting was Professor Rufus F. Jones, of Haverford College whose theme was, "The Ingrowing Habit of Quakerism." Dr. Jones sketched the history of the society especially as a disciplinary institution. The elders, he said, were not clothed with their present bishop-like power until 1727, while the discipline in its present form dates from 1738. At that period birthright membership took root, a great mistake in the policy of the society, as he thought. Then followed the period of Queries, that is a sort of collective confessional, wherein Friends answer certain stereotyped questions about their spiritual condition. For instance, "Are your meetings for worship regularly held, and how are they attended?" In the memory of middle-aged men there was an uncomfortable query about their style of living and the supply of their tables. Another one asked whether they ever defrauded the public revenue. This one was stricken out, at least in Great Britain, by the London Yearly Meeting of 1875, when John Bright made a speech against it. Rufus M. Jones produced merriment by satirizing the hair-splitting distinctions that

were made in the painfully conscientious answers which used to be given. It made a serious difference for example, whether the answer was that "most Friends" did so-and-so, or that Friends *generally* did so-and-so, and hours were spent in deciding such merely verbal points.

The period of eighteenth century Quietism was then touched upon, with its strange doctrine of "the travailing and suffering seed." According to this belief, or rather practice, a ministering Friend would enter into the mental state of some one or of several in the gathering, and bear his or their burdens in agony of spirit. He underwent a kind of vicarious crucifixion for them in silence. The speaker said he had read a hundred Quaker journals, and had been much impressed with the extreme morbidness thus produced.

Then came the period of theological definition, from 1790 to 1810. It was this fatal period that made possible the schism of 1827. The motto had been "safety first," a very dangerous motto indeed for any live religious society. Friends had formed the "ingrowing habit," and had not kept sufficient grasp upon history. Better to pour out for others the precious water of our religious life, as David did, rather than selfishly keep it for ourselves.

Dr. Jesse H. Holmes, of Swarthmore College, followed. The burden of this speaker's address was trustfulness and faith in humanity. Have confidence, he said, in the goodness of others, in the fairness of the Germans, the Mexicans, the Japanese, the Negroes. So too in religion, let us learn to trust one another instead of suspecting. The division of our society, said he, is a disgrace to the Christian church.

The next two speakers were outsiders who had joined the Society of Friends, one the Orthodox branch and the other the Hicksite. The first was Professor William W. Baker, of Haverford College, who pointed out some of the characteristic faults of Friends, especially their self-complacency and emphasis on externals. He had come into their midst from New England Congregationalism twelve years ago, and had heard too much, he said, about teaching the youth "Friends' principles," and too little about teaching them the Gospel of Christ. He also criticized the Quaker contempt for paid ministers, and insisted that there was much to be said for them. They spent their whole time in the service of Christ, and money was a secondary consideration, whereas an unpaid Quaker minister worked at a lucrative occupation, and his service of Christ was a secondary consideration. The speaker never saw a Quaker minister go hungry, but he had known of paid ministers who were forced to delay mailing a letter for a week because of the lack of a two-cent stamp. Dr. Baker also observed that the Hicksite uprising was not merely against dogma, but against an ecclesiastical machine. But he praised their generosity and other good points of Friends. Dr. Forbush, of Swarthmore, told how he too had come out of the New England Puritan fold, having been a Congregational minister. He became attracted to Friends, and went to Haverford, Pa., in search of a home. Finding that all the land there was bought up, he went to Swarthmore and settled down. When he decided to join Friends, Jesse H. Holmes gave him the Book of Discipline to read, from which he and his wife received the impression that music, dancing, theatre-going, horse-racing, and all amusements were utterly forbidden to a Friend. When he found, however, that the formal Discipline of the society did not truly represent its present-day spirit, the difficulties disappeared, and he and his wife had found a happy spiritual home among Friends.

This ended the formal part of the meeting. In response to an invitation to those present to speak, Elizabeth Lloyd quoted Job Scott, a classical Quaker authority who wrote before the schism, but foreshadowed the Hicksite standpoint in many utterances. Septimus Marten, of Great Britain, expressed his satisfaction over the recent meetings of Friends of the different branches, beginning with Joseph Elkinton's ministerial visit to the Race Street Yearly Meeting, and hoped that the spirit of brotherly love might grow and spread among all Friends.

Albert J. Edmunds said that he had been excommunicated thirty-six years before by English Friends because he had expressed his opinion that Elias Hicks was the best exponent of the true spirit of Quakerism. This was therefore one of the great evenings of his life. He closed with an anecdote of the famous Quaker New Testament scholar, Rendel Harris. When professor in Johns Hopkins University in the eighties, Harris was once asked by a Hicksite woman Friend what were the theological points that caused the Quaker schism. She expected a technical statement of doctrine from the learned divine, but his blunt answer was "No theological points at all; the Devil got among 'em."

An old-time Quaker silence closed this memorable meeting.

NEW YORK YEARLY MEETING.

News dispatches from New York City to the Philadelphia *North American* and *Public Ledger*, of the 29th, give the following account of the opening meetings.

The New York Yearly Meeting of Friends began its 221st annual session yesterday (Seventh-day) in the meeting-house at East Fifteenth street and Rutherford place, with the meeting for ministry and counsel. The attendance was good, especially in the afternoon, and throughout the proceedings there was a lively interest and spontaneity of expression.

Besides the representatives, there were several visiting Friends from other meetings, among them being Isaac and Elizabeth K. Wilson, of Menallen, Pa.; Edward A. Pennock, of Chatham, Pa.; Rachel B. Lippincott, of Mickleton, N. J., and Daniel Batchellor, of Chester, Pa.

The clerks are Edward B. Rawson and Elizabeth Percy.

Careful consideration was given to the queries relating to ministry. The general feeling in the meeting was that speaking should not be confined to the few, but that all should feel an equal responsibility for free expression.

William Jackson spoke against a "censored" ministry. He said that if the religious leaders of Judea could have had their way, the new teachings of Jesus would not have come down to us.

Isaac Wilson said that our duty was to make present-day application of the truth wrapped up in the old parables.

Daniel Batchellor thought that while the Young Friends' Association had done much to call out active service among the young people, it was time now to ignore age limitations. In spirit all ages were upon an equality.

Edward A. Pennock said that they should test themselves daily for growth in, first, the study of God's word; second, in prayer life, and, third, in a sense of the indwelling presence of the Christ.

Mary MacDowell said that religious expression took many different forms. They should seek a true religion which permeates everything in life.

Others who spoke were Phebe Cornell, Rachel B. Lippincott, Charles Underhill, John Hutchinson and Elizabeth Koser Wilson.

In the afternoon meeting, Edward B. Rawson was appointed clerk for the coming year, with Lucretia M. Heacock as assistant.

In view of the difficulty of getting to the morning meeting by Friends from distant places it was decided that henceforth the session would begin at 1.30 p. m.

Edward B. Rawson introduced a concern: "How to Provide Preaching of the Right Sort." This was considered under two heads, first, preaching in the meeting; second, how to carry the message to the world outside.

He said the Society of Friends was something more than a Christian sect, and more even than the Christian church.

It was to bear witness to the truth which was the basis of all religions.

Isaac Wilson rejoiced that the spirit of Friends was overflowing the bounds of their little society, and spreading out into the larger human society. The doors of opportunity were never more widely open than now.

Robert Barnes said that every meeting which was spiritually alive sent forth an influence into the community.

The meeting on Seventh-day evening was in the interest of First-day school teachers. Tacie E. Clark and Anna J. and Natalie Kissam, pupils of the Woolman House, were present to tell of their work in the school, which was further illustrated with lantern slides, shown by Robert G. Brown. Others who testified to the educational value and inspiration of the school were Pierce Cadwallader and Effie Danforth McAfee, formerly of Cincinnati, O.

FIRST-DAY, THE TWENTY-EIGHTH.

On First-day morning there were meetings for worship at Fifteenth street, Manhattan, and at Schermerhorn street, Brooklyn; the congregation in the New York meeting-house completely filled it. Rachel Lippincott offered prayer.

Isaac Wilson quoted the blind man in the Gospel of John: "I went, and came seeing." Here was an example of obedience and fearless testimony. We too should think for ourselves, he said, without leaning upon the theological ideas of the past. Have faith in the new revelations of spiritual insight.

Dr. O. Edward Janney's text was: "Not every one that saith unto me Lord, Lord, but he that doeth the will of my Father." He spoke of their duty in this great world-crisis, also of the stand which they should take in the anti-Christian cry for military preparedness. Christianity has not failed, he said, but the church had failed in trying to make a Christless Christianity.

Edward A. Pennock said we must be convinced that love is stronger than hate. The great need of the time was more faith in man. The experience of Thomas Mott Osborne with criminals had shown how to overcome hate with love.

Myron Allen, of Granville, spoke from the text, "Be ye also ready." His leading thought was that no matter how small the talent of each, it should be used and improved to the utmost.

The smaller meeting at Brooklyn was addressed by Daniel Batchellor on "The Pillar of Cloud and Fire." At 2.30 there was a First-day school general gathering, and Mary D. Edmonds told three stories, each with a different moral lesson. Although these were addressed to the young children, the older people listened to them with equal interest.

At 4 p. m. there was another meeting for worship, at which several messages were delivered both by Friends and non-Friends.

In the evening there was a young people's meeting in charge of E. Carlton McDowell. The subject for discussion was "The Call of God to the Men of To-day." There were five-minute talks by Morrell Smith, Warren R. Laity, Tacie E. Clarke, William B. Cocks, Alice R. Linville, Laurie Seaman, Louise M. Lawton and Carrie Norton. A general discussion followed, in which the older people took part.

SECOND-DAY, THE TWENTY-NINTH.

A minute from London Yearly Meeting introduced M. Catherine Albright, Septimus Marten and Lettice Jowitt, who attended to give information regarding the work which English Friends are doing to relieve the distress of innocent victims of the war.

Lettice Jowitt described what her committee is doing in the east of France, about 25 miles from the firing line. For fear of spies, she said, the French authorities would allow none but Friends to engage in the work of relief there. The plan of the Friends was relief, reconstruction and reconciliation. They fed the starving people, and have built 400 wooden shacks for temporary homes. One of their medical measures was to build maternity hospitals, where mothers and children could be taken care of for a month.

English Friends are but a small body, and already their resources have been taxed to the utmost. They are spending $25,000 a month, and much more is needed for the growing work. They, therefore, appeal to American Friends to help them in the work.

Septimus Marten told of work being done in England, where 50,000 aliens are interned. The danger, he declared, is that, in their enforced idleness, they will lose their habits of thrift and become demoralized. Every effort is made to keep them employed and to take care of their wives and children who are at liberty. In Berlin a similar society cares for English and French interned there.

At the afternoon meeting the yearly meeting appropriated $500 to be immediately sent to English Friends for relief work. The Nominating Committee was directed to appoint a committee to collect funds, and each monthly meeting was asked to set aside 25 per cent. of its regular quota for this purpose.

Following custom, it was unanimously agreed to send a message of love and goodwill to the other yearly meeting of New York (Orthodox) assembled in Poughkeepsie, and for this purpose the following delegates were appointed: John Fox, Jr., Henry M. Haviland, Albert R. Lawton, Sarah G. Magill, Louella Burdsall, and the clerk, Ellwood Burdsall.

Reports from the constituent meetings of Westbury, Purchase, Nine Partners, Duanesburg, Easton and Granville, Shrewsbury and Plainfield were presented. The last report contained a memorial of Phebe C. Wright, and Isaac Wilson paid tribute to the beautiful life of the aged Friend.

In the evening Felix M. Morley, of Baltimore, showed lantern slides collected during his service with the Friends ambulance unit in the war, followed by "Public Examination of the Peace Propaganda Speakers," an interesting account of the most difficult questions or objections that different speakers in this campaign had met with in addresses they had given on the subject.

THIRD-DAY, THE THIRTIETH.

A desire for intercourse and fellowship with Friends of other branches was manifested at this session. Following the reading of the epistle from Philadelphia Yearly Meeting, in which reference was made to epistles from London Yearly Meeting and a letter from Fourth and Arch streets Friends, of Philadelphia, the concern was introduced by John Cox, Jr., that advances of a similar character be made by this meeting to the other branch of Friends in New York. That body holds its Yearly Meeting this year at Poughkeepsie, and the suggestion was made that instead of the salutation of love and good-will which has been customary for years, something more definite should be conveyed now.

"It may not be time," said John Cox, "for the meetings to join yet, but I do feel that it is time to see what may be done toward solidarity." He spoke of the union of north and south in Methodism and of the co-operation of sects in China, so that the mission field is districted and covered by all denominations together. The speaker suggested that a small delegation be sent from this meeting to the one at Poughkeepsie bearing a message asking for greater unity, and he added, we must not be too sensitive and afraid lest our offer be turned down.

To illustrate the loss of power through division, he said, "By working separately, our body may send a committee to Albany one day and the other body one the next, and we thus fail to present a united front in our efforts to secure desired legislation. Before 1828, Friends had a prestige they have not had since. Both bodies are doing much sociological work, but we need a closer union for strength."

At this point the assistant clerk of the other Yearly Meeting, L. Hollingsworth Wood, who was present, voiced his appreciation of this step and felt it would be gladly welcomed especially by the younger element in the society. Charles Underhill, Dana Clough, John William Hutchinson, William M. Jackson and others were heard; Ellwood Burdsall expressed his feeling that if it was right to take this step, it should be done, whatever the result might be. From all over the house came sentiments of approval, and the following were named to act as message bearers: John Cox, Jr., Henry M. Haviland, Albert R. Lawton, Ellwood Burdsall and Sarah Gardner Magill.

The committee for the advancement of Friends' principles reported seven meetings held during the year and fifty-two visits paid to subordinate meetings. Various localities had been visited in New York and one in Massachusetts. This report led to much discussion as to how wide the scope of this committee might be. "This," said Dr. O. E. Janney, of Baltimore, "is the most difficult work ever undertaken by any body of people, for too many do not realize that the Society of Friends has a mission. We cannot live by keeping up the city meetings. Our problem is how to build up the country meeting, for here lies our strength. It means missionary work right in our home field."

PHILADELPHIA YEARLY MEETING.

FOURTH-DAY, THE SEVENTEENTH.

[The report in last week's INTELLIGENCER brought the account up to Fourth day morning, the 17th. A misprint in the opening paragraph gave the dates of the opening meetings as on the 20th and 21st, which of course should have read the 13th and 14th.—H. F.]

ELIZABETH LLOYD, who during the past year has been traveling extensively among isolated Friends in the West, visited the men's meeting, accompanied by Anna B. Griscom and Marianna Burgess, who had been her companions in her journeys. Her report was the same as that already given the women's meeting. Her work was heartily commended, and it was urged that such visits be followed up by other Friends from the East, in order to promote better acquaintance and larger fellowship among Friends throughout the country. George A. Walton reported that the Committee for the Advancement of Friends' Principles is planning a pilgrimage to some of the Western meetings during the summer.

A request came from Concord Quarterly Meeting that some changes in discipline be considered, particularly the parts relating to the body of ministers and elders, which it was desired should have a larger membership, including some younger people. The matter was referred to a large committee to report next year.

In a visit to the men's meeting, Catharine Albright told of the relief work conducted by English Friends among the interned Belgians in Holland. She spoke of the huge camps, the awful monotony, and the underfeeding. They are starting gardens in the internment camps, partly for the food and partly to keep the prisoners occupied. These are marked with signs "S. O. F." (Society of Friends). She never realized before, she said, how much these words might mean to the outside world, standing for all that is good and kind in the present lives of the men.

Lettice Jowitt then told of the work in eastern France, right up on the firing line, working among the civilians. They have built 400 wooden houses, and have done much to assist farmers and others whose homes have been destroyed, and are preparing for the greater work that will fall to them when the Germans retire. Factories not turned into munition works are believed to have been largely dismantled in that part of France and Belgium under German rule. Therefore demoralization of conditions will probably prevail. It is the hope of these Friends that they may be able to go into these districts and start the population to become self-supporting again. The whole work is in a critical condition because of the inability of the English Friends to continue its financial support. This work is an apt illustration of one point that the Friends are insisting on, namely, that as the Belgians would not attack the English Quakers who have been their benefactors, so also if America were to spend on relief work in all countries at war the money that it is urged to spend on battleships, it would convert potential enemies into active friends.

The Committee on Education reported that it had aided monthly meeting schools, summer schools, the School of Pedagogy at Swarthmore, and Woolman School for Religious and Social Study. It also employed experts to make a survey of all the Yearly Meeting schools outside of Philadelphia, with results which were regarded as very important in connection with the future usefulness of the schools.

The Committee on Friends' Boarding Homes reported that eight of the Quarterly Meetings have such homes, in which 213 persons are living. The great usefulness of these homes is deeply felt throughout the yearly meeting.

The women's meeting opened with consideration and discussion of our duty toward the colored race, and toward defective young women.

Anne Biddle Stirling made a plea for protection of the latter, since there are in Pennsylvania 18,000 of them, only 600 of whom are adequately cared for. Rachel Knight felt the matter of defectives lies at the root of many other evils against which so much is being done, or, as was expressed by another, "we are letting the spigot run, while we are mopping up the floor."

Anna Travilla Speakman spoke of the large proportion of defectives sent to Sleighton Farms, and declared that appropriation was made by men for far less important things than the segregation of feeble-minded girls. If women had votes and could act on this question, something might be done to solve this woman's problem. "If women took an interest in and worked for these things, they would not have time for bridge parties and pink teas."

Mary R. Livezey believed the drink question lay beneath this of defectives, but Elizabeth Lloyd felt the two were so closely interwoven that it was difficult to untangle them.

Susan P. Wharton introduced the matter of work among colored people, and the thought was expressed that there was less interest manifested among the young in the department than formerly, and that prejudice against the race was stronger; it was pointed out that mothers were doubtless more to blame for this than were the children.

Elizabeth Powell Bond appealed especially for sympathy for the increasing new race which, though classed as negro, have but a single drop of negro blood to ninety-nine white, and yet had the aspirations and ideals of the ninety-nine drops. "Let us advocate," she said, "the cause of those who have fewest to speak for them." High tribute was paid to the work among colored people, which had occupied the life of Martha Schofield, a member of this meeting, who died recently.

The evening meeting was devoted to "The Improvement of First-day Schools." There were six addresses, by Edwin J. Johnson, superintendent of the Germantown school; William Eves, 3d, superintendent of Wilmington; Mary W. Coles, of Moorestown, N. J.; Margaretta W. Blackburn, of Woolman House; Edward A. Pennock, superintendent of London Grove, and Emilie G. Pollard, superintendent of Swarthmore.

FIFTH-DAY, THE EIGHTEENTH.

In the women's meeting the Epistle from London Yearly Meeting of last year, "To all bearing the name of Friend in America," was read, after which M. Catharine Albright spoke of the circumstances under which it was sent, and declared that if we want peace it must be procured "at a great price."

Sarah W. Knight proposed that each woman present should promise a sum for the 18th of each month so that the English Friends might have something to depend on from American Friends here. It was in this connection that about $9,000 had been sent for such purpose since the war began, but that far more should be done now.

An impressive message sent by Helen Keller to the Yearly Meeting urging work for the cause of peace was delivered by a blind friend of hers, Irene M. Woodward, a member of this Yearly Meeting.

It was decided that an emergency peace committee should be appointed to co-operate with that of Arch Street Friends, and $1,500 were appropriated for its use. The maintenance of headquarters in Philadelphia and Washington was mentioned as a pressing need by J. Augustus Cadwallader. Jesse H. Holmes felt that "Friends should be willing to carry our share of the burden of civilization."

Peace workers having found that it is very difficult to rent rooms for peace propaganda, the committee was authorized to use Cherry street meeting-house.

During the hour before the afternoon session the Race street house was filled upstairs and down with those who came to attend a meeting arranged by the Pennsylvania branch of the Women's Peace Party. Hannah Clothier Hull presided, and the chief speakers were the two English Friends, M. Catharine Albright and Lettice Jowitt. A letter was sent by this meeting to President Wilson, asking him to call a conference of neutral nations for the purpose of helping the warring nations to prepare for permanent peace.

At 5.30 was held the last of the supper conferences for Young Friends, which had been a feature during the week. This became public at 6.30 on this occasion, when Margaret Riggs spoke on the need of work in foreign missionary fields, and Dr. William W. Cadbury, a medical missionary in Canton, China, gave an illustrated talk on the work in that locality.

The evening was under the care of the philanthropic committee, when "Some Present-Day problems of Parenthood" were presented by Dr. Thomas D. Wood, of Columbia University.

SIXTH-DAY, THE NINETEENTH.

The closing day of Yearly Meeting was also its busiest day. A letter of sympathy was approved and directed to be sent to a number of members who have been faithful attendants for years, but who were kept at home this year by illness or the infirmities of age.

The 13 queries that are read every year were considered and several of them formally answered. Mary H. Whitson testified that an increasing number of the members are feeling their responsibility to the meeting. Elizabeth Powell Bond thought it would promote love and unity if parents would never criticise friends and neighbors in the presence of their children. Alice Hall Paxson thought there would be more reading of the Bible if a good Bible were presented to each child as soon as he was old enough to read it.

M. Catharine Albright said in regard to simplicity of living and amusements that it would be well, instead of forbidding certain things, to teach the young the underlying principles that should guide their lives. Daniel Batchellor said there are so few Friends in needy circumstances that Friends should give a double amount of care to others who are in need. Hannah Clothier Hull hoped that those who felt it right to use the first day of the week for recreation would make it their custom to attend meeting regularly before going off for the day.

There are 62 First-day schools under the care of Friends, with 4217 pupils; this is an increase of 238 in two years. The number of day schools under the care of meetings is 21; these have 141 teachers and 1513 pupils. The number of schools and of pupils is gradually decreasing. The total number of members in the meeting is 10,793, being an increase of 79 since last year, although there were nearly four times as many deaths as births. One reason for this is that the children who have only one parent a member are not recorded. J. Russell Smith, Dr. Joshua D. Janney and others deprecated the low birth rate. Jesse H. Holmes felt that such statements are misleading, for additions came from without. It was clearly shown that it was not alone among Friends that the birth-rate is low, but among other people of culture and intelligence. A high birth-rate does not always indicate a high grade of life and thought.

An epistle was sent as usual to the six sister Yearly Meetings in this country. It contained the thought that the peace advocated by Friends should not be cowardly submission, but a self-controlled spiritual strength. A letter was sent to Arch Street Yearly Meeting expressing fraternal love and a desire to work together for peace in unity of spirit. Letters of sympathy in this time of stress caused by the world war were sent to the Yearly Meetings of London, Dublin, Canada, Australia, New Zealand, Norway, Denmark and China, and to Friends in Japan, where there are five Monthly Meetings, but no organized Yearly Meetings.

Just before adjournment a telegram was received from Friends in Denver, saying that they formed an association which had held five meetings since Elizabeth Lloyd's visit, and had done some constructive work for peace. At 5 o'clock a special trolley carload of young Friends went to Swarthmore for a picnic supper at Woolman School, where a dozen other young people are preparing themselves for social and religious work.

FRIENDS IN PENNSYLVANIA.

PITTSBURGH.

THE Pittsburgh "Quaker Round Table" (both branches) held its last meeting for the season at the home of Mr. and Mrs. Henry M. Hallet, "Ben Avon," on Seventh Day evening, May 13th, 1916.

Miss Marie Bender, a graduate of Swarthmore, but now of the Allegheny Observatory, told us of the Chautauqua Movement; how it began in New York State with about one hundred Sunday-school pupils. Now it brings together every year about twenty thousand people from all parts of the United States. Miss Bender also spoke of the Pennsylvania Chautauqua, the moving spirit of which is Paul M. Pearson, of Swarthmore. They travel from town to town, taking musical and educational entertainment to instruct the people. The traveling Chautauqua, Miss Bender said, sets out to carry culture to the people in out-of-the-way places. But the education is not all on one side, they receive perhaps more than they give. The coming in contact with different minds, seeing different places, enlarges their view of life, and gives them a living idea of the common brotherhood of man. Miss Bender showed a number of beautiful photographs of people and places she had seen, when a member of the "Traveling Chautauqua."

Miss Harriet Eck, Superintendent of Household Economy in the Pittsburgh Schools, in an interesting talk, told how every child was taught to do work in connection with the home, thus linking together the home and the school. In these days when so many girls go into factories, this kind of education will be invaluable to them in after life, as it fits them for making homes of their own.

JAMES THORBURN.

HORSHAM.

THE regular monthly meeting of Horsham Friends' Association was held fifth month, 28th. After reading and recitation by Eleanor Stackhouse, Mary W. Lippincott gave the second of her interesting talks on the life of the Apostle Paul. She treated especially Paul's character as exemplified in his preaching to the Gentiles, as set forth

in the Epistles to the Romans, Corinthians and Galatians. George Fox in his mystic teaching resembles closely the Apostle Paul.

Elizabeth H. Comly opened a discussion upon the seventh query, which deals with war from the Friendly point of view. As the subject of "Preparedness" is very prominent, the matter was discussed with feeling and enthusiasm. Sarah Jarrett read interesting current reports from the Religious World. The meeting adjourned to 6th month, 25th, when Mary W. Lippincott will conclude her series of talks.

JANE W. MEREDITH, SEC.

WEST PHILADELPHIA.

The First-day School of West Philadelphia meeting held its closing session on 5th month 21st. The exercises consisted of reports and comments upon the year's work. The report of the Flower Committee shows that forty-five messages of sympathy, with a bouquet of flowers, were sent to sick members of our district. The Committee on Picnic reported that the picnic would be held at George's Hill on 6th month 10th, from 9 a. m. until 5 p. m. All joining in the picnic were requested to bring their lunch, and give the same to the committee, so that it shall go upon a common table. The Committee on Prizes, presented suitable books to the scholars who had attended *all* sessions. The school shows additional membership and attendance over last year. Several addresses were made by the superintendent and teachers, closing with a season of prayer.

W. J. M.

FRIENDS IN COLORADO.

Denver Friends met on Fifth Month 18th, at the home of Edgar Bell, 648 Pennsylvania Street, for one of the usual monthly gatherings, there being seventeen present. We were pleased to welcome several new Friends, and to note the hearty spirit with which all present entered into the exercises.

The queries were read and briefly discussed. It was found that many were not very familiar with the text of the queries, and of the Discipline. The circular letter issued by Friends' Washington Peace Headquarters was also read, and petitions addressed to Colorado's Senators and the Congressman for this District, opposing large increases in military and naval forces, were signed by a number of the Friends. In this respect, however, there was some division of opinion apparent.

The evening was pleasantly closed by games, music and refreshments, and arrangements were made to continue the meetings throughout the summer season. P. M. FOGG.

FRIENDS IN NEW YORK.

Easton and Granville Half-Yearly Meeting began with the meeting of ministry and counsel on Seventh-day afternoon, Sixth month 20th. The meeting was opened by G. Myron Allen, who mentioned our disappointment at not being able to have the company of a ministering Friend whom we had expected to be with us. Then he went on to explain why we were less dependent in our meetings upon a minister being with us than are most religious societies. He paid a beautiful tribute to the late Henry Dillingham, whose seat in those gatherings had never before been vacant through many past years. He spoke of his willing service to the society, in which he had been clerk and treasurer over twenty-five years; of his integrity and kindness and helpfulness in all the relations and duties of life.

Hannah B. Allen spoke of the privilege we had in our little meeting, as great as any one could have in the largest assembly, of communion with our God. She mentioned the Bible teachings, and especially the wonderful "Sermon on the Mount," many verses of which contained, in a few words, instructions and help for nearly every condition of life. Alfred P. Beck mentioned his gratitude at having been connected with Friends and of having Friends among his ancestors. He said they stood for the willingness to know and to do God's will, and in this terrible time of war they had proved their true patriotism without bearing arms. The meeting closed with an uplifting prayer by Hannah B. Allen.

Second-day another meeting was held, and the regular business attended to, after which it was adjourned to meet in Easton next fall.

L. J. M.

FRIENDS IN NEW JERSEY.

At Burlington Quarterly Meeting of Friends held on the 23d, at Crosswicks, a noticeable feature was the large attendance of young people and children.

According to Friends' custom, the business of the day was preceded by devotional exercises.

In the speakers' gallery were ministers from other meetings, who delivered messages. Daniel Batchellor, of Chester, Pa., spoke of the Christian life as a positive force for good, instead of passive goodness. In the parable of the talents the condemnation of the unfaithful servant was not that he had been guilty of wrong-doing, but that he did not use his talent.

Significant of the growing tendency toward fellowship was the presence of Max I. Reich, a minister of the other branch of Friends, who took for his text, "The Spirit of God Moved Upon the Face of the Waters." This, he said, is the great vitalizing force. Church organizations may serve a useful purpose, but without the inbreathing of the Divine Spirit they are only dead forms.

Alexander Thomson said that they should be frequently in the spirit of prayer. This was the secret of spiritual strength. It was from the habit of being alone with God that Jesus kept his calm poise and reserve power.

The reading of the first three queries called out different testimonies. In the first query, relating to a "free gospel ministry," Daniel Willets, of Trenton, spoke of the new life stirring in the meetings, especially among the young people.

The third query, which asked for reverent reading of the Scriptures, led to varied remarks, among which the testimony was given that there was a greatly increased interest in both Bible study and the reading of other religious books. The rest of the meeting was taken up with reports of the yearly meeting, which had deeply impressed the representatives.

TURNING MEN INTO SOLDIERS, OR SOLDIERS INTO MEN.

The American School Board Journal says we have disagreed heartily with the suggestion that the secondary schools of the United States should contribute to preparedness for war by offering military drill. It has appeared to us that a better type of preparation will result from a well balanced scheme of physical education in which gymnastic exercises, play and athletic sports are blended with health instruction that will make strong, healthy, clean young men. A promising suggestion, with which we heartily agree, is made by Assistant Secretary of Labor Post that the army give all its recruits some form of industrial education so that all soldiers after their period of enlistment would have a trade or a calling in civil life. Our army posts would then offer an inducement to young men between 18 and 22 years and would conserve doubly the stability of the nation. Modern warfare is essentially mechanical and its victories are dependent upon industrial efficiency as much as upon military skill and personal bravery. The United States army will contribute in times of peace to our safety as much by making skilled artisans of all kinds as by its military drills.

THE INNER LIFE.

[These lines are from Whittier's exquisite poem, "The Meeting," a favorite poem with our Friend Elizabeth H. Lupton, of Richmond, Indiana.—H. F.]

"So sometimes comes to soul and sense
The feeling which is evidence
That very near about us, lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a diviner air
Brings down the answer of a prayer:
That all our sorrow, pain and doubt
A great compassion clasps about,
And law and goodness, love and force,
Are wedded fast beyond divorce.
Then duty leaves to love its task;
The bigger self forgets to ask.
With smile of trust and folded hands
The passive soul in waiting stands,
To feel, as flowers, the sun and dew,
The one true Life its own renew."

BIRTHS.

CATHER.—To Wilbur and Mabel Robinson Cather, Winchester, Va., Fifth month 12th, a daughter, named HELEN GERTRUDE.

LEA.—Born at Syracuse, N. Y., Fourth month 18th, to John Bentley and Helen Van Ingen Lea, a daughter, who has been named EDITH.

ROBINSON.—To Ray and Ida Helen Robinson, Winchester, Va, Fifth month 14th, a son, named JAMES KENNETH.

DEATHS.

EDGE.—On Fifth month 29th, SARAH BACON, widow of Jacob V. Edge, of Downingtown, Pa., in the 63d year of her age.

HOMER.—On Fifth month 19th, 1916, JESSE C. HOMER. Interment on 22d at Horsham (Pa.) Friends' Grounds.

HUNTER.—Media, Pa., on Fifth month 28th, CAROLINE W., widow of Samuel R. Hunter, in her 88th year.

KEMP.—At her home in Baltimore, Md., on Fifth month 24th, after a lingering illness, borne with beautiful fortitude, MARY E. KEMP, aged 78 years, daughter of the late Thomas and Elizabeth T. Kemp, a member of Baltimore Monthly Meeting.

A young Chinese student, who had been a member of her household for five years, sent the following tribute to her memory, which was read at her funeral:—

"With gentleness like that of a little child, patience transcending human endurance, unselfishness that made her forget herself even in her great pain, and a loving nature, which made her delight in serving even in her infirmity. Such a spirit must rest close to the bosom of God. Her friends have been inspired to live nobler lives. Poets and orators praising abstract virtues, shall have unconscious reference to her life."

LUPTON.—At her home in Richmond, Ind., on Second-day, Fifth month 8th, at midnight, ELIZABETH HAMPTON LUPTON, daughter of Abram and Rebecca Hampton, and widow of Joseph A. Lupton, aged 88 years. She had been ill for two weeks, but retained her mental vigor to the end.

She was born in 1827 in Wayne County, Ind., where she has continued to reside. She has been a valued member of North A Street Friends' Meeting since 1888, and has been deeply interested in the religious, literary, social and civic work of the city.

The glory which Jesus gave to his disciples, having himself received it from the Divine Father, was brilliantly reflected in her life, as was amply manifest in the testimonies borne at the funeral service.

Early left a widow with a family of little ones for which to provide, the strain and stress and sorrows of life but served to keep bright and shining the pure gold of her character. She was a woman of strong convictions, great versatility of interests, loving, tender-hearted, merciful, just in her judgment of others, sensitive to any shortcoming of her own, earnestly desirous to know the full measure of truth, and to live up to its requirements; but better than aught else, she was a true friend, always the same, always interested in others and their welfare, and generous in her sympathy, thus endearing herself to every one.

She is survived by three daughters, Anna M. Lupton, Eleonora H. L. Shute, and Jean R. Lupton, and one son-in-law, W. K. Bradbury, of Richmond, and five grandchildren, Clifford C. Bradbury, of Chicago; Anna Bradbury, of Richmond; Florence L. Shute, of Pittsburg; Mrs. Oakley M. Polk, of New Castle, and Eleonora Shute, of Richmond.

F. M. R.

MORRIS.—At her home in Wabash, Ind., on Fourth month 20th, MARY ANN, widow of Mordecai Morris, in the 85th year of her age. She was the daughter of Nathan and Eliza (Hallowell) Heacock deceased, formerly of Bucks county, Pa. She was a member of Maple Grove Monthly Meeting. She is survived by five daughters and two sons, who lose a devoted mother. Her cheerful disposition won her many friends.

SMITH.—Fifth month 18th, 1916, ELIZABETH WILLIAMS SMITH, wife of Joseph Smith, of Stockton, N. J., aged 39 years. Interment at Buckingham (Pa.) Friends' Ground.

STUBBS.—At West Chester, Pa., Fifth month 29th, 1916, MARY A. STUBBS, in her 83d year.

TAYLOR.—In West Chester, Pa., on Fifth month 26th, WILLIAM W. TAYLOR, in the 78th year of his age. Interment in Birmingham Cemetery.

TAYLOR.—Philadelphia, Pa., on Fifth month 24th, 1916, ENOCH, son of the late Joseph and Martha Taylor, members of the Society of Friends, aged 82 years.

TRAVILLA.—At West Chester, Pa., Fifth month 23d, 1916, THOMAS C. TRAVILLA, in the 82d year of his age.

L. RAE CHANDLEE.

THE Housing Committee of Friends' General Conference have borne a great loss in the passing on of their late member, Lillian Rae Chandlee, who died just at the time of our last meeting. Her sympathy, wide acquaintanceship and activities among the younger people of our Society have ever been a power, the loss of which is keenly felt.

The Committee know that all who have worked with her or have known her will wish to enter into the spirit of this tribute.

For the Committee,
JOSEPH HAROLD WATSON, Chairman.

THE SEA OF LIFE.

BY OLIVER PENMARK.

LIFE is so small a sail,
Uncertain, and so frail;

HOPE is too rare a ship
To let its anchor slip;

FAITH is a craft too dear
To wreck with Doubt and Fear;

LOVE is the saving sky
Until the clouds roll by.

Life, Hope, Faith, Love: these four
Spell Home and Heaven—what more?

—*Christian Register.*

IF they keep on deciding that Shakespeare didn't write his own plays, it may yet make a revival of them profitable. What is needed is a boisterous discussion of the subject to arouse true public interest.—*New York Evening Sun.*

"MY dear, I've an idea," said old Mrs. Godart to her caller. "You know we frequently read of the soldiers making sorties. Now, why not make up a lot of those sorties and send them to the poor fellows at the front?"

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

SIXTH MONTH.

2d.—Elbert Russell, of Johns Hopkins University, will deliver the address at the commencement exercises of Friends' School, Brooklyn in the meeting-house, 110 Schermerhorn Street.

2d to 4th inclusive.—Annual Meeting of Progressive Friends of Longwood, held at Longwood, Pa. (MENDENHALL station on Phila. Balt. Central R. R.) Addresses by Frederic A. Hinckley, John Haynes Holmes, Adella Potter, President Hill, of Cheyney School, J. P. Lichtenberger, Robert C. Bolling and Algernon S. Crapsey.

3d.—Prairie Grove Quarterly Meeting, at Winfield, Ia., 11 a. m.

3d.—Whitewater Quarterly Meeting, at Richmond, Ind., 10 a. m.

3d.—Millville (Pa.) Monthly Meeting, at 10 a. m. Isaac Wilson expects to attend this and the Half-Year Meeting on the 5th.

4th.—A meeting for divine worship at Middletown Meeting-house, Delaware County, Pa., under care of Circular Meeting Committee of Concord Quarterly Meeting, 3 p.m.

4th.—Byberry Friends' Association will be addressed by Dr. William Cadbury, of Christian College, Canton, at 2.30 p. m., in Byberry Meeting-house. All are cordially invited to come to meeting at 10 a. m., with box lunch, and stay for the afternoon meeting.



THE BEACH DRIVE, CAPE MAY, AT BATHING HOUSE

4th.—Appointed meeting at Catawissa, Pa., 3 p. m. Isaac Wilson expects to attend.

5th.—Fishing Creek Half-Year Meeting, at Millville, Pa., at 10 a. m. The usual meeting for worship will be held on First-day, the 4th, at 10 a. m.

5th.—Center Quarterly Meeting, at Dunning's Creek, Pa., 10 a. m.

6th—Chesterfield Monthly Meeting held at Trenton, N. J., at 2.30 p. m.

8th.—Salem Quarterly Meeting at Salem, N. J., at 10.30 a. m.

9th—Lawn fete at Chapin Memorial Home for the Aged Blind, 6713 Woodland avenue, Philadelphia, from 3 to 10 p. m. Supper will be served by the ladies; entertainment, music and tables for sale of fancy and useful articles. Tickets for admission and ice cream, 10 cents, may be had from Irene Mather Woodward, Stoneleigh Court, or at the Home.

10th.—The Baltimore Quarterly Meeting will be held at Sandy Spring, Md., 10th to 12th. Arrangements for entertainment may be made by communicating with Sarah T. M. Adams, Ashton, Md. Will meet trains Seventh-day arriving at Laurel, Md., from Baltimore at 11.28 a.m. and 5.30 p.m.

10th—Burlington First-day School Union at Rancocas, N. J., at 10 a. m. Friends will be met at Masonville station at 9.45.

11th.—An appointed meeting will be held under the care of Gwynedd Monthly Meeting in the Providence Friends' Meeting-house (near Phœnixville), Pa., at 3 o'clock.

12th.—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.

15th.—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a. m.

15th—Annual commencement of George School.

24th.—Scipio Quarterly Meeting, at Scipio, N. Y.

24th to 29th.—At Coldstream, Ontario, Canada, Genesee Yearly Meeting. Changes in the Discipline will be considered. Friends in the United States are earnestly invited. Write Howard V. Zavitz, Ilderton, Ontario.

CAPE MAY AND THE COMING GENERAL CONFERENCE.

UNLIKE other Jersey resorts Cape May is situated on the mainland. It is not a sandy island separated from the mainland by many miles of meadows. It is a peninsula, shaped like a crooked finger, extending far out into the Atlantic Ocean, while its rear shores are washed by the Delaware Bay and Cold Spring Inlet, a natural harbor, upon which Uncle Sam expended $1,500,000 in deepening into a port of entry, covering 500 acres of land-locked water, ranging from forty to forty-five feet in depth. Here may be had some of the best fishing, crabbing and boating.

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The beach of Cape May is acknowledged the finest in the world, the safest and most delightful for bathing. Owing to the fact that Cape May is on the mainland, with an under stratum of sand-stone, the gently shelving beach is as hard as asphalt, and the breakers roll in without any undertow.

Arrangements will be made for one or two moonlight dips after the evening meetings, also a moonlight sail.

Those who prefer less strenuous recreation will enjoy the tents on the beach. This is a unique feature of Cape May, the hundreds of little tents which dot the ocean's edge, and in which one can enjoy the music of the waters without the sun. Band concerts are given free, three times a day on one of the public pavilions.

For those who wish the pleasure of country life, there is the Golf Club, with its splendid turf and many tennis courts. The farms of Cape May County extend to the very doors of the city. Autoists will enjoy the splendid roads in and about the city. There is also a beach drive of five miles, with an unobstructed view of the ocean, as the boardwalk is low, and the places of amusement, moving picture parlors, etc., are all on the land side of the beach boulevard.

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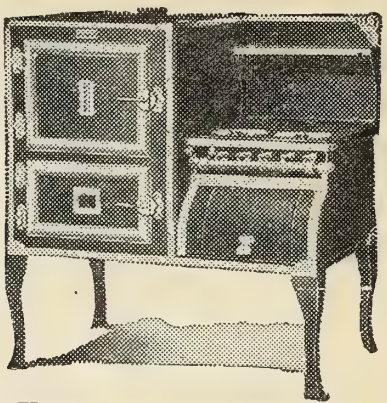
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Established 1844
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PHILADELPHIA, SIXTH MONTH 10, 1916

Volume LXXIII
Number 24

ANGEL OF PAIN.

ANGEL of Pain, I think thy face
Will be, in all the heavenly place,
The sweetest face that I shall see,
The swiftest face to smile on me.
All other angels faint and tire;
Joy wearies, and forsakes Desire;
Hope falters, face to face with Fate,
And dies because it cannot wait;
And Love cuts short each loving day,
Because fond hearts cannot obey
That subtlest law which measures bliss
By what it is content to miss.
But thou, O loving, faithful Pain,—
Hated, reproached, rejected, slain,—
Dost only closer cling and bless
In sweeter, stronger steadfastness.
Dear, patient angel, to thine own
Thou comest, and art never known
Till late, in some lone twilight place,
The light of thy transfigured face
Shines sudden out, and, speechless, they
Know they have walked with God all day.

"BESIDE THE STILL WATERS."

[A paper by DEWITT C. WING, read at Friends' Meeting House, Pendleton, Indiana, on First-day, 10th Month 24th, 1915, and at Blue River Quarterly Meeting, Fine Arts Building, Chicago, on Seventh-day evening, 2d Month 27th, 1916.]

LIFE in the days of the Psalmist was not nearly so noisy and feverish as it is to-day. It was not twisted, dwarfed and constantly excited by the complex industrial civilization in the midst of which we are living. But his beautiful soliloquy, expressive of the heart-hunger for quietness and peace, indicates that even in that primitive period men sought release from the rush and clamor of living, and that in religion they found it.

In every nation and every age the deep and often inarticulate longing of humanity has been for protection or separation from strife and struggle. Men have prayed, fought and died for that liberty of the soul which has been idealized in hundreds of word symbols. Always and everywhere they have been impelled by the life of God within them to seek its outer counterpart; to throw off the burden of care and doubt, and stand upright and free "beside the still waters."

Hidden in thousands of forms and figures is the living prayer of men all over the world for the refreshing and strengthening of their inner life. To re-establish communion with the source of real strength and courage has always been the desire and endeavor of men in hours of trouble and despair. The idea has been variously phrased in a multitude of languages, but at the heart it has remained unchanged. "Alienated from the life of God through ignorance," convinced by their own inner promptings that "a man's life consisteth not in the abundance of the things which he possesseth," in secret, and sometimes in public, men pray for that "peace which passeth all understanding," and when it is experienced the joy of it overflows into kindliness and good-will. The Psalmist expressed it in poetry—"He restoreth my soul."

In a time like the present, when the old world is in arms, and the new in battles of business; when in most cases worship is a performance and religion a hollow dogma; when pleasure and comfort are the tinseled idols of the heart; when doubt and indifference flourish in the soil where faith and zeal used to grow, it is good to return with a sober mind to the wisdom and inspiration of an old, forgotten book; in which men who had achieved a genuine religion, and a personal liberation from the clutch of circumstance, set down their experience.

The Bible, which consists of the sayings and writings of many men, remains the supreme book on the conduct of life. Read for its helpful truth, and not for its theology, it is a power for good. It is one of the earliest records of human experience. Like all literature of personal life devoted to ideals, it goes home to us. Many other books belong in its class, because they contain a similar quality. All genuinely great books were written by inspired writers. Whenever a man who has lived abundantly, usefully and resolutely, and thus achieved authentic personal power and high quality, writes or speaks his experience, much of what he says will long endure because of its appeal to the hearts and minds of those who try to live in harmony with the best that they know.

Splendid inspirations are not limited to books. Thousands of men and women are living inspirations and challenges to those among whom they associate. They exert a much greater local influence during their lives than any book, but a great book never dies; nor is its influence localized in time or space. It may touch every civilized nation for centuries. The Bible is the most outstanding illustration of this fact. Religion would not cease, nor would it be greatly changed, if all the Bibles in the world were to be destroyed. There is no religion in the Bible which does not exist in ourselves. But the indispensable value of the book lies in its articulation and voicing of our personal feelings and affirmations as our experience broadens and deepens. It is in this way that a book or spoken counsel enables us to draw upon new courage and new strength within ourselves.

Assistance or encouragement serves as a key that unlocks energies which we might not otherwise utilize. A book or a friend's companionship means much to us in the measure in which it leads us inward to ourselves, "beside the still waters," back to the quiet realm of the eternal verities. It is to this realm that everybody must resort habitually and with seriousness if his life is to have quality, power and beauty.

The counsel of the wise and good, whether it be in written or spoken words, or in the lives of men and women about us, has real meaning to us only in so far as we take it to heart, ponder it and make it our own by experience. Nothing can be given to those who do not in their hearts ask and seek. "He that asketh receiveth." No kind of virtue can be imposed or engrafted upon the passive or indifferent. "To him that knocketh it shall be opened." A periodical or spasmodic interest in an endeavor to fashion one's life in accordance with high, simple ideals which are known intellectually by everybody—the biblical ideals of the conduct of life—is unavailing. A beginning is necessary, but the common practice of flirting with an opportunity of living in some kind of conscious touch with the life of God is the only atheism of which man is capable.

Religion, with a few exceptions, is a gradual achievement. The beauty, strength and joy to which it gives rise in human relationships cannot be realized apart from a steadfast, fixed purpose. A religious life is a cultivated life. It is a life shaped and guided by conscious willing, inspired by an example or ideal. There is no detachment or inner realm "beside the still waters" for those who have not mastered to some extent the fine art of living.

Most of us spend our lives trifling with this supreme art, wandering, drifting and idling; getting nowhere because no great ideal or principle is adopted and fairly tested in experience. There is no arguing anybody into accepting a high life-guiding priniple. The old method of converting sinners into Christians by making a blazing hereafter so concrete that fear was the impelling motive behind the conversions did not make a healthy, joyful religious life. A mule can be driven to the pond, but it will not drink unless it be thirsty. A man who is a-thirst will seek living water, and eventually every man who is not mentally or morally dead will thirst feebly or desperately after righteousness; not because he should or may, but because he must. Nothing can separate from the love of God the man who is emerging.

No religion—and there are as many religions as there are religious people—is a failure which is vital enough to influence a man's life. All religions are alike, when stripped of their forms and ceremonies; all represent man's conscious or subconscious kinship with and belonging to the wholeness of life. Its prayer is beautifully phrased by Tagore: "Let me for once feel that lost sweet touch in the allness of the universe." Any religion that has vitality, content and a personal meaning is a good religion. Any religion possesses these qualities in exact proportion to the effort that is made in realizing it. A religion capable of succoring men in adversity or of saving them in prosperity must have these qualities. Considering it in this light, we know why Jesus said: "Seek ye first the kingdom of God, and His righteousness."

To every man there comes a time in the course of his life when he knows in his heart that, if he is not to die like a beast, he must have something besides property or friendship upon which to fall back and rest in peace. That time may be occasional, daily or remote, but it is inevitable. Whenever it comes, none will be prepared for it excepting those who early in their lives and steadfastly through the swift years sought first, above everything else, the kingdom of God. I am not referring to deathbed cases. It is in life from day to day that a religion which has been cultivated and achieved gives the strength lightly to bear joys and sorrows, and to raise the mind above common trifles.

Jesus represented religion as ranking above and before everything else. It was worth seeking all the time and everywhere. To-day the practice is to make it a weekly interest. I doubt whether a religion to which only 52 days in a year are devoted is equal to the tests of the other 313 days. It is clear, if we reflect, that if it is to have life-value religion requires daily cultivation and use. I sometimes think that we should make a business of developing it; a conscious, purposeful, systematic effort to store up, as it were, within ourselves a resource or surplus of priceless wealth upon which to draw in stormy times. But the value of this process is realizable now and here, as well as in some possible future crisis. It would otherwise be unworthy of a thought.

Some people seem to have been born good. It is easy and natural for them to think and act justly, simply and finely. Their religion seems to have been an inheritance. They do not require to work at being religious, in a large sense. Most of us are less fortunate. We know that we must consciously look after ourselves, as regards thought and action; otherwise from the depths of our "buried life" there arise forces, emotions and impulses which cause us to blunder.

Not one individual in a thousand has achieved self-control, and it is one of the greatest virtues. It is both amusing and painful to observe a conscientious man laboring to live up to some new ideal which has taken hold of him. We see hundreds of such cases every year in January, due to New Year's resolutions. Psychologically a pledge in writing or a public promise is more effective than a private, unuttered resolution as a means of assisting many a man toward the goal of a new vision or purpose. We are still so primitive, that is, we have been here so short a time, that most of us are dependent upon concrete, definite supports for our moral resolutions. That is why it is necessary for churches, with large memberships, to promulgate a body of teaching which is expressly intended for majorities instead of minorities.

I have no doubt that many a man has grown to be usefully religious who made the initial step under the impulsion of a half-truth, if not a subtle deception. It is perfectly conceivable that a new and improved attitude toward life on the part of men of a not uncommon type may have its beginning in the mere mechanics of words, heated to a glow by the fervor of some purely commercial evangelist. I can account in no other way for some of the results produced by a variety of evangelist which is not yet extinct in this country. It is known that some diseases are mechanically induced; mechanical pneumonia, for example. In morals or religion as well as in gastronomy what is one man's meat may be another's poison. No two persons are alike, in any complex sense. An ethical appeal may be wholly ineffective where an emotional or even a cheaply melodramatic assault is irresistible. But quality is the highest standard by which to measure any result.

Individual, personal religions vary in their quality. It is neither possible nor desirable that all should be alike. All that it is fair to demand or reasonable to expect is that each should be real, sincere and steadfast. It is in this way, and no other, that the cumulative effects in future generations will come to expression in a finer and larger quality. It is probable that those who are born religious, to whom it is natural to be strong, serene and self-controlled while at the same time being themselves, are the beneficiaries of austere, resolute religious training on the part of their ancestors. Religion or the art of living religiously may therefore have a biological basis. This is another way of saying that no kind of sustained, conscientious effort to live in accordance with the highest ideal of which we are severally capable of appreciating is futile, either now or hereafter.

If we knew much more than is known concerning heredity, the inexplicable differences that we observe in the ideals and behavior of men would engender in us a larger tolerance and charity. More knowledge would indeed make us wiser. The prophets, poets and great spirits like Jesus knew intuitively what the rest of us may eventually learn, if we continue our search for truth. Science alone, however, can help us but little in the quest; there are truths, verities and realities which in their value to man transcend the verifiable facts of science.

But the essential thing is to translate into daily action the ideals and impulses that come from a great book or awaken in us in response to the appeal of a great personality. This is the living of religion, and religion becomes strong and effective in proportion to the service that it performs. The more it is used the finer and deeper it becomes. If the tendency toward a useful and beautiful life is in part hereditary, as I believe it to be, personal life is even more amenable to religious direction and development aimed at by visible, external stimuli or environment.

God is in everything, the unmeasured life of all that is, but it seems to me that the open country, with its birds, animals and plants, its clear skies and clean sunshine, its scents and sounds, its spaciousness and natural beauty, is nearest to His secret heart. In the persons of the prophets and poets God has always lived in the great outdoors. Cities seem to develop into Sodoms and Gomorrahs. It is for the prophets and shepherds on the hills to issue the calls to life, and to warn those who are at ease in Zion. The supreme religious lives have been lived almost altogether in the country, close to the primal source of life,

and in association with the multitudinous kin of men. Like babies, the living things in the country impress us as fresh from God. They are nakedly what they are, and if we were on more intimate terms with them as sharers with ourselves in the Great Life we should react more profoundly to their presence, and thus grow in the simple grace, deep reverence and glad wonder which lie at the heart of religion.

It is the country that gives us our strongest characters. It is in the country that religion is nurtured at the fountain breasts of Mother Earth. Our privilege is to appreciate the country as a great natural school in which to grow up in touch and communion with the life of God. It contains everything that pertains unto life. Rich in cultural influences, the country lacks but one thing needed to make it the kingdom of God on earth: that is appreciation. It is the green pasture, "beside the still waters," a living refuge for the troubled spirit of man.

A man bred and trained in the country is organically educated; all his senses are to some extent at least in key with the harmony of the earth; the inexorable order that runs through everything. In this wonderful playground let us never close the doors of our senses, for through these flows the fresh wine of varied color and fragrance, filling the earthen vessel with joyful wisdom. But in relation to these values and opportunities we have not yet learned how to live in the country. We do not suffer the excitements and rush of the cities, but we experience a leaden depression and physical fatigue which are far less common in urban centers. We live less healthily than the residents of cities. More interested in getting and spending than in living and being, most of us are chronically tired and weary, so that our prayer might well be that of the traveler, "Let me not force my flagging spirit into a poor preparation for thy worship."

Less land or property and more life and freedom as an ideal eventually would make country life richer, happier and stronger. The real wealth of the country is not property; it can be owned only by those who appreciate and respond to its beauty. Little by little people are beginning to manifest an individual and organized interest in the possibilities of the country as man's natural playground and eternal kindergarten. Progress in this direction inevitably will lead us to the adoption of new systems of training, whereby the foundation of a wide-angled religious life may be laid upon solid rock.

The foundation will be laid in homes and built up in schools and neighborhood institutions, of which the church may be the chief. The newness of any system adopted will consist largely in the use of old materials that have been neglected. The Bible and related books will come again into popular use. People will go back to first principles, not because they elect to do so, but because they must. Looking back over the centuries we see that mankind has moved and climbed in obedience not to individual caprice or the laws of states, but the inflexible, patient ordering of God.

Upheavals, wars and petty struggles among men and nations are mere episodes. Life marches on, unimpeded, unconquerable, toward the unfolding of itself. But if we would share, to our delight and joy, in the process there is work for us to do; there are new dreams for us to dream; there are new visions for us to catch while we are here. We are called to enter the arid deserts, to wander through jungles and to descend into hell; we know not why. But we know that from these torturing blunders we come at last into open, sunny spaces, green and fresh, "beside the still waters."

It has ever been so. Man's ceaseless wanderings have not been in vain; neither have they been unordered. Back of the movement is the great urge of life, the power that shapes our ends. Some call it law, others call it God. We are passing through a momentous series of wars in which men are arrayed against men on battlefields and in business. For the moment the struggle seems useless and tragically unnecessary. We think so highly of our crude clay that it appears to us as worthy of preservation. Why should it longer be burned? But in our hearts we know that it must remain in the kiln; that its inherent quality has not yet been developed. We know that, whatever happens, it must remain in the hands of the Potter, to fashion, refine and test, as He will.

Our blessed opportunity is to co-operate, so far as it lies in our power, in order that the individual vessel may hold and pour out the love and beauty which have been placed in it, we know not why or how. After the storm and the tempest there is peace. There are oases in the desert. The trees, swayed and tried by the winds, resume their silent living, awakened and strengthened. When the outlook is darkest the inlook is brightest to those who know what the Psalmist meant when he sang of the "still waters." The further we may seem to be drifting from the straight and narrow way that leads unto life, the closer we are to the awakening that opens our eyes to our false position.

Conflict compels the use of the muscles, the activity of the mind, the loyalty of the heart, the expression of all the basal powers. The greatest heroes and leaders are created by social and economic crises. Out of the blackest night and the reddest fire the fittest remnants of life emerge into men who are straight, strong and simple. Life is ordained by its own laws to restore itself, and to come into its own. It has been doing so since the beginning. Here we have a secure footing for faith and solid ground for hope. Here is the view, not of the transitory show of petty things, to which our senses often enslave us, but of the amplitude, inexorableness and range of life. It is the view of those who see life steadily and see it whole; the serene, confident view of those who are able to stand unafraid, unshaken, sure-footed and even alone "beside the still waters."

The extent to which the future is significant to us is measured by the reach of our view back across the centuries. When in this light we consider our personal problems, to say nothing of those involving nations, we begin to experience freedom from the tyrannies of individual or narrow interests. We begin to find more time and a keener inclination to be our best selves. We thus begin to broaden and deepen the foundation of personal religion. Step by step, consciously and resolutely, in small affairs as well as in those that seem great, we have an opportunity of cultivating those qualities which are the central root of a religion whose range, quietness, simplicity and power make it true to and expressive of the life of God.

THE QUESTION OF GREAT ARMAMENTS.

[This address by Dr. Charles E. Jefferson, pastor of the Broadway Tabernacle, New York City, was read at the recent Arbitration Conference at Lake Mohonk, N. Y., where it made a deep impression.]

"Are large armaments as such either provocatives of war or deterrents of arbitral and judicial settlement of international differences?"

My answer is they are, and these are my reasons: First, because of their nature. They are in reality enormous masses of explosives. The explosives are of two kinds, chemical and human. Their presence deranges the normal beating of the world's heart. We can never have national health on this planet, until swollen armies and navies are abolished. They create a state of mind out of which war, soon or late, must inevitably come. They are fomenters and feeders of fear.

Dump down in front of my house a ton of dynamite or gunpowder, and I at once become nervous. I cannot help it. You may say that they will not hurt me. That does not quiet me a bit. I know there are many bad boys and mischief-making men in the world, and I cannot sleep sound with that pile of explosives at my front door.

Great armaments are huge heaps of gunpowder and guncotton and dynamite and lyddite and melinite, and when they are piled along all the national frontiers, the nations cannot work with quiet pulse, or sleep a sleep that is sound.

For forty years Europe has tossed and moaned in a hideous nightmare. War itself came at last as a relief. Fear begets suspicion. Out of suspicion springs dislike, dislike deepens into hate, hate rushes on to bloodshed. Fear, suspicion, dislike, hate, slaughter, these are steps in the stairway down which nations pass to hell—shoved down *by their armaments.*

But armaments are more than metal and chemicals. Armaments are made largely of flesh and blood. Armies are men, so also are navies. Large armies and navies mean tens of thousands, hundreds of thousands, millions of *men.* Along then with your tons of chemical explosives, you have explosive material done up in the bodies of a vast multitude of men. These men must have *officers*—hundreds, thousands of them—thirty-five thousand to every million men—and out of every hundred of them you can expect one or more Bernhardis—men who believe that war is a biological necessity, that it is the mother of all the virtues, and that every nation must perform those deeds of blood and valor which above everything else bring national renown.

Bernhardi is not simply a Prussian, he is a Russian, a Frenchman, an Englishman, an American. He lives everywhere. He is in every army. He is a type which persists. He is a product of the barracks. You cannot eliminate him. You must always reckon with him. He will talk. He will write. He will organize a war party. The bigger the army, the taller is Bernhardi, the mightier the war party. You may lament it, but you cannot change it. If you want an army, you must take Bernhardi. If you insist on a big army, you will have a crowd of Bernhardis.

It is cruel injustice to say that all military and naval officers want war. Many of them abhor war with an abhorrence deep and true. But you cannot have an army in which there will not be at least one Bernhardi, and in every army in every country to-day there are many Bernhardis. Now Bernhardi is a provocative of war. He always has his eye on the next war. It is inevitable, imminent. He dreams of power, of conquest. He moves heaven and earth to plant his ideas in the public mind. By his propaganda he makes his nation feared. He kindles at last a fire which may burn up the world.

Huge armies give birth to Bernhardi, also to a twin brother, Krupp. You cannot have an army without Krupp. The army is dependent on him. Without him the army can do nothing. Krupp is the munition maker. He manufactures the guns and the ships, and all the explosives. The bigger your army, the taller becomes Krupp. If the nation votes millions for armament, Krupp is pleased. If it votes tens of millions, Krupp is delighted. If it votes hundreds of millions, Krupp is hilarious. If it votes billions, Krupp dances for joy.

The bigger the military and naval budgets, the happier is Krupp, and the mightier. He employs more and more men, adds more acres to his plant, amasses more capital, and extends his influence until he looms the chief man in the nation. He becomes at last almost a demigod, able even to control the national weather. He launches international storms. He covers the heavens with clouds. He sends the lightning, and while the lightning is playing he tightens his clutches on the national treasury. He starves every department of national activity in order to convert national treasure into guns. He has costly machinery. It must be kept running. He has thousands of workmen. They cannot be allowed to be idle. Hence improved guns must be introduced every few years, and battleships must go to the junk-heap before they have seen service.

A great man is Krupp! He is not merely a Prussian, he is a Russian, a Frenchman, a Britisher, an American. He has different names in different lands, but he is everywhere the same man. He is a patriot, and he always puts money in his purse. You must get acquainted with him, if you want to know why great armaments are a menace.

Krupp works through the journalist. Without the printing-press, he is undone. Newspapers, when owned by men of low type, are the most dangerous of all the poisoners of the wells of international good-will. Their capacity for mischief cannot be measured. In all countries, the big newspapers—with few exceptions—are for big armaments.

Krupp and the millionaire journalist usually join hands. They are both men of power. It would be unfair to say that the munition-maker bribes or hires the editor. He simply uses him. The editor is indispensable when it comes to creating war panics, and stampeding the nation into wilder schemes of preparedness. He crowds his columns with insolent gossip and lying rumors, and fills his readers' hearts with dark imaginations and terrifying fears. He excites hatred toward every nation against which he sets his heart.

Lord Northcliffe, for instance, owns the *Daily Mail,* the *Daily Mirror,* the *Daily Graphic,* the *Daily Express,* the *Evening News,* the *Daily Times,* and the *Weekly Dispatch.* This is what Lord Northcliffe said several years ago in an interview in the Paris *Matin:* "We detest the Germans cordially. I will never allow the least thing to be printed in my journal which might wound France, but I would not let anything be printed which might be agreeable to Germany."

There you see the journalist at his worst.

Northcliffe is found in every one of the world's capitals. He lives in Washington, New York, Chicago, San Francisco. You cannot get rid of him. You cannot silence him. You must reckon with him. He has matches, and you jeopardize civilization when you pile up the gunpowder around him.

Are large armaments provocative of war? Yes, for the reason that they are explosives, and are within reach of Bernhardi and Krupp and Northcliffe.

There is a second reason why huge armaments provoke war. They are confessions of *distrust,* and therefore strain and finally break down international friendship. Without confidence nothing goes on well in this world. Armaments smash confidence to splinters.

Nations all arm now in defense. They themselves seek only justice and the things which are right, but their neighbors, alas! are unprincipled rascals, against whom they must be on their guard. To arm in defense is therefore an insult to the nation you arm against. A nation multiplying its guns, and all the time protesting that it arms solely in defense, is slandering its neighbors. It is saying: "My neighbors are cut-throats and bandits, and I must be ready to beat them off with a club." That is what we say to Japan when we strengthen our Pacific defenses, and that is what we say to Germany when we talk about five hundred millions in five years for new ships to be ready for her when she comes. When once bad feeling is engendered, it is easier to fight.

Armed peace is a form of war. Armament is in reality an attack on some other nation. That nation meets it with a counter attack. Launch a dreadnought and there is a counter dreadnought; a cruiser and there is a counter cruiser; a submarine and there is a counter submarine. You cannot arm for defense without compelling others to arm in defense, and when the defenses have reached a certain point of perfection there will be war.

Just now many Americans are trying to draw a line between armament for defense and armament for aggression. There is no such line possible. What is defensive for *you* will be offensive for your neighbor.

Men say: "We arm not *for* war, but *against* war," and think they have said something. They have said nothing. You can't change a situation by altering a preposition. It makes no difference at all whether you arm for offense or defense—*for* war or *against* war. The effect is precisely the same, and the budgets are the same. Great Britain

armed for defense only. A navy was necessary, she said, to protect her commerce. Germany built up a vast commerce, and, acting on the British philosophy, she said she had to protect it with a fleet. Every German, from Von Bulow down, declared it was only for defense, but no Englishman believed it. Every Englishman declared that the British navy was solely for defense, but no German believed it.

What is the use of fooling ourselves with words. It is not what we say but what we *do* that shapes the character and destiny of the world. England armed for defense, and Germany did the same, and they met at last on the field of blood. They did not want to fight. Every Englishman of note has said that within the last ten years. Every German in official position has said that Germany desired only the friendship of England. The Kaiser said it, and Marschall von Bieberstein, and Prince Lichnowsky, and Herr von Jagow, and all the rest of them. You may say they were lying. I cannot go with you. I believe they were all honest men, and spoke the truth. The best men in Britain and Germany had no desire to fight. Those two great empires were *driven to war by their guns.* The expanding squadrons of battleships on the North Sea simply drove them irresistibly apart, snapping the ties made sacred by the memories of a thousand years.

In the third place, large armaments precipitate war because in times of national excitement the control of affairs passes inevitably into the hands of the most aggressive and best-organized body of men in the nation. As a recent writer in the *Berliner Tageblatt* says: "Even the most gifted and most industrious monarch disappears behind the machine."

Now the army and navy are machines. They are organized for swift and vigorous action. The English papers have prided themselves for years on the fact that in case of war, the British navy would get its blow in first, before the other nation had time even to read in the papers that war had been declared.

At the first Hague Conference, the head of the German delegation, Count Munster, disparaged arbitration, saying: "It would be injurious to Germany. Germany is prepared for war. She can mobilize her army in ten days. Arbitration simply gives rival powers time to put themselves in readiness."

At the same conference, Sir John Fisher spoke for England. His argument was this: "The British navy is prepared. A vast deal depends on prompt action by the navy. The truce afforded by arbitration proceedings will give other powers time to put themselves into complete readiness."

This is the spirit of the army and navy always. It is fundamental in military tactics that the blow shall be *swift.* No time must be wasted on reflection or on discussion. The machine when ready must move at once.

It is disheartening therefore to hear just now so many Americans crying for guns and saying: "We do not want war, we do not intend war," just as though nations get what they want or intend. They get what they prepare for. In a crisis, our big army and navy, if created, will fall into the hands of the then dominant political party, into the hands of the ruling faction of that party, into the hands of the most energetic group in that faction, into the hands of the most vigorous and ambitious individual in that group. When the crucial hour arrives, the people will have nothing to say. Even the alleged rulers will have exceedingly little to say. It is the men who have been trained for war, who when the clock strikes leap into the saddle, and drag the nation after them. That is what happened in Berlin in the feverish August of 1914. William II is a man of unusual strength, but when the army chiefs all told him there must be no delay, the fateful ultimatum was sent, and the war was on!

Great armies and navies are of necessity the implacable foes of arbitral and judicial methods of settling international disputes. Militarists have scant patience with diplomatists who want to investigate, and consider, and reason. They do not care to untie knots—they prefer to cut them.

In 1908, when Bosnia and Herzegovina were taken by Austria, there was no conference for discussion. Germany appeared in shining armor, and the case was settled, not by reason but by the army. Later on, at Agadir, Great Britain appeared by the side of France in shining armor. The case was settled, not by reason but by the navy. It was those two settlements which unsettled the world.

Big armaments shove reason aside and throw the purple over the shoulders of force. If you point a gun at me, I cannot reason. I fall back on my primitive instincts. If I am strong, the tiger in me comes to the front, and I try to knock you over or tear you to pieces. If I am weak, the fox in me becomes dominant, and I trick you if I can. Guns cut the nerves of arbitration. Diplomatic pressure (which means the pressure of 16-inch guns) is a kind of pressure that squeezes out the life of justice, and of liberty, and leaves nations irritated and revengeful.

Great armies and great navies are a deadening, blighting, intolerable curse. They are a nuisance and a menace, a plague and a scourge. The world cannot breathe freely until they are eliminated. International diplomacy cannot be sound, so long as these excrescences exist. World finances cannot be normal until this incubus is thrown off. Our Christian ideals cannot be realized so long as Cæsar sits on the throne of the world.

The mailed fist is an enemy of Christ. Shining armor is an abomination to God. Hague conferences will make tardy progress until we escape the domination of the military-naval experts. Peace palaces are built in vain so long as competitive armaments surround them. The rights of humanity are never safe when propped up by huge engines of war.

Great armaments must be gotten rid of. They will be, when the people decree it. It is for all who love mankind to proceed to organize the world. Our fathers organized thirteen commonwealths into a republic. The principle was sound, and the thirteen have increased to forty-eight. We must now help to organize the nations into a family to be governed by justice and liberty and good-will. It is not for us to adopt the stupid European policy of armed peace, or to train every boy to shoot, which is the old Pequot ideal, or to give a new lease of life to a philosophy that is pagan and rotten; it is for us to bend all our energies at this crisis in history to the working out of a plan whereby the world's armaments shall be melted, and the streams of gold and brain energy now devoted to the multiplication of the instruments of blood shall be consecrated to the creation of those constructive and beneficent agencies and institutions which shall heal the running sores of the world, provide for its multitudinous and clamorous needs, and open the beautiful gates of a thousand years of peace.

BOYS WANTED!

The Fairmont (Minn.) *Sentinel* publishes a letter written by the Hollister Distilling Company, of St. Paul, to a mail carrier of Fairmont. The letter follows:

I want the names of the boys in your town and on the rural routes. I want as complete a list as possible. If you will send me such a list I will send you your choice of a quart of old 1881 brand whisky or a quart of fine old imported Spanish port wine. Get the postmaster to help you, also the bank cashier and the express agent. Elmer J. Jacobs, Mgr.

And what do you suppose Mr. Jacobs, manager for the wholesale liquor house, wants with the names of the boys in the towns and along the rural routes? asks the *American Issue.* His firm is probably a member of one of the numerous liquor organizations which have lately gone on record favoring the reform of the liquor business? Maybe Mr. Jacobs wants to warn the boys against the danger of drinking poison known as alcohol.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, SIXTH MONTH 10, 1916

"A GOOD TIME TOGETHER."

A CERTAIN Philadelphia woman used to say regarding children that few parents or teachers fully realized the *moral* effect of "a good time." She earnestly maintained that a day's frolic not only made them *feel* better, but made them *really* better.

Is not this just as true also of grown-ups? When we have spent a week in delightful intercourse with old and new friends, alternating fun and frolic with serious thought and quiet communion, are we not, like the children, not merely *feeling* better, but *really* better?

The coming conference at Cape May will, in my opinion, be the most *important* as well as the most delightful conference we have ever held. There is so much to learn about present-day Quakerism that is *new*, so much to hear, and learn, and talk over. Then we shall gain so much by meeting new people, and making new friends, as well as meeting and enjoying the old ones. Such a "good time" will make us *really* better.

One very important thing for all to do is to write *now* to John William Hutchinson, saying how many will come from each place, so that trains, etc., can be arranged for, and to the Housing Committee so that rooms can be provided if desired. H. F.

A GREAT GIFT TO HAVERFORD.

ONE of the interesting "signs of the times" in the advance of Quakerism is the large gift of the late T. Wistar Brown to Haverford College, to establish there a school for training young men for religious and social service.

The original testimony of Friends against a "man-made priesthood" had a far-reaching effect in the second and later generations, in creating an actual prejudice against an educated ministry, and thus leaving the Society without trained *leaders*—the very greatest need of a democratic religious society. This lack has existed for two centuries; and it is hardly too much to say that every meeting and First-day school, every Friends' school and college, is today hampered and held back because of the lack of trained teachers, superintendents, and speakers who are familiar with the history of Friends and the ground of their principles, and who are also capable of organizing and leading the forces of the Society in the great fields of social and religious work which are "white unto the harvest."

The quick response of our young people to the offered facilities of Woolman School shows how great is the need which it is nobly working and already beginning to meet, although greatly hampered by lack of means. From this lack Haverford College will be relieved through the ample provision made by the gift of T. Wistar Brown; and while at present its facilities are open only to young *men*, this may indirectly work to the advantage of Woolman School by opening to them another training-school, and thus enabling Woolman School to receive more young women than would otherwise be possible.

It is a blessing to the Society of Friends that this school will at the outset be under the direction of the man who has perhaps most clearly perceived the *cause* of the "arrested development" of Quakerism and of its lack of growth after such a splendid beginning. With the guidance of President Sharpless, and ample resources for its development, who can doubt that this school will quickly become a great factor in the new life of Quakerism which is so evidently dawning? H. F.

THE NAME FOR A FRIENDS' PAPER.

ONE of the group of Friends in western New York, where Friends are few and precious, thinks the *name* of this paper might be improved. In a letter to the editor he says:

"Does thee think the name FRIENDS' INTELLIGENCER as a name in itself and not as known by reputation, conveys any special meaning to one not now a member of the Society, except that it is a *Friends'* journal? Could a name be secured that in itself would have a message?

"In talking with persons who know little of Friends except as being a peculiar and respected people, does thee ever startle them by letting them know that those of our branch are *liberals?* Would a name such as *The Liberal Friend* convey to the people not now touched, and in a larger measure, that we are a liberal people? Would it help the spread of the paper to more outside people and thus more largely accomplish its mission?

"In asking these questions I am in complete sympathy with thy work in bringing about a more complete understanding with Friends of other branches. But is not liberalism the peculiar message of our branch, and something which we should spread, whether at present or in a united society, with all diligence?"

"Is not liberalism the peculiar message of our branch?" To me the principle of the Inward Light implies, first of all, absolute *freedom* to follow its guidance. That Light, it is true, leads my questioner, and me, and many of our "branch," toward what we call liberalism, but it also leads others in very different directions. Within the past month I have heard in our own meetings sermons which I am sure my correspondent would not call "liberal," so far as doctrine is referred to. Although spoken by members of our branch, they were quite as "orthodox" as sermons usually heard in meetings of Orthodox Friends.

Are such Friends then out of place in our branch, because their message is not at all that of liberalism?

To me the lovely and precious characteristic of Quakerism is the desire to accord equal freedom and fellowship to conservative and liberal *alike*, and to hold them together in a Society broad enough and Christian enough for persons of even opposite views to meet on a common ground of brotherhood. Liberals and conservatives need to mingle with each other, not to live apart. Liberal Friends need conservatives just as much as conservatives need liberals; and when that force which is even now drawing Friends together has done its work, and we realize how good and how pleasant it is for brethren to dwell together in unity, we shall see, I think, that the "message" of our "branch" is *not* liberalism, any more than that the message of the other "branch" is conservatism, but that what both branches need is to "abide in the *vine*," in order that we may bring forth much fruit.

So therefore I should not like to see the FRIENDS' INTELLIGENCER become "*The Liberal Friend*," or *The Friend* become *The Orthodox Friend*, because I do not want to build up walls and fences, but to pull them down.

H. F.

ACHIEVEMENT.

TRUST in thine own untried capacity
As thou wouldst trust in God himself. Thy soul
Is but an emanation from the whole,
Thou dost not dream what forces lie in thee,
Vast and unfathomed as the grandest sea.
Thy silent mind o'er diamond caves may roll,
Go seek them—but let pilot will control
Those passions which thy favoring winds can be.

No man shall place a limit in thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creater and thyself. At length
Some feet will tread all heights now unattained—
Why not thine own? Press on! achieve! achieve!

—*Ella Wheeler Wilcox.*

Note and Comment

IMPORTANT GIFTS TO HAVERFORD COLLEGE.

HAVERFORD COLLEGE has received a donation from the estate of the late T. Wistar Brown amounting to about $350,000 for the purpose of graduate instruction in the Bible, Philosophy, Sociology, "and kindred subjects."

It was not the purpose of the gift to establish a professional theological school, or to confine the instruction to students preparing for vocal ministry, but also to give instruction to graduates who would prepare for social work, for Y. M. C. A. and similar secretaryships, and for the application of Christian principles to business and professional life. It was to give a serious education to laymen in subjects which to the donor seemed of transcendent importance.

It is too soon to determine just how the income shall be applied. Probably but little will be done before the fall of 1917, as a year of thought and planning is none too long for making the wisest disposition of a beneficent possibility. There are, however, great opportunities to work out a plan of the highest utility for Friends and others.

The College has also received a bequest of $150,000 for the establishment of a chair of English Constitutional History. This is a munificent provision for the purpose, and should procure an unusual equipment in scholarship.

Whatever other results come from these additions to the resources of Haverford, it is evident that there will be added to its teaching force two or three men of the highest character and attainments, and the way will be open for a modest beginning in graduate work in a few departments.

I. S.

OUR SUPPOSED NATIONAL POLICY OF ISOLATION.

HERE'S a fact to be considered by persons who are thinking about the broader aspects of the question of peace and war. Harvard University, which no one questions as being one of the leading centres of American intellectual life, in its list of official publications from the Harvard University Press, gives the below-quoted description of its journal, "The Military Historian and Economist." Especial attention is called to the reference to our policy of islation. Whatever may be its implications, this Harvard idea of the ending of our isolation is widely held, and for good reasons.

"The policy of the editors is to secure the best experts in foreign countries, as well as in the United States. They hope that this periodical will appeal not merely to army and navy officers anxious to keep abreast with the theory of their profession, but also to the man of business who realizes that the isolation of this country has gone forever, that the clash of armies is merely the most violent incident of increasingly sharp trade competition, and that modern doctrines of the conduct of war repose largely on economic foundations."

J. RUSSELL SMITH.

MOTON'S WIFE EJECTED FROM PULLMAN CAR.

A NEWS dispatch says that Mrs. Robert Moton, wife of Major Moton, the newly installed head of Tuskegee Institute, at Tuskegee, Ala., and her brother-in-law, Blanton Moton, were ejected from the Pullman car on an Atlantic Coast Line passenger train at Troy, Ala., on the 28th.

The couple boarded the train at Montgomery for the purpose of returning to Hampton, Va. White passengers in the Pullman objected, and the negroes refused to leave the car. At Troy a policeman was summoned and they were "escorted" forward to the negro coach.

Advices from Major Moton say he advised his wife and brother against taking a Pullman while traveling in the South.

"A DREAM."

[These paragraphs are taken from an address on "Preparedness" by Dr. D. F. FOX, pastor of the First Congregational Church of Pasadena, California, to the Women's Club of Pasadena, which is sent me by our Friend Dr. Emily G. Hunt.—H. F.]

WHY cannot our Republic, in this tragic hour of European misery, say to all the world, "So far as we are concerned this shall be the last war. We will do all in our power to help you re-establish normal conditions. We will send to your devastated countries, if you wish it, along with our millions of relief funds, our greatest physicians, our wisest counsellors and educators. All this we will do and more, but *we will not fight.* Let us take one step more and organize a great world federation. Let our armies and our navies be used for police purposes only. Let their relative strength be based on the population of each nation. Let them be under the control of a joint world commission. But let them be used only for police purposes to arrest any offending nation and bring such offender before the bar of an international tribunal, made up of the most capable men of the world; and if any nation shall be found guilty, let such offending nation be imprisoned in its own territory and at its own expense."

A dream, you say? Very well, I love to dream it, knowing that the dreams of to-day become the realities of to-morrow. To say that it cannot be done proves nothing. If men had always used that coward's word, "It cannot be done," we would still be living in caves and trading berries for stone hatchets. Somewhere beneath the stars there is the genius who will blaze the way into the new world order. May his brow be shaded by the American flag!

WOMEN'S DRINKING RIGHTS.

A DRINKING-PLACE that is so constructed as to exclude the women is a mistake in more ways than one.

A woman enjoys a drink just as much as a man, and she has as much right to take it as a man. A woman does not like her husband to go to a resort that she cannot visit.

Where a woman is excluded from a drinking-place, she can only imagine what is going on, and her imagination pictures the worst. The moving-picture shows exhibit drinking-places patronized only by men as places of debauchery, and it is no wonder that women are being convinced that these places are menaces to their husbands and sons.

It is the part of wisdom to let women see for themselves, and they will then see the other side.

The presence of women and children in drinking-places begets temperance, and temperance is fatal to prohibition agitation.

The man who becomes intoxicated is the enemy of the trade and the cause of agitation. Europe has proven that men do not often indulge to excess when women and children are present.

When women are shut out of drinking-places we also shut out the preachers, teachers, many business men and all minors.—*Bonfort's Wine and Spirit Circular.*

BRYAN ON "ANARCHISTS."

"THE liquor traffic," says William Jennings Bryan, "is the only anarchistic power in America that we need fear. The only anarchists of any power are the brewers, the distillers and the liquor dealers who announce in advance that they will disobey the law and sell anyhow.

"There ought to be a rivalry between the two parties in dealing with the liquor problem. I want to see the party to which I belong challenge the Republican party to a contest on this question. When one party commences, the other must enter the contest as a matter of self-preservation. In only a short time a majority of the commonwealths of this nation must have prohibition as their settled policy."

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—LINCOLN.

SERVICE.

BY ANNIE MARGARET PIKE.

A LANTERN where a sign-post gives direction;
A torch beside a rugged boulder-stone;
A wand of willow, stripped of bark and gleaming,
To mark the pathway that is overgrown:

These set, we shall find means for other service.
The outcome, human eye may not discern.
The world's acclaiming we would cease to covet,
But keep as ours the motto, "Serve and learn."

Does this sound cold and soulless in the saying?
Behind it stands a word of warmer tone;
With "Love" as guidance and as inspiration,
There's heart-cheer in the work that's ours alone.

The God of love, and light, and satisfaction,
Will bless the task made ready to our hand;
And should we fail or fall ere it is finished,
His parent heart will surely understand.

THE LAW OF CHRISTIAN LIFE.

[Address by Prof. Walter Rauschenbusch at the meeting of the American Branch of the Fellowship of Reconciliation, held at Ocean Grove, N. J., Fourth month 13th to 18th, 1916.]

DR. RAUSCHENBUSCH said in part that he grew to manhood and went through college without very deep thought of the significance of Christ's teaching. From this inert state of mind he was aroused by a shock from the writings of Tolstoy to a more real examination of what Christ's teaching really meant, and found that it was a practical working code for modern Christian life. Dividing this law of life into parts, he found eight distinct principles, each separate, all vitally connected, and together forming a unique whole. Of these, the first principle was

1. *Human Life and Personality Sacred.*

Of all teachers Christ was first to show the value of the life of the Child, and as he received them with open arms, declaring that of such was the kingdom of heaven, he held up the beauty of human nature in the innocent, unspoiled child. "Except ye become as little children, ye shall in no case enter the kingdom of God."

Thus he brought to view the value of human life, and taught reverence for human life as such. This great principle was to work the Christian revolution, as before him the wealth of the few had been bought by the life of many. So now reverence of life as life, human personality, should take its rightful place, and thus build the real principle of humanity. To accomplish this there must be developed the feeling that *men belong together.*

2. *The Moral and Spiritual Solidarity of Love.*

Under this principle and by the working out of this feeling it becomes the business of the church to heal social divisions. That my brother may be helped, that his burdens may be borne, we are both parts of one body. Thus is given to us the message of reconciliation, that we must be united with our brother in claiming the love of a common Father. To do this mighty task three things will help. (a) To retain in my own mind a little area of peace. (b) Hold on to every friend. (c) Cross lines as often as we can. Thus we form the solidarity organization which holds together and shows to us that

3. *The Strong must stand by the Weak.*

Just as we are held by God's power and his might working through us, so we must bring this redemptive force to all our brothers. Christ thus declared his mission to bring substantial relief to the submerged classes. The poor, with him, meant the working people—those whose place seems *beneath.* If any man among you will be highly considered, honored, let him become the servant of all. This, then, is the principle of true greatness, to *serve all.*

4. *The kingdom of God thus becomes the highest phase of human life.*

The highest aim then of life must be to bring about this kingdom. This being the central principle of life, the glowing, radiant center, supplying will and purpose, all other things shall be added to it; the kingdom, growing, spreading, giving life, abounding life.

5. *Thus a new Social Order calls for a new Ethical Standard.*

No longer "the law and the prophets," but do unto others as God our Father does unto us, out of freest, fullest love, constraining us to pour out an overflow of mercy, rejoicing in power so to do. This feeling leads to expansion into wider groups.

6. *Leadership is for Service.*

Men are gregarious and need leaders. Humanity needs able leaders. Its *danger* also lies in its leaders. Jesus faced this problem. His reply to the disciples was unflinching—*he that will be great must serve.* Ambition must be yoked to service for humanity. Honor earned by distinguished service, not who should sit among the mighty, but who is servant of all, whose mind and purpose are for service even to the lowliest—he shall be great in the kingdom.

7. *Private property must serve the common good.*

That we have more than others is not for our own joy or glory, but that we may give to others. Why have we values, riches, power, but that we may better serve, carry fuller blessings to others.

8. *Religion must be socially efficient against anti-social religion.*

The religion of Jesus has in it no exclusive factor. The very life element of true religion is its communicable, spreading quality. All distinctions must go down before the spiritual insight of its power.

FREEDOM OF SPEECH "A MEMORY."

THE news report comes from London of prosecution of eight citizens for publication of a pamphlet demanding repeal of the conscription act. War has made but a memory of free speech and a free press in England. In Ireland it has revived, in the court-martial of the Dublin insurgents, the brutal methods of bloody Judge Jeffreys. Militarism in this country, though labeled "Preparedness," must have a similar demoralizing effect. Is it worth the price?—*The Public.*

REAL PREPAREDNESS.

HENRY MORGENTHAU, United States Ambassador to Turkey, suggests a way in which America can be made the strongest nation in the world, says *The Public.* Millions of people in Europe and Asia are starving on account of the war. America is the only country rich enough to relieve this situation. Some of its riches have come as a result of the war. Let America give $500,000,000 to the feeding of these stricken people, and quicken the hearts of mankind.

THIS war was brought on by rulers.—*Woodrow Wilson.*

I AM straight United States and nothing else.—*Theodore Roosevelt.*

THE English people get up too late.—*Baron d'Estournelles de Constant.*

THE moving picture in history will equal the discovery of the printing press.—*Arthur Brisbane.*

IF I were the Pope I should order every combatant to lay down his arms instantly on pain of excommunication.—*George Bernard Shaw.*

"LARGE bodies move slowly," and yet in times of panic, what is more precipitate and senseless than the crowd. Then the crowd becomes a mob—and mob-rule is lawless. May we, even in our "patriotic" zeal, be kept from panic. —*Susanna Gaskill Mahan.*

SEVEN QUATRAINS.

By John Russell Hayes.

"THE AGE OF INNOCENCE."

(*A Painting by Reynolds.*)

Better than all his dames of high degree
This sweet and simple maiden seems to me,
Blent all of charm and sunlight, joy and tears—
Eternal type of childhood through the years.

THE JOURNAL OF JOHN COMLY.

A saintly man hath here revealed his soul;
Simplicity and goodness mark each page.
Here one may leave our restless day awhile
And live in Comly's sweet and sober age.

HER MEMORY—(TO D. H. W.)

She seems to linger still as in a dream
In this old home beside the silver stream—
A sweet and gracious memory, making bright
The lonely house as with a spirit-light.

SARAH ORNE JEWETT'S LETTERS.

Savoring of balsam-breath and salt sea airs
And sweet with scents from fragrant gardens old,
They tell of happy years and friendships warm;
They show a loving soul, a heart of gold.

THE CHILDREN'S READING ROOM.

(*New York Public Library.*)

What would we not have given in childhood's day
For such a realm of dear delight as this,
Where wrapt in sunlight, beauty, color, joy,
The little readers spend long hours of bliss!

LURGAN—(IN THE COUNTY ARMAGH.)

I love thee, Lurgan, for the legends dim
Inherited from thy ancestral earth—
The kindly parish, whence my kinsfolk drew
Their love of Irish song and wit and mirth.

AT YEARLY MEETING.

When in cathedral aisles I walked to-day,
Then went and worshipped with the tranquil Friends—
How beautiful they seemed, those sister Faiths,
Each in its own way seeking noble ends!

"The Centennial History of the American Bible Society," 2 vols., illustrated. By Henry Otis Dwight. (Macmillan.) With the portrait of our friend James Wood, President of the Society; and pictures showing translators at work, agents giving Bibles to laborers on docks and ships and to farmers and natives of remote islands, the noble story of the hundred years is told at length and with engaging interest.

The list of 164 languages into which the Bible Society has promoted translation and distribution, reads like a poem to one for whom it calls up pictures of modern Greeks, reading the Book among their olive orchards and beside the sun-bright sea; of Dakota Indians, spelling out the Word in their lonely wigwams; of Hawaiian Islanders chanting the Psalms in their wildly plaintive and heart-touching melodies; of strange men searching the Scriptures in the far provinces of China and Java, of Finland and Korea and Bengal; of French and German and Italian and Belgian soldiers on the fields of Flanders or on the lofty Alpine snow-fields, finding comfort and forgetting their hatreds, in the hours of respite, with the gospels in their hands, all alike stirred and uplifted by friendship with "the most popular book in the world."

J. R. H.

"Old Judge Priest." By Irvin S. Cobb. (Geo. H. Doran Co.)

Pleasant tales of a simple-hearted old judge in a provincial town, one whose character and kindness prove him a source of strength and comfort in various crises. Humor and pathos mingle in these well-told stories.

Current Events

THE WAR VICTIMS' RELIEF COMMITTEE.

Ethelburga House, London, May 22d.

In France some of the work is likely to be finished before very long and new schemes are being considered. Of the 450 huts we undertook to erect in the ruined villages along the Marne battlefield, 410 are now erected, and the remaining 40 are well in hand.

For future work we hope that a hut-building camp may be established south of Dijon, where our builders may construct wooden *movable* houses much on the lines of our Dutch ones, which can be prepared ready for erection wherever and whenever they are wanted. This scheme still depends upon sufficient supplies of timber being obtained, but we anticipate that it will be possible to put it into execution.

It seems also that the refugees who have to live month after month in cramped quarters in various towns of France need our especial help. At Troyes some of our workers have distributed goods on a fairly large scale and at Bar-le-Duc others have found a great deal they can do to help, and we hope to extend such work to one or two other towns. At Bar the latest development of the work is the starting of classes on three mornings a week for 20 or 30 children. The schools are full of soldiers, and there seems little prospect of their re-opening, while some of the parents are keen for their children to be taught.

William A. Cadbury is expected to return from Russia this week, while the rest of the party continue their journey to some of the Volga towns. The Minister of the Interior has provided them with full statistics of refugees and letters to Governors of various provinces along the Volga. It is here that the greatest congestion seems to be, and our friends propose to journey to some of these centres: Minzk, Simbirsk, Kazan, Samara, and perhaps Orenburg. Travelling is very difficult at present, as the railways are so crowded, but the Red Cross have granted them free tickets, which makes it more possible to get places.

More refugees are being sent from Corfu to Marseilles, and Ernest S. Gallimore has accompanied a ship-load of them. One hundred and fifty Serbian boys are now at Wycliffe Hall, Oxford, at the expense of the Serbian Relief Fund, under the charge of John Bellows, Edward K. Balls, two or three workers of the Serbian Relief Fund, and a like number of Serbian professors. The boys are aged from nine to eighteen, and are particularly bright-looking and happy. It is pleasure to hear them singing Serbian songs, which they do extremely well. Arrangements are being made for them to learn English, and some will probably be drafted off to various centres before long. About twenty-five are going to Birmingham, where some Friends are arranging for their reception and accommodation.

Our workers in Holland would be very thankful for any gifts of cricket balls, footballs, or the apparatus of other games for the boys in the camps.

E. W. BROOKS.
A. RUTH FRY.

THE NAVY BOARD'S PROGRAM REJECTED.

A welcome piece of news to anti-militarists was that which came from Washington on the 3d that the majority in the House of Representatives, with the assistance of eighteen pacifist Republicans, put through their anti-battleship program on the 2d.

By a vote of 183 to 189 the general board's program to restore the American navy to second place in three years was rejected, and the "little-navy" program was approved.

The general board program called for the construction of two battleships and six battle cruisers.

The program voted through by the House calls for the construction of no battleships, and only five battle cruisers.

The Republican leaders, Mann and Britten, of Illinois; Butler, of Pennsylvania; Roberts, of Massachusetts, and Browning, of New Jersey, says the report, pleaded with the House, right up to the moment the rollcall on their motion to recommit was started, not to abandon the battleship-building program. When the roll was called they discovered they had won twenty-five converts from the Democratic ranks. But they also discovered that with victory in their grasp eighteen of their own number had deserted to the "little-navy" coalition.

Prior to the passage of the bill itself, the House by a vote of 235 to 136 approved the armor-plate amendment, calling for the construction of an $11,000,000 armor plate factory.

The vote on the naval bill, says the reports, has drawn the line of cleavage on the preparedness question clearly. The overwhelming majority of the Democrats have been placed on record against preparedness, and a great majority of Republicans in favor of it.

Minority Leader Mann, immediately after the vote was announced, said, "the Democrats are clearly on record against adequate preparedness. Their president is on record against it. The issue has already been made, and the Chicago convention should define it in unmistakable terms."

An amendment which the Republicans forced the House to accept provided for increases in the personnel of the navy approximating 3,000 men. The Republicans sought 3,500, but accepted 3,000 when offered by the majority.

The Democrats declined to put through the Republican proposals for the creation of a council of national defense and for speeding up the construction of the many ships now partially constructed.

The armor plate amendment was adopted largely through the support of Republicans in the middle West. All of those who favored the "little-navy" program favored the armor factory. Many others voted for it on the theory that it would serve as a club over the armor-makers.

Our Friend Arthur M. Dewees, who is on the watch-tower at Friends' Peace Headquarters in Washington, writes: "Knowing the reputation of the Friends with relation to military preparations, it seemed rather an anomaly to see Congressman Butler, of Pennsylvania, and Browning, men with hundreds of Friends in their districts, standing out as two of the leading and most strenuous advocates of big increase in the navy." He adds, however, that the bill still falls short by more than two hundred million dollars of the program originally recommended by Secretary Daniels and urged by such organizations as the Navy League.

The naval bill has now gone to the Senate. It will not come up there until after the national conventions. Arthur M. Dewees writes, "A member of the Senate said to-day that there was sure to be an effort made in the upper branch of Congress to still further enlarge the program, especially to the extent of adding battle-ships. He also thought it probable that the increase would be made, as he found a strong favorable sentiment among his fellow members.

"It is urged that Friends write now to their two Senators, asking them to stand against the inordinate increase in the navy, and appealing to them to support the provision in the bill for the President calling an international conference on disarmament at the close of the European war. No matter how many letters have been written heretofore, it will be decidedly worth while to write again *especially* on the naval bill."

MILITARY training in schools fosters a bombastic spirit of tin soldierism and false sense of patriotism which does not appreciate the seriousness of war or the glories of peace.—*School Physical Director Ocker.*

NEW YORK YEARLY MEETING.

[In last week's issue of the INTELLIGENCER a report of the proceedings of the first two days was given. The following report is taken chiefly from the correspondence of the Philadelphia *North American* and *Public Ledger*.]

THIRD-DAY, THE THIRTIETH.

THE report of the joint peace committee, composed of members of both branches in New York, developed a very strong sentiment against military training in schools. This sentiment finally culminated in the definite proposition to refuse compliance with the State military training bills recently passed by the Legislature. These provide for physical training for children under military supervision, and definite military training for boys with camp instruction from 16 to 19 years.

Believing that these bills strike at the very root of democracy, Friends were aroused, not only for their children, but for liberty of conscience in the government on which it is based. The peace committee's report closed with a number of recommendations, in part, as follows:

First—That subordinate meetings be urged to the consideration of principles which embrace the Quaker ideal in regard to liberty.

Second—That meeting-houses be made the rallying places for opposition to the militarist spirit.

Third—That all members be urged to form or become connected with anti-militarist societies.

Fourth—That the Yearly Meeting urge members not to comply with the provisions of any law requiring us or our children to submit to military training, either as individuals or in schools controlled or supported by Friends.

Much live expression of opinion followed these recommendations, nearly all in unity with them. Edna Kearns declared that had Friends been true to principles these objectionable bills would not have been passed. Only one Friend, she said, was present at the hearing at Albany, while the militarists were there in force. "Let us not only stand," she said, "but advance for principle; let us work for righteousness" as the enemy does for unrighteousness."

That Friends should unitedly work for the repeal of these laws was the suggestion of Anna M. Jackson. J. Barnard Walton, of Philadelphia, told of the stand which will be taken by Philadelphia teachers if military training is placed on the curriculum of the schools there, many having declared their intention of resigning.

"We must realize," he said, "the immensity of the step we are taking in advising defiance to the law. It is no little thing."

Lettice Jowitt, one of the English visiting Friends, felt that a mistake had ofttimes been made by ignoring the ideal of the soldier's life. "What ideal is being placed before the children of this city?" she asked. "What peace propaganda is held up? Jesus Christ did not live a life of peace, but was continually at war against all unrighteousness, and we can never have peace until we have such war."

Henry B. Hallock felt there was great need for Friends to use the public press to express their views on this matter.

Richard Williams, of Plainfield, N. J., spoke of work done there; Mary MacDowell, Henry M. Haviland and William B. Cocks were also heard. The latter ex-congressman from Long Island, appealed that Friends should not condemn others too strongly. "All are supporting military standard to some extent by paying taxes. It is only a matter of degree."

That all should be conversant with the important matter before them as Friends in this crisis, it was decided a digest of these State laws just passed be prepared and sent down to subordinate meetings with the recommendations.

In the evening the new laws were presented by Edward B. Rawson, principal of Friends' Seminary in New York, who explained the bearing they would have on boys:

especially. "Four or five per cent. of our boys are in high school or college. Many are workers. We understand that many boys will resist the law. Some even declare they will not attend school if this military training is required, but, of course, they have no right to do this—to defy the other school requirements against which they have no controversy."

Henry M. Haviland gave extracts from an address by Mrs. Amos Pinchot against military training in schools, in which she declared that more good was accomplished by good gymnastic exercises in one year than by military training for fifty years.

The laws under consideration were felt to be an assault on American homes—the taking away of the parents' right to select suitable teachers for their children.

Members are confident that the laws will be repealed at next session of the Legislature if sufficient work is done, and they propose to see that it is done.

An address was given in the evening on equal suffrage work by Mrs. Van Zyle, an active worker in New York.

FOURTH-DAY, THE THIRTY-FIRST.

This morning was occupied by a general devotional meeting, at which a number of speakers were heard. Daniel Batchellor took as his text, "I have set watchmen on thy walls. Go through the gates, prepare ye the way of the people, lift up an ensign for the peoples." He applied this to New York instead of Jerusalem. "The prophets of old were unpopular, and past history showed that individually wrong triumphed, yet, collectively right prevailed. Our prophets to-day are God's helpers. He cannot prevail save by human aid. We cannot defeat his aims, but we can hinder. We need the zeal of the Hebrew people, and the calm courage of Calvary that his glory shall be revealed."

Isaac Wilson drew his lesson from the resurrection of Lazarus. "We are to-day," he said, "in the grave of apathy. God calls us forth from that, and now comes man's part—to roll away the stone. God could have done this, but he gave it to man. Are we loosing the impediments to-day?"

Rachel M. Lippincott voiced her feeling that God wants us Americans to raise our hands in support of justice. Phoebe Cornell spoke on the realization of noble ideals.

At the afternoon session a committee was elected to collect funds for war sufferers. The report of the Educational Committee showed that $375 had been advanced to help students at George School and Swarthmore. An appropriation of $500 was made and Will Walter Jackson was added to the committee.

The following Friends were named to attend the Central Committee of the General Conference: J. Augustus Albertson, Luella M. Burdsall, Tacie E. Clark, Harry A. Hawkins, John William Hutchinson, James S. Haviland, Anna M. Jackson, Elizabeth S. Percy, Margaret L. Seaman, Robert Seaman, J. Hibberd Taylor, Josephine H. Tilton, Frederick E. Willits, Samuel Willets, Helen Underhill Wood, Ella H. Williams and J. Barnard Walton.

Epistles were read from the general meetings of Friends in New Zealand and Australia. A letter was also received from the Chinese Friends. Albert Merritt told how he found the Chinese most friendly toward America. Others spoke of the value of the international correspondence as a bond of brotherhood between nations.

The evening meeting was devoted to the interests of the colored people.

Mrs. Albert S. Reed, president of the Hope Day Nursery for Colored Children, gave an address on the needs in New York City, and Helen Underhill Wood, general conference superintendent, spoke of the work in South Carolina. Arabella Carter, secretary of the Pennsylvania Abolition Society, outlined the work at the Laing School. Cornelia Hancock, the founder of the school, told of its work, and its need of support to enable it to be of still greater usefulness.

FIFTH-DAY, SIXTH MONTH FIRST.

The closing session of the Yearly Meeting was marked by unusual earnestness. The first business was the reading of a letter from Philadelphia Friends of Arch Street Yearly Meeting inviting co-operation in active work for peace. The communication was heartily welcomed, and the meeting appointed J. Barnard Walton, John William Hutchinson, and Charles F. Underhill to draft a reply.

The delegates appointed to visit the Yearly Meeting of Orthodox Friends in session at Poughkeepsie reported that they had been warmly welcomed. The suggestion made by the delegates to appoint a joint committee to see if closer affiliation and greater solidarity cannot be secured was accepted by the other Friends, and such a committee appointed. This meeting also appointed seven members to serve on the joint committee.

The Executive Committee of the General Conference sent in the report of the year's work under four heads: First-day schools, peace, education, and advancement of Friends' principles.

The Philanthropic Committee's report showed a large amount of work done in summer schools, rescue and Red Cross agencies and great strides in the advance of the temperance cause. An appropriation of $100 was granted for the ensuing year, with $150 for the Schofield School and a like sum for the Laing School in South Carolina.

Epistles were read from Illinois and Genesee Yearly Meetings and the reply to the six corresponding Yearly Meetings prepared, as were letters to Friends in West China, New Zealand and Australia. A special letter was also prepared by two young Friends to be sent to Job H. Wilbur, who was unable to be present.

A memorial tribute to Phebe C. Wright, who recently died at the age of 92, was read.

A letter from the Young Friends of New York to the Young Friends of London Yearly Meeting was read and approved. It was felt that this international correspondence was a means of cultivating love and good-will. In the afternoon the following cablegram was received:

"London Yearly Meeting returns thanks for Epistle and sends loving greeting. 2 Thessalonians, 3:16." (This text reads, "Now the Lord of peace himself give you peace always by all means. The Lord be with you all.")

The auditors presented the Treasurer's report and advised that $3,500 be raised for the coming year. Wilson M. Powell was continued as treasurer, with Ellwood Burdsall for correspondent and recorder.

WOOLMAN HOUSE.

On First-day evening, Fifth month 21st, the Woolman House family took box suppers to the Whittier House lawn and there joined the Swarthmore meeting in welcoming Lettice Jowett and M. Catherine Albright, two of the France. Thes e two Friends spent the night at Woolman the labors being performed by Friends in Holland and France. These two Friends spent the night at Woolman House, and in our devotional period the next morning left helpful messages.

Second-day evening, Septimus Marten, the travelling companion of the above-named Friends, explained very thoroughly the work done by the London Y. M.'s Committee for the Relief of Alien Enemies, especially that done in the prison camps of the Isle of Man. One of the anomalies of the war which he pointed out was the case of a father being guarded in one of the prison camps by his own son. He showed some samples of handicraft made by these 25,000 prisoners after the Friends had procured them tools and materials.

Third-day night our students went almost in a body to Germantown to attend the special meeting held in the Coulter Street Meeting-house, which was addressed by Friends of the various branches. For days afterward the discussion of the event was most enthusiastic.

On the afternoon of Fourth-day, the 24th, Louise Walker, Anna Rogers, Marguerite Calvert, and the host made the trip to Horsham, Pa. Martha Wood gave us delightful entertainment at her home, and after supper we all went to the meeting-house. It had been arranged that the final meeting of the study circle for the year should be taken on the trip known as "A Week at Woolman." Although it was necessary to hurry away before the refreshment time which followed, we certainly did enjoy our visit and the interest made manifest concerning Woolman School.

Because of the fact that Marion Longshore is completing a whole year of study at Woolman House (and she is the first one to do so,) a special surprise was arranged for her in her room on Fifth-day night, the 25th. She was presented with a cap and gown—(dressing-cap and night-gown)—and other things to please the feminine heart. The things were such as were thought would be of use to her on the Western pilgrimage this summer.

On Seventh-day, Marianna Burgess, Louis Walker, and the host went to New York to attend the Yearly Meeting. Marianna and Edna Wilson, who arrived on First-day evening, remained for the whole meeting, but the others had to return on Second-day night. The feature of Seventh-day evening was a Woolman House program. Tacy Clark presided over the session and also gave a short historical sketch of the school. Anna J. Kissam spoke for about ten minutes on the family life, social events, and told of the personal benefit she had derived from the three months course. Louise Walker made clear in her talk the progress of the school in the past year. From the comparison of the courses and methods of instruction then and now it is seen that there has been considerable change and progress. After Robert Brown showed and explained the Woolman House pictures, Peirce Cadwallader, of Cincinnati, Ohio, spoke from the standpoint of the visitor. His words were forceful and pointed. The formal part of the meeting was closed by Mrs. Effie Danforth McAfee. She has been a strong friend of the school from the very beginning and has visited here twice and lectured. Following her plea to Friends to support the school in every way, the meeting spent some time in profitable discussion.

On Third-day afternoon we enjoyed another of those enchanting trips to "Dream Olden," Dr. Forbush's country home. "Story Spinner" and "Dream Weaver" were at their very best and it was with more than usual reluctance that we had to go back to Woolman House.

Third-day, the 30th, Joseph and Sara Elkinton were our guests to dinner. In the evening they entertained us with a most beautifully-illustrated trip through Japan and China.

Sara and Rachel Knight had the Woolman House family come out to Somerton on Seventh-day, 6th month 3rd. We were given the very nicest entertainment over this week end. In the evening we showed the Woolman House views to the Byberry Friends. First-day morning we attended the meeting and had lunch on those beautiful and historic grounds. In the afternoon the Young Friends Association was addressed by Dr. William W. Cadbury, of Canton, China.

From the above chronology of two weeks our friends will see that Woolman House, besides keeping up with the schedule of study and lectures, is participating in many activities, and is surely spreading the glad tidings.

ROBERT G. BROWN.

DR. BATTIN SAILS FOR EUROPE.

Dr. Benjamin F. Battin, professor of German in Swarthmore College, who is on leave of absence as International Organizer of the World Alliance for Promoting International Friendship Through the Churches, sailed on May 29th, on the S. S. "Niew Amsterdam," Holland American Line, for Rotterdam. He expected to be gone several months, returning in time for the opening of the college in the fall.

NEW "FRIENDLY CIRCLES" IN OREGON AND ALBERTA.

[The following extracts from letters recently received by Elizabeth Lloyd tell their own story.]

Dallas J. Sidwell writes from Portland, Oregon: "Over a month ago I sent out a notice of a meeting to be held at our home, and eighteen responded. A pleasant evening was passed, and we had a paper, also a talk by a lady who had been abroad just before the war broke out. It was decided to have regular meetings on the third Third-day of each month. I was unfortunate in being placed as the chairman or president, Dr. Coffen, vice-president, and Miss Stiles, secretary.

"Dr. and Mrs. Coffen, also Mr. and Mrs. Walton, are on the program committee. On the 23rd of this month we had a meeting at Dr. Coffen's residence, with one paper on 'The Beginnings of Quakerism,' and one on 'Joseph Hoag's Vision.' The next meeting will be at the home of Mr. and Mrs. Walton."

A letter from Ellen Zavitz, Calgary, Alberta, contains this paragraph: "Frederic Sara visited in Saskatoon a member of Lobo Monthly Meeting whose address I copied from your list. He was greatly attracted to Ernest Cutler and wife, and hopes to meet them again when in Saskatoon. They are thinking of starting a Friends' meeting there, as there are several Friends in that vicinity, and Ernest is looking forward to his parents' coming there to live. They have always been very interested Friends, and would be much help in establishing a meeting."

FRIENDS IN NEW JERSEY.

Shrewsbury and Plainfield Half-Yearly Meeting was held at Manasquan, N. J., on Fifth month 20th. A shadow of sadness brooded over us as we gathered, knowing that in her hospitable home, in our meetings, and in our social minglings, we should miss the genial presence, the cheery voice, the warm welcome, and the helpful message of our dear Phebe C. Wright, who, after a long and useful life, has gone to her rest.

It was surely help over a hard place to have Joel Borton with us at that time, with his message of sympathy and encouragement, helping us to comprehend the beauty and graciousness of a perfect character founded on faith and built up of virtue, knowledge, temperance, patience, godliness, brotherly kindness and love.

There were many loving tributes paid to the value of her life, so consecrated to service for humanity. At her request, her home was opened for the entertainment of guests as usual, and here Mary Willets and her brother, Daniel Willets, of Trenton, endeavored to carry out her wishes in all things.

On Seventh-day evening a company of Friends gathered on the beach in front of her home to enjoy a bonfire of driftwood and the toasting of marshmallows, the social event which it had been her delight to provide for us for several years past. Here again, while missing her familiar form, her spirit seemed near us.

On First-day morning, the meeting for Ministry and Counsel at ten o'clock was followed by the meeting for worship. Here Joel Borton, in the story of the Good Samaritan, showed that Jesus made the command to love our neighbor as ourselves of equal importance with the command to love God with all our hearts, and that love to God is clearly manifested by our love to our neighbor.

In this little white meeting-house at Manasquan, in its natural setting of fields and woods, away from the distractions of the busy world, where the songs of birds and the scent of flowers add to the beautiful harmony, it is easy to feel at peace with God and man; but we may not tarry long in these favored spots, and must look upon them as sanctuaries where power and strength may be gained for the strenuous daily life to which we must return.

MARGARET F. VAIL.

"FORGET-ME-NOT."

When to the flowers so beautiful
The Father gave a name,
Back came a little blue-eyed one—
(All timidly it came),
And standing at the Father's feet,
And gazing in his face,
It said in low and trembling tones,
With sweet and gentle grace,
"Dear God, the name thou gavest me,
Alas! I have forgot,"
Then kindly looked the Father down,
And said, "Forget-Me-Not."

BIRTHS.

Lewis.—At Riverton, N. J., on Fifth month 29th, 1916, to Clement Biddle and Barbara Lou Stover Lewis, a son, named J. Reece Lewis.

DEATHS.

Fell.—J. Remington Fell, aged 78 years. Funeral at the Solebury Friends' Meeting, where he was an overseer.

Hess.—On Sixth month 3d, 1916, Philadelphia, Pa., Martha M., daughter of Joseph and Mary Hess (nee Mills).

Hicks.—On Sixth-day, Sixth month 2d, 1916, at "Fountain Farm," Newtown, Pa., William P. Hicks, aged 51 years. Interment Newtown Cemetery. He is survived by his widow and two children.

JEREMIAH HAINES.

Near the close of Fourth month 21st, he passed away after a severe illness from internal cancer, in the 61st year of his age. The funeral, which was held in the Friends' Meeting-house at Mickleton, N. J., was very largely attended. Loving tributes were paid to his memory by spoken word and beautiful flowers contributed.

He joined the Society of Friends by convincement, and became a useful, conscientious member. He possessed so many attributes that tend to uphold and maintain the Christian home. In reviewing his journey of life—you could not say it followed any prescribed path—that seems hardly the proper word. "Path" means a much-traveled track, hardened by many footsteps. If a course indicated met with approval from the divine monitor within his own breast, he had the courage and enterprise to pursue it. Whether his fellow-travelers were few or many. He was not only our worthy brother and friend. He was our instructor as well. By his hearty straightforward line of action he taught us *how to live.* When the pale messenger came to call him up higher, by welcoming him on the threshold, he taught us *how to die.* He established a successful business, which his family still conduct; but his most enduring legacy to them was his strong Christian character.

He was a useful, loyal citizen, but in no sense a politician, never having solicited election to any of the offices of trust he had held. Two of these—Director of the Board of Freeholders of Gloucester County, and President of the Swedesboro Trust Company—were made vacant by his death.

He provided a home replete with all the necessities and some of the luxuries, even lighted by electricity, generated by his own plant. He leaves an aged mother, a wife, and four children, well settled in life, to mourn his loss. It would seem he had much for which to live—but when the summons came to be able to say, "Thy will be done," robs death of some of its sting and the grave of much of its victory.

G. P.

PILGRIMAGE THROUGH THE WESTERN MEETINGS.

The Advancement Committee has arranged a Pilgrimage or series of short Summer Schools to go to the following places on the following dates:

Waynesville, Ohio, June 17th to 19th.
Richmond, Ind. June 21st to 22nd.
Blue River, near Salem, Ind. June 24th to 25th. Benjaminville, Ill., June 26th to 27th.
Clear Creek, near McNabb, Ill., June 28th to 29th.
Prairie Grove, near Winfield, Ia., July 1st to 2nd.

The party going on the Pilgrimage will include Dr. O. Edward Janney, Edna L. Wilson, Marion Longshore, Gladys Brooke, Robert Brown, and J. Barnard Walton; and some Friends from Western Meetings.

BACCALAUREATE ADDRESS AT SWARTHMORE COLLEGE.

Swarthmore College is fortunate in having this year the Director of the American Red Cross, Ernest P. Bicknell, to deliver the Baccalaureate address to the class of 1916, in Parish Hall at 11.30, Sunday, June 11th. His topic will be "The Ideals of the American Red Cross," a most fitting topic for the day. Mr. Bicknell was born in Vincennes Indiana. He was engaged in newspaper work, was secretary of the Indiana State Board of Charities, general superintendent of the Chicago Bureau of Charities, and has been National Director of the American National Red Cross, Washington, since 1906. He represented the American National Red Cross at San Francisco in 1906, in Sicily and Calabria in 1909, represented United States at International Red Cross Congress, London, England, 1907, was president National Conference Charities and Correction 1908-09; director National Association for Study and Prevention of Tuberculosis, Washington Playgrounds Association; member American Prison Association.

All are cordially invited to attend these services.

Mrs. Twickembury remarked of a neighbor who was succeeding as an author, "She is getting very profligate with her pen."—*Christian Register.*

The dull boy in the class unexpectedly distinguished himself in a recent history examination. The question ran, "How and when was slavery introduced into America?" To this he replied: "No woman had come over to the early Virginia colony. The planters wanted wives to help with the work. In 1619 the London company sent over a shipload of girls. The planters gladly married them, and slavery was introduced into America."—*Youth's Companion.*

Marion was saying her prayers. "And please God," she petitioned, "make Boston the capital of Vermont."

"Why, Marion," said her shocked mother, "what made you say that?"

Marion settled herself in bed. "'Cause," she answered, "I made it that way in my zamination paper today, an' I want it to be right."

Miss C. went to call on a lady who had entertained her. The little five-year-old daughter was playing on the pavement, and, seeing Miss C., ran to meet her, saying, "Mother is not at home." "I am sorry," replied Miss C., "for I have come to pay my party call." "Oh, I'll take the money," five-year-old responded.—*Christian Register.*

With most of us the grim necessity of purchasing coal is no joke. Yet a Boston man found at a coal emporium in that city a chap who managed to infuse a degree of facetiousness into the transaction. "How much is chestnut coal?" timidly inquired the prospective customer. "That depends," said the salesman. "A la carte it's $8; cul-de-sac it will cost you 50 cents extra."—*Everybody's.*

"Wait a moment, lady, until the car stops." "Will you please not address me as lady, sir?" she said sharply. "I beg your pardon, madam," said the conductor. "The best of us are apt to make mistakes."—*Buffalo Courier.*

A New Yorker tells of a married couple he observed at a county fair in Ohio. They found themselves in the center of quite a crowd near one of the amusement booths and the husband said to his wife, "I say, dearie, I think you'd better give me the lunch-basket. Don't you see we are apt to lose each other in this crowd."—*Harper's.*

SPECIAL TRAINS TO THE CONFERENCE—IMPORTANT.

The Transportation Committee is considering arranging the following special trains, but cannot do so *unless it knows definitely how many people are going from each point.*

Since there are no through trains to Cape May from New York or from beyond Philadelphia, and in order to save Friends the inconvenience of the transfer in Philadelphia to the ferry at Camden, there will be arranged (if sufficient registrations are received) a special train from Washington on the Pennsylvania R. R. via Broad Street and the Delaware River bridge. This will stop at Baltimore, Wilmington, Chester, and other points where Friends desire to board it. Friends living on other lines of the Pennsylvania can take this train at Broad Street station. Also, either special trains or special cars on regular trains will be provided from Camden to Cape May on either the Pennsylvania or the Reading. If there is a sufficient number, a special train will be run from New York via either the Pennsylvania or the Central R. R. of New Jersey. Due notice will be given in the Intelligencer of the schedule of the special trains that are arranged.

As we cannot arrange special trains without guaranteeing a certain num-



CAPE MAY—A GROUP OF PLEASURE BOATS

ber, it is *absolutely necessary* for the Committee to have information of the probable number who expect to attend the Conference. All who expect to attend are urgently requested to send a postal card to J. Barnard Walton, 140 N. 15th Street, Philadelphia, *by June 15th*, with the following information: "I expect to go to the Conference at Cape May, starting from——by——route, via——(insert Broad Street station, Philadelphia; Camden, N. J.; or New York City).

JOHN WILLIAM HUTCHINSON,
Chairman.

TRANSPORTATION RATES TO CAPE MAY FOR THE CONFERENCE.

FROM all principal points except New York, Baltimore and Washington, the regular summer excursion tickets to Cape May offer a better rate than the special rate of 2 cents a mile given to the Conference. Friends are advised to use these excursion tickets from those points. They are good for sixteen days, thirty days, or six months from different places. From points west of Buffalo and Pittsburg they allow liberal stop-over privileges. From the points where the special Conference rate is better, Friends are advised to avail themselves of it. Either form of ticket will be good on any special train that may be arranged, or on regular trains.

Excursion rates are as follows, and the special rate from points where it is lower:

	Summer Excursion	Special Rate
Chicago, Ill.	$31.15	
Indianapolis, Ind. .	29.65	
Richmond, Ind. ...	28.65	
Cincinnati, O.	28.65	
Toronto, Canada .	37.30	
Buffalo, N. Y.	20.75	$19.05
Pittsburgh, Pa. ..	19.75	17.20
Harrisburg, Pa. ..	7.70	7.40
Washington, D. C. .	9.30	8.65
Baltimore, Md.	7.30	7.05
Wilmington, Del. .	3.84	
Philadelphia, Pa. . (Market St. Ferry)	2.25	
Philadelphia, Pa. . (Broad St. Station)	2.75	
New York, N. Y. .	6.50	6.45
Trenton, N. J. .... (via Camden)	4.20	

For other points inquire of local ticket agent. For tickets by way of Broad Street Station, Philadelphia, and the Delaware River bridge, add fifty cents to the above round-trip rates.

Routes via New York can connect with either the Pennsylvania R. R. or the Central R. R. of New Jersey. The latter runs via Red Bank and Lakewood, joining the Reading at Winslow Junction. The Pennsylvania runs via Trenton and Camden. All connections in New York require a transfer across the city except the Lehigh Valley and the Central R. R. of New Jersey which connect in the same terminal at Jersey City.

AUTO ROUTES TO CAPE MAY FOR THE CONFERENCE.

From Camden ferry east on Federal Street to Broadway, turn to right, follow Broadway through Gloucester and Westville to Woodbury. Take left fork at Woodbury to Glassboro and straight on through Clayton, Franklinville to Malaga. Take right fork at Malaga to Vineland, thence on to Millville, Dorchester and Leesburg. Bear to the left at Leesburg to Dennisville. There turn sharp to the right to Goshen, Cape May Court House, bear to the right to Rio Grande and to Cape May.

From Washington, Baltimore, and Wilmington, cross the ferry from Wilmington to Pennsgrove. From there is a good road by way of Auburn, Woodstown, Pole Tavern, to Franklinville, and from there to Malaga, and on by the route given above.

BY addressing the National Highways Association, Washington, D. C., maps of any State with the National Highways plainly shown can be secured for 4 cents each. These maps are very clear; but in using them it must be remembered that they show only *national* highways, and omit the State roads, some of which are equally good. Also, some of their routes in the less populated districts are *proposed*, and not yet actually constructed and in use.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

SIXTH MONTH.

9th—1.45 p. m., Class-day Exercises, Swarthmore College. At 4 p. m., Senior Class Play, "The Merry Wives of Windsor," in the out-door auditorium.

9th—Lawn fete at Chapin Memorial Home for the Aged Blind, 6713 Woodland avenue, Philadelphia, from 3 to 10 p. m. Supper will be served by the ladies; entertainment, music and tables for sale of fancy and useful articles. Tickets for admission and ice cream, 10 cents, may be had from Irene Mather Woodward, Stoneleigh Court, or at the Home.

10th.—11.15 a. m. — Swarthmore Alumni Association, annual meeting, Parrish Hall, Swarthmore, Pa.

10th.—The Baltimore Quarterly Meeting will be held at Sandy Spring, Md., 10th to 12th. Arrangements for entertainment may be made by communicating with Sarah T. M. Adams, Ashton, Md. Will meet trains Seventh-day arriving at Laurel, Md., from Baltimore at 11.28 a.m. and 5.30 p.m.

10th—Burlington First-day School Union at Rancocas, N. J., at 10 a. m. Friends will be met at Masonville station at 9.45.

10th—New York Monthly Meeting, at 2.30 p. m., at 110 Schermerhorn St., Brooklyn.

11th.—11.30 a. m., Swarthmore College, Baccalaureate Address, by Ernest I. Bicknell, National Director American National Red Cross Society, Parrish Hall.

11th.—An appointed meeting will be held under the care of Gwynedd Monthly Meeting in the Providence Friends' Meeting-house (near Phœnixville), Pa., at 3 o'clock.

12th.—Swarthmore College, Commencement Day, 10.30 a. m.

12th.—Baltimore Quarterly Meeting, at Sandy Spring, Md., at 10 a. m.

15th.—Haddonfield Quarterly Meeting, at Medford, N. J., at 10 a. m.

16th.—George School Commencement, 10.30 a. m. Address, "The Rising Generation," by Rev. Oliver Huckel, of Baltimore. Orations by F. Lorena Zavitz and Edward W. Large, of the graduating class.

17th.—Annual Excursion of Friends' First-day schools of New York and Brooklyn. By special arrangement with the Albany Day Line, the steamer "Washington Irving" will make an extra stop at Bear Mountain Park, in the Highlands of the Hudson. The boat will leave Desbrosses Street at 8.40; West 42nd Street at 9.00; West 125th Street at 9.20 a. m. Return trip by the "Hendrick Hudson," which will make a special stop at Bear Mountain, at 3.10 p. m.

21st.—Chester Monthly Meeting at Chester, Pa., at 7.45 p. m.

24th.—Scipio Quarterly Meeting, at Scipio, N. Y.

24th to 29th.—At Coldstream, Ontario, Canada, Genesee Yearly Meeting. Changes in the Discipline will be considered. Friends in the United States are earnestly invited. Write Howard V. Zavitz, Ilderton, Ontario.

FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

Subscription, $2.00 a year. Six months, $1.00. May begin at any time. Single copies, 5 cents. The paper will be sent on trial at 20 cents a month, and may be STOPPED at any time on payment of what is due up to that time.

TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. For FRONT COVER PAGE, 10 cents a line, or $1.40 per inch.

"Wants" and other classified advertisements, in plain type, no display, 25 words or less, 25 cents each insertion; every added word one cent. Each initial or number counts as one word.

GENESEE YEARLY MEETING.

AT Genesee Yearly Meeting of Friends, held at Toronto, Sixth month, 1915, it was felt that our Discipline should be revised up to date, and a committee was appointed to consider needed changes.

Different meetings among the Genesee group are studying the proposition carefully.

The Coldstream Friends divided the Discipline into six parts, and appointed a leader for each section, to suggest changes, which have been considered and discussed after the business of preparative meeting.

The report of the Discipline Committee and the action taken upon it will be one important feature of the next session of Genesee Yearly Meeting, which will be held at Coldstream, Ont., Sixth month 24th to 29th, inclusive, two weeks later than usual. Howard V. Zavitz, Ilderton, Ont., R. R. 2, is chairman of the Committee of Arrangements. Anyone desiring further information may correspond with him.

We shall be especially grateful for the help of any of our Eastern or Western Friends who can make arrangements to be with us. M. C. Z.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

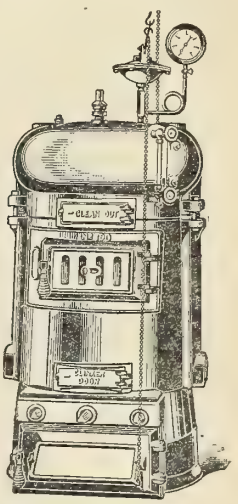
VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 First-day School, 12 m.

m.

Winchester, Centre Meeting, 11 a. m.; Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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WANTED—BY A FRIEND OF EXPERIENCE, a position as matron of school, or as housekeeper in small family where other help is kept. W 53, Intelligencer Office.

WANTED—A HOUSEKEEPER IN FAMILY OF three, in the country. No heavy work or washing. W. T. Briggs, Woodbourne, Pa.

WANTED—BY A FRIEND OF CONSIDERable business experience, a position of trust, clerical or otherwise, with business firm, Trust Company or institution, at reasonable salary. Address B 44, Intelligencer Office.

WANTED BY A YOUNG WOMAN, A POSItion as mother's helper during the summer. Sarah M. Stabler, George School, Pa.

WANTED—A NEAT RELIABLE WOMAN AS cook, one that can make good bread and plain desserts; between the ages of twenty-five and fifty. Friendly person preferred. No laundry. Answer Box C, Langhorne, Pa.

WANTED—AN EXECUTIVE SUPERINtendent for Schofield Normal and Industrial School for colored pupils at Aiken, South Carolina. This School has been in existence for fifty years. It has both day and boarding students, and has an average attendance of 300. The applicant must be trained for such work, and have had experience with colored people, and be familiar with conditions in the South. A college graduate preferred. Address G. HERBERT JENKINS, 929 Chestnut Street, Philadelphia.

WANTED—AN ASSISTANT HOUSEKEEPER in small private sanatorium, one who understands servants. S 63, Intelligencer Office.

WANTED—BY CULTURED WOMAN, POSItion as governess, companion or mother's helper for summer months. Country preferred. H 58, Intelligencer Office.

A NORMAL SCHOOL GIRL DESIRES POSITION during summer vacation. Preferably with a private family. C 18, Intelligencer Office.

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WANTED—ENGLISH SPEAKING ITALIAN of 35, accustomed to all kinds of farm work, wants position on farm where his wife and family may also find employment. Willing worker. Reference given. Miss Cloud, Social Service Dept., University Hospital, 34th and Pine Sts., Phila.

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WANTED—BY A CAPABLE, EXPERIENCED woman a position as housekeeper, willing to assist with sewing. Reference. S 61, Intelligencer Office.

TUTORING.—AN EXPERIENCED INSTRUCtor would like summer correspondence tutoring in preparatory mathematics. Write to J. W. P., George School, Penna. Box 232.

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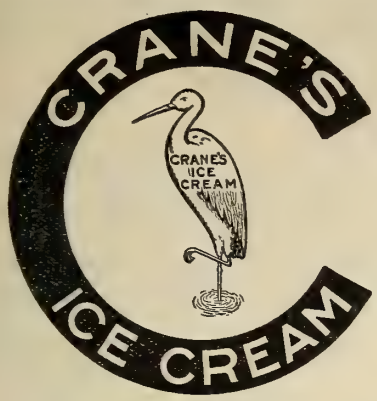
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Treasurer of the Committee on Interments,
1931 N. Gratz St., Phila.

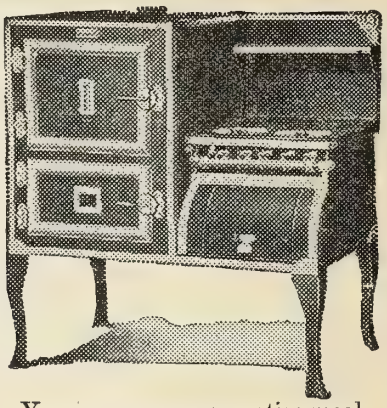
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PHILADELPHIA | FIFTEENTH AND CHERRY STREETS | SIXTH MONTH 17, 1916

GRISCOM HALL

The Hall is now open for guests, and will remain open until the usual time, about September 10.

For the benefit of many inquirers, we should explain that the "open air" rooms at the Hall are constructed without the usual outside walls and windows. Instead, the entire outer wall of each room is occupied by large double doors, which swing outward on to a balcony, throwing the room wide open to the tree tops and the sky. All of these rooms face east or north, insuring complete privacy.

Literature describing Griscom Hall, with room plans and rates, will be gladly sent on request, together with maps of the golf links, automobile routes to Buck Hill Falls from New York and Philadelphia, etc., etc.

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Buck Hill Falls

THAT this is the month of brides has been frequently suggested in the arrivals of the several "b's and g's," but it has been especially emphasized this past week by a wedding which took place in "Oak Ledge" cottage on the tenth instant. Doris Lilley, daughter of Edward C. Lilley, of Glenolden, Delaware County, who is occupying "Oak Ledge", and Murray C. Kiggins of Montclair and Deal, N. J., were married before a company of about fifty of their friends who had assembled from all sections of the country for the event.

Buck Hill Falls seems attractive from a great many viewpoints, and it has not been found wanting when tested by this the fourth Buck Hill wedding.

The beautiful laurel and wonderful spring growth was an ideal setting for a simple wedding ceremony. It is also most attractive at this time of year for vacations. Not so "full up" now as later on—and the prices this month are less.

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Programme of the Conference

ELBERT RUSSELL, of Johns Hopkins University, will give a series of lectures on "The Four Great Messages of the New Testament."

GEORGE A. WALTON, of George School, will give a series on "The Development of the Religious Life.

Among the other speakers will be THOMAS A. JENKINS, of the University of Chicago, on "The Mission of the Society of Friends;" WILSON S. DOAN, of Indianapolis, on "Friends and Citizenship;" JOHN W. CARR, Principal of Friends' Central School, Philadelphia, on "Moral and Religious Education in the School;" WILLIAM BYRON FORBUSH, of Woolman School, on "Building up the Society from Its Young People;" CHARLES A. ZAVITZ, of Ontario Agricultural College, on "Work that Calls to Be Done in the Country;" LOUISE M. LAWTON, of Friends' Neighborhood Guild, on "Work that Calls to Be Done in the City;" GEORGE W. NASMYTH, of the World's Peace Foundation, on "Reconstruction after the War;" WILLIAM I. HULL, of Swarthmore College, on "A Positive Peace Program;" EDWARD C. WILSON, of Friends' School, Baltimore, and MARY S. McDOWELL, of Brooklyn, on "Our Vocal Ministry."

SOCIAL FEATURES—The afternoons are free for recreation. Excursions to nearby points, tennis, golf, bathing, baseball, automobile trips, and various athletic events on land and sea are planned for. Also a Morality Play will be given by members of the Philadelphia Young Friends' Association.

HOUSING—Ample accommodations have been secured for all who will attend; the more desirable rooms, however, are going fast. Write promptly to the Housing Committee, 140 North Fifteenth Street, Philadelphia.

TRANSPORTATION — For information about special trains, see next week's INTELLIGENCER.



COOL CAPE MAY — A SCENE ON THE BEACH. HOTEL LAFAYETTE NEAR CENTRE

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SIXTH MONTH 17, 1916

Volume LXXIII
Number 25

THE LITTLE THINGS.

My dear, the little things I did for you
To-day have brought me comfort, one by one,
As through the purple dark a shatt of sun
Strikes far at dawn, and changes dusk to blue;
The little things it cost me naught to do,
Remembering how slow life's sands may run,
To-day a web of purest gold have spun,
Across the gulf that lies between us two.
Oh, dead and dear, the many little things!
The loving words I did not fail to say,
The kiss at parting, the caressing touch—
What shriven peace to me the memory brings!
And weeping at your open grave to-day.
No single pang because I did too much!

—*Myrtle Reed, in "Harper's Bazaar."*

THE APPEAL AND THE METHOD OF FOREIGN MISSIONS.

BY WILLIAM W. CADBURY, M.D.

[This address was delivered at the Supper Conference of the Young Friends' Movement, in Philadelphia, on Fifth-month, 18th, during Yearly Meeting week. Dr. Cadbury is a missionary in the Christian College, at Canton, China.]

In Ex-President Taft's lecture delivered at Swarthmore College in 1915, he refers to foreign missionary work as follows:

"It may be bringing coals to Newcastle for me to speak on this subject in the presence of the Society of Friends, for the missionary spirit manifested itself in George Fox and William Penn and all the early leaders of that Society. . . .

"The Christian missions have performed a great office with the Pagan peoples. By their good works in establishing hospitals and furnishing medical aid, in founding schools, and in the sacrifices that the missionaries and their families made to help the people with whom they live, they have offered to those peoples an incontestable evidence of the spirit of the Christian religion, whose ministers they are. . . .

"The outpouring of the Chinese to attend meetings in behalf of Christianity, and its spread, are startling evidences of the religious movement among this ancient people, and are a proof of the continued success and the absolute necessity for the foreign missionary movement in the spreading of light among a people who, until recently, were smug and atrophied in what seemed almost a stupor of religious contentment."

The appeal to Friends for service on the foreign field is the same as the appeal for work at home, and the same kind of philanthropic endeavor in which Friends have always been pioneers is the kind of missionary work which will regenerate China, India and Japan.

There are five lines of service which should engage the attention of all who desire to help in the uplift of the peoples of the East. These are education, economic reform, social reform, international peace, and a new spiritual conception of God.

Education.—In Quaker communities like the New England States and Pennsylvania, Friends have taken a leading part in the establishment of schools and colleges. In a country like China, this is one of the greatest needs at the present day. The young people are eager for western learning to a degree almost never seen in our American institutions. The government is unable to supply this demand because of inadequate means and the lack of teachers. To one who believes in education there is no more inspiring task than to impart to these eager students the learning that only the missionary institution makes available. The Friends' school is the ideal type for this work.

Economic Reform.—The weakness of the government of China rests in the corruption and inexperience of its officials. They have yet to learn that justice and uprightness are the basis of all sound government. In addition to political reform there is great need for improvement in agricultural methods, which have varied little from those in vogue two thousand years ago. The Chinese are, indeed, skilful farmers, but by the introduction of scientific methods their labor would go much further. Millions of dollars and human lives are lost yearly through flood and famine which the reforestation of the hills and mountains can alone remedy. Again, the laws of sanitation, so essential to the well-being of the State, are almost uknown. The great mass of the people in Oriental lands are below par physically, because of their unsanitary surroundings. Can we blame them if they fall behind morally? Thousands of babies die yearly, before they are two weeks old, from one easily preventable disease—infantile tetanus.

Social Reform.—In many of their customs Orientals set us an example, as in their industry and their exaltation of the obligations of the family. But woman is often regarded as a slave, blind girls are sold by their parents into lives of shame, orphans and the poor are neglected, the prisons are still foul dungeons such as existed in England in the eighteenth century, the insane are bound in chains, or allowed to wander at large, and the sick die before their time for lack of scientific care. Here are opportunities for Friends along special lines of philanthropic work for which they have always been noted.

International Peace.—Much hostility to western nations has been aroused by merchants and syndicates who have endeavored to exploit the peoples of Asia. Three of the greatest curses that could befall any land have been introduced, and even forced upon the Chinese, by western traders. I refer to opium, spirituous liquors, and the cigarette. Governments have abrogated treaties to attain selfish ends. To counteract this malign influence there is no agent more potent than the missionary college or hospital. A few years ago it was found that of fourteen institutions of college grade in China, twelve were American. This fact alone accounts largely for the friendly feeling that China holds towards the United States. One missionary in China or Japan is worth more than ten soldiers at home for defense, and a missionary college with an endowment of $1,000,000 is worth far more in preserving peace than a dreadnought for which the nation is taxed $15,000,000.

Spiritual Uplift.—This is the crowning aim of the missionary, and may I not say of Friends, too, in all their philanthropic endeavor—to tell the people that God is not a malevolent spirit, always seeking to injure man; that the malarial chill or the infantile convulsions are not the evidences of a malicious demon, always lurking about in order that he may play some foul trick or injure in some way the children of man. Can we conceive of what it means to these people when they realize that God is a loving Father, who careth for the sparrow, and much more for his human children? When fear is thus removed, life assumes a new aspect, and the transformation in the soul can often be read in the enlightened countenance of him who has found the Way, the Truth and the Life.

The appeal is urgent to all who believe in the brotherhood of mankind, and every Friend must feel it. What then is the method of meeting this need? How shall the

Friend who is called to this service conduct himself? St. Francis Xavier walked up and down the lands of heathendom ringing a bell, and as the people flocked around him he sprinkled water on their heads that he might save them from eternal perdition. Equally futile will be our endeavor if we denounce the religions of the heathen as solely of the devil, and the worshipers of Buddha and Confucius as without the light of God. Certainly the Friend cannot take this point of view. In the first place, the missionary must respect the people among whom he works. He must believe in their possibilities, mental and spiritual. Secondly, he must teach them to respect their own religious leaders and sages. As of old, these holy men lived and taught, so the present generation should endeavor to copy them. Thirdly, in presenting Christianity, the attitude should not be a dogmatic one. The Orientals know something of God. The light has already illumined their dark hearts. But as every man seeks the highest truth, so we who have received from Jesus Christ what we believe to be the supreme revelation of the Father should tell them of the gospel, that they might share with us the joy of believing and through it be saved from the darkness and death of superstition. How different this attitude of mind from that which sets out by telling the proud Oriental that all the learning which he has been taught to revere is based on falsehood and must be trampled under foot!

But if this religion is the supreme revelation of God, if Christ is the Master and Saviour of men, then it behooves his followers to prove this by the nature of the service they render. I believe it is on such principle that is based the efficiency for which Friends have always been noted in education, business, and all their affairs. It is essential to successful missionary work. The school or college must be the best. The doctor must be thoroughly equipped. The Christian must be a "Kwan-tsz"—the "superior man" of Confucius.

The Christian ideal implies the spirit of service—and the Oriental who accepts Christ must realize his obligations to his fellow-men.

The actual teaching of the Bible is an important part of the work. Intimate friendship makes the imparting of religious truths much easier, and public worship offers the opportunity for explaining the truths of religion. But, above all, the missionary will prove the superiority of his Christian faith by his daily life. He will be closely scrutinized in his attitude toward the sick and poor, toward his household servants and the common laborer, toward his students, his own family and his fellow-workers. An angry word or unkind deed will do far more to injure the cause of Christ than doctrinal unsoundness.

Spiritual growth is like the physical. Expansion is essential to life. The self-centered and selfish individual or society is like the prison cell of the old story, which, at first a large room, could be gradually narrowed down smaller and smaller till it became the coffin in which the criminal died. The inventor of this cell was its first victim. The same fate awaits the individual soul or the religious society which centers upon itself, and fails to see the great need of the world.

It was the missionary spirit of the founders of the Society of Friends that spread the "seed" broadcast in England and America. We read of George Fox's deep travail of soul day and night that he might bear testimony to that inward light which had swallowed up the ocean of darkness and death. In his General Epistle to Friends at the Yearly Meeting in London in 1676, he writes:

"The Lord God Almighty keep you, and preserve you all in his power, light and life, over death and darkness; that therein you may spread his truth abroad, and be valiant for it upon the earth, answering that of God in all; that with it the minds of people may be turned to him, so that with it they may come to know the Lord Christ Jesus in the new covenant in which the knowledge of the Lord shall cover the earth as the waters do the sea."

THE LOG-BOYS.—IV.

[*Continued from page 354, issue of Sixth month 3d.*]

Many of the parents of my school children, hearing of Iris's treatment at the hands of the boy next door, called upon me and begged me to move away from Corner Lane. The neighborhood was not suitable for the class of children attending the school. I tried my hardest to get another house, and at last I thought I had succeeded. It was a large house with beautiful grounds, part of which I could let off. In my present house I was a yearly tenant, my tenancy terminable by a six months' notice, to expire at the June quarter. The house in which I lived is owned by a large railway company.

I wrote to the company and asked if I could be released from my tenancy. I owed one quarter's rent. It was now the end of August; another would fall due on the 29th of September. Before that date, however, I expected the school's term fees in. I stated that if they would allow me six weeks I would pay both quarters' rent. I had done this before, and they had agreed. If, however, I wrote, they would release me as soon as I could get another house, I would pay them their rent at so much per month. I received no answer to that letter, but the following Saturday a man called. He was, he said, the company's bailiff. He demanded ten shillings for the trouble he had been put to in coming to see me. The company would release me, he said, but at the time which suited them, and that was at once.

"But," I protested, "my agreement with the other landlord is not signed yet."

He would not listen to what I had to say.

"You are legally a German," he cried. "You have no rights in this country. You are between the devil and the deep sea. You owe a quarter's rent; I am in possession now; I can put you into the street now if I choose and no one can help you. If, however, you sign a paper giving up possession of this house, and pay me ten shillings, I will allow you to stay for a day or two. If not, I will turn you out now."

Feeling sure of the house I was negotiating for, I signed the paper, but I would not name any date for giving up possession. The bailiff next demanded the key, but I refused to give it, or the ten shillings. As a matter of fact, I had not the ten shillings to give. I was so terribly agitated and upset by that bailiff that when he told me to read the paper he was forcing me to sign, the writing conveyed no sense to my brain. He was obliged to read it to me. He said he would give me three days in which to clear out, and then off he went.

I asked several friends if the company could act so, and they said "certainly not—take no notice."

I took no notice. The landlord whose house I was desirous of taking, understood that my rent owing to the railway company would be paid by the 29th of September, and wrote them for a reference. They replied, "We cannot recommend Mrs. W. as a tenant."

I think the landlord was sorry not to let me his house, but he said. "In the face of such a reference no one would accept you as a tenant."

Someone then informed him that my husband was a German and interned.

Meantime I opened my school with over forty pupils, whose parents understood that I would shortly move into a better neighborhood and larger house. But I could not get a house. I tried every house-agent in the place, and I think every landlord who had a large house to let, but always with the same result. They would not let the house to a German, or they were restricted from letting the place as a school. I was terribly worried. I could see absolute ruin staring me in the face.

Meantime, Mrs. Bode was in great distress. She did not owe one penny rent to the company! She showed me her receipts. She had lived in the house for six years.

The agent called for the rent every month, and never had to call twice. They now gave her a month's notice to quit. She tried hard to get a place, two rooms or a flat, but her nationality was against her. At length one Saturday night, I received, by the last post, a registered letter, saying that on the following Wednesday the bailiff would take possession of the place and claim all he found therein for the arrears of rent. I still felt he could not do this. I only owed three months' rent. However, to make sure, I took my children before a magistrate and asked his advice.

"Unfortunately for you," he said, "the company can do as they say. If you were the wife of an Englishman they would have to come here for an ejectment order, which, under the circumstances, would not be given. Being the wife of a German, the English law can do nothing for you. Yours is a hard case, I am sorry for you."

I cannot clearly remember what followed. I gave the school children a holiday, and flew hither and thither trying so hard to find a home for my children. I knew already to find a *house* was impossible. But no one would let rooms to me.

"Five children!" they ejaculated, "good gracious, we are only allowed two children in the house ourselves. You will never get a place."

Every few hours I went home to my little ones, who were alone in the house. I think I must have looked distraught, for Mrs. Bode was now more upset on my account than she was on her own. At about seven o'clock on that Tuesday night she came to me, "I could bear it no longer," she cried, "I have been to see a German gentleman about you, and his wife will be here to-morrow to see you."

I was too worried to pay much attention. I gave the children some bread and tea and put them to bed.

I have a hazy remembrance that a lady came to me. I had never seen her before. She seemed to know all about my trouble. How strong she seemed!

"I have come to help you."

Those words seemed to burn themselves into my brain. She knew all about the ill-nature of the neighbors on each side of me; I did not ask how she knew. That she had come to help was all I had power to understand.

"The first thing to do is to get your school furniture, and anything you value, warehoused, and to-night—the neighbors shall not have the pleasure of seeing you put on the street."

She went with me to many carters to see if any of them could move the goods. It was a long time before we found one willing, and he could only come the following morning at four a. m. Then we had to find someone who would warehouse the goods for a while until I found a house. After many fruitless journeys we found a furniture shop, the owner of which consented to receive the goods.

The lady then lent me the money to pay for the cartage of the goods, the carter refusing to remove anything until he received the money. It was nearly ten o'clock when, almost worn out, I returned home.

The lady also lent me a few extra shillings to get food for the children. But the shops were all shut, so I could not get them anything that night. Iris and Ivien had put the little ones to bed, taken down the pictures, and packed up a good many things. It is owing to them that I have now many things which otherwise I should have lost. How happy they were and so cheerful! To me it was the breaking up of a very happy home.

Early next morning, September 22d, the van arrived, and everything except beds and a few necessaries were taken away to the store. The lady whose name and address I did not then know, came again that day and subsequent days, and went with me trying hard to find a shelter for me and the children, but all in vain.

The bailiff did not come on the 22d, and we lived on I, and the children, and Prince, in an almost empty house. How good the children were, playing quietly all day long! Only little Iris missed her beloved piano. The school children had holiday, but they would come in groups and ask so pitifully if I had found a house and when I was going to leave Corner Lane.

All day long I tramped about here, there and everywhere, always to return disappointed home again.

From the day the bailiff first entered the house there was a marked difference in Prince's behavior. Up to that time he was a well-conducted harmless fellow. But on the occasion of the bailiff's visit he was so excited and barked so furiously that I was forced to shut him up. After that time the mere mention of the word German upset him. Every hair on his back would stand on end, he would show the white of his eyes, set his teeth and growl ferociously. He would let no one, friend or foe, approach me or the children. He even regarded his own mistress with disfavor. He could smell the old man next door from afar, and long before he approached his own house, Prince would bark ferociously, rush to the school room window and tear at the glass as much as to say: "If only I could get to you, my boy, I'd let you know I'm an English dog." I would pat him, and coax him, but in vain. He would look round, hurriedly lick my hand, half wag his tail as much as to say, "Be quiet, don't disturb me. If no one in the world will protect you and my playmates, I must."

What a wretched time that was, to be sure. From the 22d to the 29th is only seven days, but to me it was an eternity. I was worn out, body, soul and spirit, with worry, anxiety and bodily fatigue. I have no clear remembrance of any of those days. I only know I felt terribly ill. The strange lady came and went, trying her best to help me. I seemed to be in a kind of dream. I know I took scarcely any food, and that only when my children forced it on me. My brain seemed asleep, and I was conscious only of a dull heavy pain. Once this lady of whom I am telling you kissed me, and I could see her eyes were full of tears. I wondered why she cried. During those seven days Mrs. Bode came nearly every night and seemed in great distress. She usually brought with her a heap of papers, business papers, accounts they looked like—and she would worry about something she had lost, in her funny broken English, and hunt through these papers. She fairly got on my nerves, and I began to think that like Prince my temper was becoming spoilt. Mrs. Bode's husband, before he was interned, had a motor car business, and the papers she hunted through had something to do with this business. What it was she wanted I never once asked her. She had by this time received notice to quit England. She was ordered to go on the 8th of October.

My little daughter Iris of her own accord had moved our living room upstairs. There was a penny in the slot gas meter up there. Downstairs it was a shilling in the slot. "We have not a shilling to put in the meter," she said to me, "we might not stay here long enough to use the gas." So she put a table and a few chairs in a little back room where there was a small gas stove, and there while I was out hunting for a house, or rooms, or anything I could get, she did her best to keep the little ones good and happy. Edelweiss and Morna played all day with their log boys. Ivien and Leo had Prince, but dear little Iris herself was lost without her piano.

One afternoon on the 28th of September Mrs. Bode came running in, all excitement. "I found his name," she cried, "but cannot find where he live."

"Whose name?" I asked.

"Why, the gentleman I have been looking for all these nights!" she answered, "his name is Peters and he lives at R———. You must go at once. Get out at the tram

terminus and ask in those shops there where Mr. Peters lives. He is their landlord. He is a good man, he will help you. Tell him you are homeless. If he has no house he can let you have, ask for an empty motor garage."

She would not let me lose a minute, but fairly drove me out of the house. It was a pouring wet day. My shoes were almost off my feet. Mechanically I got on the tram and went to R———. By the time I reached my journey's end I had forgotten the gentleman's name. I enquired at one of the shops for their landlord's address.

"Mr. Peters you mean? O yes, he lives up that road, ask again when you get to the top."

It does not seem a long way to me now, but that soaking wet afternoon it seemed endless. I enquired several times for direction, and every one I asked knew the gentleman I sought. Every one spoke well of him. "He is very good," said one. "He is so kind," said another. Oh! I wondered if he would be kind to my little ones. At length, wet through, I reached his house. It was a large country house and on that wet cold afternoon it seemed to me lonely and desolate. I stood for a little while under the dripping trees and felt I could not approach the front door. I had never asked a favor in my life, and I was about to ask a great boon of an absolute stranger. What a coward it was who stood there and hesitated! Over and over again I wanted to run away. At last I gathered courage and went boldly to the front door and pulled the bell. The door was opened by a sweet-faced lady. Her voice was sweet too. She asked what I wanted. By her side stood a pretty little child with big blue eyes.

I asked for Mr. Peters. He was not at home, but she was Mrs. Peters. Would I tell her what I wanted?

I do not know what I said. Oh, it was so hard to tell that happy woman and her merry little one, looking on with big eyes of wonder, the tale of misery I had come to pour out. But somehow I made her understand. Her sweet eyes filled with tears.

"Five dear children!" she breathed, "Homeless!"

Her voice was like soft music. "Oh, yes; I am sure my husband will find you some shelter. He may not have a house, but he will do something; he will not be home until late to-night, but give me your address and he will call upon you."

I scribbled my address on a very wet envelope I had in my hand. I thanked her and went off.

(To be continued)

"India and Its Faiths" is an admirable new book by Dr. James Bissett Pratt. The largest part of the book is devoted to Hinduism and its offshoots, but there is no religious movement of any note which Dr. Pratt has omitted to notice. One chapter deals with reform movements, the Servants of India Society, the social reform movement, and the Rammkrishna movement. The Brahmo Samaj and the Arya Samaj, the Radhaswamis and the Theosophists, the Kabirpanthis, Sikhs and Jains and Mohammedanism are all interestingly treated.

Here is a fine passage from the last chapter, headed "What the West might learn." "Doubtless," says Dr. Pratt, "the East has more to learn from us than we from the East. And certainly the best that it has to give we might have gained from our own Great Teacher if we only would. But the fact remains that we have not learned our lesson. And it may be that the spiritual teachings of Jesus would come home to us with greater power and a fresh sense of reality if we should consent to study the living example of a people who * * * have never lost their calm faith that the spiritual life alone is of supreme value, and that in comparison with it wealth, fame, power and pleasure are as the small dust of the balance. For the Indian knows that all these pass away, while for each of us the only eternally abiding thing is his own soul."

Literary Notes

IN MEMORY.

SLEEP WELL, DEAR SOUL.

(R. O.)

Sleep well, dear soul, sleep well; and, airs of April
Breathe softly round his rest by this green hill
Where loving comrades deckt his grave at twilight
With evergreen and wreaths of daffodil.

With daffodil and evergreen, in token
Of his bright spirit proof against defeat.
O he shall live in loving recollection
Like to some fadeless flower fresh and sweet!

God's acre keeps his dust; and here forever
His lettered stone to coming times shall tell
The simple legend of the love we bore him
Who whisper now: *Sleep well, dear soul, sleep well!*

THE VANISHED ROSE.

(E. W. H.)

Delicate beauty, budding thought,
Pensive moods from dreamland brought—

Each charm that maidenhood endears
Was hers in her few wistful years.

She seemed a sweet and radiant flower
Blossoming brightly for an hour;

A youthful rose whose petals fell,
For all we cherished her so well.

Gracious and modest, friendly, dear,
Still seems her soul to hover near;

And still her kind and winsome face
In hearts that loved her keeps a place;

And still the tear regretful flows
At thought of her—the vanished rose.

A QUAKER GRAVE.

(J. N. G.)

Like to the tranquil strength of the great pine
Beside thy grave, seems that long life of thine,
A life of simple truth and honor clear,
And lit with kindness, love, and friendly cheer.

(J. H.)

What peace and quiet happiness were thine
On thy green acres by the Brandywine,
Where kindly fortune filled the rustic year
With farm, and "Meeting" loved, and friendship dear!

IN 1861.

"The same day the regiments began to come in from the country, turning out full ranks. I should think much better of myself now, if that day I had turned the key in my office-door and gone off in the ranks of the Quincy company. But so doing never even occurred to me. I simply wasn't equal to the occasion—my ordinary experience in life—before, then and since. As it was, I wrote of the regiments that day pouring into Boston: 'They say there were strange scenes at the country railroad stations—more weeping than is usual. In Boston here there would have been a tremendous demonstration, but for the weather; it was sufficiently striking even as it was. It has been a dreary, dismal day, storming heavily from the eastward; a day with rain enough to extinguish any degree of enthusiasm; and, as the poor devils plashed through the streets, less than half drilled and most insufficiently clad—for few country companies are supplied with overcoats—they were greeted with well-deserved applause. But I couldn't help feeling badly for them.'

"A few days later I wrote: 'These be indeed stirring times, and the age has in it, after all, the elements of the heroic. It is now three days that our streets have been

crowded with soldiers and draped in flags; while our populace, usually so staid and quiet is crazy with patriotism. The contagion is, in fact, hard to resist; and often, within these three days, as I have seen these men go by, half armed and a quarter uniformed, many of them mere recruits, unarmed and with no pretence of a uniform, following, carpet-bag in hand, the rear of the column, I have felt a rising in the throat and been conscious of a moisture in the eye, which caused me to feel little of the soldier.'

"'Some days later there came along one of those storms of alarmist rumors that then from time to time developed, and one evening it was reported at one of our leisure haunts that every available man was called for, to be off next morning. 'If this was true, it meant fight; and we received it accordingly. Half of our battalion were new recruits who had never handled a musket, all our officers were inexperienced, nor was there a single uniform amongst us; and yet we were to be ordered into immediate active service.'

"'The men showed their pluck. Among them, there was an outer gaiety and flow of humor; but it only covered gravity and dismay. There wasn't anywhere the faintest sign of funk. For myself, though I kept up my spirits as well as the best, I certainly realized how unprepared I was to go, and what a doubtful experiment I thought it. As John and I a little later walked up Beacon Street on our way home, the sensation was certainly new. How many times we had trod the same pavements before—grave and gay, drunk and sober, from weddings and to funerals—but never until now on the eve of battle.'"—*From "Charles Francis Adams: an Autobiography."*

SMITH'S "COMMERCE AND INDUSTRY."

MANY "Friends and their friends" will have a personal as well as a literary and an educational interest in this important text-book by J. Russell Smith, professor of industry in the Wharton School of Finance and Commerce of the University of Pennsylvania, published by Henry Holt & Co.

The material of this commercial geography text-book is arranged by countries, but the subordinate arrangement under the United States is by industries. The usual plan of treating the physical geography of a country in a separate, formal statement, preliminary to the discussion of its industries, is not followed. On the contrary, the physical features are treated directly in connection with the industries themselves, thus bringing out the relations between them. In discussing the industries of the United States the author follows them into other countries, thus giving an idea of their world-wide relations. In general, he has followed the plan of making comparisons between countries instead of confining the discussion to one locality at a time.

Half of the book is devoted to the United States. Of foreign countries, Latin America and the Orient receive unusual attention because of our future trade expansion with those countries.

Journal of Geography: "Among the features which commend this book for class use are (1) organization of material upon a regional basis, and (2) the addition at the end of each chapter of a list of thought-provoking questions—the type of questions which may not be answered by reference to any particular section of the text . . . The book has the same wealth of illustration which characterizes the larger volume."

School Science says: "The volume attempts to explain how the industries of man are more or less determined by his environment, how the climate affects man, how the soil upon which he lives furnishes him materials for shelter, wearing apparel, and food to eat. The major portion of the book is devoted to a discussion of the conditions as they exist in the United States. Latin America receives her due proportion, and the Orient comes in with its due share. The trade routes of the world are thoroughly discussed and outlined by charts. The text is profusely illustrated by original photographs, drawings, and charts . . . written in a most interesting and fascinating manner. Scholar and layman will be equally interested in perusing its pages. There are appended several pages of statistics of great value. . . . It is a book which every person interested in the welfare of his country should purchase, read and study."

"GEORGIAN POETRY, 1913-1915." (Putnams.) This choice volume aims to select examples of the best poetry written in England during the years indicated. Fourteen poets are quoted, John Masefield being the one best known to America. He is represented by his fine poem of ocean and the ways of sea-going ships, "THE WANDERER."

Much fresh beauty and sentiment are revealed in these pages; one example out of many is this,

"Endless soaring lullabies
From happy, happy mothers' eyes,
And answering crows and baby cries,
How many who shall say!
And song, that song whose singers come
With old kind tales of pity from
The Great Compassion's lips,
That make the bells of Heaven to peal."

"THE DEATH OF SHAKESPEARE." By Wilfrid Blair. (B. H. Blackwell, Oxford, England.)

This brief drama is a realistic portrayal of the great poet's last hours, flavored with homely countryside talk of townsfolk and the rich speech of players and fellow-poets.

A specimen fragment shows Shakespeare's daughters speaking, "JUDITH. To-morrow is his birthday. Remember est thou, Susanna, how we would be up betimes on his birthday to get him posies in the woods? SUANNA. Ay. How he loved posies *(quoting:)*

'Daisies pied and violets blue,
And lady-smocks all silver white.'"

"WORDSWORTH: HOW TO KNOW HIM." By C. T. Winchester. (Bobbs-Merrill Co.) A sympathetic account of Wordsworth's life and ideals, with extracts from the poems. Prof. Winchester pictures the poet's circle in passages like this: "It is pleasant to think of them during the bright summer of 1798, out-of-door alway, roaming through whole days over the smooth seaward-looking Quantock hills; Dorothy Wordsworth with a tremulous delicacy of feeling that glowed in her great eyes; while Wordsworth walked in grave, musing silence, and Coleridge would talk as in some high rapture of thought." This book will "induce a reader to search for himself for the strength, consolation and delight that Wordsworth has to bestow."

"NAN OF MUSIC MOUNTAIN." By Frank H. Spearman (Scribner.) The triumph of pure love and its inspiring influence, is here told in a vivid story, laid in the grand and romantic scenery of the Rocky Mountains.

"OXFORD AND FLANDERS." By "Observer R. F. C." (B. H. Blackwell, Oxford,) is a pamphlet of light Oxford verse of 1914, and of sad war-songs of 1915.

"WHY MEN PRAY." By Charles L. Slattery. (Macmillan.) 75 cents. The author discusses the power of prayer to unite men, to disclose God, and to uplift the world. "Have you prayed with all your life and love? Then you have found God, . . . in him you have joy for yourselves and for all you love."

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SIXTH MONTH 17, 1916

FOREIGN MISSION WORK FOR FRIENDS.

IN the stirring address of Dr. William W. Cadbury, printed on another page, there are some sayings that must, it seems to me, be especially striking to thoughtful Friends.

The government officials of China, he says, "have yet to learn that justice and uprightness are the basis of all sound government." We of the United States have little occasion indeed to boast of our own attainments in that respect; but there is certainly no better way to purify and reform our own governments than to help such nations as China and Japan to reform theirs. One of the best things that Friends have ever done is to leave behind their old selfish tradition of taking no part in politics; and if we will now leave behind also our old indifference to foreign missions, I am sure they will do us quite as much good as they do to the Chinese.

The young people of China, says Dr. Cadbury, "are eager for western learning to a degree almost never seen in our American institutions." One reason that Friends of Elias Hicks's time gave for not aiding in foreign mission work was that it was an effort to force on the "heathen," as they were superciliously called, an alien religion which they abhorred—and this argument no doubt had then much force; but of modern mission work the typical institutions are the school and the hospital, for which the need of eastern peoples is simply indescribable, and their desire most pathetically strong. Can any more Friendly work be conceived?

But most striking of all is what Dr. Cadbury says of the influence of the missionary for peace and good-will. "One missionary in China or Japan is worth more than ten soldiers at home for defence, and a missionary college with an endowment of $1,000,000 is worth far more in preserving peace than a dreadnought for which the nation is taxed $15,000,000."

In this great truth I firmly believe lies the solution of the war problem. What schools and hospitals do to create the kind feeling that makes wars impossible is seen not only in China and Japan, but in France and Belgium, where the price of two or three warships has made both nations our grateful friends for generations to come. Surely America at least ought now to realize that safety lies not in forts and dreadnoughts, but that medical missions, colleges and schools are in truth "the cheap defense of nations."

In work for peace abroad our long-divided Society has already found peace and new life at home. If we will now come out of our old hermit-life, turn our faces to the sunrise, and join in the mission work which is fast making the peoples of the world one great family, we shall soon find millions waiting and longing to join in one world-wide society of friends. H. F.

"ANY BEARING THE NAME."

AN indication of kind and brotherly feeling among Orthodox Friends in Canada is seen in an advertisement of Pickering College, at Newmarket, Ontario. "Room is always reserved for the children of *any bearing the name of Friends*," says the advertisement. As Pickering College is under the management and direction of the branch of Friends that has generally been considered farthest away from "Hicksites" in feeling, the significance of the phrase will be warmly appreciated by many of us. H. F.

JOINING AT THE ROOT.

NOT content with mere discussion of plans for "getting together," our Friend Eleanor D. Wood, of Wellesley College, Mass., has prepared the two forms following, and is circulating them for signature by those who, whether now members or not, desire to join the Society of Friends "in the root and not the branch:"

THE UNITED SOCIETY OF FRIENDS.

I. For those who are members of various "branches" of Friends.

Since all "branches" of Friends are united at the root in the realization that everyone is "enlightened by the divine light," I wish to express my sense of love and unity with all Friends, and my desire to work with them wherever way may open.

Signed:

THE UNITED SOCIETY OF FRIENDS.

II. For those who wish to join the Society of Friends.

Seeking to follow "the light which lighteth every man coming into the world," I desire to unite with all Friends, that in fellowship, worship and service life may be more abundant for all.

Signed:

The striking thing about these declarations is their utter simplicity. What is there to question or to discuss? Who would not wish to sign them?

And yet, do they not contain "the root of the matter?"

This seems to me an impressive illustration of the force of Horace Greeley's famous maxim, "The way to resume is to resume." H. F.

Note and Comment

"WHERE DO YOU STAND?"

THE National Association for the Advancement of Colored People prints one of the most terrible but most effective appeals for justice to the Negro, in the form of a picture of the lynching of five colored men in Lee County, Georgia, on January 20th, 1916, taken from an actual photograph of the five bodies hanging from the branches of a tree. The circular says only this:

To the Members of the Sixty-fourth Congress:

This failure of democratic government has occurred 2812 times in the last thirty-one years, and a new record bids fair to be set in 1916. *Where do you stand?*

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

WATCH THE ARMY LEGISLATION.

[The American Union Against Militarism (formerly Anti "Preparedness" Committee) sends out the following circular.]

ON March 23 the Hay bill passed the House and went to the Senate.

It increased the standing Army from 100,000 to 140,000, the largest enlistment which the Adjutant General says can be secured by all possible advertising.

It increased the appropriation for the National Guard from $6,000,000 to $27,000,000.

The Senate rejected the Hay bill as TOO MODERATE.

Its substitute, the Chamberlain bill, provides for:

250,000 in regular Army; serving five years;

261,000 in a volunteer Army, serving thirty days a year;

280,000 in the National Guard; and

A SCHOOL RESERVE, training boys over fifteen in military tactics, with army officers and equipment, enticing them to summer camps on regular army pay, and making them then available, when they reach the age of eighteen, "for war or threatened war" at the President's call;

A MILITARY SPOILS SYSTEM in the civil service, by which soldiers who have served six years, upon examination by a military board and without the now required examination by the civil authorities, "shall be appointed" to vacancies in the civil service. Do you want the civil government in the hands of a military bureaucracy?

Mr. Chamberlain estimates the cost of his plan at $250,000,000 a year; last year's appropriation was $102,000,000.

Now is the time to write to your Congressman and Senator. Write also to the members of the Conference Committee. Mention the SCHOOL RESERVE and the CIVIL SERVICE PREFERENCE. Urge AT LEAST no increase over the Hay bill.

Say you don't want a MILITARY BUREAUCRACY.

TO MEN AND WOMEN OF MEANS.

I WOULD like to turn the thoughts of those who have it in their power to bestow gifts and make bequests in the direction of the School for Social and Religious Education at Swarthmore, known as Woolman School.

Here has been inaugurated a movement full of hope for the future of the Society of Friends—full of hope, indeed, for humanity, if properly sustained.

A recent gift to Haverford College of $350,000 to establish a department of social and religious education among post-graduates proves that the movement started at Woolman School has solid endorsement. Our school, intended for under-graduates, but also having in view the equipment for service of those who have received a higher education, needs only ample funds to fulfil its noble mission.

The committee in charge and the corps of instructors are giving freely of their time, thought and effort to establish here a movement that, under Divine direction, will vitalize our society.

There are many who cannot give personal service, but who, by *endowing* this school, may make it possible for it to enlarge its usefulness and become firmly established. It is to this class I make this appeal.

It is infinitely better to endow a *living movement,* than to bury money in buildings.

It has always seemed a strange thing that members of the Society of Friends make generous gifts and bequests to institutions in no way associated with Friends, and allow our own movements to languish and die for want of the practical support given elsewhere.

The evident new life that is springing up everywhere in the Society of Friends may be greatly encouraged by making it possible for concerned people to devote their energies more freely to the development of this life.

This idea lies at the foundation of the Woolman School movement.

And so to the class of people who have means, this appeal is made, that this movement, so full of hope for the advancement of truth," may reach its fulness of purpose. And *right now* is the time when practical support will do the most good. O. EDWARD JANNEY.

SMOKERS FOR WOMEN.

MARIANNA S. RAWSON, a graduate of Swarthmore College of the class of 1891, writes as follows to the editor of the *Phoenix*:

May I be permitted through your columns to thank the person who is putting the anti-tobacco advertisements in the *Phoenix* for his bit of practical idealism? It is most refreshing amid the discussion of the pros and cons of a smoker and beefsteak supper for the men on Alumni Day, and the frequent mention of the holding of smokers by the men's organizations in the columns of this paper.

Being in the middle walk of life, I can look back even further than the president of the Alumni Association is reported to have done at the first Senior Smoker. Thirty years ago a smoker for Swarthmore men was undreamed of. Smoking was not allowed on the campus. Some boys smoked on the sly, but the college did not think well of them. Now I suppose there are few men's organizations connected with the college that do not have smoking as a feature of their meetings, and this in spite of the fact that never have we had so much scientific knowledge of the hampering and injurious results of the tobacco habit. It looks as if many of our men considered it impossible to have a good time without the aid of tobacco.

Being able to take a long look behind, I often find myself trying to imagine what the future has in store for our college in this matter. There are places in every large city where men and women meet and smoke together. Thirty years ago no such place was considered respectable, but many of them are considered so now. Shall we one day have rooms set aside in Parrish Hall where women students may smoke? And shall we be asked to vote on the question of smokers for Swarthmore women in order that they may have a freer and more hilarious time on Alumni Day? Science tells us absolutely that the use of tobacco is no more harmful for women than for men, and if it aids in the effort to find pleasure, are not Swarthmore women as much entitled to its beneficial influence as her men?

Let us blow away the tobacco smoke in order that we may do some clear thinking.

ONE HOT MEAL PER DAY.

BY SCOTT NEARING.

SENATOR KENYON and Representative Keating have recently introduced into the Senate and House bills aimed at child poverty. The authors of these bills are to be congratulated on having turned their attention to one of the most vital among American social ills.

Child poverty is not new in the world. England has had her share of it for more than a century. Charles Dickens protested against it. Thomas Carlyle denounced it. When the Boer War opened, and the call was made for recruits, the English nation suddenly awoke to the fact that the wide spread poverty among the children had built up an inferior standard of adult life.

Investigations were begun by the English Government as a result of the many rejections for physical unfitness among those who volunteered to fight in the Boer War. A Parliamentary committee on physical deterioration was appointed, and a report was issued in 1905. According to that report there were the most astonishing differences in physical and mental well-being between the children of the well-to-do and the children of the poor. In every great industrial center of the British Isles where investigations were conducted, the committee found that the height and weight, physical health and mental ability among the children of the poor were far below the standards found among the children of the well-to-do.

In Bradford, England, where careful experiments were made in the feeding of school children, the authorities found that a few weeks of regular school feeding (one hot meal per day) converted many apparently sub-normal children into children of normal capacity. The minds of these children had been so dulled by hunger that they had all the appearance of mental defectives. With hunger banished the children came back to full-blooded life.

These English experiences supplanting those of France, Italy, Belgium and Germany, lead to one conclusion, child poverty means adult incompetence, inefficiency and degradation.

Recent investigations in the United States indicate that there is a vast amount of poverty among American children. It is important that we discover at the earliest moment the extent of this poverty, and that we come to a decision regarding some effective means for its alleviation.—*The Public.*

Current Events

FRIENDS' RELIEF WORK IN EUROPE.

[The following messages and reports, received and read at London Yearly Meeting during its recent session, are forwarded to the INTELLIGENCER by the Secretary of the War Victims' Relief Committee.]

From the Men of the Friends' War Victims' Relief Expedition in France, to the Yearly Meeting of the Society of Friends:

We desire to greet through you all those who are suffering persecution for conscience sake. We sympathize with them in their suffering, we honor them in their constancy, and we associate ourselves with them in their testimony alike to the supremacy of conscience and to the unchristian spirit of war.

With a few exceptions we come within the scope of the Military Service Act and hold certificates of exemption therefrom. We are engaged upon work voluntarily taken up before the Act was passed, and the Tribunals have allowed us to continue in it. This work we have undertaken, and wish to continue, both as an effort to alleviate some of the suffering caused by the war, and as an attempt to embody in practice that positive spirit of service to humanity of which we feel all war to be a denial.

Meanwhile men in England are suffering persecution for conscience. We feel that our personal knowledge of some of these men gives us the right to testify to the entire sincerity of their conscientious scruples and to their eagerness to serve their country according to their opportunities and their lights, and to state that they are being denied a relief which has been accorded to us, who have no greater claim to it than they, and to which their country has deliberately given them a title under the Act. It is hard for us to remain quietly here in the comparative ease of congenial work, thanks to an exemption refused to our friends, whose claim thereto is every whit as great as ours. We do not suggest that duty to conscience depends in any sense on its recognition by law: but seeing that it has been so recognized, we feel all the more the tragic waste that is resulting from maladministration, and we are able to demand for our friends as a legal right what in any case we must urge upon the State as a moral necessity, freedom to follow conscience subject to one condition alone, that of sincerity.

In regard to the amending Bill, we view with great concern the extension of conscription to young men as they reach the age of eighteen, bearing in mind that every such extension must bring the serious question of compliance or refusal to an increasing number whose judgment is as yet of necessity immature. We would also extend our sympathy to the body of married objectors who are called to bear their share of service or of sacrifice.

From the Women of the Friends' War Victims' Relief Expedition in France, to the Yearly Meeting of the Society of Friends.

We desire to join with the men volunteers in greeting, through you, all who are working or suffering for liberty of conscience. We wish to associate ourselves entirely with them in their testimony to the supremacy of conscience and in their protest against war.

We wish to express to them our conviction that in thus upholding liberty of spirit they are keeping open the gateway of progress for generations to come, and our hope that, though we may not share their hardships, we may be able in some small way to help on their work.

WAR VICTIMS' RELIEF COMMITTEE.

William Cadbury has returned from his journey to Russia, having been as far as Moscow, where the organization for the care of the refugees is excellently carried out. The Government allows 25 kopecks (equal to about 8 cents) to every refugee, whether man, woman or child, and they can receive this at will either in money or in kind. In Moscow a great many choose the accommodation provided for them by the municipality. The various funds unite to distribute the Government allowance, and supplement it out of their private funds where the need is urgent. It is evident that next winter will bring terrible suffering, and all fear the ultimate return to their ruined homes, when they expect that the Government allowance will cease, and that yet they will have no means with which to support themselves.

There are said to be about two and one-half million refugees in Russia, of which some twenty per cent. are Poles. These are distributed over the whole of Russia and Siberia, but the greatest distress and need of help appear to be in the Volga towns. The accurate statistics and charts prepared by the Moscow authorities are the greatest help in obtaining information as to the condition of the refugees in the vast area over which they are distributed, and the rest of our party have now gone to see for themselves where the suffering is greatest. News has been received from them at Samara.

It appears that food and housing are best provided by the authorities on the spot, but much difficulty arises owing to the fact that all cloth, leather and drugs are requisitioned by the Government, yet it is no easy matter to arrange for transport from this country under present conditions. Medical assistance is certain to be urgently needed in the country districts next winter; the lack of it is already appalling.

It is encouraging to find that our Friends met with the warmest reception everywhere, and that the previous help by our Society is still remembered. They found nothing but goodwill on the part of the Russians, but a feeling of helplessness in face of so overwhelming a problem.

Maurice Wilson writes from Algiers:

"Our warehouse is an old champagne store which has kindly been lent to us by an interested lady. It is a long, dark room, and in spite of the odor of old clothes and the general appearance of a marine store, it is refreshing to leave the glare of the white street for its recesses. A painted sign in the window—also a gift—explains to passers-by the strange attraction of the place for certain ill-clad men. Here, during the past few weeks, 500 Serbian men and 20 women have come to leave their rags in exchange for better, if not quite new, garments. For the most part they have been peasants who are lodged and employed at the Government Botanical Gardens near by until employment is found for them in groups on large farms. Besides these, there are a number of "fonctionaires" who live in Algiers itself on their own means or on allowances from their Government, but who are very grateful for a shirt and a pair of socks.

"The work of distribution would be almost impossible without an interpreter, and we are extremely fortunate in having such a capable and willing helper as Steva Todorovitch. He is little more than a boy, but was educated in Geneva, so speaks good French. His father was a wealthy merchant in Belgrade and a captain in the army. After escaping through the horrors of the retreat through Albania with his son, he died in a hospital here. The poor boy cannot communicate with his mother in Serbia, and dare not break the news to his sister who is in Geneva. He seems delighted to serve us for a small wage, and throws his whole heart into the work.

"To help in odd jobs at the warehouse there is also Stoiadin, a broad-chested, frank peasant boy, who enjoys himself thoroughly and throws the bales about with vim, though a month or two ago he was pale and wasted, having remained unconscious for a fortnight after his sufferings in the flight.

"Opening a bale of mixed clothing is an unfailing delight and amusement, though they do not always produce what one wishes. There are the soft, woolly mufflers and

mittens and cardigans which are devoid of attraction in the present circumstances, and which have to be packed up again by themselves. Sometimes a pair of socks will have a ticket attached with the name of the girl who knitted them.

"The Serb wears far more than he *needs* in this delicious climate. It is probable that he tries to make himself believe he is at home by making no difference in his amount of clothes. Sometimes they come in wearing what would suffice me in the depth of winter, but, on the other hand, it is probably the sum total of their possessions.

"There is such an extraordinary variety of dress in this town, where two civilizations merge, that fitting a man out in a crumpled frock coat and flannels is not unkind. The tattered garments we take from the Serbs will come in eventually for the Arabs, through a charitable society, and they will be grateful for them. The poor will wear anything, from the minimum of a shirt upwards, and sometimes to see a beggar coming along the street makes you think it is an old-clothes shop in the act of removal. As a rule, however, the native dress is most sensible for the climate, flowing white robes and baggy linen trousers for men and women alike.

"However insuperable is the barrier of a foreign tongue, one word is soon learnt and will carry one a long way, and that is the word "good," in Serbian "dobro." Other words naturally follow, and, with the judicious but daring use of a phrase-book and frantic signs, quite a lot can be done without an interpreter.

"It is unfair to generalize upon a nation after having seen its refugees for a short time, but the Serbs strike me as an easy-going amiable, guileless folk, though the men are distinctly lazy in their present circumstances.

"The work is full of human interest, and we have the pleasure of seeing the gratitude of these exiles on the one hand, and on the other the satisfaction of knowing that our work is immensely appreciated by the French authorities—not our work, I should say, but that of the generous English who made it possible."

Our workers at Bar-le-Duc have been busy visiting the refugees at Fains, where there are about 100 families, some of whom have come lately from Verdun. They are going to give each head of a household the material for a pair of sheets, and for either three pillow-cases or three towels. These they are to embroider with their initials, and prizes for the best will be given at an exhibition next month. Some of the people are very sad and depressed, and it is thought this will give them an added interest in their work.

From Corsica we hear that new branches of work are the following: Tailoring, spinning and cleaning wool for carpet-making, weaving, the looms, spindles, etc., having been made by Serbian carpenters, making of native sandals, and knitting and embroidering the native peasant stockings.

We should be very grateful for the gift of three or four bicycles for the nurses at our Chalons hospital, some of whom have to lodge at a distance and have a tiring walk backwards and forwards.

The warehouse has now received 324,307 articles and despatched 298,142.

S. Margery Fry and William A. Albright reported to the Yearly Meeting. The former told what had been accomplished in France, not only by our own funds, but by the many agencies with which we co-operate, which enables our personal work to have far greater scope than it otherwise would. She dwelt also on the probable future development of our work.

A gathering of about 60 members of the committee and workers past and present was held at the close of the sitting.

Ed. Wright Brooks, Chairman of Executive.
A. Ruth Fry, Hon. Secretary.

AMERICAN CONTRIBUTIONS TO FRIENDS IN ENGLAND.

A letter, dated Fifth month 24th, received on the 5th by Lucy Biddle Lewis from Isaac Sharp at Devonshire House, London, says:

"Thy kind letter and welcome draft for £168 4s., representing $800, has just arrived on the morning of the opening of our Yearly Meeting. I am sure we all warmly appreciate the kind help we receive from your side. The $62 for the civilian work of the Ambulance Unit shall be paid over, and the rest will be dealt with by the Allocation Committee. I probably shall not get this committee together until some time after Yearly Meeting, so there may be a little delay before thou receives the various specific receipts.

"I read from time to time, in the Intelligencer and other American Friend papers, of all that you are doing to try and stem the tide of militarism on your side of the Atlantic, militarism which seems the world's curse at present. (I actually meant *craze*, but either word is appropriate.)

"We have just received a cable message from your branch at Philadelphia, which will be presented to the Yearly Meeting to-day.

"To-day's meeting opens the 245th in regular unbroken sequence.

"Thine very sincerely,
Isaac Sharp."

Enclosing the above letter, Lucy Biddle Lewis writes: "It may also be of interest to publish the amount I have received during and since Yearly Meeting. I am sending a draft for $1,900 to-day to Isaac Sharp. This has been contributed in various amounts, one of $500, two of $200, two of $100, one of $50, and the rest in sums from $1 up. One Friend has given $5, which she had meant to use for a week at the shore, but felt it was more needed by the war sufferers. A considerable part of the smaller contributions are to be renewed monthly. Part of the amount is specified for definite parts of the work, and I will so report in sending it, and it will be applied as desired.

"I leave for Chicago to-morrow (the 7th) to meet with the American Section of the International Committee of Women for Permanent Peace, which holds an all-day session on Seventh-day. It will be an interesting time for us, and a beginning of insight as to our duties when we go abroad later. May the time for peace negotiations soon arrive!"

OPENING OF THE JOHN WOOLMAN MEMORIAL HOUSE.

On Seventh-day, the 10th, an excursion from Philadelphia and other points to the John Woolman Memorial House at Mount Holly, N. J., was arranged by Friends' Historical Society, and was joined by a large number of Friends.

It was planned to go by the Pennsylvania Railroad on a special train, leaving Market Street Wharf at 1.25 p. m. This train made stops at Moorestown and Masonville. Those who so desired were met at Masonville by automobiles, and conveyed to Mount Holly by way of Rancocas. Brief stops were made at the ancient graveyard near Centreton, the site of the old Meeting-house, in which John Woolman worshiped as a boy, also at the present Rancocas Meeting-house, a fine old house "as yet unspoiled," and at the old Woolman farm, on which John Woolman was born, now occupied by Granville Woolman Leeds. Those who did not stop off at Masonville went by train direct to Mount Holly, where the Woolman Memorial House stands at No. 9 Branch Street.

The following program was arranged, to be given at the Memorial House, but on account of the threatening weather it was given at the Meeting-house on Garden street, where the excursionists gathered after visiting and inspecting the Memorial House.

1. Introductory Remarks, Davis H. Forsythe, President.
2. The Local Associations of John Woolman, with some Account of the Woolman Memorial, Amelia M. Gummere.
3. Whittier's Poem on John Woolman, Hannah P. Morris.
4. John Woolman's Message to the World, Max I. Reich.

Amelia Mott Gummere gave a very interesting account of the discovery of the specifications that proved the identity of the old house, which was built by John Woolman in the year before his death, as a home for his daughter after her marriage. There was a tradition connecting the house with John Woolman, but proof was lacking. In going through some accounts, the specifications for the building of the house were found, with detailed measurements given. It occurred to Mrs. Gummere that the measurements, if found to fit the house, would prove its identity beyond a doubt. On visiting the house and measuring it with a tape-line for this purpose, she found that it fitted the specifications in every detail.

When this was proved, arrangements were made for the purchase of the property by a Memorial Association organized for the purpose, and its restoration as nearly as practicable to its original condition. The plastering, added long after the house was built, was removed, exposing the old joists in their original shape, and the whole quaint house was put in order and furnished, the purpose of the Association being to have it used not only as a memorial of John Woolman, but also as a centre for social work done in the spirit of Christian love which was characteristic of him.

The house is now open to visitors, Carolyn L. Crew being in charge and living in it. Automobile parties may have lunch or tea provided by writing or telephoning in advance.

After listening to the other interesting items on the program, the visitors spent an hour in eating lunch, with coffee, ice cream and luscious strawberries from the old Woolman farm, before taking the return train to Philadelphia.

CIVIL WAR VETERANS AT YEARLY MEETING.

During the sessions of the late Yearly Meeting I gathered, as heretofore, the names of Friends in attendance who had served in the Union army in the Civil War. The number has ranged as high as twenty-two, which it did last year. This year there was quite a falling off, there being only fourteen—all members of Philadelphia Yearly Meeting, which has not always been the case. They were Albert Atkinson, Henry Gawthrop, Ellwood Griscom, Franklin T. Haines, William Haines, Joshua D. Janney, Joseph C. Jones, Thaddeus S. Kenderdine, Charles D. Lippincott, George D. Miller, Daniel Foulke Moore, Robert Pearson, Jonathan Tyson, and Isaac S. Wright. Possibly there were one or two others whose names I did not get. There had been thirteen others in attendance before recorded, but not mentioned above in the roster of the past three years, three of whom have died—Lavergne Gardner, Alvin Haines and Cyrus Harvey. The rest, from sickness and other causes, were not present.

There are twenty-five members of our Yearly Meeting still living, known to me, who were in the Civil War, and doubtless some others. At the close of the war the number of our Friends who violated the rule of Discipline relative to bearing arms must have been in the hundreds, judging by two of our Monthly Meetings, Solebury, Bucks Quarter, and Pilesgrove, of Salem—twenty going to war from the two meetings, several of whom lost their lives. Belonging to Newtown (Bucks Quarter) Meeting, there are perhaps more Civil War veterans than to any other, the number being five, besides two others who have died in recent years.

It has been noticed in the more than a half century of Yearly Meetings since the Civil War, that from the number of the class of Friends mentioned in attendance there has been no voiced objection to the implied criticisms in the proceedings of the meeting on their militant actions during the national stress from 1861 to 1865, nor have they had credit for their consideration in not breaking in on the harmony of the meetings on these occasions.

I never hear it remarked, as showing the indifference to such matters, that rarely during recent years have there been fewer than three in our Yearly Meeting galleries who were in the Civil War—at the last gathering there were four on one day, three of whom wore Grand Army buttons. I have known three ministers at such times who were in the Civil War, one of whom was the late Cyrus Harvey, who, I fear, in a rather satisfied way, mentioned that while speaking, he was forced occasionally to relieve the foot which was wounded in battle. So we see that preachers are human like the rest of us.

Generally speaking, from unmodified expressions made at our late Yearly Meetings, and from the absence of any exceptions made in reference to survivors of the Union army present, these were inferentially wrong-doers, to be classed with the soldiers now fighting in Europe. There seems to be little thought of what the North would now have been had General Lee been successful in either of his Northern invasions—a modern Belgium or Servia. Whether this feeling comes from thoughtlessness or indifference, there is nothing but good feeling from the surviving Friends of the Civil War towards Friends who do not agree with them on war matters. T. S. K.

A QUESTION FOR ROOSEVELT.

In Colonel Roosevelt's tribute to the late Lord Kitchener he says, "The death of Kitchener illustrates in striking fashion what a lamentable and evil thing it is that these nations should be taking one another's lives."

Does Colonel Roosevelt not know that the policy he pursues, and has always pursued, brings inevitably just these very results? What must we think of a man with the Colonel's ambitions who, though he desire the good ever so much, yet stupidly follows a policy that always brings the opposite? Edgar M. Zavitz.

Coldstream, Canada.

ECHOES OF NEW YORK YEARLY MEETING.

[Extracts from O. Edward Janney's talk, on First-day, the 28th.]

"Not every one that sayeth Lord, Lord, but he that doeth the will of my Father that is in Heaven." This Yearly Meeting has met during a great world crisis. Christianity has been taught for 1900 years, and has not fully succeeded in impressing its principles on the world. Many men or groups of men, in business, and in private life, do not live in accordance with the teachings of Christ. In Europe, men are springing at each other's throats. Here, in this nation, there is an astonishing wave of feeling in favor of military preparedness.

This is not in accordance with the teachings of Christ; what does it mean? Has Christianity failed? No, not entirely, but it has failed in part. When we ask for military preparedness, when we countenance war, or preparation for war, we are advocating a Christless Christianity. This can have no effect on the world.

Christianity can have no effect on the world until we get rid of two things—the liquor traffic and the idea that Christianity cannot be carried out in its entirety. "By their fruits ye shall know them." The teachings of Jesus as to warfare are explicit and fundamental. If his precepts as to warfare are wrong, inapplicable, or ineffective, then Christianity is wrong, ineffective, and inapplicable.

This is our time. We are a small body of people, it is true, but I believe that we can, if we choose, be the leaven that leaveneth the whole lump. In England, to-day, Friends are being imprisoned, persecuted, and tortured for their adherence to their principles in regard to war. This may come to us; let us be thankful that it has not yet come. But, under all circumstances, let us show the world that one body of Christians still holds to its Christian ideal. Let us stand fast in our faith.

NEW YORK YEARLY MEETING.

[Following are some interesting details, sent by Anna L. Curtis, which could not be given in full in the previous reports of the Yearly Meeting. First comes the introductory address of E. Carlton McDowell, who presided over the Young People's First-day evening meeting at New York Yearly Meeting, on "The Call of God to the men of to-day."]

THIS is a very important time for us to consider what is the "Call of God." We hear that thousands of tons of metal have been buried in the land about Verdun; we hear that many thousands of innocent men have been killed without trial. We hear that because a certain man was shot, many nations are giving their major energies to the killing of people. Of course that is not the *reason* that they are killing each other—it is because there are too many people on the earth, and we must get rid of them some way; or else it is because of the hatred of one race for another; or else it is because England has a bigger navy than Germany, and Germany did not think that was fair; some even say it was too much preparedness.

There are plenty of reasons; each man can have his own; but it is very evident that the fight goes on *now* from its own momentum, and not from the pressure of conflicting principles. It is a contest with no platform of ideals on either side. It is for *protection* that every nation fights—to keep from being disintegrated. England formerly held to an Anti-Prussianism plank, but at present she is Prussianizing the Britons.

Our own country, obsessed by the nightmare that England, France and Russia are about to be swept from the map, sees Germany shipping its world-conquering armies to land on Long Island. Prodded on by politics and our financial kaisers, she is fast acquiring an acute case of Prussian fever. This is a very contagious disease, extremely difficult to eradicate once it gets started, popularly and politely called Preparedness.

What *is* the call of God to the men of to-day?

With such a state of affairs we face a crisis—a crisis of profound significance. Our ideals are put to the test, many of our theories are shattered. We are forced to take sides on the vital issues that are before us. It is a crisis because the ideals of our country are being shifted; because she is in the balance between taking the leadership in doing the new and bravest thing, or accepting the leadership of the older nations and following the dictates of fear. On the one hand lie the courageous ideals of adventuring into the higher levels of social evolution, of daring to apply principles of national justice to international questions, to substitute law for barbarism. On the other hand lie considerations of material gain, suspicions, hatred, political and military autocracy, dangers of conquest and the wilful entering into the quicksands of competitive armament.

It is a crisis for the church as well as for the state. For the Society of Friends, in particular, it is a time of stern judgment. Many churches have put enough form and organization between the laymen and their religious realities that the religious foods that are served may be suitably modified in order to be more easily assimilated in the popular digestion. But it is as individuals that Friends face the question, "Is killing a means to justice? Shall I contribute in any way whatsoever to assist in such killing?"

We have no dictum from the church to hush our consciences, and a conscience that bears complete responsibilities for its decrees should become more highly sensitive, and hear the word of truth more accurately. When English Friends refuse to take part in military affairs, it is because they as individuals, cannot see the way clear. It is not their Quakerism, but the voice of God, that is rousing in many of them the qualities of martyrs, is making them bear their witness in the cause championed by Jesus Christ, although imprisonment and even worse bodily dangers await them.

[Following are the remarks of Alice R. Linvill at the same meeting on First-day evening.]

To me the call of God to-day is the same it has been through the ages —brotherhood; but just now we are called on more than ever to fulfil the true meaning of the word.

Much of the social discontent in this and other countries is caused by the lack of consideration of those at the top for those under them.

Recently I have visited the plants of two large industries. Both run 24 hours a day. In the one there were two twelve-hour shifts, and although space was not lacking, there was not a sign of a place for recreation or amusement. In the other there were three eight-hour shifts, and there were a large lecture-room for entertainments and Y. M. C. A. activities, and two recreation and loungingrooms, where the men held bowling-tournaments. The guide spoke repeatedly and feelingly of what the owner was doing to promote good feeling and fellowship among the men. We cannot estimate how many dollars never reached the saloon, and how many homes are happier because of this. This was done for the men in a spirit of brotherhood, not as charity. When giving charity, care should taken to awaken personal responsibility, which in this age is so lacking. To continue helping an able-bodied person is worse for him morally than starvation, and is not what I mean by brotherhood.

The social settlements in the congested portions of our large cities have done much to uplift those with whom they have come in contact. However degraded people may have become, if they feel that some good person cares for them, they will try to do a little better. The methods employed and results obtained in settlements (I have worked in one, so know what I am saying) are far from perfection, but they are helping greatly world brotherhood. The pendulum always swings too far in any good movement.

I feel strongly from all cases I have observed that heredity has much more influence on character than environment; but environment does count. There are many young people, overflowing with spirits, lacking a legitimate way of spending them, and lacking control at home, who commit a small crime and find themselves in court. All that most of these young people need to make of them good useful citizens is a sympathetic friend and counselor whose personality more than words causes them to shoulder responsibility and turn over a new clean leaf. This is the work of the big brother and big sister movement throughout this country. A few of the young people of this meeting have for some time been identified with this work, which is surely the kind of brotherhood Christ meant.

The greatest problem in history now confronts the world. Nation has been tearing nation for nearly two years, each day hatred and jealousy have grown stronger. We have read of some few acts of kindness to enemies —would that they had happened oftener. The men are there to destroy each other, and if possible *must*, according to the laws of war.

We, as Friends, and all others whom we can influence, must spread the doctrine that what is right for the individual is right for the nation; what is wrong for the individual is wrong for the nation. We have outgrown the idea that the duel is honorable or that family feuds are justifiable, or that the States should use their militia to settle their differences. Where an agreement cannot be reached amicably the court aids. I cannot see why nations, if they are not selfish and unjust, may not do the same. We, as Friends, should not cease urging a World Court.

Many of our English Friends have shown their courage and convictions. They have steadfastly refused to bear arms, but have shown it was not cowardice. Their ambulance corps would not join the British Red Cross because they must go armed. France has allowed them to work unarmed, and has given special privileges to Friends because of their reputation.

Friends have taken into their homes alien enemies who were in need and

cared for them as brothers. A German friend of mine a short time ago told me a little of the work of English Quakers. I seized the opportunity and told her the reasons for our belief.

Before the war, young Friends in Australia demonstrated to the world their belief in peace, and many suffered imprisonment. It now looks as if it is our turn in the State of New York to stand firmly by what we feel is right. Military training in our high schools and colleges is to begin next fall; the bill is now a law. None of the great European countries at present engaged in warfare, believing as they do in militarism, is practicing military training for its boys in the schools. It was tried in England and France, but was given up on account of its uselessness. It is our duty as Friends to create public sentiment against this training, and when the time comes, back up the young people who refuse to take it.

We must not follow the line of least resistance, but have courage to give our opinion, even in the face of opposition.

An English Friend, Henry Hodgkin, has started a movement which I believe is called the Fellowship of Reconciliation, which is agitating peace and even now working to bring about a better feeling between the belligerent nations. Theirs surely is the highest ideal of brotherhood—the call of God to the men of to-day.

"PASTY FACES" CONVICTED.

[The following account, printed under the above heading in the London *Daily Express* of May 18th, is sent to the INTELLIGENCER by a friend in England.]

EIGHT AGITATORS TO PAY £100 EACH AND COSTS.

EIGHT officers and members of the No-Conscription Fellowship were each fined £100 and £10 costs with an alternative of sixty-one days' imprisonment in default of distress, at the Mansion House yesterday for an offence under the Defence of the Realm Act in respect of a leaflet which they issued, entitled "Repeal the Act."

The defendants, who pleaded not guilty, were: Edward Grubb (hon. treasurer), Archibald Fenner Brockway (hon. secretary), William Joseph Chamberlain (organizer), Walter Henry Ayles, Alfred Barratt Brown, John Percy Fletcher, Morgan Jones and the Rev. Leyton Richards.

The charge against them was that they had made statements in the leaflet likely to prejudice the recruiting and discipline of his Majesty's military forces. The small court of the Mansion House was uncomfortably crowded by a large Pasty-Face contingent.

Mr. Bodkin, with Mr. Muir, appeared for the Public Prosecutor, and Mr. Morris defended. Among those whom the prosecution called to give evidence were Lord Derby and Brigadier-General Childs, Director of Personal Service at the War Office.

The leaflet is as follows:

Fellow-citizens.—Conscription is now the law in this country of free traditions. Our hard-won liberties have been violated. Conscription means the desecration of principles that we have long held dear, it involves the subordination of civil liberties to military dictation, it imperils the freedom of individual conscience, and establishes in our midst that militarism which menaces all social progress and divides the peoples of all nations.

We reaffirm our determined resistance to all that is established by the Act. We cannot assist in warfare. War, which to us is wrong; war, which the people do not seek, will only be made impossible when men who so believe remain steadfast to their convictions.

Conscience, it is true, has been recognized in the Act, but it has been placed at the mercy of tribunals. We are prepared to answer for our faith before any tribunal, but we cannot accept any exemption that would compel us who hate war to kill by proxy or set us to tasks which would help in the furtherance of war.

We strongly condemn the monstrous assumption by Parliament that a man is "deemed" to be bound by an oath that he has never taken and forced under an authority he will never acknowledge to discharge acts which outrage his deepest convictions. It is true that the present Act applies only to a small section of the community, but a great tradition has been sacrificed. Already there is a clamor for an extension of the Act. Admit the principle, and who can stay the march of militarism?

Repeal the Act; that is the only safeguard. If this is not done, militarism will fasten its iron grip upon our national life and institutions. There would be imposed upon us the very system which our statesmen have set out to overthrow. What shall it profit a nation if it shall win the war and lose its own soul?

THOUSANDS CIRCULATED.

Mr. Bodkin, in opening the case for the prosecution, said that the headquarters of the fellowship were at Merton House, Salisbury-court. The leaflet no doubt referred to the Military Service Act, 1916. According to one defendant, Mr. Chamberlain, three-quarters of a million copies had been printed and distributed throughout the country.

"The language is such that it would not only be likely to prejudice recruiting, but also the discipline of men of military service, and those of the non-combatant service," said Mr. Bodkin, who proceeded to read extracts from the leaflet, which bears the imprint of the National Labor Press, Limited, London and Manchester.

"It is stated," said Mr. Bodkin, "that 'conscription involves the subordination of civil liberties to military dictation.' That is entirely false. The tribunals which hear appeals are civil, not military."

Other extracts read by Mr. Bodkin were:

Admit the principle of compulsion, and who can stay the march of militarism? Repeal the Act, that is your only safeguard.

What shall it profit the nation if it shall win the war and lose its own soul?

"What would be the position of the nation in regard to its soul if it lost the war?" commented Mr. Bodkin. "Should we be allowed to express such views as these? Men ought to put their heart and soul into supporting this country against her enemies."

LORD DERBY.

Lord Derby, Director-General of Recruiting, was the first witness called. He said that he had read the leaflet and had experienced the effect of literature relating to conscientious objectors.

Mr. Bodkin inquired whether the pamphlet in question would be likely to affect the recruiting and discipline of his Majesty's forces.

"I should certainly say so," replied Lord Derby.

Brigadier-General Childs, who also said that the leaflet would have a subversive effect, was asked by Mr. Morris: "Do you know any Quakers?"

"I am happy to say not," was the answer, which was afterwards selected by Mr. Morris as the sort of sneer directed against those with conscientious objections. "Pasty Faces," the heading in the "*Daily Express*" on Saturday last, was another, said Mr. Morris. He admitted that defendants were responsible for the leaflet.

Mr. Grubb, an elderly man with glasses, then affirmed, as did all the other defendants. He stated that he was a Quaker, and had a son serving in the Canadian O. T. C. (Officers' Training Corps.)

Mr. Bodkin: Do you know that as late as May 11, branches of the No-Conscription Fellowship were proposed to be formed in the guard-rooms. Look at this paper—your organ, the "Tribunal."

Witness: I have not seen that.

Mr. Bodkin: These are letters signed "Yours fraternally on behalf of the guard-room branch of the N. C. F.," and says: "Dear Chamberlain—Hope to smuggle you just a word." Then there are the names of twelve or thirteen-members of the N. C. F. guard-room branch.

Here is another: "Reading Barracks. There are seven of us since Monday. We formed a branch of the N. C. F. We have refused all orders, and are awaiting court-martial."

YOUTHFUL EDITOR.

Archibald Fenner Brockway, a pale young man with glasses, said that he was twenty-seven years of age, and

editor of the "*Labor Leader.*" He became editor when he was twenty-three.

"Do you ever do any labor?" asked Mr. Bodkin. "Oh, yes."

This defendant declared militarism to be the greatest menace to humanity there was.

Sir Alfred Newton, the magistrate: What would you think of militarism imposed by an invading force? Would it be worse than that imposed by the Government?—Militarism I think bad in any form.

After two other defendants had given evidence, Sir Alfred Newton said:

"I have come to the conclusion, without hesitation, that the pamphlet would prejudice recruiting. I cannot understand any one having any doubt in that respect. I must inflict the maximum penalty of £100 on each defendant, with £10 costs, or sixty-one days' imprisonment in default of distress."

The Pasty Faces were given fourteen days to pay, and Mr. Morris intimated that there would probably be an appeal.

THE "NON-COMBATANT CORPS."

[The special correspondent of the London *Daily Chronicle*, under the heading, "Conscientious Men on Active Service," writes thus of the 344 men of the Non-Combatant Corps who have been sent to France.]

THE first batches of men exempted under the "conscience clause" from military service as combatants have been in France for a fortnight, and, with some curiosity about their character and their conditions of life, I went yesterday in search of them.

I found them a very long way back from the fighting zone, hundreds of kilometres away from that barbed wire upon which certain morbid imaginations have pictured them hanging out to dry. No sound of a gun, no gobbling scream of a traveling shell ever comes to break the peaceful quietude of La Vallée Heureuse—the Happy Valley—as the neighborhood of their camp is called. War is remote from this sylvan place near the sea-coast, where two companies of the Non-Combatant Corps are now encamped.

The men were paraded in little groups, and I had the opportunity of speaking to some of them. For the most part they seemed to me men of good physique, certainly of an average height and build, and there was nothing to suggest that they were "sicklied o'er with the pale cast of thought."

READY AND WILLING.

At present they are engaged on railway work, but afterwards, if they are strong enough, will be put to stiffer work.

The men themselves answered my questions frankly and simply, and had no complaints to make.

"The work is hard," said one of them, who had been a schoolmaster before he was caught in the net of war; "but we feel it more because our muscles are still rather slack after a sedentary life. The food is good—as much as we can eat—and we are satisfied with our treatment."

Most of them in this camp are Plymouth Brethren, or "Brethren," as they prefer to call themselves.

"It is part of our faith," said one of them, "that it is wrong for men to take human life. If we became combatants we should deny our faith. We prefer not to."

Another man—a boy, rather, with a good breadth of shoulders and a well-shaped head—put his objections to combatant service in an even briefer form, after saying that he was not a Plymouth Brother, but belonged to the Church of England.

"I don't believe in war. I don't want to kill anybody."

"If they send us to work up at the front we shall do our bit all right."

CANTAB AND BUTCHER.

There are two Cambridge men in the camp, and I spoke to one of them. He was more typical than the others of self-conscious culture. One may meet his kind in vegetarian restaurants and young men's debating societies, and "Higher Thought" centres. He had studied life earnestly, I think, from little handbooks on biology and evolution.

"It's not cowardice that brings us here," he said, presently. "The men are a very good set of fellows."

One man attracted my attention—a "hefty" fellow with an athletic figure and a powerful face.

"Why are you here?" I asked.

"Because I'm a German."

That was an exaggeration, as I found afterwards from his rather passionate remarks. He is the son of a German, born in England, and was a well-to-do butcher with four shops in the suburbs of London until, in the riots after the sinking of the *Lusitania*, they were smashed to bits. After that he was a ruined man, "so, what have I got to fight for?" he asked.

Suddenly his anger left him, and he laughed.

"I volunteered for the A. S. C., but I was surprised to find myself in the N. C. C.—the Non-Combatant Corps."

FRIENDS' SCHOOL HONORS SHAKESPEARE.

HONORING the Shakespeare tercentennial, the Friends' School, at West Chester, Pa., gave, on May 24th, a program, which could not fail to make the young people better informed as to the personality of the "Bard of Avon," says the *Local News*. Prof. J. Russell Hayes, of Swarthmore College, who has been from early youth a student of the writings of the "immortal Will," and has spent considerable time in the Shakespeare country, told the boys and girls, their parents and friends, some of the interesting impressions he had gained regarding the author and his home.

"When my wife and I were students of Oxford, one summer," he said, "we took a week off and went down to the Shakespeare country to gain a leisurely impression of it. We were most fortunate in some of our experiences. One day as we were lunching in an inn in Stratford, we heard music, and looking out, saw a company of gypsy singers in the street, reminding us of the strolling minstrels of ancient days.

"When we were boating on the Avon one day, a swan's quill from one of the graceful birds that are to be seen swimming on the stream, came floating towards us on the water. We captured it and have it as a souvenir."

He told the boys and girls, of Shakespeare's school room, with its small Gothic windows, admitting only a little sunlight; of the beautiful English gardens with their wealth of flowers and of the charming walks to neighboring villages, the most popular being that to Shottery, where Ann Hathaway's cottage is the chief object of interest.

"As I was gazing from the car window on the meadows, golden with buttercups, and thinking poetic thoughts about the landscape, a woman back of me exclaimed, 'Ain't that a great lot o' cows there? There must be fifty if there's a-one!'

"The exclamation broke in upon my train of thought," said Prof. Hayes, "but after all, it was quite Shakespearian, for the great dramatist was very fond of interrupting his tragic or sentimental scenes with a bit of incongruity or humor."

He read the famous passage, "All the world's a stage," in the pronunciation which would probably have been given the words in Shakespeare's days, and after telling a number of other interesting facts about the poet and his country, read a clever bit of original verse, telling how delightful it is

"To ramble and amble
With Shakespeare in Warwickshire."

FRIENDS IN PENNSYLVANIA.

GERMANTOWN.

The Germantown Friends' Association held its last meeting until fall on Fourth-day, Sixth month 7th. The following officers were elected: President, J. Linden Heacock; Vice President, Elliott Richardson; Secretary, Anna B. Griscom; Treasurer, G. Lupton Broomell. The treasurer reported receipts amounting to $145.66 and expenditures to $128.81.

The secretary reported for the period from 2nd month 1st, 1916, to 6th month 7th.

New members of the Association 52
Total present membership 167
Approximate total number of visits to new room 1,820
Leaflets distributed on Peace and Friends' Principles 1,000

Total meetings held, including regular meetings of the association, executive committee meetings, "house-warming" of new headquarters, and special meeting for Richard Roberts, of England, in conjunction with Coulter Street Friends, forty-six.

A card catalogue has been made of the members of the association. An endeavor has been made to get the names and addresses of members belonging to other monthly meetings who reside in Germantown. A list of Green Street Monthly Meeting members is kept, corrected to date.

After the business, Florence E. Taylor entertained delightfully by giving several readings. She rendered humorous, tragic and homely scenes with great sympathy, understanding and ability.

Refreshments of ice cream, cake and strawberries were served.

The association has plans for an enjoyable and instructive new association year. If there are any Friends or friends of Friends, residing in Germantown or vicinity who do not now receive notices of meetings, the secretary would deem it a favor to be sent their names and addresses.

ANNA B. GRISCOM, *Secretary*,
45 W. School House Lane, Germantown, Phila.

FRIENDS IN NEW JERSEY.

THE Plainfield Y. F. A. met Sixth-month 10th, 1916. As is customary in Sixth-month, outdoor sports were enjoyed during the afternoon, a picnic supper served, and the final meeting for the year held in the evening.

The following officers were named for the ensuing year—President, Richard D. Williams; Vice President, Frank C. Knight; Secretary, Sarah C. Hutchinson; Treasurer, Margaret F. Vail.

The meeting was in charge of the Advancement Committee. J. Barnard Walton, of Philadelphia, was with us, and after a talk in which his theme was, "Friends have a *positive working belief* in God," he was ready to answer questions as far as possible. Some of the questions very much discussed were: (1) What do Friends believe as to the divinity of Christ? (2) What is meant by the Atonement? (3) Do Friends generally believe in it? (4) What is meant by being a Christian? (5) What is the attitude of Friends toward Communion?

C. G. B.

FRIENDS IN PENNSYLVANIA.

WEST CHESTER.

A GATHERING of Friends, including both branches of the Society, was held on the evening of the 6th on the grounds of State Street Meeting-house. About forty persons enjoyed a pleasant outdoor supper at half-past six, followed by a most helpful address in the meeting-house given by Harold Evans, a young lawyer of Germantown. His subject was "The Responsibility and Opportunity of Friends in the Present Crisis." He suggested that groups get together in an informal way and try to get the real meaning of Friends' testimony on peace. Our weakness is our negativeness, he said. We need the vision of constructive work. This alone will bring in the era of peace.

After the supper a large number of Friends from the neighborhood of London Grove and elsewhere arrived to hear the address, filling the meeting-house with a fine audience.—*Local News.*

DEATHS.

DARLINGTON.—In West Chester, Pa., on Fifth month 24th, ANNA B. DARLINGTON, in the 87th year of her age. Her parents were Abram and Susan Hoopes Darlington, of Birmingham, Chester Co., and she was a life long member of Birmingham Monthly Meeting.

She had a rare, sweet spirit which endeared her to many friends and relatives, and they loved to have a social hour with her and dwell upon the best there is in life. She loved the flowers and "all things sweet and fair."

"She kept her line of rectitude
With love's unconscious ease;
Her kindly instincts understood
All gentle courtesies."

KIRK.—At Llanerch, Pa., Sixth month 12th, 1916, ELIZABETH H., daughter of the late John and Mary Ann Kirk.

THOMAS.—At Wilmington, Del., Sixth month 11th, 1916. FRANK H. THOMAS, son of William Way and Beulah Preston Thomas, born in Wilmington, Del., September 4, 1850.

TRIMBLE.—On Third-day, Sixth month 6th, JOHN TRIMBLE, son of Dr. Trimble, in the 40th year of his age. Interment at Middletown, Pa.

VANDERBILT.—On Sixth month 5th, 1916, at Hatboro, Pa., REBECCA, widow of Aaron Vanderbilt, in her 85th year.

WHITSON.—SAMUEL WHITSON, of Atglen, Chester county, Pa., in his 79th year. Interment at Old Sadsbury.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

THE WESTERN PILGRIMAGE.

THE party going from the East to visit meetings in Indiana and Illinois Yearly Meetings will include Dr. O. Edward Janney, of Baltimore; Gladys Brooke, Sandy Spring, Md.; Marion Longshore, who has just completed a full year's course at Woolman School; and J. Barnard Walton, Secretary of the Advancement Committee. Edna L. Wilson, the new Secretary of the western Yearly Meetings' Advancement Committee, will also be with the party; and it is expected that several Friends from the meetings of the Middle West will join it.

At each place Dr. Janney will give two lectures, one on Religion and Modern Problems, the other on Quaker Ideals. Edna L. Wilson will lead a Round Table on First-day School Problems. Gladys Brooke will lead a Round Table on the Fellowship of Reconciliation. Other Round Tables will be held on the Needs of the Meeting, and the Needs of the Community, in which all of the party and the local Friends will join. The dates at each place are as follows:

WAYNESVILLE, OHIO.

17th.—A. M., Round Table, "First-day School Problems," Edna L. Wilson. Evening, Lecture, "Religion and Modern Problems," O. Edward Janney.

18th.—10 a. m., Meeting for Worship. Afternoon, Lecture, "Quaker Ideals," O. Edward Janney. Evening, Round Table, "Needs of the Meeting," Marion Longshore and others.

19th.—A. M., Round Table, "Needs of the Community." Evening, Round Table, "Fellowship of Reconciliation," Gladys Brooke.

RICHMOND, IND.

20th.—Evening, Social.

21st.—A. M. Round Table, Edna L. Wilson. Afternoon, Lecture, O. Edward Janney. Evening, Round Table.

22nd.—A. M., Round Table. Afternoon, Round Table. Evening, Lecture, O. Edward Janney.

BLUE RIVER, ILL.

24th.—A. M., Round Table. Afternoon, Round Table. Evening, Young Folks' Exercises. Lecture, O. Edward Janney.

25th.—11 A. M. Meeting for Worship. Afternoon, Lecture, O. Edward Janney. Evening, Round Table.

BENJAMINVILLE, ILL.

26th.—Evening, Get-acquainted gathering, and first lecture by O. Edward Janney.

27th.—Round Table. Afternoon, Round Table. Evening, second lecture by O. Edward Janney.

CLEAR CREEK, ILL.

28th.—Social gathering, followed by lecture by O. Edward Janney.

29th.—A. M., Round Table. Afternoon, Round Table. Evening, Lecture, O. Edward Janney.

WINFIELD, IOWA.

7th month 1st.—A. M., Round Table. Afternoon, Round Table. Evening, Lecture, O. Edward Janney.

2nd.—11 A. M., Meeting for Worship. Afternoon, Lecture, O. Edward Janney. Evening, Round Table.

SIXTH MONTH.

17th.—Annual Excursion of Friends' First-day schools of New York and Brooklyn. By special arrangement with the Albany Day Line, the steamer "Washington Irving" will make an extra stop at Bear Mountain Park, in the Highlands of the Hudson. The boat will leave Desbrosses Street at 8.40; West 42nd Street at 9.00; West 125th Street at 9.20 a. m. Return trip by the "Hendrick Hudson," which will make a special stop at Bear Mountain, at 3.10 p. m.

21st.—Chester Monthly Meeting at Chester, Pa., at 7.45 p. m.

24th.—Scipio Quarterly Meeting, at Scipio, N. Y.

24th to 29th.—At Coldstream, Ontario, Canada, Genesee Yearly Meeting. Changes in the Discipline will be considered. Friends in the United States are earnestly invited. Write Howard V. Zavitz, Ilderton, Ontario.

18th.—Philadelphia Quarterly Meeting Committee expects to visit Valley Meeting, at 10.30 a. m. It is proposed to have all bring basket lunch, and join in a conference on Advancement Work, 2.30 p. m. Chester Valley Railroad from Philadelphia to Maple Station.

SEVENTH MONTH.

6th to 13th.—Friends' General Conference at Cape May, N. J.

25th.—Western Quarterly Meeting at London Grove, Pa., 10 a. m.

27th.—Caln Quarterly Meeting at Caln, Pa., 11 a. m. Ministers and Elders 10 a. m.

29th.—Westbury Quarterly Meeting at Westbury, N. Y., 11 a. m.

TRANSPORTATION RATES TO CAPE MAY FOR THE CONFERENCE.

From all principal points except New York, Baltimore and Washington, the regular summer excursion tickets to Cape May offer a better rate than the special rate of 2 cents a mile given to the Conference. Friends are advised to use these excursion tickets from those points. They are good for sixteen days, thirty days, or six months from different places. From points west of Buffalo and Pittsburg they allow liberal stop-over privileges. From the points where the special Conference rate is better, Friends are advised to avail themselves of it. Either form of ticket will be good on any special train that may be arranged, or on regular trains.

Excursion rates are as follows, and the special rate from points where it is lower:

	Summer Excursion	Special Rate
Chicago, Ill.	$31.15	
Indianapolis, Ind. .	29.65	
Richmond, Ind. ..	28.65	
Cincinnati, O.	28.65	
Toronto, Canada .	37.30	
Buffalo, N. Y.	20.75	$19.05
Pittsburgh, Pa. ..	19.75	17.20
Harrisburg, Pa. ..	7.70	7.40
Washington, D. C. .	9.30	8.65
Baltimore, Md. ...	7.30	7.05
Wilmington, Del. .	3.84	
Philadelphia, Pa. . (Market St. Ferry)	2.25	
Philadelphia, Pa. . (Broad St. Station)	2.75	
New York, N. Y. ..	6.50	6.45
Trenton, N. J. .... (via Camden)	4.20	

SPECIAL EXCURSION FROM PITTSBURGH TO CAPE MAY.

The Pennsylvania Railroad advertises several excursions from Pittsburgh to the seashore, one on July 6th to Cape May for $10.00 for the round trip, tickets good for sixteen days, stopping at local points, and at proportionate rates. It would be well for Friends coming to the Conference to make inquiries of the local ticket agents, as the rate offered is nearly one-half the regular excursion rate.

John W. Hutchinson,
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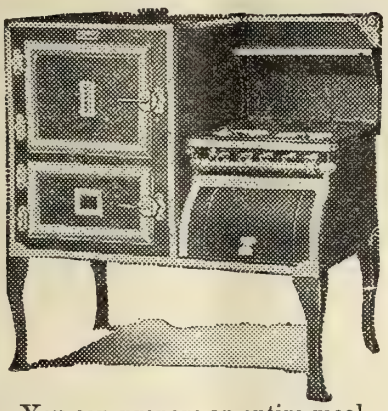
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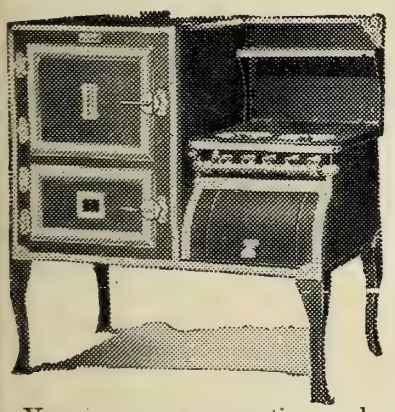
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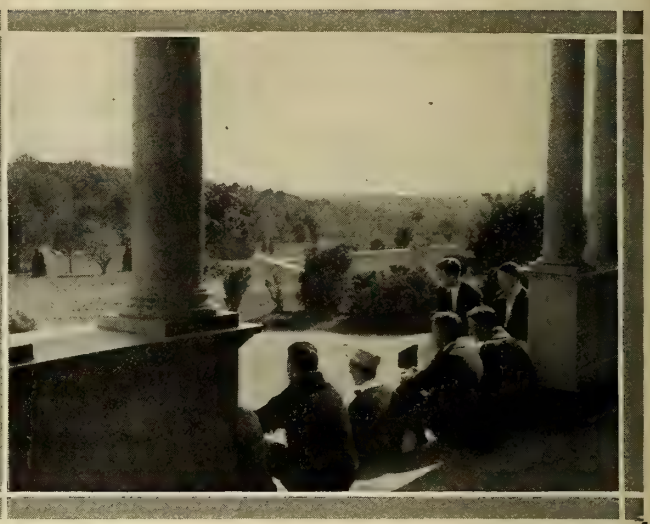
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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SIXTH MONTH 24, 1916

Volume LXXIII
Number 26

THE SOUL'S ROAD.

Answer, soul of mine—which way
Hast thou made a road to-day?
Hast thou followed Love's sure chain
Over hill and over plain?
Whichsoever choice thou'st made,
There another road is laid—
Not a transient, fading trail,
But a path that shall not fail.
Evermore some foot shall stray
O'er the road thou mad'st this day.

Ah, let each of us beware
How his thoughts and motives bear!
Every road that we shall choose,
Other pilgrim feet will use.
Some will follow where we lead
Long as life shapes life, indeed.
Have a brother's care, and pray
God to mark thy road each day.

—*James Buckham.*

THE LOG-BOYS.—V.

I do not know how to tell you of that walk home; my heart was so heavy. I was wet through from the pouring rain, and my shoes, which were thin, were soaked with water. I remember feeling as though I should fall, and resting beneath trees and against railings. At such times my mind was a blank; even the remembrance of my children was gone. It may have been so only for a few seconds, but it seemed I knew not how long.

With the return of memory I would start up and try to walk quickly home, but I knew I was walking very slowly. I seemed to be becoming paralyzed in mind and body. Then my brain suddenly woke up as it were, and my husband, my children, my desolate home, and my ruined school, came before my mind, and I think I must have screamed with the pain that seemed to sting me all over. I saw my little ones that wet, cold evening huddled in that dreary back room in an almost empty house, with no fire, for we had no wood or coal. I thought of all they had suffered. Oh, how clear and fine was my memory now! England certainly did not want my darlings, else would the English law protect them. It was in England and at the hands of the English people they were suffering. I thought of the low, common women who stand with their babies and young ones outside of public houses. If they owed a quarter's rent, the landlord could not turn them out. England did not want my children. Germany did not want them either. No, but God wanted them. Yes, as I crept along the dripping country road I made up my mind what to do. They should suffer no more. The hooting, the jeering, the booing, they should never face again. After all, what had life been lately but a terrible puzzle how to spin out the few shillings that the Government allowed for the food and shelter of my children? The Government had imposed upon me a task it could not perform itself, for anyone must know it is absolutely impossible to feed a child properly on one and ninepence a week. It meant slow. torturous murder. Well, argued my distorted brain, if it was no crime for the Government to slowly deprive my children of their vitality and of everything that makes child life pleasant, it certainly was no crime for me to see that they suffered in no such way. The whole world was against me and them. England counted us as outcasts—and England is my country, and Germany—well, Germany is nothing to me.

From the time I left Mr. Peters' house that night I was not responsible for my actions. The worry, the want of food, had told upon me. My brain was spent. I had two shillings in my purse; it was all the money I had in the world—I had five hungry children at home—children whom I loved with all the passion of my nature. I could no longer bear to see them suffer. I remember I went like one in a dream into a shop and asked in a voice so strange that I did not recognize it as my own, for two shillings worth of coppers. The woman looked at me and smiled kindly.

"For the gas?" she asked.

I smiled too, aye, I felt I could smile now.

"Yes, it is for the gas."

Only a few more hours and all the misery would be over. I and my little ones should sleep that night, never to wake again. The woman handed the coppers over the counter.

"Dear, dear, how wet you are," she said. "Have you come a long way?"

I tried hard to answer, but I could not utter a word. I do not know what I looked like, for the woman hastened from behind the counter.

"There—there!" she cried, clutching hold of my arm. "Lord, but you do look ill! Come into my parlor, I have just made a cup of tea."

I had no power of resistance in me, so I allowed her to lead me into her parlor. Still watching me closely, she poured out a cup of tea and tried to draw me into a conversation, but my brain felt as though a thick wall was built around it. She was forced to ask her questions two or three times, they conveyed no meaning to my mind. There was one idea only in my brain—the children should go to God.

I cannot tell you if I drank that good woman's cup of tea or not—I do not remember leaving her shop, or if I walked home or rode in the tram. I know it was quite dark when I again became, as it were, conscious, and found I was standing outside my own front door, knocking for the children to open it.

Standing at my door, I peeped through the letter box; I heard the back-room door open and a flood of light streamed out. In the light I could see plainly my five children—to me the most beautiful children in the whole world, and Prince the dog.

"Is that you, mother?" called Iris.

Prince knew who it was. He did not even wait to run down the stairs, he lost his footing and tumbled down; he jumped up to the letter box and whined his welcome.

"Of course it is mother," cried the little ones. "Look at Prince!"

They all ran down to the door with sweet smiles of welcome.

"You *have* been a long time!" murmured the tiny ones, while Iris took off my wet coat and hung it on my peg in the passage.

I was tired, I said, and could not walk very quickly. My voice sounded strange to myself, so weak and powerless. The children dragged me upstairs, Prince dancing and jumping in front, and turning round and round and whining in his great joy at having me back again.

To my surprise there was a beautiful blazing fire in the hearth, and by the fireside stood an old basket chair.

"How did you make a fire?" I asked, knowing full well there was no coal or wood in the house. Edelweiss and Morna stood one on each side of me, each fondling

one of my hands; they nestled close to my side and looked up with the sweetest smiles—yes, heavenly smiles, on their faces.

"Don't you see," they whispered, "it is our log-boys."

Father in heaven! It was their log-boys blazing away in the fireplace! Their only toys; the senseless logs of wood that were more precious to them than anything else on earth except—except what?—Mother.

I looked down on their bright faces and into their shining eyes. The tears they had shed at parting with their boys were still wet upon their cheeks, but they did not mean me to see that they had felt the parting.

I covered my face with my hands and sank into the chair; Leo climbed on to my knee and laid his chubby little face against mine. "I would have burnt my log-boy for you," he said in his baby voice, "but I have not got a log-boy. I wanted to burn Prince, but Ivien said it would hurt him and make him squeal."

"It hurts our boys," said Edelweiss, "but they like the pain because they are warming mother."

The children saw I was ill, and sadly needed comfort, and so they set to work in the wonderful way that only God can teach, to cheer and comfort mother.

Edelweiss and Morna stroked my hands. Leo kissed and patted my face, while Iris and Ivien took off my wet shoes and stockings. Prince, as usual, lay at my feet. He was ordered off the rug by Morna. "We are not burning our logs to warm you," she told him. But when she found he acted as a foot-stool for me he was allowed to remain.

"Poor mother!" murmured Iris, "your feet are like ice." She rubbed them with her little hands; how comforting that fire was, to be sure, what a splendid blaze the logs made; we needed no other light in the room. It was some time before I could talk to the children. Their sublime act of sacrifice filled me with a joy such as I had never felt before. It was to be our last night on earth; I would make it as happy as I could for them.

"Now what about food?" I asked, trying to speak brightly, "what would you like better than anything else?"

"I know," said Iris; "nice biscuits and hot milk."

"Oh, yes," they all cried together. "Mother likes biscuits."

Iris and Ivien put on their coats and I told them to get one quart of milk and one pound of biscuits.

"Prince has got some dog biscuits," said Ivien. "Mrs. Bode brought him two this evening, they are on the table."

While the two elder children were gone on their errand, the little ones snuggled closer to me, each little girl put an arm round my neck. Leo still sat on my lap. He was rather jealous that the good fire we were all enjoying was owing to the log-boys.

"Dat's nussing," he said, "burning up two old log-boys; why, if my big bear came in here now, muffer," he cried, his face glowing with earnest excitement, "he would jump right on that fire and burn himself up to make you warm. He would not squeal like Prince—Prince is a silly dog."

"You dear, darling little log," cried Edelweiss, talking to her burning boy. "You are so good to our mother; you love her too, don't you?"

"I am sure he does, darling," I said, in a low, broken voice. "All the love that you have bestowed upon him ever since you had him seems coming out to us now. Oh, darlings, your log-boys are warming not only my body, but my heart and my soul. Little girlies, I want to thank you, but I do not know how."

I felt so weak, just like a child, and they seemed to have become the mother. I wondered how they came to think of burning their log-boys. I should as soon have thought of their burning their dear little selves. The log-boys were so precious to them.

I asked them who suggested that they should make a fire with their boys, and they told me that Ivien lighted the fire first of all with his old wooden sword, and kept it going with his old bricks. He had said: "What a pity those are log-boys! if they were just ordinary logs of wood we could put them on the fire and make a lovely fire for mother. She will be so wet and cold when she comes in."

"And so, mother," said my little girl, "we kissed our boys and loved them" (oh, I could imagine it so well), "and then we put them on the fire and told them to be good and burn ever so brightly for mother—and they are—are they not, mother?"

They certainly were. The room was full of blazing light and so warm. But I felt it was the mother hearts of my little girls that were burning. Smile as they might to hide their tears, I knew that with the crackling of the logs on the hearth, childish sobs were being stifled down, and little lips were quivering. Their voices, as they spoke to their boys, became unnatural, high and shrill. It was hard for them to speak at all. I knew how on the morrow they would be lost without their boys. But, no, had I forgotten there would be no to-morrow for them?

When Iris and Ivien returned with the milk and biscuits, the little girls opened the door for them. Iris warmed up the milk in an enamel jug and shared out the biscuits. The children would not touch theirs until they saw I had taken some. Ivien then drew my attention to the other side of the room.

"Mother," he said, "Iris and I brought in some mattresses and laid them on the floor, so that we could sleep here in the warm in case you were late and the little ones were sleepy."

"Yes," I said, "we will all sleep here."

Prince came in for a good share of the biscuits. He took his portion from the little hands so gently, as if he understood how very small they were. They gave him some of their warm milk in a saucer. Little Leo still sat on my knee and I fondled his beautiful baby limbs; the two little girls perched one on each of the arms of my chair. Prince laid himself down full length in front of the fire, and Iris and Ivien lay down too, on the rug and used Prince's back as a pillow.

"Dear little log-boys," crooned Morna and Edelweiss. "What a lot of bright sparks are coming out of them! Where are the sparks going, mother?"

The tears were raining down my face! What silly things mothers are! Fancy crying because two senseless logs of wood were burning on a fire.

"Dear little girlies," at length I said, in a voice that broke and trembled. "The sparks are from the hearts of your log-boys, and they are going straight up to God. Look how bright and shining they are!"

"Are they little fairies?" asked Morna, her eyes round with wonder.

"Hush! no," said Edelweiss; "they are angels. Go on, mother, tell us all about them."

"Yes," I said thoughtfully, as the logs blazed and crackled and the sparks flew up the chimney, "they are angels, and they are flying right up to God's throne. They will tell God how dearly their little mothers loved them. They will tell God what darling sweet little children you are; and they will ask God to let you see them again some day. Girlies," I said, and my tears fell fast on their pretty curly heads, "God knows what you have done for mother to-night. And when the log-boys have burnt away and all their sparks have gone to Him, He will keep them safe for you, and one day He will put the logs into your arms again. Perhaps, who knows, God will turn them into beautiful baby dolls. Or——"

How big and round grew the children's eyes with wonder and interest.

"He may keep the sparks until you grow up, and then His great love may turn them into real baby boys, and lay them in your arms. They will not look like logs

again, but you will know they are really the logs, made beautiful by your sweet sacrifice."

I could say no more. For a long time we sat by the fire and watched the sparks fly up the chimney. I felt the little ones wanted to see the last of their logs. At length they dropped asleep, all but Iris. She arranged the mattresses and blankets, and laid Leo and Morna down. I lifted Edelweiss up and put her beside the other two—then we put Ivien into bed also. Iris came and sat on my knee.

"Edelweiss and Morna love you, mother," she said, in a sleepy voice, "but I love you, too."

I kissed her. "Darling," I said, "there is no need for you to tell me; you have proved it to me over and over again."

She dropped asleep, and I kissed her sweet face many times before I laid her down on the mattress.

The children were all asleep. I counted out the coppers I had left, twelve. How tired I felt, how glad I should be to rest! I know now that my mind was overwrought, and that what I contemplated doing was sordid in the extreme. I hesitate to tell it. I did not mean ever to tell anyone, not even my husband, but for my children's sake, my children who did not hesitate to offer up for me the treasured logs they so dearly loved, I hesitate no longer, but tell exactly what I intended doing that night, the 28th of September, 1915. I meant to fill the gas meter with all the coppers I had, then to shut and fasten tightly down the door in the chimney, to close the window, to seal up the keyhole and every crack and hole in the room from which the gas might escape, and then turn on all the gas-stove taps. I knew I and my children would wake no more.

Looking back on that night, I am horrified at the terrible wickedness of such a thing. But the wickedness of it did not trouble me then.

I was only conscious of one fact. My brain had only room for one thought. The thick wall that for days had been, as it were, around my brain, contracted until there was only room for this one thought. My children were homeless and would be cast into the street. I seemed to be in a horrible nightmare. I felt terribly real and yet terribly unreal. I remember opening the door, throwing a biscuit on the ground and placing Prince's bowl of clean water there. I softly called the dog to come outside.

"Prince," I whispered, "someone in the world will be glad to give you a home, but they will not do anything for these children; we are outcasts, Prince."

I called him, but he would not come outside that room. The same persistence that he had shown the night of the 13th of August, he showed now. Out of the room he would not come. At length, tired out with coaxing, I threw the biscuit to him on the rug, but he did not touch it, only looked at me and sat bolt upright as though he did not intend sleeping that night.

"Prince, darling," I said, kneeling by his side and patting his beautiful head, "do you love us so much, that you will die with us?"

He whined as though he understood. My next difficulty was the log-boys. They were still burning brightly. I do not know on what tree they grew, perhaps they had hearts of oak; I only know they burned and burned, and yet did not seem to burn away. Their bright sparks flew up the chimney when I touched them; I knew I must wait until they were dead out before I could do as I intended. I sat in the basket chair to wait until they had smouldered away. Prince came and sat beside me, laying his head against my knee. I sat watching the logs burn and thinking of all that had happened since that winter day, four years ago, when I had bought those logs of a poor man at the door, intending to burn them on Christmas eve. Yule logs they were.

"Do buy them, ma'am," pleaded the wretched ragged man at the door, "only a shilling—there you are—ninepence! take 'em for ninepence! I have got four children at home, and not a bit of dinner to give 'em to-morrow."

My husband was in good work, my larder was full that Christmas-time; my cellar, too, was packed with coal. I did not need the logs. But that wretched man with his four children cold and dinnerless on Christmas Day—the birthday of the Christ Child, when every child on earth has a right to be happy!

"Here, wait a bit," I said; "I will take the logs."

I disappeared into the kitchen, found a large brown paper bag, put into it as quickly as I could (for I had my fat baby Leo, five months old, tucked under one arm), half a dozen oranges, a small Christmas pudding and the remains of some cold bacon.

"Who is that for?" had asked Iris, then a little girl of six.

"For our Blessed Lord," I answered, and taking a shilling from the dresser I went to the front door.

"I'll take the logs," I said, giving the man the shilling, "and take this little Christmas present to your young ones."

I called to Iris and Ivien to bring in the logs. They did so, and placed them in the hearth to dry. Playing on the hearthrug were Morna, aged two, and Edelweiss, just four. From the very first the logs attracted them, they took them out of the fireplace and nursed them, as I was nursing the little baby brother. I crooned to him and told him Daddy would soon be home, and they in imitation crooned to the logs and told them lots of things. They played with the logs all the afternoon, wrapping them up in shawls and turning them into real babies. When Daddy came home I wanted to place the logs on the fire, but the little girls would not part with them.

"O! let them keep them," said Daddy, "the logs seem to give them a lot of pleasure." So the logs were not burnt that Christmas night, but became part of our household. The little girls called them "log-boys" on account of our baby, I suppose, being a boy.

I thought of this as I sat waiting for the logs to burn away. Once I got up. Oh! it was so hard to think that never again should we be happy as we had been that Christmas, when the logs first came. I crept over to the mattress where the five children lay smiling and rosy in sleep. Prince crept behind me. I knelt down by the mattress. Oh! how alone I felt. Outside—for our house backed on the railway—the trains with incessant hollow shrieking kept tearing by, shaking the house to its foundations. Soon my little ones would be fleeing further, much further, than where the trains were rushing. I had had such great earthly hopes for them—Iris, the sweet little musician—Ivien, what a smart little man he was, to be sure—the two little girls, what lovely mothers they would have made—and Leo, was there ever such another lovely baby? I kissed them reverently and turned away. I could not bear to look at them.

Would those logs ever burn out? I sat down again to wait, Prince by my side, and then a numbness crept over my limbs. I seemed to fall asleep, and yet I know I was not asleep. I grew unconscious of the children—the room—the dog, and the shrieking, tearing trains. Standing in front of me, I plainly saw my husband. I know he was not there. I know he was interned in Alexandra Palace. But in spirit he was in that miserable back room. I saw his face as plainly as I have ever seen it. I saw his lips move, and they framed this question—"My children? Where are they?" Then all became dark, with a dense horrible darkness. I felt I was in an awful tunnel filled with shrieking, mocking devils. I tried to cry out, but could not. I must have started up, for a dismal howl from Prince half brought me back to realities. I sank down again in my chair, and again I saw my husband, and then I seemed to fall down, down, down—I know not where.

(To be continued)

THE SWARTHMORE "JUBILEE FUND."

[Address to the alumni and ex-students and friends of Swarthmore College, delivered by President Joseph Swain at the annual alumni dinner, held at Swarthmore College, Saturday evening, June 10, 1916.]

For fourteen years I have been president of Swarthmore. You have honored me in all of these annual gatherings by asking me to be one of your speakers. I have on very few occasions resisted the opportunity which you have given me. Never have I taken advantage of your courtesy at such times to ask you to contribute money for any purpose. I shall not to-night depart from my usual custom; not because I have the least scruples against asking you to do your simple duty, and what should be a cherished privilege so far as you are able, but because I believe there is a better way. I have, to-night, the consent of your honored Chairman, to place before you a situation, and indeed I am commissioned by the Board of Managers of the College to give you their plans to secure a Jubilee Fund which they expect not only to be subscribed, but to be paid to the Treasurer of the College by October 1, 1919, the time at which the Fiftieth Anniversary of the opening of the College will be celebrated. A canvass is now being made of the Board of Managers and their families, for subscriptions to this fund. The members of the board and their families have from the beginning of the college borne the chief financial burden of the institution. This time, as on former occasions, they will lead in subscriptions to the fund, and it is now known that a very substantial beginning will be announced on Commencement Day.

It is the plan that subscriptions to the Jubilee Fund shall be paid in three installments; at least one-third by October 1st, 1917; a second one-third by October 1, 1918; and the remainder by October 1, 1919; thus completing the payment to the college before the Jubilee Anniversary later in October of 1919.

Now what is the duty and the privilege of the alumni and ex-students in this matter? Let me briefly state a few facts, bearing on the case. In 1902, Swarthmore had about two hundred students and an endowment of $400,000, nearly all the interest of which was used for scholarships; buildings and equipment valued at about $400,000 also; a campus of 200 acres unsurpassed in beauty. The annual expenses of running the college were about $15,000 above the normal income. Devoted friends of the college, chiefly the Board of Managers, paid this sum for current expenses.

There was not only a devoted board, but a loyal and efficient faculty. The board contained such names as Joseph Wharton, Isaac H. Clothier, John T. Willets, Emmor Roberts, Lydia H. Hall, Hannah H. Woodnutt, Mary C. Clothier, Emma C. Bancroft, not to mention many other men and women of high character and aims, who gave to the college their time, their experience, their devotion, and their money. The faculty list, both emeritus and active, contained the names of Edward H. Magill, William Hyde Appleton, Arthur Beardsley, Ferris W. Price, Elizabeth Powell Bond, Susan J. Cunningham, George A. Hoadley, and other younger men and women; all devoted, loyal and efficient servants of the college. The old Swarthmore was poor in money, but rich in men and women of lofty ideals and noble purposes.

The period from 1892 to 1902 was one of tremendous strides in higher education in the United States in both colleges and universities. The great private universities, especially the great State universities of the West and Northwest developed by leaps and bounds. Several small colleges had an endowment of a million or more. Was Swarthmore College to stand where she was, an institution which had nobly filled its place from the beginning? Was Swarthmore to stand still and thus relatively become less efficient; or was she to fulfill the ideals of the founders and maintain herself as a college of the first rank? This was the problem that confronted the board in 1902, and must ever confront institutions from generation to generation. When the question was thus clearly defined, there was no question what the Board of Managers of Swarthmore College would do. With courage, foresight and consecration, they laid out a twenty years program for the development of the college. That program, on its financial side, included at least three movements to increase the resources of the college. In a campaign which was closed at commencement of 1905, it was announced that something over $600,000 had been added to the resources of the college. At commencement, 1911, after a second campaign was successfully concluded, it was announced that $700,000 more had been secured for endowment and plant. The campaign of 1905 made Swarthmore College stable as a college, but if her friends had stopped there, Swarthmore would have become a woman's college. Not that the education of women is less important than that of men, but because there was a demand for the education of men before that of women, there were many more opportunities for men in the East than for women. However, it will not always be so.

The campaign of 1911 made Swarthmore a stable co-educational college, but a third supreme effort, even more important than the first or the second, will be necessary to put the college on a solid foundation. This was all foreseen by the Board of 1902, as documentary evidence shows. Swarthmore is not satisfied with being merely a stable college. She must be one of the best. On the financial side what is necessary? The following colleges have about the same number of students as Swarthmore and are all better endowed. In accordance with statistics of last year, Amherst had an endowment of $2,764,452; Bowdoin in round numbers, $2,308,000; Bryn Mawr, $1,884,000; Williams, $1,842,000; Swarthmore has about a million and a half. Haverford, with less than half the number of students in Swarthmore, had then $1,876,000 in endowment. She has recently added by bequest and otherwise, $572,000, making her endowment now more than two and a half million. Haverford is doubtless the best endowed college of an equal number of students in America. It is interesting to note that the three best endowed colleges in Pennsylvania are the three Quaker colleges, Haverford, Bryn Mawr and Swarthmore. Are the alumni and ex-students satisfied that Swarthmore shall be third in its endowment of this trio of excellent colleges?

From 1902 to the present time, by bequest and other gifts, Swarthmore has added for endowment and plant, $1,723,000, and what is more, her assets in plant and endowment have been increased in this period by the above amount. In other words, such a conservative policy has been followed that money given to the college, unless specifically given for current expenses, has been used either in permanent improvement or by placing it in endowment; so the college has reached a point where money given to it is an investment that will go on doing good through all the ages, and it is the intention when this Jubilee Fund is secured, that a like conservative policy will be pursued, so that those giving to the college can feel that their gifts are of a permanent value.

If then, the finances of the college are on a sound financial basis, why did the managers plan for this third campaign? The answer is simply, in order to follow a safe policy, the managers had:

First: To leave undone many things they should have done.

Second: They thought it wise to pursue an even more conservative policy in investments than they have been able to pursue in the past, because of the necessity for income to run the college.

Third: Prices have been going up in the last fourteen years so that a dollar in 1902 had much more purchasing power than a dollar in 1916, and so larger income is necessary.

Fourth: The known progressive policy of the managers has enabled the board to keep better teachers than they are paying for. In other words, the college has capitalized her good intentions. The faculty have had faith in the college, in the managers, in the alumni, and ex-students; but faith without works is dead. The good work of the past requires more good work, but what have the alumni to do with all this? You are precisely those who have directly profited by the sacrifices and devotion of the board and the faculty and friends of the college.

Fifth: In 1902, a majority of the board had never had the advantages as students of the college. Since that time, the members of the board have given up their stock, and from being owners of the college have become its trustees, trustees of a great trust. They have elected a majority of the board from the alumni and ex-students, so you are now justly held responsible for Swarthmore College. If she increases in strength and power, your strength and power increase with it; if she declines, your prestige declines with it; and so in undertaking this campaign, the alumni are already committed to it.

The history of higher education shows that after a college has reached forty years of age, the alumni in general have been the chief givers to it. This is as it should be.

Do not think for one moment that endowment, and buildings, and equipment will make a college. These are only the necessary beginnings. The greater sacrifices, energy and wisdom must be given by the teachers and officers, and members of the board who devote themselves to accomplishing the thing for which these material possessions are secured. The purpose of the college is to send out men and women liberally educated; efficient, with high ideals of service in the community, in the State, in the Nation; so do not think that in giving money to Swarthmore, you are the chief ones who sacrifice; but you are simply making an investment, the best investment that you can make, and giving others an opportunity to perform still larger sacrifices and larger services. We are thankful that Swarthmore has reached a stage where money given to the institution can be of permanent usefulness. This movement then is your opportunity. What are you going to do about it? Let me tell you. You will think it over during the summer. You will decide to subscribe, during the coming year, the largest amount to this jubilee fund that you can possibly see your way to give. You will make every sacrifice possible in your own contribution and make it as large as possible. You will then help those who must lead in this campaign to have others see their duty in this matter. Next commencement you will come back and rejoice that the subscriptions for the jubilee fund have been secured. You will then look forward with rejoicing to the great jubilee celebration two years later. In October of 1919, you will come back filled with joy and thanksgiving that in the providence of God Swarthmore College is placed on a solid foundation, and that she may go forth in the career which her founders and friends from the beginning to now have hoped to fulfill, her mission in the promotion of truth and righteousness in the world.

THE LAING SCHOOL.

[The following notes are from the Reminiscences of Cornelia Hancock, the Founder of Laing School, given at New York Yearly Meeting, on the evening of Fifth month 31st.]

Laing School had a very small beginning. In 1866 Laura Town invited me to Sea Island, North Carolina, to be a teacher in her school there. All the bridges in South Carolina had been burned during the war, and every river had to be crossed in a flat-boat rowed by a negro. Between the rivers there were only cattle-cars running back and forth like "shuttle-cars." Made in this way, the trip across the State consumed many days.

On reaching Charleston, Miss Town said: "Miss Hancock, you have too many good qualities of your own to be an assistant in any school. You had better stay here and start a school of your own."

So I remained in Charleston, and wandering around, I got to Mt. Pleasant, and sat one day on the steps of a ruined church. Some negro children came around. "Would you like to go to school?" I said.

"If you-uns teaches it, yes."

So I looked around for a place where a school would be safe. We finally opened up in the office of the provost-marshal, a very hospitable place, where the hens came and went, and laid their eggs on the floor. On the first day, fifty children were waiting for me. There was not a book, not a table, not a slate. The only thing I could think of was to take charcoal and make letters in black markings on the panels of the ruined church.

We named the school after Henry M. Laing, who was one of our heartiest supporters. Never a week passed that we did not get a barrel from him.

[From remarks of Arabella Carter, on "The Laing School and Our Duty to It," at New York Yearly Meeting, Fifth month 31st.]

In the primary department of Laing School there are one hundred children, with only one teacher. There should be more teachers in this department, and there should be more equipment. Often the children stand waiting for a chance to go and sit by the teacher's desk for a place to put their slates. We hope very much for the chance to divide this department, but to do this, we must enlarge. Real enlargement of the school means the raising an industrial building for cobbling, sewing, manual training, etc. And we need a principal's office that is worthy of the name.

The older children come to school barefoot. But the little children, with tender feet, can not go to school without shoes, and a number of them just now are unable to come because they are without shoes. A boy came recently to get shoes for his little sister. She tried on 26 pairs before she could be fitted. The boy himself said he could get along without them, but he had such a pair of feet as I hope never to see again, covered with welts, chilblains and scars. It is unfortunate that many of the shoes sent down from the North are too *narrow* for the colored children.

The class-room in cobbling is the only one I have ever been in where not a head was raised from the work.

It is a dream of Miss O'Neill's to have a set of maps. The school now has only one map.

What is our duty to Laing School? When I first saw the children there, I felt that I could not look into their faces unashamed. I seemed to realize the responsibility of the Society of Friends, and I felt that I should then consecrate myself to do all that I could to help them. I am not begging for money to-night, but for interest. If you could only know the teachers, the pupils of Laing School, that interest would be theirs at once.

A. L. C.

The art of listening is an art; but of all forms and phases of that art spiritual listening is the highest. To listen to the voice of men, getting from your next-door neighbor some knowledge that you do not possess; standing on the front platform of the horse-car and getting out of the driver something you did not know before; talking over the gate with the farmer where you are spending your summer and getting some new notion of life that you did not before possess; getting from every kind of teaching and out of every man you meet some new impulse and some new equipment—that is art. But to stand face to face with the Almighty, to listen to the Voice that makes no trembling on the air, to receive the impression that produces no external symbol on the printed page, to hear God, this is the highest of all.—*Lyman Abbott, in his Reminiscences.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SIXTH MONTH 24, 1916

WOMEN'S VICTORY FOR PEACE.

"Say not, the struggle nought availeth,
The labor and the wounds are vain,"

says the poet in his song of coming triumph, of the victory for right and justice that he sees just ahead,

"For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creek and inlet making,
Comes silent, flooding in, the main."

Those who have watched the struggle between the forces of peace and those of war, thinly disguised as "preparedness," must have been impressed by the immense strength of the sentiment for peace shown by the great mass of the American people, in spite of its suppression and misrepresentation by the newspapers, most of which indeed are on the side of preparedness for war. Some very striking evidences of the strength of this peace sentiment have appeared most unexpectedly, as in the spontaneous demand in Michigan and Nebraska for Henry Ford as a Presidential candidate, and the remarkable outbreak for peace in the Democratic Convention at St. Louis. It is evident that new forces are working for peace, forces that were hardly felt at the time of the war with Spain and the Boer war. The most important of these forces is the growing power of *women* suddenly making itself felt as never before as an active factor in political life.

No war of history is more glorious than the fight for freedom of the disfranchised half of the people, which is now practically won. Men are only beginning to realize that the great American revolution of modern times is the bloodless struggle that women have carried forward to victory. Women of coming generations will be far prouder of the fact that their grandmothers were among the first suffragists than that they were "Colonial Dames" or "Daughters of the American Revolution," for the appeal of the suffragists has been to all that is best and highest in men, and the campaign has been carried on with a power and dignity of which even the "antis" may well be proud.

But the great blessing of woman's victory is that it brings to the government of the world a new power for peace, the power of mother-love. Even now, though women have the voting power in only a few States, it is evident that the extension of that power is to be one of the great results of the present political campaign. So ably has the suffrage campaign been managed that no political party now dares to oppose the demand of women, so that a rapid extension of the suffrage is practically certain.

And extension of woman's power means extension of *peace*, the world over. H. F.

PRACTICAL RELIGION IN SOUTHERN EUROPE.

OUR Friend L. Hollingsworth Wood, of New York, has many irons in the fire, but he seems to be able to keep them all hot. One of them is the Thessalonica Agricultural and Industrial Institute, which is carrying on a very useful work at Salonica, where the Allied forces have been massed for months. The school is in charge of Dr. Henry House.

A circular letter recently received says:

"The Allies abandoned their attempt to force the Dardanelles.

"Dr. Henry House has kept right on at Salonica, 'in the heart of the conflict,' with his work of bringing the forces of farm and home to the Balkan peoples.

"American bacteriologists showed the Balkan people how to stamp out the frightful typhus plague, and American experts in agriculture and home-building, Dr. House and his teachers, are showing the survivors how to live.

"The Allies' aeroplanes frighten our chickens, but the officers of the allied armies at Salonica pay four cents apiece for our fresh eggs.

"You can send $5.00 (via William B. Isham, treasurer, 27 William street) to Dr. House and his wife and daughter and the native teachers to keep going this plant which will make real growth possible when the destruction ceases. This will help our hens support a real work."

A cable message from Dr. House added to the circular tells of an accidental fire which destroyed the school building, but adds that the school is now housed in the farm buildings and goes right on with its work.

Who can measure the influence of such institutions in promoting peace and love between us and the suffering peoples of Europe? H. F.

Note and Comment

BATTLE CRY OF THE MOTHERS.

BONE of our bone, flesh of our flesh,
Fruit of our age-long mother pain,
They have caught your life in the nations' mesh,
They have bargained you out for their paltry gain
And they build their hope on the shattered breast
Of the child we sang to rest.
On the shattered breast and the wounded cheek—
O God! If the mothers could only speak!—
Blossom of centuries trampled down
For the moment's red renown.

Pulse of our pulse, breath of our breath,
Hope of the pang that brought to birth,
They have flung you forth to the fiends of death,
They have cast your flesh to the cruel earth,
Field upon field, tier upon tier,
Till the darkness writhes in fear.
And they plan to marshal you more and more—
Oh, our minds are numb and our hearts are sore—
They are killing the thing we cherish most,
They are driving you forth in a blinding host,
They are storming the world with your eager strength—
But the judgment comes at length.

Emperors! Kings! On your heedless throne,
Do you hear the cry that the mothers make?
The blood you shed is our own, our own,
You shall answer, for our sake.
When you pierce his side, you have pierced our side—
O mothers! The ages we have cried!—
And the shell that sunders his flesh apart
Enters our bleeding heart.
'Tis over our bodies you shout your way,
Our bodies that nourished him, day by day,
In the long dim hours of our sacred bliss,
Fated to end in this!

Governors! Ministers! You who prate
That war and ravage and wreck must be
To save the nation, avenge the state,
To right men's wrongs and set them free—
You who have said
Blood must be shed
Nor reckoned the cost of our agony—
Answer us now! Down the ages long
Who has righted the mother's wrong?
You have bargained our milk, you have bargained our blood,
Nor counted us more than the forest brutes;
By the shameful traffic of motherhood
Have you settled the world's disputes?
Did you think to barter the perfect bloom,
Bodies shaped in our patient womb
And never to face the judgment day
When you and your kind should pay?

Flesh of our flesh, bone of our bone,
Hope of the pang we bore alone,
Sinew and strength of the midnight hour
When our dream had come to flower.

O women! You who are spared our woe,
You who have felt the mother throe,
Yet cannot know the stark despair
Of coffins you shall never bear—
Are you asleep that you do not care,
Afraid, that you do not dare?
Will you dumbly stand
In your own safe land
While our sons are slaughtered and torn?
Bravely through centuries we have borne
And suffered and wept in our secret place,
But now our silence and shame are past,
The reckoning day has come at last—
We must rise! We must plead for the race!
You who behold the mothers' plight,
Will you join our battle cry with might,
Will you fight the mothers' fight?
We who have given the soldiers birth,
Let us fling our cry to the ends of earth,
To the ends of Time let our voice be hurled
Till it waken the sleeping world.
Flesh of our flesh, bone of our bone,
Toil of the centuries come to speech,
As far as the human voice can reach
We will shout, we will plead for our own!

Warriors! Counselors! Men at arms!
You who have gloried in war's alarms,
When the great rebellion comes
You shall hear the beat
Of our marching feet
And the sound of our million drums.
You shall know that the world is at last awake—
You shall hear the cry that the mothers make—
You shall yield—for the mothers' sake!

—*Angela Morgan.*

"CITIZENSHIP SUNDAY."

U. S. DEPARTMENT OF LABOR, BUREAU OF NATURALIZATION,
WASHINGTON, D. C.

EDITOR FRIENDS' INTELLIGENCER:

THIS Bureau desires to invite your attention to its efforts to have Sunday, July 2, next, set aside as Citizenship Sunday, and to request that you lend your assistance and endeavors toward the furtherance of the project by giving all publicity possible to the movement. The Bureau is furnishing you below a brief resume of the work in which it has been actively engaged since August, 1915.

The first appeal ever made by the Federal Government to the public schools to enlist their co-operation for the purpose of instilling American ideals and patriotism in the minds of our foreign residents, took the form of a circular letter about August 1, 1915, from the Bureau to Superintendents of Schools in cities and towns having a population of 4,000 and over. As the result of this appeal approximately fifty of the leading cities and towns of the country immediately responded, and affiliated with the Bureau of Naturalization, and night classes were established in the public schools in these cities for the instruction of the candidate for citizenship and other members of the foreign body. Since that time this work has constantly expanded and increased in volume, until at the present time there are over 650 cities and towns in 45 States of the Union co-operating with this Bureau and materially aiding our foreign born residents, by instructing them in the institutions of the American Government, as well as equipping them with a knowledge of reading, speaking, and writing in our tongue.

Each month, as soon as the naturalization papers are received from the clerks of courts, the Bureau furnishes to the superintendents of schools in the cities and towns in co-operation with it, the names and addresses of the foreigners residing within their respective jurisdictions, who have filed their declarations of intention or petitions for naturalization, as well as the names of their wives, in order that the school authorities may get in touch with them and prevail upon them to enroll in the night schools. Letters are also sent by this Bureau to each of these persons advising of the action taken, setting forth the material advantages to be derived from an attendance upon the public night schools, and urging early enrollment. Since last September approximately 165,000 names of foreigners have thus been furnished to the school authorities in the cities and towns above referred to, and the results have been most gratifying, as shown by the enthusiastic letters received from the teachers engaged in this work.

In order that a uniform method of instruction might be adopted in these night classes for foreigners, the Bureau of Naturalization has prepared and distributed to the public school teachers throughout the country, "An Outline Course in Citizenship." This course is based upon a two-year period, and corresponds to the two years which, by law, must elapse between the date on which a candidate for citizenship declares his intention to become a citizen, and the date on which he is permitted to petition for naturalization. A thorough grounding in reading, speaking, and writing in our tongue is outlined for the first year, and, for the second year, instruction in the institutions of our government, and in the rights, duties, and responsibilities of citizenship. This course is being used not only in the public night schools, but in many places it has been adopted by the upper graded and public high schools, for the native-born children who are coming into citizenship responsibilities by virtue of attaining their majority.

Teachers of classes of foreigners are constantly approached by the students for information relative to naturalization procedure. In order that they may be able to respond intelligently the Bureau has prepared and distributed a Syllabus of the Naturalization Law, and has provided the teachers with the preliminary naturalization forms, and instructions as to their use. By the use of the syllabus and the preliminary forms, the teachers are enabled to assist the foreign born students in making application for citizenship, and thus prevent the students becoming the prey of unscrupulous persons—sometimes their fellow-countrymen—who charge them exorbitant fees for this nominal service.

It has been the practice throughout the country to discontinue night classes about the end of March, although the public day schools continue until some time in June. The reason for this discrimination has not been apparent to the bureau, and a movement is now in progress to have the night schools continued at least until the end of the regular day school term, and throughout the entire year if possible. The annual period prevails in at least two of the cities of the country and other schools have extended their night school term, in accordance with the desire of the bureau. Other cities which have not as yet fallen into line are being approached, and the bureau has enlisted city officials, newspapers, organizations, and many others in an endeavor to accomplish this needed desideratum.

Realizing that the churches could aid materially in forwarding the good citizenship movement, the Bureau of Naturalization has approached, in a most earnest manner, the churches of all denominations all over the country, in an endeavor to have at least one Sunday in each year set aside as Citizenship Sunday, on which will be preached at the morning service, in every church in the country, a sermon on citizenship. The response to this feature of the bureau's activities has reached its highest expectations. On every hand the highest praise has been given these efforts. Many pastors, while stating that their churches were slow to adopt "Special Sundays," have assured the bureau that favorable consideration would be given to

Citizenship Sunday. Sunday, July 2, of this year, has been selected as Citizenship Sunday, because it is the Sunday nearest Independence Day, which means so much to American citizens.

The bureau desires that the Citizenship Sunday may be brought to the attention of all of the ministers throughout the field of your circulation. The bureau will also be glad to furnish to all who request it any detailed information regarding its campaign for citizenship preparedness which is now being carried on by the public schools in co-operation with it. RICHARD K. CAMPBELL, *Commissioner of Naturalization.*

A DANGEROUS BOOK.

IT is high time that the authorities paid attention to the activities of a certain society in publishing and distributing a book whose circulation is most strongly to be deprecated in the present state of national affairs. The prosecution of the No-Conscription Fellowship on account of its leaflet (see INTELLIGENCER of June 17th, p. 396) is a welcome sign that the Government is waking up at last to the mischief that is being done by the uncensored issue of improper literature. But it is necessary to strike deeper and higher. The suppression of leaflets may be all very well as far as it goes, but what we want is to dam the source of these subverting doctrines. Now the very passage which especially aroused the indignation of Mr. Bodkin at the Mansion House Court—"What shall it profit a nation if it shall win the war and lose its own soul?"—derives not only its sentiment but even its actual phraseology from the book referred to above. What makes the situation more serious is the fact that on the list of the vice-presidents and committee of the society that issues this book may be found the names of archbishops, bishops, peers, members of Parliament, and other persons of unblemished respectability. Even the exemplary sentences inflicted upon Mr. Edward Grubb and his fellow-criminals will be of little real value as a deterrent as long as so distinguished a body as this is allowed to carry on its propaganda unchecked. It would be unpatriotic to give this book an advertisement by mentioning its title. If, however, the Public Prosecutor decides to look into the matter, he will find several copies of it exposed to public view in the windows of a large building in Queen Victoria Street—unless, of course, before these lines are published the premises should have been taken over by the Ministry of Munitions. Should evidence of its general circulation be required, it can easily be found by searching the shelves of almost any bookseller's shop in Great Britain.—*The Venturer, England.*

GETTING UP "PREPAREDNESS" PARADES.

COERCION of employees to march in preparedness parades is now done more openly than before, says *The Public.* Thus the Cincinnati *Commercial-Tribune* says in regard to the parade to be held in that city on June 24:

> When the committee met, representatives from the Procter & Gamble Company announced that 1,000 men would parade. The Ault & Wiborg Company sent word that each employee would receive in his envelope next Saturday announcement of the parade, and a blank asking if he intends parading. The company will serve a luncheon to all the employees who join the delegation. Many firms are planning to have their employees in line. Among these are the Western Union with forty men; the John J. Bruce Foundry Company, fifty men, and the Waterproof Paper and Board Company, forty men.

It appears from this that while some concerns will go through the form of asking employees if they want to march, others will dispense with the mockery of such a ceremony and are planning to have them in line without pretending to ascertain their wishes.

But more openly than in Cincinnati were the coercive methods employed in Dallas, Tex., as the following letter shows:

Dallas, May 29, 1916.

To All Foremen:

To-morrow afternoon, at 4.30, there is to be a patriotic demonstration, or "preparedness" parade, in which the people of Dallas are taking great interest, and it is the desire of the management of the Armstrong Packing Company that every man in their employ shall be in this parade.

Please impress upon them that it is very important that they be present, and that no excuse will be accepted, as we are going to allow each man full time for his day's work, and if not in line, he will not be paid.

We, therefore, wish you to advise your men to all be present on Wood street, west of Harwood, promptly at 4.30 p. m.

This parade will include both black and white employees, and we have secured a band to head our section of the parade.

Each department will be lined up by itself, and it will, therefore, be up to each foreman to be on hand in order to take care of his men.

ARMSTRONG PACKING CO.,
By E. L. Flippen.

These very methods, says *The Public,* show that preparedness is directed against the wrong enemy. The really dangerous one is the economic condition which makes workers industrial slaves, so that they can be coerced to participate regardless of their wishes.

THE UNPREPARED OSTRICH.

AN Ostrich, with Plumes of Great Value, albeit a strong and vigorous bird, roamed Peacefully about his accustomed haunts when he heard the sounds of Discord at a Distance.

Looking up, he perceived a neighboring flock of Ostriches engaged in terrific combat. Divided into two bands they fought with leg and wing and claw, forgetting their own wounds in their desire to wound the others. Some were already lame, others bloodless, others disemboweled.

Having Plumes of Great Value, our Ostrich was speedily surrounded by Advisers and Counsellors.

Said one: Give me ten of your Plumes and I will provide you with sharp steel Spurs. Otherwise, you might as well be dead.

Said another: Give me ten of your Plumes and I will build you a fence around your Accustomed Haunts.

Said Others: Give us your Plumes and we will train you to Defend yourself and how to protect your Honor.

The Ostrich was greatly perturbed by the whole situation and by the advice of his counsellors.

While still in a state of muddled perplexity, the combat among the other Ostriches came to an end. Through sheer exhaustion they ceased to fight, and they withdrew, weary and bleeding from many wounds.

Whereupon, being an Ostrich, our bird gave ten Plumes for a pair of Spurs, ten more for a fence, one Plume for a Film showing himself attacked by another Ostrich, and the remainder for training in self-defense.

Moral: Ostrich Plumes will be worn this season.—*H. M. Hadley, in The Public.*

WHO SHOULD DECIDE?

"LIBERTY for one's self is a natural instinct possessed alike by all men, but to be willing to accord liberty to another is the result of education, of self-discipline, of the practice of the golden rule. Therefore, we ask that the question of equality of rights for women shall be decided by the selected men of the nation in Congress, and the picked men of the several States in their respective Legislatures."—*Susan B. Anthony to the Congressional Committees, in 1884, in favor of a National Amendment for Woman Suffrage.*

Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day like a football, and it will be round and full at evening.—OLIVER WENDELL HOLMES.

THEN AND NOW.

Alumni Verses, 1866-1916.

[These verses were read by Elizabeth Lloyd, on the fiftieth anniversary of the graduation of her class at the Millersville State Normal School. This was the last class graduated by James P. Wickersham before he resigned the principalship to become Superintendent of the Public Schools of Pennsylvania. It has a noteworthy record for longevity; no death occurred among its members for twenty-six years, and at the end of fifty years, fourteen out of twenty are still living.]

In the long-ago days when our courage was high,
And our youthful ambition soared oft toward the sky,
We dreamed of such deeds as would honor each name,
And write it in gold on the tablet of fame.

Well, the years have rolled by, and we're none of us great,
(And none of us black sheep, so kindly is fate);
But rainbows have beckoned since living began,
And the visions of life are a part of the plan.

Our brave leader taught us to do and to dare,
Of the duties of life to accept our full share,
And when the work called us, as woman or man,
To face the task squarely and answer, "I can."

We had faith in each other and faith in our God,
For our journey with sandals of hope we were shod,
And with bags on our shoulders we went forth to sow,
Believing the good seed we scattered would grow.

Sometimes in rough places we stumbled and fell,
But naught of our bruises did whining lips tell;
We just picked ourselves up and went on with a smile,
For "the heart that is cheerful goes many a mile."

So we've held fast our courage in all sorts of weather,
And fifty years after, we've come back together,
To drink once again of the fountain of youth,
And bathe in the waters of life-giving truth.

We miss the dear comrades who've gone from our sight,
But up the dark valley they followed the light,
And when into the shadow our turn comes to go,
The glimmer will guide us through safely, we know.

We have passed, or are nearing, our three-score and ten,
We are glad of the years that so gracious have been;
A strength plus our own keeps us yet in the line,
And while we are with you we'll let our light shine.

But the youngsters are coming, we hear their firm tread;
On earth's rugged roadway they're forging ahead.
Life's race is a relay, and these onward bands
Will hold up the torches that drop from our hands.

Yes, truth will still beckon when we are all gone,
Though the seekers may vanish the search will go on;
The Great Worker has need of the large and the small,
And it's joy just to know that he uses us all.

THE WESTERN PILGRIMAGE.

Waynesville, Ohio, Sixth month seventeenth, 1916.

There could not be a more worldly and less romantic place for a band of pilgrims to gather than Pittsburgh at eight-thirty a. m. Yet it was in the Pennsylvania Station at that city that our little group consisting of Dr. O. Edward Janney, J. Barnard Walton, Edna L. Wilson, Marion Longshore and Gladys Brooke, met on Friday, June 16th, in "the cold, gray dawn." After rechecking our baggage and resetting our watches, we took the 8.25 train, which stopped for our especial benefit at Waynesville about four o'clock in the afternoon, thanks to the wire-pulling of our personal conductor, J. Barnard Walton. We were met by faces which were familiar to some of our party, and separated to go to three of the hospitable homes to which we had invitations.

This is a lovely country, and it is particularly fresh and green at present owing to the recent heavy rainfalls. Everywhere are evidences of fine farming and apparent prosperity. Corn and hogs, we are told, are the popular crops, and indeed, from the numbers we have seen of those animals, it would seem that they were well termed a "crop."

The Friends' Church (Hicksite) has celebrated its centennial, and is the parent of many meetings near by. It was here that we met at ten this morning to discuss Sunday school problems and methods under the leadership of Edna Wilson; and it may be said in passing that the good which is being done by Woolman School could not have been better demonstrated than it was right then and there. Programs of the week-end conference were sent to people throughout the town and the surrounding neighborhood.

The meeting opened with a short devotional period, during which Dr. Janney asked that we might all have divine guidance in whatever we might undertake. Barnard Walton defined prayer as half seeking and half waiting, and a reciprocal thing just as conversation or communion between two persons is reciprocal; he said the answer might be in the form of an impulse. Marion Longshore spoke of the hunger for righteousness and the filling of this void proving the highest reward.

At the close of the devotional meeting the topic for the day was opened by Edna Wilson, who asked the question—which she said she would not attempt herself to answer: "What is a First-day School for?"

Later in the discussion Elihu Underwood gave a good definition for the use of a First-day School; he said it was to so fill the children's minds with good sound grain that there would be no room left for weeds.

Some of the points brought out by Edna Wilson were as follows:

1. A First-day School must teach not the book but the child, and it must compete with the up-to-date day schools.
2. It is to instruct and to inspire, to help the child to desire to be and to continue to be a serviceable man.
3. It should develop a self-propelling character.

She recommended teachers who possess some or all of the following characteristics: health, sympathy, sincerity, optimism, enthusiasm, initiative, regularity, fairness, dignity, scholarship, attractive personal appearance. When she had reeled off this discouraging list of attributes, she cheered the despondent ones by the very inspiring suggestion that if we don't possess them all they are worth cultivating for the sake of a child.

Plans and outlines for the year's work, conference methods, hand work and graded social service work were other points touched on; also the contact of the teacher with the child's home and the advantage of entertaining the pupils in his or her own home.

In the very helpful and interesting open discussion which followed, these questions were debated:

1. How can we get members of a class to do home work?
2. Should we have teachers' meetings?
3. Is anything being done in First-day Schools toward preparing the children for entering the meeting?
4. What can the First-day School do for the community?

Excellent suggestions were made by Seth Furnas, Edward Janney, Curtis Tomlinson and others, and we felt that we had really gotten at some of the problems of this particular school, which, though they were not definitely solved, were at least helped by discussion. Curtis Tomlinson was appointed to take up the question of what Waynesville First-day School can do for the community and to report at the meeting on Monday night.

At the close of the session we were invited to the Friends' Home, a handsome building which stands next to the meeting house; here we had dinner, after which we dispersed for the afternoon.

GLADYS BROOKE.

There is nothing good or glorious which war has brought forth in human nature which peace may not produce more richly and more permanently. —PHILLIPS BROOKS.

SWARTHMORE COLLEGE.

On Commencement Day, the 12th, the announcement of the award of Fellowships, Scholarships, and other college honors for the year was made by President Swain as follows:

The fellowships already announced are:

The Joshua Lippincott Fellowship, Raymond T. Bye, A.B. 1914.

Lucretia Mott Fellowship, Anna M. Michener.

John Lockwood Memorial Fellowship, Rachel T. Knight, B.L. 1898; A.M. 1909.

Hannah A. Leedom Fellowship, Hannah B. Steele, A.B. 1909; A.M. 1912.

Martha E. Tyson Fellowship, Katharine Procter Green, A.B. 1907.

The Swarthmore Chapter of Phi Beta Kappa, an organization for the recognition of high scholarship, has announced the following elections: Hugh Frederick Denworth, Anna M. Michener, Edith Ridgway Satterthwaite, P. Carl Shrode, Ruth Stephenson, Lewis L. Tanguy, Marie S. Weeks, Emma T. R. Williams, Paul F. Gemmill, Hilda A. Lang, Clarence G. Myers.

Delta Sigma Rho, an honorary public speaking organization, which was installed in 1911, and to which students are eligible at the end of their junior year, has elected to membership Clarence G. Myers, P. Carl Shrode, and Edwin A. Tomlinson.

The Deborah Fisher Wharton Scholarship, to a member of the Junior Class, has been awarded to Olga Alice Agon.

The Samuel J. Underhill Scholarship, to a member of the Sophomore Class, has been divided between Frances Laura Baird and Mabel Morgan Kurtz.

The Anson Lapham Scholarship, to a member of the Freshman Class, has been awarded to Isabel McKelvey Briggs.

The University of Pennsylvania Scholarship, given by a friend of Swarthmore College to a student who desires to take work in any department of the University, and having the value of $100, has been awarded for the year 1916-17 to Sewell Webb Hodge.

The Western Swarthmore Club Scholarships of $200 each have been awarded for the year 1916-17 to Mary Alexander Campbell, of Hopkinsville, Ky., and Francis Arthur Jenkins, of Chicago, Ill.

The Trenton Swarthmore Club Scholarship of $200 has been awarded for the year 1916-17 to Frank Whitson Fetter, of Princeton, N. J.

The Ivy Medal, given by Owen Moon, Jr., of the Class of 1894, for this year bears the inscription "Scholarship, Character, Leadership," and was awarded to Hugh Frederick Denworth.

The Woman's Christian Temperance Union prize of $25 for the best essay on "The Patriotism of Peace," has been awarded to Elizabeth Knowles Morrison of the Class of 1917, with honorable mention to Eleanor Morgan Neely.

The National Engineering Fraternity Sigma Tau has g anted a chapter to Swarthmore College, to be installed in October. The following seniors and juniors have been elected to the local chapter: Samuel Steiner Shoemaker, Frederic Laurance Pyle, Joseph Siddons Neville, George Donald Spackman, Walter Berlinger Lang, Adolph Korn, Lynn Hamilton Bailey, Richard Lloyd Burdsall, Randolph Behrens Harlan.

INCREASE OF ENDOWMENT.

Robert M. Janney, President of the Board of Managers, announced on Commencement Day an undertaking to increase the endowment of the college. He said the policy had been to make such a movement about every five years, $600,000 having been added in 1905, and $700,000 in 1911. The present movement had been delayed by unfavorable financial conditions, but the time now seemed propitious, and as had always been the case hitherto, the Board of Managers had inaugurated the campaign by themselves making the first subscriptions, prior to any formal announcement of a general canvass. He was now able to say that the members of the board and their families, and a few of their immediate friends, had subscribed the sum of $356,810. He was also authorized to report that, "subject to details being satisfactorily covered, a contribution of $50,000 will be made, which is the estimated sum required to start a girls' dormitory and complete one section." Including this amount, the total contribution is $406,810. He said the college had justified the confidence and liberality of its friends, who had never been appealed to in vain, and he now asked a continuance of their generous support in this campaign, which is to be completed by Commencement of 1917, and he felt would be the last general appeal for a decade.

GEORGE SCHOOL COMMENCEMENT.

Friends and relatives of the students crowded the auditorium for the Commencement exercises of the class of 1916, on Fifth-day, the 15th. A class of twenty-six received diplomas from Principal George A. Walton, who presided. Orations were delivered by two members of the class, Edward W. Large, on "The Psychology of Advertising," and F. Lorena Zavitz, on "Alice Freeman Palmer." The address to the graduates was delivered by Rev. Oliver Huckel, S.T.D., of the Associate Congregational Church, Baltimore, his subject being, "The Rising Generation." The following extracts formed part of his address:

The pertinent question is being asked concerning the rising generation—I recollect quite a discussion on it in prominent magazines not long ago—whether the rising generation is attaining to the real culture of the generation now vanishing, and whether it has the intellectual and spiritual stamina to render the service that shall be required of it as it comes into full charge of this great world, which will soon be its province.

There are those who talk of the neglect of religious education of to-day. They affirm that the rising generation is not getting the stalwart religious training which was given in the old regime; and that the modern religious character, instead of being "firm and fixed," as was the older generation, is apt to become agnostic or shallow, with a wish-bone where the back-bone ought to be. Some have even dared to say that the present generation in religious character is more dilute and ineffective than any so-called Christian for nineteen hundred years. They speak of it as "conceived in uncertainty and brought forth in misgivings," and incapable of being nobly militant.

Some critics are even free to say that the rising generation are amiable, attractive, lovable—and we agree—but singularly lacking in force, personality, and the power to endure, which statement we challenge. They accuse the present generation of knowing little of self-sacrifice and altruism. They assert that they can scarcely understand these words, which were once the very foundation of conduct and existence in former days.

There are also those who contend that the whole series of educational experiments to which the rising generation have been subjected have been utterly valueless and futile, and have produced a new race of bad spellers, users of ungrammatical English, exponents of altogether free manners, and apostles of half-baked and radical philosophers.

Certain qualities of life are becoming more manifest in our time, but these to my mind show a growing culture and a yet larger service. The fundamental qualities of life, it is true, must always remain about the same. "Certain ingredients are as necessary to man," some one has said, "as flour and yeast to bread, or iron and carbon to steel. There is a combination of steadiness of purpose, breadth of mind, kindliness, wholesome common sense, justice, perhaps a flash of humor, certainly a capacity for the task in hand, which produces a *worth while* person."

But there are certain other qualities that are revealing themselves particularly in this rising generation. I believe that there is a new passion for intellectual honesty, which is becoming a manifest characteristic in the new generation. Indeed, it is becoming the most essential element in self-respect. It has a determined desire to "seek the truth, come whence it may, cost what

it will." Nor is this rising generation, to my thinking, bereft of the deep-seated religious sanctions which make character; but it accepts these in a more eclectic way than any of its predecessors. It does not devote so much time to doctrine as did its ancestors, but more time to action. It is less strong on the lines of belief, but just as strong on the lines of ethical conduct. Its religion is not so sombre, but perhaps, as Miss Jane Addams suggests of the religion of to-day, "It is returning again to the light-hearted singleness of primitive Christianity." Those early Roman Christians received the gospel message—a command to love all men—with a certain joyous simplicity. The image of the Good Shepherd is blithe and gay beyond the gentlest shepherd of Greek mythology. "I believe," says Miss Jane Addams, "that there is a distinct turning among young men and women of to-day toward this simple acceptance of Christ's message."

And true it is, whether we call it self-sacrifice, altruism or what; there are thousands of the new generation, even those of comfortable circumstances, who are going into trained nursing, or settlement work, or some other form of real practical altruistic service. For although the emphasis of life may not bring forth as many individuals of towering virtue as heretofore, yet there are *many more* who are inspired by the awakening of the social conscience, and are giving themselves fully and freely in practical service for their fellow-men.

Now this is what we mean: That the culture of the present day is not merely something to adorn the personal life with graces and courtesies, but that somehow and in a large measure the fruit of culture is to be for the common good.

The selected life, which you represent—the trained life, the cultured life—has upon it the responsibility of being of real worth to the community. It must go out in some form of social service, whether it be neighborhood improver, art leaguer, charity organizer, settlement worker or missionary enthusiast.

And this new conception of the service demanded of culture is part of the new race patriotism to which we are coming. These are war-burdened days in which we live, and even while the strife is raging we are reaching truer conceptions of the fundamental principles for ultimate peace among all nations. Peace hath her victories and her battles and her martyrs as well as war. And the newer patriotism demands something. It demands a League to Enforce Peace among the nations of the world, as William Penn long ago maintained, and the cordial advocacy of peace by every individual life. It demands a better preparedness than mere military preparedness; it demands right and adequate preparedness in education, in social justice, in friendly brotherly spirit that shall persuade all men of the futility and madness of war. It demands that we live not for ourselves, but that we try to make life more lovable and lovable for all humanity. It demands that we all give something—the best we have—universal service, if you please, but not in the military way, rather universal social service for the commonwealth and the world. In a word, it demands constructive preparedness and constructive Christianity.

True it is that some young people have not yet made their necessary readjustments in religion. Some have become, as one said, "Unwilling martyrs to what they believe the logic of the new knowledge." It has been through inability to enlarge their ideas of him to meet the newly disclosed facts about his universe that some of them gave up their childhood's simplicity of faith. Imagination failed them. But the breach between science and religion is now being healed. The clamor and shouting of the old war between religion and science has already died away. The world seems more and more mysterious as our knowledge of it widens, and we acknowledge it to be more inexplicable without a will behind its phenomena than with one. So that we believe that as the facts are more fully known and appreciated, the new generation will surely come to the new adjustments and the new faith.

And I would not be true to you unless I revealed my heart and told you that the new faith means the largest and strongest and worthiest conceptions of God as revealed in the ever-unfolding gospel of Christ. That is the truth which, if you really knew, shall make you free in all God's universe. I love to quote Tennyson—"Strong Son of God, Immortal Love." I delight to remember Sidney Lanier's line—"My Lord is large, my Lord is strong." For these are the spirit of the sublime truth of the Gospel. The heart of the truth, the solution of the problems of life, and the strongest power and inspiration to noble living, are all found in the glorious Christ of God. I covet, therefore, for this rising generation the real vision of Christ—the saving knowledge of him who is the way, the truth and the life for every strong-hearted man and every noble-souled woman who achieves great things in this world.

You have heard of the Battle of Armageddon? It is the great battle always to be fought. It is the last stand; it is the test of manhood and of womanhood and of civilization. It is the great day that proves what you are made of, and what you can do. It is the time of storm and stress. It is surely coming. They seem to be in it on the other side of the sea. Our battle goes on higher ground—and yet is just as real.

Life must be paid for by blood and sweat and tears. It is no cheap and easy thing, no mere shallow pleasure and careless amusement. Life means pain, experience, toil, sacrifice, if it amounts to anything.

Thank God you have youth and all the chances of the uncharted seas. You have idealism, and you have arrived at your commencement, at this beginning of a large epoch, *in the psychological moment*, as the brain specialists and psychologists say. Therefore you may accept the challenge of life serenely and joyfully. And if you are faithful and courageous, the reward of it will be the satisfaction of soul, the sense of duty well done, the pleasure of the strife itself. Above all, there will be joy in that certain vision of an earthly immortality of happy influence on other lives, as well as the divine immortality.

FRIENDS IN PENNSYLVANIA.

MILLVILLE.

THE series of meetings recently held here will be remembered by many as truly helpful. The sessions were well attended, with an unusually large assemblage on First-day morning, representing various churches.

We were greatly favored in having Isaac Wilson with us, and his presentation of scriptural truths as applying to the Christian life to-day, gave to them simplicity and depth, as one said, "a meaning deep and broad, yet so simple that all who will may understand."

It is possible, he said, to live where evil abounds and yet keep ourselves unspotted from the world. If we guard and nurture the promptings of the spirit, God will so fill each life with his divine love, that it may be saved from error and be an inspiration and uplift to other lives it touches in its daily round.

The child-like condition of hope and trust, faith and confidence in the wise and loving parent, and a reaching up after higher development and greater activities, to be like that parent or caretaker, if controlling the hearts of mankind to-day, would go far toward establishing the kingdom of Heaven upon earth.

From conditions now existing in the world, it seems that the very essence of Christianity is being tested, and we are led to question and doubt, whether the talents, abilities, and resources that have been given to man by a loving Father, have been applied as he intended.

The times demand that we be earnest and prayerful, watchful and willing to make sacrifices for carrying out our little part in God's great and wise plan. Are we ready to be standard-bearers?

The business sessions were given to the reading of the Queries, which led to considerable freedom of expression, reports of representatives to our late Yearly Meeting, and other routine matter. The present clerks and correspondent were appointed to another year of service.

Additional meetings were held at Catawissa on First-day at 3 p. m., and at Millville on Second-day evening. It is estimated that nearly 400 people attended the former. It was an ideal June day, and a pleasure to meet for worship in the shade of the great old oaks.

Isaac Wilson spoke from the incident of the blind man at the pool of Siloam, and made a spiritual application of the restoration of sight.

An annual appointment at Catawissa means much to a number of people in the town and its surroundings, and the extension of Friends' principles and testimonies.

S. J. K.

INTERCOLLEGIATE BUREAU OF OCCUPATIONS.

The New York Swarthmore College Women's Association has become a member of the Intercollegiate Bureau of Occupations.

The Bureau of Occupations is five years old and until now has been managed and financed by the N. Y. organizations of Barnard, Bryn Mawr, Cornell, Mt. Holyoke, Radcliffe, Smith, Vassar, Wellesley and Wells. This spring Swarthmore and Goucher have been added. Each of these eleven organizations pays an annual fee of twenty-five dollars and is entitled to one member on the board of twenty-six directors. There are now also individual memberships with dues of from one to ten dollars a year. A general invitation to such membership was sent out to college men and women and some others about New York.

The work of the bureau is to find for women occupations other than teaching; to discover or to create new occupations for them and to improve working conditions in the old; to advise young women and girls still in college or even school as to vocations and preparation for any chosen one.

The bureau has an especial department for social workers which places both men and women.—*Swarthmore Phoenix.*

FRIENDS IN COLORADO.

Denver Friends met at the home of Jane S. Darlington and her daughters, Katherine and Alice Darlington, 1430 Corona street, on Sixth-month 5th, twenty-three persons being present. Discussion of the Queries, begun at a former meeting, was continued from a more recent copy of the Discipline. Reports from the submission of petitions opposing military and naval extravagance were heard, and literature from the Friends' Washington Peace Headquarters was distributed. The evening was pleasantly closed with games and refreshments. It may be of interest to Eastern Friends to note that among others new to the gathering we were glad to welcome Patience W. Kent, well known in Friendly circles of Philadelphia.

P. M. FOGG.

A FIRST APPEARANCE.

In the opening chapter of "Geraldine Farrar: The Story of an American Singer," the famous prima donna tells the following story of her babyhood:

"My mother says that I was a happy baby, crooning and humming to myself, singing when other babies usually cry. She says that the familiar airs of the barrel organs, which were played in the street every day, were all added to my repertoire in due time, correct as to melody, although I was too young to enunciate properly. My mother did not think it out of the ordinary for her baby to be so musically inclined, young as I was. I was her first and only child.

"When I was three years old I sang in my first church concert. My childish voice rose up bravely; and my mother distinctly remembers that I had perfect self-possession and never showed the slightest sign of stage fright. When my song was finished, and the kind applause had subsided, I stepped to the edge of the platform and spoke to her down in the front row.

"'Did I do it well, mamma?' I asked, not at all disconcerted while every one laughed."

UNCONSCIOUS TRUTH.

A little girl was learning the Golden Text for the next Sunday's lesson. Closing the book, she began, "Wine is a mocker; strong drink is raging and—and—ah, and ah," when her little sister, who was at play, but had partially caught the words, thinking to help her out, said, "And whosoever is seated nearby is not wise."—*Christian Herald.*

A STORY OF BRYAN.

When on his famous round-the-world tour a few years ago, at a banquet in Japan, when he was asked by General Togo to drink his health in champagne, he replied, "Admiral, all your victories have been won on water; when you win victories on champagne, I'll drink them in champagne." When nominated for the Presidency at Denver, his health was drunk in grape juice, his favorite drink—then as now.

Awkward Logic.—One needs to be careful in talking with children with a view to their moral instruction. "Remember, darling," said a mother to her little girl, "this is Sunday, and you must not play in the front yard." "Well, mamma," replied the child, thoughtfully, "isn't it Sunday in the back yard, too?"

—*Christian Guardian.*

A Frenchman was being shown around London. On passing Exeter Hall he saw a number of men coming out with blue ribbons in their coats. "Dear me," he said to his friend, "what's the meaning of those ribbons?" "Well," said his host, "that means that these men do not touch intoxicating drinks." "Ah," said the Frenchman, "if I wore a ribbon for every wrong thing I don't do, you wouldn't see my coat at all!"—*Exeter Gazette.*

Too High.—"I don't think I deserve zero on this examination," said the pupil, as he took his geometry papers.

"No, I do not either, John, but that was the lowest I could give you," said the teacher.—*Christian Herald.*

BIRTHS.

Bye.—On Seventh-day, Sixth month 17th, at "Boxstead," Princeton, N. J., to Arthur Edwin and Mary C. Heldring Bye, a son, named Ranulph.

Gatchell.—On Sixth month 12th, 1916, to Harlan S. and Margaret Broomell Gatchell, of Peach Bottom, Pa., a daughter, named Elizabeth.

Hallowell.—To Robert M. and Ethel K. Ball Hallowell, of Ambler, Pa., Sixth month 5th, a daughter, named Emily Ball Hallowell.

Way.—To Asa P. and Jane L. Way, at Lansdowne, Pa., Fifth month 29th, 1916, a daughter, named Elizabeth Linvill Way.

Yoder.—Born, on the 28th of Fifth month, 1916, in Stuttgart, Arkansas, to Joseph Floyd and Laura C. Yoder, a daughter, named Mary Catherine, great-granddaughter of Elizabeth H. Coale, of Holder, Ill.

MARRIAGES.

Bartlett-Simons.—In Germantown, Pa., on June 10th, J. Kemp Bartlett, Jr., and Katharine Kendall Simons, daughter of Mr. and Mrs. Charles R. Simons.

Jones-Darlington.—On the evening of Sixth month third, 1916, at "Cozy View," the home of the bride's parents, Darlington, Pa., under care of Concord Monthly Meeting, Caleb Heyburn Jones, son of Matthias S. and Ida H. Jones, of Ward, Pa., and Hannah Worrall, daughter of Horace and Bertha L. C. Darlington, and granddaughter of the late Jesse Darlington.

Lukens-Knight.—On Sixth month 17th, 1916, at the Middletown Friends' Meeting-house, Langhorne, Pa., Alice Stevens Lukens, daughter of William Du Hamel and Emma H. Lukens, and Thomas Leedom Knight, son of William B. and Lydia L. Knight, of Langhorne, Pa.

DEATHS.

Hallowell.—Sixth month 16th, 1916, Anna B. Hallowell, in her 68th year, at 16 Park avenue, Millbourne, Delaware County, Pa. Interment at Abington Friends' Grounds.

Janney.—At her home, Lincoln, Va., Sixth month 10th, Cosmelia Janney, in her 81st year. She was the daughter of Asa M. and Lydia N. Janney.

A beautiful life of perfect love and unselfishness has sent its waves of influence into life's boundless sea. Its gospel was service. When the colored people thronged the hastily-constructed schoolhouse, eager to add education to the blessings of liberty, she gave them of her best. Later, assisting her father, who was agent to the Santees, she became a teacher among the Indians. Throughout her life each call for workers met with her quick response, "Cannot I help."

She had been in failing health and her last illness was of but a few hours' duration. Her mind wandered, yet always her thoughts were of pleasant things.

A beautiful unselfishness illumined her pathway to the very end. Only a little while before she passed on, she looked up with a bright face and asked, "Is there a stitch I can take for any one?"

These lines from Lowell seem a portrayal of her life:

She doeth little kindnesses
Which most leave undone or despise;
For naught that sets one heart at ease
And giveth happiness or peace,
Is low esteemed in her eyes.

HUTTON.—First-day morning, Sixth month 18th, 1916, at Winona, Ohio, RICHARD W. HUTTON. Funeral at West Chester, Pa.

LEWIS.—On March 3d, 1916, at her home, 3405 Powelton Avenue, Philadelphia, CHARLOTTE S., widow of the late Enoch Lewis, in the ninety-third year of her age. She retained her birthright membership in the Society of Friends, although for sixty years she was not an attendant of meeting. She had a keen interest in and was a contributor to many organizations conducted by Friends in the interest of peace, social purity, temperance and philanthropy. Letters received by her children show how far-reaching the influence may be of a life molded on Friendly ideals of simplicity, self-restraint and service to others.

LUKENS.—Suddenly, on Sixth month, 17th inst., at his late residence, 218 Sidney street, Germantown, SAMUEL C. LUKENS, in the 68th year of his age.

MOORE.—At Horsham, Pa., Sixth month 18th, ELIZABETH PENROSE, wife of Alfred Moore, in her 72d year.

PASTORIUS.—At her residence, 5603 Greene Street, Germantown, Pa., CLARA DAL ZELL PASTORIUS, widow of Daniel Pastorius.

THOMPSON.—On Sixth month 18th, 1916, MARY L. THOMPSON, aged 87 years. Funeral at Abington Friends' Meeting-house, Jenkintown, Pa.

WOLLASTON.—In East Marlborough, Pa., on Sixth month 17th, EDWIN WOLLASTON, aged 55 years. Interment at Union Hill Cemetery.

Coming Events

Brief notices of the date and place of special meetings will be printed without charge, but where programs, names and other details are desired, the charge is ONE CENT A WORD.

THE WESTERN PILGRIMAGE.

THE party going from the East to visit meetings in Indiana and Illinois Yearly Meetings will include Dr. O. Edward Janney, of Baltimore; Gladys Brooke, Sandy Spring, Md.; Marion Longshore, who has just completed a full year's course at Woolman School; and J. Barnard Walton, Secretary of the Advancement Committee. Edna L. Wilson, the new Secretary of the western Yearly Meetings' Advancement Committee, will also be with the party; and it is expected that several Friends from the meetings of the Middle West will join it.

At each place Dr. Janney will give two lectures, one on Religion and Modern Problems, the other on Quaker Ideals. Edna L. Wilson will lead a Round Table on First-day School Problems. Gladys Brooke will lead a Round Table on the Fellowship of Reconciliation. Other Round Tables will be held on the Needs of the Meeting, and the Needs of the Community, in which all of the party and the local Friends will join. The dates at each place are as follows:

BLUE RIVER, ILL.

24th.—A. M., Round Table. Afternoon, Round Table. Evening, Young Folks' Exercises. Lecture, O. Edward Janney.

25th.—11 A. M. Meeting for Worship. Afternoon, Lecture, O. Edward Janney. Evening, Round Table.

TRAIN SERVICE TO CAPE MAY CONFERENCE

The special train is to leave Broad Street Station, Philadelphia, on July 6th, at 2.38 p.m; West Philadelphia, 2.42; North Philadelphia, 2.53. Arrive at Cape May, 4.53 p.m.

CONNECTIONS WITH SPECIAL TRAIN.—Leave Washington, 11.00 a.m.; Baltimore, 12.05 p.m.; Wilmington, 1.38; Chester, 1.56; West Philadelphia, 2.15. Arrive Broad Street, Philadelphia, 2.20.

(For intermediate points, take local trains in advance to Broad Street Station, Philadelphia.)

Leave Pennsylvania Station, New York, 12.00 m.; Hudson Terminal, 12.00; Newark, 12.22 p.m.; North Philadelphia, 1.46; West Philadelphia, 1.56. Arrive Broad Street, Philadelphia, 2.00.

SCHEDULE OF REGULAR TRAINS OTHER THAN THE ABOVE CONNECTING TRAINS.

FROM PHILADELPHIA BY PENNSYLVANIA RAILROAD—DAILY.

Leave Broad Street		9.35 a.m.		4.07 p.m.
West Philadelphia		9.39 a.m.		4.11 p.m.
North Philadelphia		9.49 a.m.		4.21 p.m.
Arrive Cape May		11.38 a.m.		6.10 p.m.
Leave Market Street	8.40 a.m.	2.04 p.m.	4.08 p.m.	5.08 p.m.
Arrive Cape May	10.38 a.m.	3.55 p.m.	5.50 p.m.	6.59 p.m.

Saturday only, leave Market Street, 1.04 p.m.; arrive Cape May, 2.58 p.m. Sunday only, leave Market Street, 9.00 a.m.; arrive Cape May, 10.50 a.m.

FROM PHILADELPHIA BY READING RAILROAD.

Leave Chestnut Street	8.50 a.m.	1.40 p.m.	4.10 p.m.	5.20 p.m.
Arrive Cape May	10.40 a.m.	3.33 p.m.	5.50 p.m.	7.57 p.m.

Saturday only, leave Chestnut Street, 12.40 p.m., 2.10 p.m.; arrive Cape May, 2.35 p.m., 3.58 p.m. Sunday only, leave Chestnut Street, 7.00 a.m., 11.30 a.m., 5.00 p.m.; arrive Cape May, 9.10 a.m., 1.19 p.m., 7.51 p.m.

FROM SOUTH OF PHILADELPHIA.

Friends will consult time-tables in connection with above schedules, allowing about 30 minutes for transfer, from Broad Street Station or Reading Terminal to Market or Chestnut Street Ferries.

FROM NEW YORK BY PENNSYLVANIA RAILROAD.

Daily, Except Sunday.

Leave Penna. Terminal	11.00 a.m.	1.00 p.m.	2.00 p.m.	2.00 p.m.
Arrive Broad Street	1.00 p.m.	3.00 p.m.	4.00 p.m.	
Leave Broad Street	———	———	4.07 p.m.	
Leave Market Street	2.04 p.m.	4.08 p.m.	———	5.08 p.m.
Arrive Cape May	3.55 p.m.	5.50 p.m.	6.10 p.m.	6.59 p.m.

Saturday only, leave Pennsylvania Terminal, 10.00 a.m.; arrive Broad Street, 12.00 noon. Leave Market Street, 1.04 p.m.; arrive Cape May, 2.58 p.m.

FROM NEW YORK BY NEW JERSEY CENTRAL RAILROAD.

Leave West Twenty-third Street, 1.20 p.m.; Liberty Street, 1.30 p.m.; Jersey City, 1.42 p.m.; Elizabeth, 1.46 p.m.; Lakewood, 3.44 p.m. At Winslow Junction, change to Reading Railroad. Arrive Cape May, 5.50 p.m.

FROM NEW YORK BY READING RAILROAD.

Leave West Twenty-third Street, 11.00 a.m.; arrive Philadelphia, 1.00 p.m. Leave Chestnut Street Ferry, 1.40 p.m.; arrive Cape May, 3.33 p.m.

BY TRENTON DIVISION, PENNSYLVANIA RAILROAD.

Leave Pennsylvania Station, New York, 11.08 a.m.; Hudson Terminal, 11.10; Jersey City, 11.13; Newark, 11.31; Elizabeth (special stop), about 11.40; Trenton, Clinton Street, 12.30 p.m.; Bordentown, 12.47; Burlington, 1.07; Riverside, 1.23; Riverton, 1.30; Camden, 1.53.

Plainfield Friends will go to Elizabeth, and there change to Pennsylvania Railroad, allowing plenty of time to purchase tickets. When the through route is within the State of New Jersey, the rate is $1.00 less from Jersey City, Newark, Elizabeth, and at proportionate rates from Trenton.

TICKETS.—The special or regular excursion tickets should be on sale at all ticket offices from Pittsburgh and Buffalo east, including New England.

Friends are advised to inquire in advance at their local railroad ticket offices, so that there may be no mistake.

Friends, especially from the west, are advised to take the Pennsylvania route, as the connections both in New York and Philadelphia are more convenient.

Note particularly whether trains start from Broad Street Station or from Market Street Ferry. If the latter, transfer will be made from Broad Street either by surface or subway.

BAGGAGE.—All baggage should have a tag attached with owner's name and address, and the name of hotel at Cape May. If possible it would be well to check baggage in advance.

BADGES.—As at previous Conferences, everybody will obtain a BADGE. They will be on sale at 50 cents each on the train, or at the headquarters at Cape May, from any member of the Transportation Committee. The money realized from the sale of badges is disbursed for a very important purpose, and it is thought best not to take from the funds collected directly from the Yearly Meetings.

To save time, Friends who have not already done so, will please write the chairman immediately upon reading this notice, stating where they will start from.

JAMES H. ATKINSON, 421 Chestnut Street, Philadelphia.
THOMAS B. HULL, 614 Equitable Building, Baltimore.
CLARENCE C. MILLS, Decatur, Illinois.
EDWARD D. HUTCHINSON, 154 Westervelt Ave., Jersey City, N. J.
JOHN W. HUTCHINSON, Chairman, Hempstead, N. Y.
Transportation Committee.

FULL PROGRAM of the CAPE MAY CONFERENCE

FIFTH-DAY, SEVENTH MONTH 6TH, 1916.

7.30 p.m., reception at the Hotel Lafayette. Reception Committee—Helen Underhill Wood, chairman; Elizabeth Andrews, Percy E. Clapp, Marcia Doan, Anna B. Griscom, W. Laurie Seaman, J. Hibberd and Lydia Taylor, William Vesty, J. Harold Watson.

SIXTH-DAY, SEVENTH MONTH 7TH.

8.30 to 9.00 a.m., devotional meeting.
9.15 to 9.30 a.m., opening address. O. Edward Janney, chairman.
9.30 to 10.30 a.m., "Development of the Religious Life—I. Faith." George A. Walton.
10.30 to 11.30 a.m., "Our Vocal Ministry." Mary S. McDowell, Edward C. Wilson.
11.30 a.m. to 12.30 p.m., Thomas Mott Osborne. Subject to be announced.
2.30 to 6.00 p.m., Tombstone Golf Tournament at the Cape May Golf Club. J. Milton and Mary Griscom, chairmen of Golf Committee.
Informal excursions to Cape May Point and to Sewell's Point. Bathing.
7.45 p.m., "Work in the Field of Religious Education." Herbert P. Worth.
"Building Up the Society from Its Young People." William Byron Forbush.
9.00 p.m., lantern slides of Woolman House, in Auditorium. Robert G. Brown.

SEVENTH-DAY, SEVENTH MONTH 8TH.

8.30 to 9.00 a.m., devotional meeting.
9.15 to 10.15 a. m., Round Tables—
"Principles of Friends." George H. Nutt, in Methodist Church Sunday-school Room.
"Building Up the Society from Its Young People." William Byron Forbush, in Methodist Church, Main Room.
"Industrial Conditions." Will Walter Jackson, superintendent. Led by W. Lewis Abbott, in Presbyterian Church, Main Floor.
"Proper Publications and Amusements." Elizabeth Koser Wilson, superintendent, in Presbyterian Church, Basement.
"Indian Affairs." Joseph J. Janney, superintendent. Led by Benjamin H. Miller. Place to be announced.
10.30 a.m. to 12.45 p.m., Beach Gymkhana. Amos J. Peaslee, chairman of Gymkhana Committee.
3.30 to 4.30 p.m., "Development of the Religious Life—II. Work." George A. Walton.
4.30 to 5.30 p.m., "Friends and Citizenship." Wilson S. Doan.
7.45 p.m., "The Christian Message of the Synoptic Gospels." Elbert Russell.

FIRST-DAY, SEVENTH MONTH 9TH.

10.30 a.m., Meeting for Worship.
3.00 p.m., Young People's Devotional Meeting.
7.45 p.m., "The Mission of the Society of Friends." Thomas A. Jenkins.
Hymn singing.

SECOND-DAY, SEVENTH MONTH 10TH.

8.30 to 9.00 a.m. devotional meeting.
9.15 to 10.15 a.m., Round Tables—
"Principles of Friends" George H. Nutt, in Methodist Church Sunday-school Room.
"First-day Schools—Organizing for Efficiency." Herbert P. Worth, in Methodist Church, Main Room.
"Work Among Colored People." Helen Underhill Wood, in Presbyterian Church, Main Floor.
"Temperance." Joel Borton, in Presbyterian Church, Basement.
10.30 to 11.30 a.m., "The Message of Paul." Elbert Russell.
11.30 a.m. to 12.30 p.m., "Development of the Religious Life—III. Sacrifice." George A. Walton.
2.30 to 5.30 p.m., Baseball Games on the Cape May Baseball Field.
2.30. Boys vs. Girls
3.30. Married Men vs. Single Men.
Dudley and Alice Jenkins, chairmen of Baseball Committee.
7.45 p.m., "Some Problems of Education in the Society of Friends." Bird T. Baldwin.
"Moral and Religious Education in the School." John W. Carr.

BENJAMINVILLE, ILL.

26th.—Evening, Get-acquainted gathering, and first lecture by O. Edward Janney.
27th.—Round Table. Afternoon, Round Table. Evening, second lecture by O. Edward Janney.

CLEAR CREEK, ILL.

28th.—Social gathering, followed by lecture by O. Edward Janney.
29th.—A. M., Round Table. Afternoon, Round Table. Evening, Lecture, O. Edward Janney.

WINFIELD, IOWA.

7th month 1st.—A. M., Round Table. Afternoon, Round Table. Evening, Lecture, O. Edward Janney.
2nd.—11 A. M., Meeting for Worship. Afternoon, Lecture, O. Edward Janney. Evening, Round Table.

SIXTH MONTH.

24th.—Scipio Quarterly Meeting, at Scipio, N. Y.
24th to 29th.—At Coldstream, Ontario, Canada, Genesee Yearly Meeting. Changes in the Discipline will be considered. Friends in the United States are earnestly invited. Write Howard V. Zavitz, Ilderton, Ontario.
18th.—Philadelphia Quarterly Meeting Committee expects to visit Valley Meeting, at 10.30 a. m. It is proposed to have all bring basket lunch, and join in a conference on Advancement Work, 2.30 p. m. Chester Valley Railroad from Philadelphia to Maple Station.

SEVENTH MONTH.

6th to 13th.—Friends' General Conference at Cape May, N. J.
25th.—Western Quarterly Meeting at London Grove, Pa., 10 a. m.
27th.—Caln Quarterly Meeting at Caln, Pa., 11 a. m. Ministers and Elders 10 a. m.
29th.—Westbury Quarterly Meeting at Westbury, N. Y., 11 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day

9.00 p.m., "The Foot of the Rainbow," an Allegory, by Myrtle Glenn Roberts, in the auditorium tent.

CHARACTERS

The Woman	Violet E. Ross	The Son	Walter S. Pedrick
The Man	Joseph Harold Watson	The Herdsman	Lewis H. Kirk

Scenes—The Foot of the Rainbow—The House of Love—The Prince's Knoll.

THIRD-DAY, SEVENTH MONTH 11TH.

8.30 to 9.00 a.m., devotional meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends" George H. Nutt, in Methodist Church Sunday-school Room.

"First-day Schools, Teachers and Teaching." Herbert P. Worth, in Methodist Church, Main Room.

"Equal Rights." Ellen H. E. Price, superintendent. Led by Hannah Clothier Hull, in Presbyterian Church, Main Floor.

"Child Welfare." Anna K. Way, superintendent, in Presbyterian Church, Basement.

10.30 to 11.30 a.m., "Organizing for Social Service."

Work that has been done, J. Harold Watson.

Work that calls to be done in the city, Louise M. Lawton.

Work that calls to be done in the country, Charles A. Zavitz.

11.30 a.m. to 12.30 p.m., "The Message of John." Elbert Russell.

2.15 to 4.30 p.m., automobile trip to the Old Cape May Meeting-house, in charge of J. Bernard and Sarah Hilliard.

2.15 to 4.30 p.m., Progressive and Round Robin Tennis Tournaments at the Corinthian Yacht Club.

4.30 to 6.00 p.m., tea at the Corinthian Yacht Club.

Francis and Mabel D'Olier, chairmen Tennis Committee.

7.45 p.m., "The Message of the Epistle to the Hebrews." Elbert Russell.

9.00 p.m., marshmallow toast on the beach. Moonlight bathing.

FOURTH-DAY, SEVENTH MONTH 12TH.

8.30 to 9.00 a.m., devotional meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends." George H. Nutt, in Methodist Church Sunday-school Room.

"Opportunities for Volunteer Social Service." J. Harold Watson, in Presbyterian Church, Main Floor.

"Purity." Cassandra T. Carr, superintendent, in Presbyterian Church, Basement.

"Prison Reform." John William Hutchinson, superintendent.

10.30 a.m. to 12.30 p.m., Young People's Session—

Five-minute talks on "Why I Am a Friend" and "How to Spread the Friendly Message."

2.30 to 5.30 p.m., sailing party on the Inlet. Mr. and Mrs. Lawrence Lippincott, chairmen of committee.

7.45 p.m., "International Reconstruction After the War." George W. Nasmyth.

"The Quaker Solution of the War Problem." William I. Hull.

9.00 p.m., Miriam Lee Earley-Lippincott will read "The Terrible Meek," by Charles Rann Kennedy.

FIFTH-DAY, SEVENTH MONTH 13TH.

8.30 to 9.00 a.m., devotional meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends." George H. Nutt, in Methodist Church Sunday-school Room.

"Woolman School." Robert G. Brown, in Methodist Church, Main Room.

"Peace." Arabella Carter, in Presbyterian Church, Main Floor.

"Narcotics." Albert T. Mills, superintendent, in Presbyterian Church, Basement.

10.30 to 11.30 a.m., "Opportunities for Friendly Service."

One Year of Advancement Work, J. Barnard Walton.

The Field, Robert E. Atkinson.

How to Spread the Message, Thomas B. Hull.

11.30 a.m. to 12.30 p.m., "The Heart of the Christian Message." Hannah Clothier Hull, L. Hollingsworth Wood, Edward Cornell.

All meetings in the Auditorium Tent unless otherwise specified.

Advancement headquarters in the writing room of the Hotel Lafayette.

Bathing Arrangements. A block of bathing houses sufficient for the use of 250 persons has been reserved with J. C. Little, who has a group of houses directly in front of the Hotel Colonial. All arrangements for the use of these must be made at the Conference headquarters at the Hotel Lafayette. Persons having their own suits can hire the use of a house (to be shared with two or three persons) for the week for 50 cents, which includes towel service. Sixty persons can procure the use of suits and the rooms for the week for $1.00. Beyond this number no reservations have been made, and when they are exhausted the charge will be 25 cents per suit per bath. The regular charge for a room for one week is $2.00. Application for bathing arrangements should be made immediately upon reaching Cape May. E. Carlton and Mary S. McDowell, chairmen Bathing Committee.

Sarah W. Knight, chairman Children's Department Committee.

Arthur C. Jackson, chairman Garage Facilities Committee.

Amos J. Peaslee, chairman General Social and Recreation Committee.

School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Fourth-day, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 First-day School, 12 m.

m.

Winchester, Centre Meeting, 11 a. m.;

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.
HENRY FERRIS, Editor and Business Manager

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. For FRONT COVER PAGE, 10 cents a line, or $1.40 per inch.
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To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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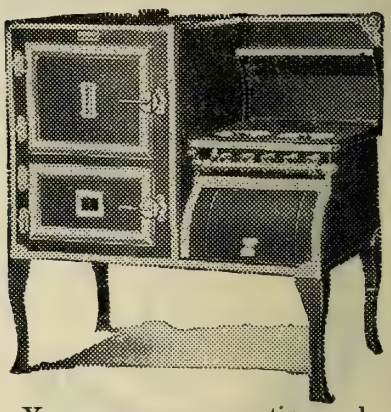
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FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 1, 1916

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THE OARSMEN.

[This fine poem by Rabindranath Tagore, the new poet of India, is published in *Canada and India*, a journal in which some of our Canadian friends are much interested.—H. F.]

Do you hear the roar of death through the listening hush of distance,
And that awful call 'midst fire-floods and poison clouds and the wrestle of earth and sky in mortal combat,
The Captain's call to steer the ship towards a shore yet unnamed?
For that time is over, the stagnant time in the port,
Where the same old store is bought and sold in endless round,
Where dead things gather in the exhaustion and emptiness of truth.

They wake up in sudden fear and ask, "Comrades, what is the hour of the night? When shall open the golden gate of the new dawn?"
The murky clouds have blotted out all stars—
Who are there to see the beckoning finger of the day?
They rush out with oars in hand, the beds are emptied in the house, the mother prays, the silent wife watches by the door,
The wail of separation sweeps the sky like rushing wings of night birds
And there rings the Captain's voice in the dark:
"Come, sailors, for the time in the haven is over!"

All the black evils in the world have overflowed their banks,
Yet, oarsmen, take your places with the blossoming of sorrow in your souls!
Whom do you blame, brothers? Bow your heads down!
The sin has been yours and ours.
The heat growing in the heart of God for ages—
The cowardice of the weak, the arrogance of the strong, the greed of fat prosperity, the rancor of the deprived, pride of race, and insult to man—
Has burst God's peace, raging in storm.
Like a ripe pod, let the tempest break its heart into pieces, scattering thunders.
Stop your bluster of abuse and self-praise, my friends,
And with the calm of silent prayer on your brows sail forward to the shore of the new world.

WITH ENGLISH FRIENDS BEHIND THE BATTLE-LINE IN FRANCE.

BY LETTICE JOWITT.

It was in December, 1914, that a small group of English doctors and nurses, sent out by the Society of Friends in Great Britain to give relief to non-combatants, innocent victims of war in the east of France, took up their quarters in one wing of the large asylum for old people at Châlons-sur-Marne.

Châlons, occupied by the Germans for nine days, had suffered little, but it is the center of a large number of villages crowded with refugees from the Ardennes and from the ruined villages in the neighboring department.

Herded together in most pitiable condition, sheltering in barns and stables, sleeping on straw without blankets, bereft of all that makes a home, weighed down with anxiety for their men folk in the trenches, of whose danger the not very distant heavy firing was a continual reminder, these refugees, old men, women and children, needed all the help and comfort that we could bring them.

But in most dire need of all were the mothers-to-be, and it was of them that the Prefect of the Marne thought when he invited Dr. Hilda Clark, a granddaughter of John Bright, in charge of the medical work of the English mission, to undertake the administration of a small maternity hospital in one block of the large modern building which houses the homeless old people of the department of the Marne.

The Friend, who was acting as matron, told in her letters home of the hardship and suffering which many of these women had been through.

"Many also came from Reims. Madame L. had taken refuge at Chamery, a village just outside, and there we went to fetch her with the motor. We found her cleanly lodged, but there was no possibility of her being cared for there, and her mother-in-law, also a refugee there with her, spoke most gratefully of the provision of the hospital. 'I confide her to your care,' she said, and in spite of the fact that we were unknown to them, of a foreign country, arriving late in the dusk of a winter evening, this young mother-to-be rose up, laid down her sewing, put on her hat and cloak, and came away with us into the dark. It was her first baby. Her husband, a compositor in Reims, before he was called up, had been seriously wounded four months before, and since then she had had no news at all. She spoke during the long ride back of their happy life together, then of his being called out, of the horrors of the bombardment, and her six weeks' nightly sojourn in the cellars. She spoke of the Germans in Reims, but said they were 'très gentils,' and that many of her friends had found the same. One she met had been so sad, and had wept over having to fight and leave his wife and children. She showed him the picture of her husband, and he wished her good fortune and his safe return. Her courage was splendid. She said, 'If he never comes back to me I must bring up my child and work for him; one must have courage these days; one has moments, but it is no good to weep, it only brings weakness.' She was some time with us before her baby was born, helpful in a hundred little ways, and so long as we could keep her busy with sewing, wonderfully cheerful and well. Just before a little daughter was born to her the news came that her husband was dead. Her courage never failed. 'For my dear little girl I want to be strong,' she said. Mercifully she has relations on a little farm in the south, to whom she can go when she is strong enough, but of her parents she has had no news since the beginning of the war, and knows not whether they are alive or dead."

In another letter she writes:

"The overcrowding presents a very serious problem. At a little village northeast of Châlons the Maire had not been able to send on any of the refugees, as all the trains were required for military purposes. We were asked to fetch an expectant mother from there, and we brought her away from a small shed, about 12 by 14 feet, the only lighting, other than the door, being a piece of glass a foot or so square let into the planking. There was a stove, and on the earthen floor all down one side, covering about half the available floor space, was a pile of straw. On this were sleeping three men, four women, and six children! Here, two months before we came, a baby had been born. The mud was six inches deep before the door, but, in spite of this and of our unexpected visit, the six children were all clean, and on a string across that wretched hovel were hanging a few meagre articles of children's clothing, not only washed but ironed. Our patient herself had but three garments in the world apparently, but these too were perfectly clean. She appreciated greatly the care and comfort of the hospital, and after her 'little soldier' was born she was given an outfit for herself and him, and sent to his grandparents beyond Paris."

I had several opportunities of visiting the maternity hos-

pital, and shall never forget the shy pride with which these French peasant women, so happily established in the cleanliness and peace of that cheerful little hospital showed for our admiration, as we chatted at one bedside after another, their new-born babes, endearingly spoken of as "mon petit soldat" in the case of a son, nor the gratitude with which they spoke of the kindness and attention of the English nurses. In the field adjoining the hospital are anti-aircraft guns waiting for hostile visitors, and more than once since the Friends' sojourn there a shell has penetrated to the asylum grounds, but happily up to the present no harm has been done to the hospital or its inmates.

Since March, 1915, the number of maternity patients having lessened very much, one of the wards has been occupied by women and girls evacuated in our ambulance cars from Reims or Suippes, or other places within reach of the German guns. For more than a year now the bombardment of Reims has continued, but a few of its inhabitants still stay in their cellar homes. Occasionally, when they emerge on some errand into the street, they are injured by an exploding shell, and it was these victims whom we were first asked to fetch to the safety of the "Maternité" at Châlons, though presently the problem of evacuation grew beyond the directly medical one, and it was for the children suffering from the strain and terror of bombardment, that we were called upon to find another home.

One Sunday afternoon last September, turning my back on the ruined village of Sommeilles and on the heavy thunder of guns in the direction of St. Menehould, I bicycled through shining peaceful country to the old chateau at Bettancourt, lent us by the Comtesse Morillet, and which equipped and organized by Mr. and Mrs. E. V. Lucas, was sheltering some forty children rescued from the overcrowded quarters where our workers had found them in one village or another.

Round a dining-room table with "Maman" Lucas presiding at one end over their labors, sat fifteen little French girls writing their Sunday letters home to their mothers left behind, or to fathers in the trenches, and the letters in their simple childlike French all told the same story of the kindness of their new friends "les anglais." We are thankful to think that these many months of work and comradeship together have forged chains of friendship, too strong ever to be broken.

THE LOG-BOYS.—VI.

I DO not remember coming to the bottom. I woke at last with a start. I felt stiff and cold. All that remained of the log boys was soft dust in the grate. I felt some sudden noise had awakened me. Yes, it was a single knock at the door. Prince gave himself a great shake, and seized his despised biscuit as though relieved that his night watch was over. I peeped out of the window—dawn was just breaking. Again came the loud single knock. I opened the bedroom door and went down, Prince jumping about quite gleefully. I opened the door and there stood Mrs. Bode.

"Thank God!" she exclaimed. "Oh, I have had an awful night. I thought you had killed yourself and the children."

She had a jug of hot coffee in one hand and her apron held in a bunch in front of her. Over her head and shoulders she had thrown what looked like an old bed cover. It was still pouring with rain, and she shivered in the open doorway. I said nothing, but led the way upstairs. Aye, but I felt like some lost soul, shut out of heaven, and sent back to wander wearily upon the earth.

"Gott im Himmel! how bad you look!" cried Mrs. Bode, "there, sit down, or you will faint." She poured me out a cup of hot coffee, and then let down the contents of her apron in the hearth. It was wood and coal; she made a fire, telling me all the time that she had been awake the whole night—worrying over me.

"I came and knocked at your door at eleven o'clock last night, but you did not answer."

"I did not hear you," I replied.

It was over—the most awful night of my life. I hope I may never pass such another. I felt very ill in body, and my mind seemed numbed. I remember going out under Mrs. Bode's direction about a room there was to let, but I did not care when the woman said she could not let it to Germans. I did not seem capable of feeling at all.

When I returned home, Iris told me that a gentleman had been to see me—Mr. Peters—I was to go to his house, she said, that night at ten o'clock. "And," added Iris, "mother, what do you think? Prince flew at the gentleman and nearly bit him, but he only laughed, and said he was a good dog to take care of us while mother was away."

That same morning a little later on, the bailiff and his man arrived. We must go—he said—he was going to put the goods on the street. We were obliged to shut Prince up. He was like a mad thing. I called the children and put on their coats, it was pouring with rain and very cold. I did not care, they could do what they liked with the paltry little earthly bits we sometimes set such store by. I took the children and went out. The bailiff looked at me. "Where are you going?" he asked, not unkindly.

"I do not know," I replied.

They began putting the things on the street. I took the children and Prince along to Mrs. Bode's and knocked at her door. Three times I knocked, but the door was not opened. At length she opened it on the chain.

"Go away," she said, "it is not good you coming here. If I take you in, I shall be put on the street myself, and I must stay here until the 8th of October, until I go to Germany."

"I do not want you to take us in," I said. "Only let the children stay here, for an hour or two until I find somewhere to take them, I cannot drag them about with me in this rain."

"No, no," she said, "I cannot."

"Mrs. Bode!" I looked at her. "If you refuse to give my little ones shelter for an hour or two, you will regret it all your life. Never mind if they do put you into the street—that is their crime, not yours. It will be better for you to be put on the street now, than to feel remorse all your life for refusing to take these in for a while."

I saw the tears fill her eyes and then rain down her face. She took the chain off the door and flung it open. "Come in," she cried, "I know what you say is true."

Behind us stood the bailiff's man.

"Here, old lady," he shouted to Mrs. Bode, in loud tones, as though by that means he could make her understand English. "I'll just bring this lady's things and shoot 'em down in your back yard." Neither of us answered him, and he suited his action to his words.

Leaving the children and Prince at Mrs. Bode's, I turned out into the wet to look for rooms. I knew it was a hopeless task. I had tried again and again. I had no idea where to go. I thought of Mrs. D——, the lady who had helped me. She had given me her name and address. It was a good hour's walk to her house, but I set off. I have no remembrance of that walk. I only know that she came with me, and did her utmost to find rooms for me. How very kind she was!

"I shall be forced to take the little ones to the workhouse," I said, when, after many fruitless searches, we were as far off as ever from finding rooms.

"Workhouse! Nonsense!" she said, in her bright way. "If we cannot find anything I shall take you all into my house, so you have nothing whatever to worry about."

"Oh, no!" I said, "I really could not allow you to do so."

"But you would do it, were you in my place?"

"Yes," I answered, "but I am different."

"And I am different, too," she laughed.

At last we came upon a furnished bedroom, and the landlady agreed to let it to me for one night only. She

did not mind the children, and agreed to put another bed in the room. It was so cold and wet that my friend asked her to put a fire in the grate while we went to get the children. It was now close on six o'clock, and they had been at Mrs. Bode's since the morning. The little bread and butter they had had for breakfast was all they had eaten that day. I confided this to Mrs. D——, and asked what I could possibly get them by way of a meal before going to bed. We thought of many things, but as she said, by the time I got them up to our lodgings it would be quite eight o'clock. Bread and butter, with a few good biscuits, and hot milky tea, we decided upon. Mrs. D—— looked very tired when she said "good-night" to me.

"I will come to you first thing in the morning," she said.

How pleased my children were to see me!

"We are so cold and hungry, mother. Mrs. Bode could not give us anything because she had nothing."

I told them of the nice bedroom I had got for them for that night at any rate. I sent Ivien out to do some shopping and was able to give Mrs. Bode some bread and butter and tea. I promised to go and see her next night. And so we left Corner Lane.

How good the children were in that strange room! They spoke in whispers. There was not room for a table in the room, so the landlady placed the tea-tray on the floor, and they crowded round. They had been so cold all day, and were glad of the nice warm fire. I took them into the bathroom to wash them before putting them into the nice clean beds; they needed that wash. The landlady held the light in the bathroom and I saw her look curiously at the children. Once she said something about "Germans," and they looked up so alarmed. I put them into bed and then Iris reminded me about going to see Mr. Peters. His wife had told me that he came late from the city. The little ones promised to be very good, in fact, they were half asleep; so, leaving them in that strange house, I set off to see Mr. Peters. It was just after ten o'clock when I arrived at his house. He was at home. He spoke of my troubles in a most business-like way, as though it were quite an ordinary thing providing homes for the homeless. He said he had no empty houses, but he had an empty milkshop. I could have the key of that if I liked. I took the key. He asked where the children were sleeping that night. I told him.

"Well, count on me," he said, "I will do all in my power to help you. Oh, by the way," he said, when I was leaving, "that's a splendid dog of yours! Where is he?"

I explained that he was really Mrs. Bode's dog, but that he was so devoted to me and the children, that she would give him to me as soon as I found a home. He told me how Prince had flown at him that morning, and said, laughingly, "You have one devoted friend in the world."

I began to think I had a good many..

It was past eleven o'clock when I got back to the children. They were all asleep, except Iris. She had put coals on the fire, and kept the tea-pot warm. "It is nice and cosy here," she said. "I stayed awake in case you might feel lonely."

She looked very tired. I crept into bed beside her, but not to sleep. I took her in my arms. How thankful I was to God for giving me such a brave, sweet child. All that night I lay wide awake in a state of utter exhaustion, dreading the morning, for I felt too ill to get up. My eyes were burning; the pain in them was almost unbearable.

The little ones slept well. At length it was morning. We got up and dressed and washed very quietly. The landlady came to ask if she should make us a pot of tea. She did so, and sitting quietly on the floor, the children had the most silent breakfast they had ever known. All their high spirits were gone. I did not attempt to cheer them; I knew that when the meal was over, out into the pouring wet they must go, and I had nowhere but an empty milk-shop to take them to. I put on their coats, paid for our night's lodging and went out. It was not far to the milk-shop. I unlocked the door, and we went in. It struck damp and cold as we entered. Its white walls and marble tables and counters felt like ice to the touch. I felt we were entering alive into a grave. All the utensils belonging to the milk trade were in that shop; everything was very dusty, it had been empty a long time. However, I felt grateful for that shelter. I thought with the milk things removed, it would really make a good school-room. It was a long room and lofty, and had a smaller room at the back. There was no upstairs, the floor above was let off as a flat, and we had no connection with anyone at all. I found water laid on outside the back door, and every convenience; but it was at W——— and my pupils lived at P———, a matter of a penny tram fare.

It was very cold and cheerless in the milk-shop. The two elder children amused themselves by examining and playing with the shop tools, Leo found a quantity of old bills and amused himself with them; but the two little girls, missing so sadly the log-boys, sat with me on an old egg-box, with their arms around each other. I wondered what to do next. If I had any pupils (which I began to doubt, for I had had no school for a fortnight), would they come all this distance from their homes? Would the parents object to a shop as a schoolroom? I knew they wanted a nice house, with a garden, for their children to go to. I do not know how long I sat on that box thinking. I jumped up with a start. Where were the children to sleep that night? I must find a room somewhere. I felt wretchedly cold, it was still raining. I told the children to play very quietly, I was going out to find some rooms. In the basket, I told them, there was some food they might have as soon as they were hungry. I went out. Up this street, down that, I hunted for apartments. At length I came to a newsagent's and in despair I went in and asked the shopkeeper if she knew of anyone who had rooms to let, and who did not object to children.

At first she shook her head, and then she suddenly cried:

"Oh, yes, I do. You go up Underwood's."

I enquired where "Up Underwood's" might be. She described the house, "Straight up the road; you can't miss it. Say I sent you."

I went along the road as she directed me. What a long way it seemed, right out into the country. At length I reached the house. I knocked at the door, it was opened by a kindly-looking woman who looked as though she had just come from the wash-tub.

"Is this Underwood's?" I asked.

"Yes," she replied.

I told her I wanted rooms for myself and five children.

"Well," she said, eyeing me sharply; "You can have 'em on Monday."

This was Thursday.

"But I want them to-night," I said, "My children have nowhere to go."

She uttered a long-drawn "O—Oh!" "Then just you go along sharp and bring 'em up here," she said. "If I have not got an unfurnished room, Lor', you can have a furnished one, I suppose. You fetch 'em up—I'll put 'em somewhere, and——"

I heard no more—I almost ran off. She asked no questions; she asked for no reference. Her reference was the five children.

I do not remember telling Mrs. D. about the milk-shop, perhaps I called on her after I went out, or perhaps I met her; at any rate, when I got back to the shop she was sitting in the room at the back, on the egg box, a bag of delicious cakes in her hands, and an amused smile on her face. She was surrounded by my little ones, all so dirty from the dust in the shop. To my surprise a fire was burning in the grate.

"However did you make a fire?" I asked.

"I found it lighted when I came," she said.

"Oh! *we* lighted it," said Iris. "I went next door and asked them to lend me a chopper, and then we hailed a coalman, and asked him to leave us some coal; I told him you would pay to-morrow. We made the fire and I have made some tea."

How Mrs. D. did laugh at that tea! Iris had found a milk can in the shop, filled it with water and put it on the fire to boil. When it was boiling she had dropped some tea into it. She had borrowed a little milk from the sweet shop next door, washed out a small jam-pot and really gave me quite a decent cup of tea.

Mrs. D. gave the children the bag of cakes, and then I told her about "up Underwood's."

She advised me to go there—at any rate for the present, and to turn the milk-shop into a school.

"But the rent of a shop like this, right on the main road, will be enormous," she said. "Thirty or forty pounds a year."

I was forced to carry little Leo, his shoes had no soles. It was almost dark when we reached Underwood's. I could see we were objects of interest.

"I put a bit of fire in the room," said Mrs. Underwood, "It is so cold."

She helped undress the little ones, asking no questions. From the kitchen came an appetising smell of hot soup.

"I'll bring in tea," she said.

"PREPAREDNESS" FOR OLD AGE.

[This is the substance of the brief message given by Elizabeth Powell Bond to the students at Swarthmore College, in the closing collection on First-day evening, the 11th, which is printed here by request.]

THOSE of us who have passed the goal that you have reached, find it in their hearts not only to congratulate you that you have come thus far on your way successfully, but to say the word that might be helpful to you, as you go on. And there is a word that only I, of this group of our college faculty, can say—I have passed a goal which they have not yet reached!

It has chanced that since laying down my happy work in Swarthmore, I have myself been put to school, in a new school—it might be named the School of Old Age. It had never entered my mind any more than it has yours that there is really a good deal to learn in such a school, that there is a kind of "preparedness" that we need to take heed of. We need this not for protection of ourselves against others; but I might say to protect others against ourselves. It makes me tremble to think how easily one unwarned, might be cajoled by the specious charms of leisure, or the insidious inroads upon our energies by the passing years, into a fatal yielding up of one's powers to find at no late day that the bow was losing its responsiveness and the arrow falling far short of its mark! After college life this need not be possible to you. To-morrow our president will call your names for your diplomas, and he will add "majoring" in English, or in Greek, or in Science, or in Philosophy, or any one of the many gateways into ascending pathways of knowledge and of interest.

It was Emerson who said, "Happy is the man who early or not too late finds a hobby." If you have known how to avail yourselves of the college resources, you are equipped not only for a place which you may make your own for your best service to the world; but you have also found entrance into some inexhaustible mine henceforth to be your "hobby" which is only an every-day kind of name for abiding joy.

I know a man now exempt from exacting business life whose summer home was complete equipment for astronomical study. There are no heavy hours for him. I know a woman past four-score years who reads the New Testament in French, to keep her hold upon the language, and keeps her mind to its habitual tasks by reviewing the botanical glossary. Do you think she will find irksome hours lying in wait to entrap her into worthless gossip, and baleful detraction!

From this time on, never release your mind from the training it has received in your college course. If you are faithful in this "preparedness" you will take little note of time, except to marvel more and more at the shortness of the years, and you will go gladly on in Browning's faith that *"the best is yet to be!"*

And the life of the spirit! Happy are you, if in your working for intellectual harvests, it has been revealed to you that the sure anchorage of life is in a consciousness of God! I hope it has been given you to know, through the blade of grass which no man can make, and through all the loves of your heart, that it is in God we live and move and have our being.

I would leave in your thought, a hymn that we used to sing in this place—and that some here present will be reminded of with gladness.

"One thought I have, my ample creed,
So deep it is and broad,
And answering to my every need,
It is the thought of God.

"Each morn unfolds some new surprise;
I feast at life's full board,
And rising in my inner skies,
Shines forth the thought of God.

"At night my gladness is my prayer,
I drop my heavy load,
And every care is pillowed there
Upon the thought of God.

"I ask not far before to see,
I take in trust my road,
Life, death and immortality,
Are in my thought of God!"

BENJAMIN HALLOWELL ON PRAYER.

[This letter is taken from that Quaker classic, the Autobiography of Benjamin Hallowell, a book that ought to be in every Friend's library, by the side of the Life of his worthy contemporary, Isaac T. Hopper.—H.F.]

SANDY SPRING, MD., Sixth month 21st, 1875.

DEAR FRIEND: If ever a person had received supernatural aid by prayer, I think I would have been favored by it. For over thirty years of my life, "prayer on bended knee" was my great dependence. I would wander out into the woods and other solitary places, and wherever I would find a secluded spot, I would kneel in supplication for that supernatural influence, which, although I had never experienced it, I was educated to believe was communicated to some; and I still hoped for it and believed I would yet some time be favored with it, if I continued devoted and faithful.

In my long journey West in 1853, on several occasions, when a concern would be before my mind for several days previous to reaching a meeting, so that I would follow out the connections of the concern, and somewhat mature the subject before me, I was sensible that I would speak to better effect on the audience, and with more satisfaction and comfort to myself. But I did not draw from this fact that instructive lesson which I now believe it was calculated to teach. I still persisted in being *afraid to entertain* a subject before meeting, thinking, in accordance with my education as a Friend, it would *then* be presented, with Gospel authority, to communicate it to the people, and I continued hoping, looking for, and praying for this supernatural assistance, which I have never yet received.

This condition, however, had its use. The integrity of purpose was blessed. Things would be presented to my mind in meeting that I would feel uneasy not to attempt to express, and I found a comfort afterwards in having done so. This condition of not feeling easy without making the attempt, and the attendant satisfaction when I did, was the highest authority I was favored with in the ministry. I was kept humble and watchful *to do the very best I knew,* which I regarded as the most favorable condition to obtain the assistance I desired, and which I still hoped and prayed for.

Throughout all this exercise, which was strong and deep, I was favored with a continued sense of the good Father's preservation, and the comfort of his love, overflowing in my heart, with a perfect trust in his wisdom and goodness, and an entire willingness to do anything and everything that was in my power to please him, so that I could say from my heart, "Thy will be done in all things." Still, I did not receive the *help* I so ardently looked and hoped for.

At length, a new view gradually unfolded to my mind. It seemed to me as if the good Father was kindly speaking to me, saying, "I have given thee of my *spirit,* as a continual guide, and an *understanding,* capable of comprehending all my works and laws, and adapting them to thy purposes, physical, intellectual, and spiritual. What more can I give thee, or thou reasonably desire?" I was wholly unable to reply or to say in rational terms what it was I had been wanting and looking for.

I came to the full conviction that the spirit and the understanding are the *tools,* so to speak, graciously imparted to us, with which we are to work our way through life, confident of his aid, in every effort under their direction, to do good. He imparts to every soul that is willing and able to receive them, all his communicable attributes, love, justice, truth, purity, holiness, etc., which constitute his spirit in man, that is always *striving* to speak, to raise man spiritually so as to be "at one" with the Father, man's will becoming merged in the divine will. The consciousness of this is the basis of true faith, which is the "gift of God." Then we must *do;* we must add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity or divine love, the crowning labor, that, with the others, brings man to be "at one" with God. These seven principles render their full possessor enlightened or wise. "Wisdom hath builded her house, she hath hewn her seven pillars."—Prov. ix., 1.

What appears to me now to be right, in regard to *any duty,* is in the first place, to endeavor to dwell near God, continually, through obedience to the gracious influence of his spirit—that is, to "walk humbly with God," which is recorded as one of the three divine requirements for which ability must be afforded. Micah vi., 8. Then, to have the heart so open to the needs, frailties, and infirmities of humanity that it will overflow with divine love, in active desire for their supply and amelioration, urging me to use all the means the good Father has furnished to effect this end—always to be cheerful and pleasant to old and young, but never light or trifling in word or manner, these being incompatible with the habitual consciousness of the divine presence that I entertain.

THE SOCIALIST STAND ON THE SUFFRAGE QUESTION.

Allan L. Benson, Socialist candidate for President, was one of the speakers at the session of the Woman's Party National Convention, Chicago, Sixth month 6th, when representatives of all the political parties appeared to give their reasons why the 4,000,000 women voters should vote for their party.

The American Socialist says that in writing about this meeting, Ida M. Tarbell, who gave us "The History of Standard Oil," without a subsidy from "John D.," said:

"Those of the gentlemen who had not been too long in politics to learn from that which happens to them must have sensed several things before the meeting was over. One very important thing was that they faced a body of women who can follow more understandingly and sympathetically a Socialist like Allan L. Benson, in spite of his flouting them and their support to their faces, than they can an old-fashioned Republican like John Hayes Hammond.

"'Votes don't matter,' Benson shot at them. 'Nothing but education matters. Women, like men, don't know how to vote. Nevertheless, if you have nothing but ignorance, you have a right to contribute that. As for the Socialist, we shall continue to vote for suffrage, as we always have done, if no women vote for us.'

"Much as they gasped at Benson's defiance of their 'power,' they took it like sports, and sent him to his seat with rounds of cheers and long waving of their lovely banners. (They have a wonderful eye for color, these new politicians.)

"But when Mr. Hammond, confident and bland, assured them that the Republican party offered them protection from invaders, they jeered him. They understand they are their own protectors, and war scares are not going to stampede them."

This is what Benson said:

"Madam Chairman, Women and Men: As I understand it, I was asked here not to explain and defend the principles of Socialism, but to answer as well as I could this concrete question: 'What, in your opinion, is the reason, if any, why the four million women of the United States who have votes should vote for the Socialist party?'

"The Socialist party has always been in favor of woman suffrage. It has been in favor of it more years than most women are old, and more years than almost any woman will ever admit that she is old. (Laughter.)

"The Socialist party was the first party in the world to declare for woman suffrage. That took place in Switzerland at the conference of the International Workingmen's Party in 1863. But seventy years ago the Socialist writers and thinkers of that day were blazing a path through the world by writing and speaking in favor of woman suffrage, and to that precedent we have always been true.

"But let me add this: If you care nothing about the Socialist program except the suffrage plank, there is, in my opinion, no reason whatever why you should vote the Socialist ticket.

"We do not feel that the mere vote amounts to anything. We do not feel that for you to get the vote will necessarily immediately contribute in the slightest degree to the political wisdom of this country.

"We do not believe that you know any more about how to get rid of child labor than men do. We do not believe you detest child labor any more than men do. We do not believe you detest poverty any more than men do. We believe that you, like the men, do not know how to get rid of these things. The men will gladly try to get rid of these things if they can be convinced that a certain method will do it.

"But we place our backing of woman suffrage on a very much more fundamental ground than whether you do or do not know how to vote. We know that most men do not know how to vote, and therefore we would not be surprised if you did not. We place it on a much more important ground. We say that if you had nothing but ignorance, you have a right to contribute that ignorance to the conduct of this country. (Applause.) I said if you had nothing but that you have that right. I mean it precisely as I say it. I would rather be governed by my own ignorance than by the other man, who is clever and shrewd, and may use that cleverness against me. (Applause.)

"And that is why I have always been and shall always be in favor of woman suffrage. I was for it long before I became a Socialist, and I should be for it even though I were not a Socialist, because I am a Democrat. (Applause.)

"I may add this word, perhaps, that it would be very delightful for us if we could get four million votes in addition to the million we have. But I will say this: If no woman in the United States votes for the men who are elected to Congress by the Socialists this fall, every one of those men will vote for every suffrage bill that may come up in Congress, no matter if he is the only one who votes for it. Our position in this matter is not a position that is changing from day to day. It is a position we have always held, and we will vote for it even if no woman ever votes for us." (Great applause, continued and renewed.)

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 1, 1916

"A PERILOUS EXPERIMENT."

REFERRING to the letter of the Peace Committee of Philadelphia Yearly Meeting to President Wilson asking him to withdraw the troops from Mexico, which is printed in another column, Albert A. Pancoast, of Germantown, writes:

After listening to the splendid talk of Dr. Jesse H. Holmes, at Philadelphia Yearly Meeting, on what might have been termed "constructive peace work," it is with a sense of disappointment that I read of a return to the old methods of criticism on the part of our Peace Committee, as evidenced in the protest sent to President Wilson and Secretary Lansing, asking the withdrawal of the United States troops from Mexican territory.

Such methods do not help the cause of Peace nor extend the influence of the Society of Friends, which really should be the aim of our work. This is set forth in a very fair editorial (enclosed herewith) in the *Public Ledger* of Sixth month 25th, which I wish thee could see thy way clear to reprint.

The *Ledger* editorial referred to, entitled, "The Logic of Pacifism," is too long to print in full, but this seems to me the essential part:

The logic of pacifism leads to an intellectual and political *impasse*. . . . This pacifist obsession is revealed by the earnest and conscientious men and women who are urging the President to withdraw our troops from Mexico. They hate war; they think it is wicked; they reject compromise with facts. There is but one plain course to pursue, wherever it ends. This intellectual integrity may be an admirable thing *per se*. But it implies an intellectual isolation which is less admirable. Few crises in human life can be dealt with from the absolute point of view. The question is often not what should be done, but what may be done. . . . Peace is the most logical thing in the world. If pure reason prevailed men would never fight. But it does not prevail. Sentiment sometimes overcomes it. Passion sometimes overcomes it. Man is not a machine, and no system of efficiency can ever make him one. Nor would it be well if that were possible. To do evil that good may come is a perilous experiment; and yet we may trust that "somehow good will be the final goal of ill." It was never meant that man should "sit as God, holding no form of creed, but contemplating all." Right or wrong, he is under a divine compulsion to throw himself into the struggle. . . . People under the influence of a mighty wave of emotion will not listen patiently to arguments in cold blood. The saving element in pacifism is that when the stern arbitrament of war becomes inevitable it forgets its logic. He must be a very consistent pacifist indeed who will not fight for his own.

The *Ledger's* argument is really nothing but the old, time-worn plea that justice and righteousness are all well enough in theory, but not "practical." Men, it is said, are human and imperfect, and we must not insist on high standards; we must be willing to compromise. "To do evil that good may come," confesses the writer, "is a perilous experiment; *and yet we may trust that 'somehow good will be the final goal of ill.'*"

That is precisely the basis on which the United States attacked and invaded Mexico in 1846, beginning with that never-to-be-forgotten lie, "Whereas, war exists *by the act of Mexico*." And now, contemplating the great territory stretching from the Mexican Gulf to the Golden Gate, of which we then robbed Mexico in the name of human slavery, the *Ledger* can say with deep meaning for the present occasion, "Yet we may trust that somehow *good* will be the final goal of ill."

In other words, to perpetuate slavery we successfully attacked and plundered Mexico seventy years ago. To be sure, it cost the nation two bloody wars before we were rid of the curse of slavery; but yet good has come of that evil-doing, *for we still hold the territory.*

And having by such means acquired half of Naboth's vineyard, apparently some Americans would like to see the United States take possession of the remaining half. Already we hear much of the "unfitness of the Mexicans for self-government" and the "necessity for intervention."

And when Philadelphia Yearly Meeting, through its authorized Peace Committee, asks the President to withdraw the soldiers which he has sent into Mexico, and thus in some degree remove the immediate provocation to war, the *Ledger* gravely reproves its "obsession," significantly remarking that "the question is often not what *should* be done, but what *may* be done," and says, "To do evil that good may come is a perilous experiment; yet we may trust that somehow good will be the final goal of ill."

What do sane and intelligent men and women, Friends and others, think of newspapers that thus use their influence to break down and destroy the common standards of justice and righteousness? Do they realize how those standards are affected by what we read in the newspapers day after day? Do they appreciate the extent to which our young people are forming their judgments and their habits of thought under the influence of the newspapers, and the natural effect of arguments aimed at keeping their principles *flexible?*

Few things in life are so important as the clear perception and uncompromising maintenance of *principle*, without too much insistence on our own rights and privileges. The trouble is that we are only too ready to fight for what we regard as our personal and national rights, and to compromise or abandon the eternal principles of right and justice to others. H. F.

THE four short poems under the heading, "In Memory," in the INTELLIGENCER of the 17th, were by J. Russell Hayes, and should have been so marked—though a regular reader, on having her attention called to the omission, said, "Oh, *anybody* would know that he wrote them." H. F.

Note and Comment

AN APPEAL FOR THE RECALL OF TROOPS FROM MEXICO.

THE following letter has been sent to President Wilson, the Secretary of State and the chairman of the Foreign Affairs Committee on behalf of Philadelphia Yearly Meeting of Friends:

On behalf of the Philadelphia Yearly Meeting of Friends, we, the members of the authorized committee whose names are signed below, desire to express the hope that you will see your way to withdraw our armed forces from the land and territorial waters of our sister republic of Mexico.

We wish to emphasize the fact proved many times in history that there is nothing which will so quickly and so surely unite a people in armed resistance as invasion by a foreign foe; hence if it be Carranza's motive in his present opposition to the United States to unite the Mexican people behind him in support of personal ambition, we should not permit ourselves, if it can be avoided, to play his political game. If, on the other hand, Carranza is, as our Government and people have heretofore believed him to be, the popular champion of a revolution to put an end to the military dictatorship in the national and local Government of Mexico; to regain the land which was once the common property of the people from the hands of speculators and to provide a just plan to distribute it widely in individual ownership, and to achieve the economic inde-

pendence of Mexico by breaking the grasp of foreign promoters on the natural resources and the prime industrial opportunities of the country which they have in many cases acquired through bribery, intimidation or favor of Mexican dictators; if such be the true objects of Carranza and his followers, then it is doubly incumbent upon us as "the friends and champions of self-government in America"—to use your own words—to avoid making his task more difficult and to extend to him our best wishes, in which the founders of our own Republican self-government would have heartily concurred.

In either and in any case it is our plain duty to establish a purely protective police force on our own borders, and thus to prevent the raids of scattered and irresponsible bandits; and it is clearly our duty to avoid the invasion of the territory of our sister republic, and unnecessary sacrifice of the lives of our own soldiers, and the slaughter of Mexican soldiers who are so greatly inferior to ours in the military equipment which a superior civilization supplies.

In the name, then, of manly courage, of justice and fair play, of American devotion to the right of every people to rule itself without fear of foreign invasion, and in the name of the religion of Christianity which we and the Mexicans as well profess, we trust that the God of Justice, who is the common Father of all mankind, may give you wisdom to see a way that will avoid even the appearance of aggression, and the strength to walk therein, regardless of popular clamor, political advantage, or any other force which may swerve the heart of man from the plain path of right and justice.

WILLIAM I. HULL,
JESSE H. HOLMES,
JOSEPH SWAIN,
HANNAH CLOTHIER HULL,
LUCY BIDDLE LEWIS.

THE CHEYNEY TRAINING SCHOOL.

IT may not be know to all of our Friends that only twenty-two miles from Philadelphia there is a miniature Hampton or Tuskegee. It was founded in 1832 by Richard Humphreys, of Philadelphia, who bequeathed $10,000 to the care of Ellis Yarnall and others, "having for its object the benevolent design of instructing the descendants of the African race in school learning, in the various branches of the mechanic arts and trades, and in agriculture, in order to prepare, fit and qualify them to act as *teachers.*"

In the beginning, under the name of Institute for Colored Youth, it was located in Philadelphia. In 1902 it removed to a farm of about one hundred and sixteen acres at Cheyney, Pa., and is now known as the "Cheyney Training School for Teachers." It is under the care of the Society of Friends. Just as Teachers' College, at Columbia University, graduates trained teachers, so the Cheyney Training School is trying to meet the need for trained Negro teachers for ten millions of Negroes."

This school came to my personal knowledge when the present Principal, Leslie Pinckney Hill, was installed. He had been in Harvard the classmate and intimate friend of a member of my own family. Mrs. Hill is a graduate of Oberlin College, and the atmosphere of their home is of true culture and refinement.

In the last year what is known as "The Shelter," a home for orphans, has been removed from Philadelphia to Cheyney, to become more or less incorporated with the work of the Training School. Beside their work in the Shelter, members of the advanced classes go once a week to West Chester and to Moylan for classes in gymnastics, metal and wood working, cooking and sewing. Once a week Negro children from the neighborhood come for instruction in hygiene, manners, cooking and handicrafts.

One young woman of the graduating class had a part in the commencement exercises, on the 14th inst.—a very interesting essay on "The Worth of the Cheyney Graduate." The class motto is, "We live to serve," and the essay had many interesting details of the graduates, a large percentage of whom are reported as successful teachers; and without one moral failure.



LESLIE PINCKNEY HILL,
PRINCIPAL OF CHEYNEY TRAINING SCHOOL.

We dare not share the Negro's trust,
Nor yet his hope deny;
We only know that God is just,
And every wrong shall die.

—WHITTIER: 1861.

The twenty-one receiving diplomas and certificates represented ten different States. The prize-giving for best scholarship, and prizes for all-round excellence in character and influence along with scholarship, was a very interesting feature of the exercises. There was also a most attractive exhibit of their various arts and crafts—fine woodwork by the young men, handwork wholly, and the sewing and millinery of the girls. The visitors had great enjoyment in hearing the student-body sing their unique and appealing melodies.

Excellent words of counsel and encouragement were spoken by George M. Warner, Secretary of the Corporation, and Stanley R. Yarnall, Secretary of the Board of Managers. The address of the afternoon by Rabbi Joseph Krauskopf was memorable. It was full of character-study drawn from history and literature. It was also a plea for all that is best in human attainment, presented so vividly and sympathetically that it took fast hold of the hearts of the students.

This school is one of the *glad* places in our neighborhood. Like all such schools, its endowment is inadequate. It is deserving of our interest, and makes silent appeal for our sympathy, and the best aid that we can give.

ELIZABETH POWELL BOND.

AN APPEAL TO FRIENDS.

A GREAT legacy was left to us by those who revived the Christ-like love of the early church, and who lived and taught as disciples. With lives true and pure and filled with loving service, they saw "whence all war comes." The vision calls for the same dedication and consecration to-day.

It is for us to call to our fellows in other churches, and those outside of any, most of all to one another in our own. If we are *at heart* Friends, no sacrifice is too great to make for those who need us. Friendship begets friendship.

If we will lop off small self-indulgences and conventionalities, many dollars will accumulate with which to unite us in the work of relief of war victims, so courageously undertaken by English Friends in the true spirit of Christ. *Twenty-five thousand dollars a month* is the enormous sum being collected and used by them. Very closely we are bound to one another, when one purpose animates us in service.

Shall we form ourselves into a great co-operating group, steadily, earnestly supplying our quota during the coming months. We are so *needed.*

More. Through the Emergency Peace work authorized in our Yearly Meeting, may the spirit of the Society inspire our nation to lay upon itself the sacred task of rehabilitating helpless, hopeless, homeless, starving peoples. Can we not see as a result a repetition of the friendship that China gave us a few years ago?

A new age opens to the church. Shall our part of it be supine, or shall we *give ourselves* to the call for us? So only shall our power increase, never through rusting machinery. By better thinking, deeper reading and study, seeking to grasp the relationship with our fellows, we will find a way and help to understand and solve to-day's problems of the world; and this is leadership.

Giving freely, we shall awake to know that reliance on words is poor support; but that our nation persuaded to spend millions in the stricken countries, will add friend after friend to believe in and trust us.

Sword and battleship may be consigned to oblivion, and the billions urged on us for military "defence" will have been saved for wholesome living, while "differences" are submitted to the court of our peers, the friendly nations.

Man only can fulfil that beautiful injunction—God will not work the miracle for militarism:

"Peace on earth, good-will to all men."

CAROLINE M. COOPER.

KEEP THE PRESENT NAME.

The sentiments expressed by H. F. in the issue of the Intelligencer of Sixth month 10th, in relation to the suggestion of a change of name for our Society paper, are so in accord with my own views, that I am willing to say so thus publicly.

The paper is an Intelligencer, giving intelligence (knowledge) of Friends and Friendly doings, in different localities, and not confined entirely to our own branch. Why then change its name, which is surely explanatory of its purpose, to "Liberal" or any other name? Sufficient unto itself and its readers, is its present title.

I was pleased, also, with the fine thought about the *liberalism* of the "Inner Light," which leads those who walk by it, in different directions, to the same goal, as persons living in different places travel on different roads to the same city, but all reaching it sooner or later, if they pay attention to their direction.

As touching the union, outwardly, of the two main bodies of Friends, is there any *need* of it? From what I gather by reading, by personal intercourse, by recollections of earlier days, I think our doctrinal beliefs can no more mix than can oil and water; why try to fuse them into one? Why spend time and effort, in trying to do the impossible? This difference, however, need not interfere with the feeling of love and good-will toward each other, that should mark the intercourse of all people who claim to be followers of Christ; neither should it prevent their working together in one common cause, the good of humanity.

For years, we have worked harmoniously in the Women's Christian Temperance Union, in Peace and Abolition Societies, in Equal Suffrage Societies, regardless of the denominational views of others; why then, between the two branches of Friends, should there always be held up, as an impassable barrier to good-will and harmony, the difference in the theological beliefs of the two? Why not, rather, strive to find out on what points we can agree, and so far be united in spirit and in action?

The feeling of jealousy and bitterness engendered nearly a century ago has in a great measure passed away, with the death of the immediate participants in that unhappy division which alienated brothers from sisters, parents from children, and in some instances, husbands from wives, disintegrated meetings, and created discord generally. In thinking of those days, I am reminded of the words of the author of "Night Thoughts," Edward Young.

> "Bosom friendships to resentment soured,
> With rage envenomed, rise against our peace."

Oh, how these things *did* "rise against our peace" as a Society, destroying that unity of purpose and of life which in the earlier days was so conspicuous as to cause outsiders to say, "See these Quakers, how they *love* one another." What a spectacle we presented to the world by that unholy separation, and doubtless by it we have been deprived of a great deal of usefulness in the world.

Thank Heaven a better day has dawned, and I have no doubt Friends of all shades of belief, share in the wish of our Friend H. F., "not to build up walls and fences, but to tear them down," and so far as we can, make it impossible *ever* to rebuild them.

Holder, Ill. ELIZABETH H. COALE.

A HYMN-BOOK FOR CONFERENCE USE.

Friends who attended the Conference at Ocean Grove will remember that a committee was appointed to consider the selection of hymns suitable for use in our homes and Friendly gatherings, with a view to their publication. After careful thought and the examination of many hymnals, it was discovered that there was a hymnal already published which entirely met the need at far less cost than it would take to publish a new one. This collection has the familiar and most beautiful tunes and words written by noted writers, many by our own Whittier, and as a whole it well expresses the aspirations of our Friendly thought. It is very desirable that this collection should be widely adopted and that our young people should become familiar with it. The title of the book is Unity Hymns and Chorals, revised and enlarged, to be had of Unity Publishing Co., Abraham Lincoln Center, Chicago, Ill.

This is intended as a reminder to Friends who have a copy of the collection to bring it to Cape May, and as a suggestion to those who have not to obtain it. H. C. H.

Have a *sensible* cigarette.—*Advertisement.*

Tariff is the only issue.—*American Economist.*

My country, 'tis of thee, O land of pork and preparedness!—*James Huneker.*

Why should Britannia rule the waves? Let the waves rule themselves.—*Ellis O. Jones.*

The Papacy stands alone to-day as the world power for peace and righteousness.—*Cardinal Farley.*

I am absolutely opposed to this highly organized tabernacle form of evangelism.—*Bishop J. F. Berry.*

If nations had to pay for their wars before they fought them, how few there would be!—*Wall Street Journal.*

Not one of the historical creeds of the church pledges a disciple to a consistent Christian life.—*Prof. G. F. Peabody.*

Those who have nothing but the Eastern metropolitan press to rely upon are fortunate if they get any truth.—*W. J. Bryan.*

One of the greatest results of the war to the Orient will be the complete emancipation of women.—*Sultan Hussein Kemal of Egypt.*

Current Events

JUNE SONG.

Now that June is really here,
Full of sun and full of cheer,
Come, and let us for a day
Take our staffs and be away—
Out into the meadows green,
Where the bobolinks are seen
Sprinkling all the air with song;
Where the brook doth glide along,
Full of music, full of joy,
As the bosom of a boy.

Tarry not another hour;
Twinkling dews are on the flower;
Not the Queen of Sheba had
Such bright gems to make her glad,
This blue sky that bends above,
Full of everlasting love,
Full of beauty, full of light,
Full of countless worlds at night—
Think you Peter's mighty dome
Half so high as this at home?

Come, I pray you; leave your task;
Throw away the sorry mask
Of dead learning, worn by sages;
Out and glean from Nature's pages;
Let your spirit spread her wings
In among the living things;
Out, and for a time commune
With the year's own Sappho, June;
Out into the morning—hush!
Harken! Israfil, the thrush,
Greeting Allah in the bush!

—*Charles Granger Blanden, in "A Wilding Bough."*

"CONSCIENTIOUS OBJECTORS" IN ENGLAND.

The *Friend* (London) gives the following accounts of proceedings before the Military Tribunals of Great Britain:

E. C. S., means exemption from combatant service.
F. A. U., Friends' Ambulance Unit.
M. R., Military Representative.
N. C. C., Non-Combatant Corps.

At the Llanelly Tribunal on the 11th inst. a local Socialist was granted total exemption on conscientious grounds. The M. R. gave notice of appeal.

At the Gwyrfai Tribunal on the 8th inst. the M. R. asked the Tribunal to review its decision by which a teacher at the Penyroes School had been exempted from combatant service on conscientious grounds. It was urged that this teacher had been a volunteer for four years, but applicant replied that he was only 16 when he joined the volunteers. During the last twelve years he had changed his views with regard to war, as a result of reading Tolstoy. The M. R. rejoined, "Have you read Mr. Lloyd George's speech on Saturday? If you did, it might change your mind." [M. R.'s appeal dismissed.]

Lancelot T. Hogben (Cambridge P.M.), senior scholar of Trinity College, said he returned from France when the Military Service Act No. 2 was passed. In reply to questions, he stated that he had been connected with Friends for a long time, but had become a member only recently. He went out originally as part of the Peace testimony of the Society of Friends, and not in order to help the Government to win the war. When the Act was passed he felt there was a greater call to come home and protest against the suffering which this and future generations would have to endure if England became a conscript country.

Here the Chairman suggested that his reason for returning was political rather than conscientious, on which appellant said, "You cannot draw a distinction like that between religious and political objections. My politics are part of my religion."

In further conversation appellant said he thought that the fact that he was not appealed against by the Military Representative showed that he had satisfied the Local Tribunal on the question of conscience, on which the Chairman said, "Yes, but you have to satisfy us here as well."

When asked to retire, appellant inquired if the Military Representative might also retire, on which the Chairman rather curtly said, "We cannot be dictated to. We must conduct the case in our own way." [No exemption whatever granted.]

R. W. Pask, of Great Ayton School, was arrested at 9.30 a. m. on May 17th; brought before Court at Stokesley; fined 40s. and kept in custody to await military escort. He will probably be sent to Richmond, but this is not certain. He had been excused combatant service by the Tribunals.

Herbert Green, an attender at Fritchley Meeting, Derbyshire, is among the eight conscientious objectors at Normanton Barracks, Derby.

Harry Rhodes (Doncaster P.M.) was taken to Pontefract Barracks on the 17th inst. "He went off very brightly and resolutely." A letter says that he has been sentenced to 168 hours' confinement, but that owing to lack of accommodation (presumably for conscientious objectors) he is sharing Clarence Holland's cell.

Clarence E. Holland (Doncaster P.M.) has written home from Pontefract expressing thanks for letters and visits. "I am perfectly happy because I am doing the will of God. So long as you are all right, I am all right. You must not trouble about me, for I am entirely in God's hands and he will take care of me. I am having a real good rest. I am getting more and more friendly with the soldiers every day." He goes on to say that he has been welcoming another conscientious objector from his district. "I think they will soon be getting overrun with conscientious objectors here." He ends his letter with loving greetings to his family, and adds: "Although I am wearing soldiers' clothes I am not a soldier—only a soldier of Jesus Christ." In another letter he writes: "I feel so sorry for others who are suffering a lot worse than me. We are being treated very well indeed here."

In course of a letter from Shoreham-on-Sea, Douglas Bishop wrote:

"The young soldier who dressed me was asked by the Corporal whether he had ever 'dressed a baby!' Well, I was escorted with twenty-five Royal West Kents to Shoreham. The Corporal was in a dead funk that I should escape and asked me to give him no trouble. I assured him I never gave anyone any trouble if I could help it. On arriving at Shoreham, I made my position plain and was told that they 'knew what would happen to me. I would be sent to France and shot.' Everyone was exceedingly kind. The first real difficulty was Sunday morning when I refused (with about thirteen others) to go on Church parade. We held an Adult School on the hillside, and it was one of the finest I have ever known. I was elected president. Just before we finished, our names were taken and the following day we had to appear before two of the officers and were given 'extra fatigues'—which did not apply to us, as we do no 'ordinary fatigues,' and, worst of all, had week-end leave stopped."

W. A. Cooper reported on the 12th inst. that there were seventeen conscientious objectors in the Ingate Guard-room, Whittington Barracks, five others in another room, and two or three more somewhere else in the Barracks. He adds: "We are now having a little service, about twenty minutes every night in this room (hymn, reading, hymn, prayer, hymn, reading, hymn, doxology, benediction). I sometimes wonder what passers-by must think."

On the 18th inst. W. A. Cooper, with nine other conscientious objectors, arrived in York on their way to the Castle, where they understand they are to be in detention for the remaining portion of their sentences. Eight York Friends met them at the station and were allowed to provide them and the accompanying sergeant with lunch before the party marched on to the castle. A request that Friends should be allowed to visit them has been refused for "a fortnight." The Friends who went to Richmond Barracks last week were not allowed to visit conscientious objectors. (It is believed that the last occasion on which a Quaker was imprisoned in York Castle for conscience sake was when six Lothersdale Friends were taken there in 1795 because they refused to pay tithes to Dr. Markham, Vicar of Carleton. York Friends then were allowed to provide the prisoners with beds, chairs, tables, pots and "all other needful things." They held meetings on First-days and

Fifth-days and had reason to say, "Surely the Lord is in this place and I knew it not." The poet Montgomery was imprisoned there at the same time, and among the visitors were David Priestman and his wife, and Joseph, Sarah and Maria Birkbeck.)

Leonard Watson (Harrow P. M.) reports that his Local Tribunal was asked to vary its decision, in order to allow of his case being referred to the F. A. U., which had accepted him for work since his appeal was heard. The Tribunal thought this was impossible, but promised to write a recommendation to the Recruiting Committee. L. W. had already called at the Recruiting Office, where he was told that he must come again after Easter, and in the meantime police proceedings would be stayed. When he went to the Recruiting Office a number of other conscientious objectors were there, and all were jeered at and hooted, and told they should be put in barbed wire and marched off to Mill Hill Barracks. L. W. protested, but was given no chance of stating his case and told by the sergeant he did not want to see his papers. He said he was quite prepared to go to prison, but could not join the Army. Later, he was sent to Felixstowe and told he was in 4th Bedfords' N. C. C. He is refusing pay.

On the 11th inst H. E. Stanton and two others were sentenced to twenty-eight days' "field punishment, No. 1" because they refused to do work demanded of them. It is stated that this is a punishment usually given for offences such as sleeping or being drunk on guard. "They are either fastened to a gun wheel, or handcuffed, and their arms fastened above the level of their head to an iron bar. They can move up and down for the length of the bar, but of course their arms are kept in the same position. They are fastened to the bar for an hour every morning and an hour every afternoon." One of the men says that he feels the Commanding Officer appreciates the difficulties of his position and will endeavor to carry out his duties under a sense of justice and responsibility.

A letter from Felixstowe says that owing to bad health the writer has decided to join the N. C. C., although disappointed at not being able to go right through with this thing. He says that after refusing to do military drill the authorities "put us in cells. I was put in one which was absolutely dark, not a light showing (only what came through the keyhole). The cell was very damp and I would not keep a pig in it, much less a human being." He proceeds to describe the harsh way in which orders were given to them and says that if this treatment was objected to, the conscientious objectors were put in cells or irons. "I have seen four men put in these inhuman things while I have been here. They are just like handcuffs, only instead of having a chain between the two cuffs they are solid. These irons give no end of pain to the one who has them on, as you will perceive. He cannot move his hands. They have no right to do this till the prisoner has committed a very bad offence." P. C. definitely states that Cornelius Barritt, H. C. Marten, Adam Priestley, R. Wyatt and H. Plummer were put into irons. For breakfast they were allowed about a quarter of a cottage loaf and some tea; for dinner a can of stew, and bread; and tea similar to breakfast. They were so hungry with heavy digging work that these meals were "like offering an elephant a sparrow to eat."

A Friend has sent information regarding seven Bristol conscientious objectors who have been arrested. Daniel Huxsteps writes from a tent in Barracks: "My determination to remain firm is greater than ever, and my liberty when effected is already consecrated to a very sincere effort in spreading the Gospel of brotherhood and goodwill." Walter Lewis says the Colonel read to him that section of the Army Act which states that the penalty for refusing to obey an order is death. Khaki was forced upon him, but without injury. John Daniel, only nineteen years of age, gives an account of the suffering endured by Ernest W. Roe, but "says nothing of what happened to him, which is characteristic of this gentle and deeply religious boy." Basil Robert said: "We have been stopped several times for talking and whistling and singing in the cells, nevertheless our hearts are full of joy and praise. The twenty-third Psalm came with renewed freshness to mind. God does not desert those who believe in Him. He is near constantly." Ernest Batten writes: "I refused to drill at Horfield and was put in the cells; the Lord has been with me all the way."

Mowbray E. Maudle, of Cockermouth, has been sent with an escort to Abergele, North Wales. He was put into a cell alone for three days, his watch, Bible and other things being taken from him. Then he was placed in the guard-room with twelve or fifteen others. The Court-martial sentenced him to two years' imprisonment with hard labor. (This man was not allowed to accept work under the F. A. U.)

"Clara," said a mother to her four-year-old daughter, "did you peel your apple before eating it, as I told you to?"

"Yes, mamma," was the reply.

"And what did you do with the peeling," she was asked.

"Oh," answered the little miss, "I ate that afterward."

THE WESTERN PILGRIMAGE.

Richmond, Ind., 6th mo. 22d, 1916.

The last report left us in Waynesville at the close of the morning session of Saturday, the 17th. That evening the program consisted of lantern slide pictures, portraying life at Woolman House in all its fascinating aspects, and an address by Dr. O. E. Janney on "Christianity and Social Problems." The pictures were thrown upon the gray wall of the old meeting-house, and if one might venture to interpret this "writing on the wall," he would prophesy that a great future is opening up for the Society.

Dr. Janney's talk dealt with three topics. First, Christianity and the Church; second, Christianity and Education; third, Christianity and Business.

Under the first heading he showed the deplorable condition of the church the world over, and stated that in the United States only one-fourth of the population attend regularly. Our greatest weakness lies in the people who, though they are within the church, are not Christians. To imbue the institution with the real spirit of Christ is our one hope for its conservation and upbuilding.

He then proved that there is a very vital connection between the church and education, and urged that the two go hand in hand. We should work to get politics out of our school system, and to raise the pay of teachers, so that the profession may not be merely a stepping-stone to other things.

The best social service is to attend to our business and do it well, but too many men become absorbed in business to the exclusion of other things even more vital. Every day is their "busy day," and no time is left to look at the needs of the world about them. Profit sharing schemes, for which this section of the country seems particularly noted, have proved that Christianity can be taken into business with financial success.

On Sunday, the 18th, we all attended the First-day school, which we found to be in a flourishing condition. Seth Furnas read the parable of the loaves and fishes, which he afterwards interpreted, and five classes carried on their regular work. Three of them were visited by the Pilgrims, who were able to carry away with them some helpful ideas to pass on to others. Edna Wilson told stories to one of the primary classes, and in the closing exercises held us all spellbound by the exciting tale of the little old rusty engine who "thought-he-could-do-it."

The two Waynesville meeting-houses stand on what is called Quaker Hill, within a stone's throw of each other, and on this occasion our friends of the Orthodox or "red brick

meeting-house" joined us in a body at the "white brick meeting-house," and our services were held together. Inspiring messages were given by Benjamin Hopkins, of Cincinnati; Dr. Janney, Matilda Underwood, J. Barnard Walton, Martha J. Warner, of Green Plain, and Evelyn B. Howell, of Springfield.

Barnard Walton said, in part: "An inventor leaves all his other experiments, and tries out *certain* combinations, for a purpose. To try Christianity is the one experience which satisfies a seeking soul. To live by the laws of the spiritual world is the adventure which we all can start upon. Let us make it in the spirit of adventure, and give our lives to it unreservedly."

When we came out of the meeting we found automobiles lined up by dozens in the grove, with here and there an occasional horse and carriage. Certainly *these* Pilgrims need never be footsore and weary!

Dinner was served at the Friends' Home, and this proved to be one of our best opportunities to become acquainted with the people of Waynesville and its vicinity. Everywhere we found a spirit of hospitality and fellowship, and a keen desire for all to unite in working for Christianity and Quakerism.

At 3 p.m. we convened to listen to an address by Dr. Janney on "Christian Ideals," which will be reported later. The resulting discussion along the lines of armament and militarism was joined in by many present, and the most friendly tolerance was shown on all sides, although for a time we feared that only the one side of anti-armament would be represented. The sentiment of the meeting was strongly and positively against anything that smacks of militarism—a refreshing experience to us of the hysterical East. Among those who expressed their views were Dr. G. P. Farr, Benjamin Hopkins, Barton Kelly, and Fred Sherwood.

On Sunday evening Dr. Janney was asked to occupy the pulpit of the Waynesville Methodist Church. In spite of the rain, quite a good number from the other churches attended. The speaker developed the idea of the power of God within us, using as examples the lives of such people as Paul, Luther, Fox, Wesley, Willard and Livingstone.

It is a cheering and significant fact that in Waynesville we frequently heard the words "union meeting," "all the churches working together," etc.

Monday, June 19th, after a short devotional, Marion Longshore took up the "Problems of the Modern Church." She said that the church should make the environment of this generation, and should therefore back up all movements for social and civic growth. All denominations should come together on questions of community interest, regardless of belief. The church should also be a unifying power, which shall keep us from drifting into too many avenues of work, and, like the chameleon which lighted upon a piece of Roman plaid silk, "bust ourselves" in trying to "do it all." Closer touch with the young people, through social organizations, is issential and is one means which is being used in wide-awake churches. Too often we do not go to meeting in a co-operative spirit, and then we complain that the service seems cold and dead. The desire to give and not to get will overcome this apparent shortcoming; the meeting does not and cannot run itself.

Warren Keys gave a very interesting talk on the present condition of the Waynesville Meeting. He deplored the empty benches and galleries, and expressed the wish that we as a Society could have more of the splendid co-operative spirit of the Free Masons.

J. Barnard Walton and Gladys Brooke tried to answer the following questions which had been sent to the former by the Waynesville Friends: "What can we do to keep our isolated members in the meeting?" and "How can we make our monthly meetings more interesting?"

A lively discussion, growing chiefly out of Warren Keys' remarks, centered around the thought, upon which all seemed agreed, that more individual pastoral work and responsibility is needed.

The morning discussion was so prolonged that an extra session was called for the afternoon, and at this time J. Barnard Walton gave a talk on "Welfare Work in a Rural Neighborhood," making his address as applicable as possible to Waynesville conditions. Poverty and suffering must be relieved, but the other side of the equation must also be faced, and the surgeon's knife be used to uproot the conditions which are the cause of poverty and suffering. To do this, we must begin with the child, to whom three great essentials are due.

First, every child has the right to be *well born*. To this end, we must fight alcoholism and work for the segregation of the feeble-minded.

Second, he has a right to *health*, which can be greatly aided by medical inspection of schools.

Third, he has the right to *congenial work*. We must look to our child labor and compulsory education laws, and when the time comes for the boy or girl to choose his vocation, see that he has help and advice. Hand-in-hand with work should go *play*, which is an essential in child development, and with these two should go the opportunity for spiritual development.

The subject in the afternoon was continued by Seth Furnas, who brought out some very striking ideas on social welfare. He said that schools should teach how to care for the person, how to make a living, how to support a family, how to be a good citizen, and how to absorb and appreciate culture, in the order named. Farmers must work together not only for more money, but for a better social environment, thus making the farm a more attractive place for the young people. We need an ideal to strive for, and it is the church that must put this ideal before the community.

On the subject of "What the Waynesville First-day School Can Do for the Neighborhood at Large," Curtis Tomlinson preached a little sermon based on a text taken from Chapter I of "Mrs. Wiggs of the Cabbage Patch." After vainly trying to teach the Cabbage-Patch children about Moses and Bethlehem, Mrs. Wiggs exclaims: "What you children need is a talk about fussin' an' fightin'. You'd ought to keep the peace an' do away with the scraps." He advocated union work among the churches, and the utilizing of the half of the big meeting-house which is now closed, as a social center for the Friendly Group and others.

Along the line of this last suggestion, there was a very live discussion, and it seems probable that the meeting will soon use funds which are at hand in remodeling the proposed space into a library and social center room.

The Friendly Group of Waynesville opened the evening session with music by the Janney sisters, which was thoroughly enjoyed.

Seth Furnas then read a "Fantasie" by Elbert Russell—a charming literary production, with a great moral—after which a conference on the Fellowship of Reconciliation was introduced by Gladys Brooke.

The history of the movement was briefly outlined, certain incidents, showing that its influence is being felt, related, and an attempt made to define its basic principles.

At the close of the meeting we said good-bye to our friends with real regret, and on Tuesday morning took an early train to Richmond, our good friends, Edward Janney, Seth and Anna Furnas, being at the station to wave us *bon voyage*.

G. B.

THEODORE C. WEEKS, the banker and broker, once went into the office of the late Irving A. Evans, and said, "I wish you would lend me $5 until Monday." Mr. Evans, who was somewhat hard of hearing, said, "What?" Mr. Weeks, taking courage, said, "I wish you would lend me $10 until Monday." Mr. Evans handed out the money with the remark: "I wish I had heard you the first time."—*Christian Register*.

LONGWOOD YEARLY MEETING.

This year's meeting of "Progressive Friends" at the old house at Longwood, Chester County, Pa., was so full of interest that many will be glad to have some account of it, even though late and incomplete.

A choir of the singers from the Cheyney Colored School attracted the people indoors immediately upon the opening hour on Saturday, says a report in the *West Chester Local News*. The sessions throughout the day were filled with intellectual and sympathetic uplift—the race question, war, "preparedness" and peace being the themes presented by Leslie Pinckney Hill, principal of the Cheyney School; Prof. J. P. Lichtenberger, of the Pennsylvania University; Mr. Tingley, of Philadelphia, and Algernon S. Crapsey, of Rochester, N. Y. Memorials were read by Miss Sara Chambers to Edward B. Darlington, of Rosedale, and Dr. Hannah J. Price, a native of Kennett Square.

"The Hope of a Race," was Principal Hill's subject. He said it is difficult to be Americans and not appreciate the suffering of the world now at war. Germany ravages Belgium, France and the allies outrage Greece; Russia invades Poland. The principle that has brought these engines of prey into operation concerns the ten millions of colored people, who are all of a sudden drawn into touch with the ravished Poles and Greeks and Belgians. Any race that means to dominate the world, the negroes hope will be subdued, if not by arbitration and reason, then by the arbitration of cannon and blood. This is the first hope of the colored people. Another hope is that the white race will come out of the blood and fire with a wider recognition of justice toward all men. The white peoples of the earth are few compared to the black and brown and yellow races with which the Almighty has peopled the world.

If the principles of religion and law and government are to stand, the white man must come to realize that the strong may not oppress the weak, and must learn the meaning of humane brown or yellow; when he is denied right to work because he is black or brown or yellow; when he is denied the right to sit on certain seats in cars, not because he has not the money or because he is not clean, but because he is colored, he has that to bear which it is impossible for any white man to understand.

The speaker told how he had gone into a fine establishment in Philadelphia where ice cream was served at ten cents a plate, and that he was asked $1. The colored man has always believed a better time was coming—has hoped the day of justice would dawn. No race has ever made the progress in fifty years that the negro race has made in America and it is to the Nation's interest that he shall be educated and permitted an opportunity in the trades. The white race, he said, had given them all they had of religion and democracy, and he begged with touching persuasion that Longwood will speak a word for their opportunity in schools. The average rural schools of the South are about as bad as they can be—miserable buildings with poor teachers unfitted for their duties. The last hope he held out was that the colored race may not lose heart, will remain satisfied with the black face, and hold to the belief of right in the heart of the white man.

Frederic A. Hinckley, whose face reflected as well as his voice the depth of his sympathy in the beautiful address, said that he was convinced that the truth and eloquence of Mr. Hill "had touched our very souls and that our hearts go out in eager response." The band of Cheyney singers sang "Steal Away."

William L. Price, of Moylan, said the colored race, like the white race, will not progress until their problems are handled upon economic principles. Their problems are the same as those of the white race. The colored man will get his opportunities of education when he can pay for them.

Mr. Newcombe, of Philadelphia, said he had the question close at heart. He had come to America from England, had held a responsible position in the South in which he controlled many negro laborers and had lost his job because he refused to curse and abuse them. A collection was taken, and with it a motion to give the money to the Cheyney School. The sum of $25 was given President Hill.

"Is War Diminishing?" was the subject of Prof. J. P. Lichtenberger's address, which dealt with historical statistics upon war. All want war to cease, but he knew of but one book recently published that considered the question from an historic point of view. Arguments of the pacifists as to the cause of wars have failed. Militarists claiming that armaments and "preparedness" will stop conflicts, have likewise erred, and erred badly. Philosophy is useless in the matter, but history has the records.

The Hapsburgs since 1450 fought one hundred wars up to 1900. England has been engaged in war since the year 1100 and has had two hundred and five wars—47 of them with France.

Dr. Lichtenberger reached the conclusion that war is diminishing, nations spending a relatively smaller time at war than formerly. It is diminishing most rapidly in the weaker nations. He did not throw out much hope from these facts, however, because though less time is spent at war, modern conflicts present wider areas than ever before, and wars are much more destructive. War is now by groups. Single nations will probably never again engage in war.

Economic causes are the chief causes of war. These will be the great problem until we bring about a plan by which the down-trodden may get a living. There are bigger stakes to-day for the financial lords than ever were for political lords. We must learn to control the predatory instincts, or we will not cause war to cease on the earth. We are beginning to see that war never settles anything. Even the Civil War did not settle slavery. It would have come by waiting a little, and would not have cost so much bitterness.

To questions Dr. Lichtenberger replied that the present conflict will explode the theory that "preparedness" will stop war; that the interest of the money-lenders centres on the war bonds, and that financiers do not care how large these bonds are. He did not believe it was the intention of this group of men to start war, but they are alert for profits after conflicts begin. If this country is to continue the diplomatic policy of the ultimatum, we have got to have a big navy. Threats always make trouble, or set it brewing.

"Preparedness" came up at the afternoon session. The speakers on "Preparedness" had found it inconvenient to assume the role, three appointments having been made, and at noon on the day of the meeting it was not known who would present the subject.

Probably the record of Longwood's attitude upon the theory of force may have deterred these men. However, when Clerk Hinckley rapped for order and every seat was filled by an eager audience, C. L. S. Tingley, of Philadelphia, braved the situation. He said he was not a trained speaker, but spoke from the standpoint of a business man. The country was founded at great cost and what Abraham Lincoln considered worth preserving by force of arms, he thought worth preserving in times of peace. The nation is not prepared for peace, much less prepared for war. People have departed from the ideal that one must sacrifice for the many. He said the new naval appropriation bill, providing for an armor-making plant, was a waste of money, because there are already plants that do this, and the people should see that they do it at reasonable rates. As long as the people select men for office unfit for the position they are not fit for peace.

The war on the other side has been a blessing in teaching America her dependence upon foreign lands for the necessaries of life. Our railroads can't handle the freight. Our sea transports

are woefully deficient. We should learn from Germany how to manufacture nitrates from the atmosphere. Domestic peace is controlled by a police force. Peace for the world must be by an army. He quoted Jesus Christ, St. John the Apostle and the Prophets to substantiate the claims. We haven't battleships, or submarines, or mines, or coast fortifications or harbor forts that are adequate. A volunteer army system will break down. It always has, and piles up millions of dollars in pensions.

War is likely to come to us, he said, because America has been bumptious with her Monroe Doctrine, offended Japan, and called down Germany and England in submarine and blockade matters.

Discussion gave J. Augustus Cadwallader, of Philadelphia, an alert, ready and well-posted young man, an opportunity to refute every statement of Mr. Tingley. He spoke very rapidly, scarcely looking at his notes, and quoted General Weaver and General Miles to prove that our coast defenses are invincible; that there are 69,000 men in the army, every one of them with a rifle, and 700,000 Springfield rifles to be had if needed. The War Department is sufficiently equipped to put 500,000 men in the field at a moment's notice. General Miles says that the State militia is all the police force needed, and opposes conscription. He said that the enlistments for the Mexican and Spanish wars were greater than we could make room for.

Dr. Algernon Crapsey's speech closed a great session and evidently covered the question from the audience's point of view. The doctor has great gentleness, charm and force. He is nearly seventy years of age, with powers unimpaired and both voice and face sweet and winning. His oratory is celebrated.

His subject, "The Threatened Invasion of the United States," no bitterest of opponents could say was not patriotic and free of "sentimentality." He said the "preparedness" campaign does not spring from the people—the rulers of this republic.

A set of folks started it and set about to frighten us. By parades in big cities they seek to arouse the people. After the big event in New York, fifty-six men only enlisted. Never within one hundred and fifty years were we so safe. The two objects of danger pointed out—Germany and Japan—are otherwise engaged. Japan has made all the East her foe and dare not leave. Germany has foes on every side and can't come.

Our danger is that our nation will be invaded by the Prussian ideal, which ever since Frederick the Great has been imperialistic and represents a military empire. The individual has no rights except to glorify the reigning house.

Our country is democratic, but its machinery is autocratic, and the gravest menace is of the few politicians who conceive themselves to be the appointed rulers. The seizure of the Philippine Islands was never ordered by the American people, and shattered the Monroe Doctrine. It was largely the work of Mark Hanna, with William McKinley as his tool. The seizure of Panama was an international crime, and was not the act of the people but of one man. Such acts illustrate the alien conception of life and is our foe. We are menaced by an invasion of imperialistic power. "Preparedness" and "Americanism" are catch-words thrown out as a bait to catch men. The United States has always been prepared for the right things. In answering Mr. Tingley's reference to Christ's words, he closed with an exquisite illustration of the meaning of the "sword of the Spirit," the "Word of Truth," Paul's "whole armor of God," and the girdle, which is righteousness. Thus armed no man or nation need fear any invader.

GEORGE SCHOOL NOTES.

The I. V. Williamson honor scholarship to Swarthmore College was awarded to Mary Thomas Roberts, daughter of Isaac and Ruth T. Roberts, of Swarthmore.

Seventeen members of the class of 1916 are members of the Society of Friends, five have one parent a member.

Twelve expect to go to college, dividing themselves among Swarthmore, Cornell, Smith, Mt. Holyoke, Penn State and the Universities of Pennsylvania and Michigan. Four or five will take professional courses at Drexel Institute or business colleges.

George School boys and girls in college have won honors several times recently. Agnes M. Briggs ranked second in her class at the School of Industrial Art, Philadelphia, and won a scholarship for next year. Wyatt A. Miller has been elected into two scientific honorary fraternities at the University of Michigan, and at Swarthmore. Lewis L. Tanguy was made a member of Phi Beta Kappa.

Swarthmore College has granted two Fellowships for the coming year to George School graduates, the John Lockwood Memorial Fellowship, to Rachel Knight, and the Joshua Lippincott Fellowship to Raymond T. Bye.

The President of the Men's Student Government Association, at Swarthmore is William W. Tomlinson, a George School graduate, and Walter W. Maule is a member of the Executive Committee. Charles K. Hallowell holds a similar position at Penn State.

The following changes in the faculty will take place next year. Alan F. English, A.B. William and Mary College, of the Boys' High School, Lancaster, Pa., will teach English, in the place of Albert L. DeGreene. Thomas C. Shaffer in History will be succeeded by Walter H. Mohr, A.B. Swarthmore, of the High School, Millville, N. J. Esther J. Pancoast, physical director for Girls at Flora MacDonald College, N. C., will have the same department at George School.

FRIENDS IN PENNSYLVANIA.

PITTSBURGH.

On Seventh-day, Sixth month 17th, the Pittsburgh Society of Friends (both branches) held their annual picnic in River View Park. There were 42 present. The day was beautiful, and all enjoyed the splendid views. Towards evening the sky became clouded, the rumbling of distant thunder was heard, and just after Friends had finished a sumptuous repast, the storm came on, the rain fell and the thunder rolled, and Friends had to run for shelter to the nearest cabin.

Owing to the kindness of our friend Miss Marie Bender, we were privileged to see the Pittsburgh Observatory in the evening. Although the weather was such that we could not see the moon and the stars through the telescopes, we were shown a number of wonderful photographs thrown on the screen, which gave us a vivid idea of the vastness and grandeur of the starry heavens.

Before parting for the summer vacation during July and August, the Pittsburgh branch agreed to send $25 to the Friends' fund for the relief of the sufferers through the war in Holland and England. Catherine Albright, of England, paid us a short visit on her way West and the Friends of Pittsburgh were so interested by her eloquent appeal that they simply had to respond. After the vacation the subject of helping the good work being carried on by the Friends in England will be taken up again. Now is certainly the time to help. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." JAMES THORBURN.

FALLOWFIELD.

On the afternoon of First-day, Sixth month 11th, at Ercildoun Meeting-house, Fallowfield Young Friends' Association held its closing meeting for the summer.

J. Howard Humpton read the fifth chapter of First Thessalonians. Edith B. Maule recited "Nobility" in an impressive manner, and Emma C. Walton also gave a recitation.

Robert Pyle, of West Grove, gave an interesting talk on the central organization of the Society of Friends. By the use of a chart he made very

clear the relation of the preparative, monthly, quarterly and yearly meetings to each other. The work of the various committees was explained, and the use made of the "quotas" and various funds clearly defined. His talk was most helpful, as it dealt with a subject that all Friends should be thoroughly acquainted with.

The meeting closed with "sentiments," and a few moments of meditation, to meet next fall.

HORSHAM.

At the regular monthly meeting of Horsham Friends' Association, on Sixth month 25th, Mary W. Lippincott gave the third of a series of talks on the life of Paul. In this she freed Paul, by examples in the Scriptures, from the charge of being what is generally known as a dogmatist.

Anna J. Thompson read extracts from a paper by O. Edward Janney on "A Reasonable Faith." The report of the Executive Committee was followed by "sentiments," after which the meeting adjourned to meet Ninth month 24th.

A BOOK WORTH WHILE.

"Climate and Civilization" ($2.50, Yale University Press, New Haven) is a book whose big idea must at an early date become a part of the knowledge of all persons who deal with history, geography or missionary effort. That means nearly all who are interested in education or religion.

What makes men civilized? Dr. Huntington answers "*Climate,*" and his answer makes fascinating reading to those who are interested in primal things.

J. RUSSELL SMITH.

The *Century* gives some examples of school humor. The study of anatomy seems to cause confusion, as witness these examples from examination papers: "Circulation is a beet that goes all over the body." "Cause of narrow chests is most female folks tie in their waists." "You should not work either before or after eating." "We should not drink hot water and then cold, because it cracks the tarter on the teeth." "The teeth should be washed after every meal to remove any articles that may be in them." "Round shoulders are caused by leaning on the stomach."

"Scrapp is rather quarrelsome, isn't he?" "Qarrelsome! Why he's so quarrelsome by nature that even his own statements conflict."—*Boston Transcript.*

BIRTHS.

Boyd.—At Haverford, Pa., on Third month 24th, 1916, to Fisher Longstreth and I. Josephine Boyd, a daughter, named Mary Elizabeth Boyd.

Mitchell.—Bala, Pa., on Sixth month 21st, 1916, to David Terrace and Pauline M. Scull Mitchell, a daughter, named Pauline Scull Mitchell.

Orr.—On Sixth month 23rd, 1916, to Samuel M. and Emmaline S. Orr, of Street, Md., a daughter, named Laura Virginia.

Wells.—On Seventh-day, Sixth month 24th, 1916, at White Plains, N. Y., to Henry Hubbard and Caroline Washburn Wells, a son, named Alfred Washburn Wells.

MARRIAGES.

Chambers–Smedley.—On Seventh-day evening, Sixth month 24th, at the home of the bride's father, under the care of Wilmington Monthly Meeting, C. Stanley Chambers, of Wilmington, Del., son of John T. and Alice J. Chambers, of Kennett Square, Pa., and Esther K. Smedley, daughter of Benjamin K. and the late Mary B. Smedley, of Wilmington, Del.

Cocks–Anderson.—At the home of the bride's mother, Peekskill, N. Y., June 21st, under care of Cornwall Monthly Meeting, Edmund Cocks and Mary Elizabeth Anderson. The groom is instructor in biology in Friends' Central School, Philadelphia.

Hannum–Cloud.—Near Kennett Square, Pa., on Sixth month 7th, 1916, Edward Darlington Hannum, son of Charles B. and Caroline D. Hannum, of Rosedale, Pa., and Sara Belle Cloud, daughter of Mary Belle and the late Thomas Cloud, under the care of Center Monthly Meeting.

DEATHS.

Brooks.—At Salem, Indiana, after some years of illness and suffering, Samuel H. Brooks. He was a good husband, father, neighbor, citizen and Friend. He had taken a college degree, specializing in physics, and his mind was awake to many interests beyond those of his own community. He felt a keen solicitude for Friendly truth, and when he could he gave of himself freely to promote the activities of the Highlands Creek meeting.

Yes, he who flagged not in the earthly strife,
From strength to strength advancing ever on,
His soul well-knit, and all his battles won,
Mounts—oh, so gladly!—to eternal life.

J.

Clayton.—At Elizabeth, New Jersey, Sixth month 21st, Charles A. Clayton, son of Reece P. and Emma L. Clayton, in his 43rd year. Interment at Darby, Pa., on the 24th.

Heald.—At West Chester, Pa., on Sixth month 26th, 1916, Mary D., wife of Franklin Heald, in her 76th year.

Hutton.—At Wallingford, Pa., on Sixth month 25th, 1916, Addison Hutton, in his 82d year.

Levis.—Near Chadd's Ford, Pa., on Sixth month 23d, 1916, Elmer Levis, in his 79th year. Interment at Birmingham Cemetery.

Pratt.—At Markham, Pa., on June 26th, 1916, Amy Darlington, widow of Henry B. Pratt, in her 80th year. Interment Cumberland Cemetery.

Thatcher.—At Philadelphia, Pa., Seventh-day, Sixth month 24th, Dr. Paxson Blakey, son of Elizabeth B. and the late Dr. Jesse W. Thatcher, aged 41 years. Interment West Laurel Hill Cemetery.

Varian.—Fifth month 9th, 1916, at Tenafly, N. J., Catherine A. Reed, wife of Ward Varian, a member of Chappaqua Monthly Meeting.

TRAIN SERVICE TO CAPE MAY CONFERENCE

The special train is to leave Broad Street Station, Philadelphia, on July 6th, at 2.38 p.m; West Philadelphia, 2.42; North Philadelphia, 2.53. Arrive at Cape May, 4.53 p.m.

CONNECTIONS WITH SPECIAL TRAIN.—Leave Washington, 11.00 a.m.; Baltimore, 12.05 p.m.; Wilmington, 1.38; Chester, 1.56; West Philadelphia, 2.15. Arrive Broad Street, Philadelphia, 2.20.

(For intermediate points, take local trains in advance to Broad Street Station, Philadelphia.)

Leave Pennsylvania Station, New York, 12.00 m.; Hudson Terminal, 12.00; Newark, 12.22 p.m.; North Philadelphia, 1.46; West Philadelphia, 1.56. Arrive Broad Street, Philadelphia, 2.00.

SCHEDULE OF REGULAR TRAINS OTHER THAN THE ABOVE CONNECTING TRAINS.

FROM PHILADELPHIA BY PENNSYLVANIA RAILROAD—DAILY.

Leave Broad Street		9.35 a.m.		4.07 p.m.
West Philadelphia		9.39 a.m.		4.11 p.m.
North Philadelphia		9.49 a.m.		4.21 p.m.
Arrive Cape May		11.38 a.m.		6.10 p.m.
Leave Market Street	8.40 a.m.	2.04 p.m.	4.08 p.m.	5.08 p.m.
Arrive Cape May	10.38 a.m.	3.55 p.m.	5.50 p.m.	6.59 p.m.

Saturday only, leave Market Street, 1.04 p.m.; arrive Cape May, 2.58 p.m. Sunday only, leave Market Street, 9.00 a.m.; arrive Cape May, 10.50 a.m.

FROM PHILADELPHIA BY READING RAILROAD.

Leave Chestnut Street	8.50 a.m.	1.40 p.m.	4.10 p.m.	5.20 p.m.
Arrive Cape May	10.40 a.m.	3.33 p.m.	5.50 p.m.	7.57 p.m.

Saturday only, leave Chestnut Street, 12.40 p.m., 2.10 p.m.; arrive Cape May, 2.35 p.m., 3.58 p.m. Sunday only, leave Chestnut Street, 7.00 a.m., 11.30 a.m., 5.00 p.m.; arrive Cape May, 9.10 a.m., 1.19 p.m., 7.51 p.m.

FROM SOUTH OF PHILADELPHIA.

Friends will consult time-tables in connection with above schedules, allowing about 30 minutes for transfer, from Broad Street Station or Reading Terminal to Market or Chestnut Street Ferries.

FROM NEW YORK BY PENNSYLVANIA RAILROAD.

Daily, Except Sunday.

Leave Penna. Terminal.	11.00 a.m.	1.00 p.m.	2.00 p.m.	2.00 p.m.
Arrive Broad Street	1.00 p.m.	3.00 p.m.	4.00 p.m.	
Leave Broad Street	———	———	4.07 p.m.	
Leave Market Street	2.04 p.m.	4.08 p.m.	———	5.08 p.m.
Arrive Cape May	3.55 p.m.	5.50 p.m.	6.10 p.m.	6.59 p.m.

Saturday only, leave Pennsylvania Terminal, 10.00 a.m.; arrive Broad Street, 12.00 noon. Leave Market Street, 1.04 p.m.; arrive Cape May, 2.58 p.m.

FROM NEW YORK BY NEW JERSEY CENTRAL RAILROAD.

Leave West Twenty-third Street, 1.20 p.m.; Liberty Street, 1.30 p.m.; Jersey City, 1.42 p.m.; Elizabeth, 1.46 p.m.; Lakewood, 3.44 p.m. At Winslow Junction, change to Reading Railroad. Arrive Cape May, 5.50 p.m.

FROM NEW YORK BY READING RAILROAD.

Leave West Twenty-third Street, 11.00 a.m.; arrive Philadelphia, 1.00 p.m. Leave Chestnut Street Ferry, 1.40 p.m.; arrive Cape May, 3.33 p.m.

BY TRENTON DIVISION, PENNSYLVANIA RAILROAD.

Leave Pennsylvania Station, New York, 11.08 a.m.; Hudson Terminal, 11.10; Jersey City, 11.13; Newark, 11.31; Elizabeth (special stop), about 11.40; Trenton, Clinton Street, 12.30 p.m.; Bordentown, 12.47; Burlington, 1.07; Riverside, 1.23; Riverton, 1.30; Camden, 1.53.

Plainfield Friends will go to Elizabeth, and there change to Pennsylvania Railroad, allowing plenty of time to purchase tickets. When the through route is within the State of New Jersey, the rate is $1.00 less from Jersey City, Newark, Elizabeth, and at proportionate rates from Trenton.

TICKETS.—The special or regular excursion tickets should be on sale at all ticket offices from Pittsburgh and Buffalo east, including New England.

Friends are advised to inquire in advance at their local railroad ticket offices, so that there may be no mistake.

Friends, especially from the west, are advised to take the Pennsylvania route, as the connections both in New York and Philadelphia are more convenient.

Note particularly whether trains start from Broad Street Station or from Market Street Ferry. If the latter, transfer will be made from Broad Street either by surface or subway.

BAGGAGE.—All baggage should have a tag attached with owner's name and address, and the name of hotel at Cape May. If possible it would be well to check baggage in advance.

BADGES.—As at previous Conferences, everybody will obtain a BADGE. They will be on sale at 50 cents each on the train, or at the headquarters at Cape May, from any member of the Transportation Committee. The money realized from the sale of badges is disbursed for a very important purpose, and it is thought best not to take from the funds collected directly from the Yearly Meetings.

To save time, Friends who have not already done so, will please write the chairman immediately upon reading this notice, stating where they will start from.

JAMES H. ATKINSON, 421 Chestnut Street, Philadelphia.
THOMAS B. HULL, 614 Equitable Building, Baltimore.
CLARENCE C. MILLS, Decatur, Illinois.
EDWARD D. HUTCHINSON, 154 Westervelt Ave., Jersey City, N. J
JOHN W. HUTCHINSON, Chairman, Hempstead, N. Y.
Transportation Committee.

RETURN TRAINS FROM CAPE MAY, JULY 13TH.

PENNSYLVANIA R. R.

Leave Cape May	1.30 P. M. (Special)		2.15 P. M.		4.15 P. M.
Arrive Camden	———		4.08 P. M.		———
Arrive Market Street	———		4.15 P. M.		———
Arrive North Philadelphia	3.31 P. M.		———		6.07 P. M.
Arrive West Philadelphia	3.41 P. M.		———		6.17 P. M.
Arrive Broad Street	3.45 P. M.		———		6.21 P. M.

CONNECTING TRAINS.

Leave Camden	———	4.33 P. M.			———
Leave Broad Street	4.00 P. M.	———			7.00 P. M.
Leave West Phila.	4.04 P. M.	———			7.04 P. M.
Leave North Phila.	4.14 P. M.	———	6.17 P. M.	6.23 P. M.	7.14 P. M.
Arrive New York	6.00 P. M.	7.23 P. M.	8.07 P. M.	8.44 P. M.	9.18 P. M.
Arrive Washington	8.10 P. M.				

READING AND N. J. CENTRAL RAILROADS.

Leave Cape May	1.50 P. M.	4.00 P. M.
Arrive Philadelphia	3.45 P. M.	5.55 P. M.
Arrive Winslow Junction	———	5.00 P. M.
Arrive Lakewood	———	6.46 P. M.
Arrive Red Bank	———	7.33 P. M.
Arrive Elizabeth	———	8.58 P. M.
Arrive Jersey City	———	9.11 P. M.

JOHN W. HUTCHINSON,
Chairman Transportation Committee.

PENN COLLEGE DISASTER.

FRIENDS throughout America will feel deep sympathy for Penn College, which has suffered a great loss by fire. In the early morning of May 27, says the *American Friend*, a fire started in one of the laboratory rooms of the main building and rapidly spread throughout the building.

The death of two men and the serious injury of two others added greatly to the horror of the situation. Some equipment was saved, especially the costly art pictures. The loss is said to be almost a total one so far as the building and much of the equipment is concerned. The insurance carried was only a moderate amount.

DOUBTFUL LANGUAGE.—A man was brought before a police court charged with abusing his team and using loud and profane language on the street. One of the witnesses was a pious old Negro, who was submitted to a short cross-examination.

"Did the defendant use improper language while he was beating his horse?" asked the lawyer.

"Well, he talk mighty loud, suh."

"Did he indulge in profanity?"

The witness seemed puzzled. The lawyer put the question in another way.

"What I mean, Uncle Ans, is, did he use words that would be proper for your minister to use in a sermon?"

"Oh, yes, suh; yes, suh," the old man replied, with a grin, "but dey'd have to be 'ranged diff'runt."—*Philadelphia Ledger.*

"HAVE you a pasturage yet?" Mrs. Twickembury asked the divinity student at the senior class reception.—*Christian Register.*

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Buffalo, Horton Studio, 399 Franklin Street, near Edward, 1st and 3d First-days each month, 3 p. m.

Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.; First-day School, 10 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

FORTY-EIGHTH ANNIVERSARY SALE

Summer Silks in the Sale

Weaves, weights and colors to fill every summer dress requirement of the fashionable woman. These and many others in the Sale:

$2.00 Black Bathing Suit Satin, a yard wide—$1.50
$1.25 Novelty Suiting Silks, new shades, 26-inch—85c.
$2.00 Fancy Suiting Silks, one yard wide—now $1.50
$2.00 Crepe Georgette, white, ivory, black—$1.50
$2.50 Colored Crepe de Chine, 45 inches wide—$2.00
$1.25 Lyons-dyed Black Chiffon Voile—$1.00 a yard
$1.00 Cheney Brothers' Black Foulard, 24-inch—55c.
$1.35 Black Dress Taffeta, yard wide—$1.10

Aisle 6, Market Street.

STRAWBRIDGE & CLOTHIER

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EIGHTH STREET
FILBERT STREET

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MARKET STREET
EIGHTH STREET
FILBERT STREET

Wanted

RELIABLE WOMAN WOULD LIKE CARE OF a house or elderly people for the summer. Can do plain sewing. W 76, Intelligencer Office.

REFINED, MIDDLE-AGED WOMAN WISHES position as companion-nurse to semi-invalid or elderly person; assist with plain sewing and mending. Willing to leave city. Reference. D 77, Intelligencer Office.

YOUNG WOMAN OF REFINEMENT WOULD like position as managing housekeeper or companion for invalid or would assist in care of children. References. Reply to Boxstead, Princeton, N. J.

NON-PROFESSIONAL NURSE WISHES POSITION: Care of elderly person:. Would go to sea-shore or mountains for the summer. B 74, Intelligencer Office.

CHURCH SEEKS MINISTER.—A small, live liberal church, in city of 100,000, seeks a minister; one whose controlling purpose is to promote spiritual growth and outlook and right standards for public and private life, who has sound scholarship, liberal convictions, experience in church administration, and capacity for sustained, orderly accomplishment, will receive loyal support in promising field. Popular pulpit orator or institutional minister not desired. Preliminary correspondence confidential. Address TRUSTEES, care of Friends' Intelligencer.

IF you want high-grade help for office or household, or a position among Friendly people, board or rooms in city or country, or if you want to rent or sell property, advertise your needs in the INTELLIGENCER. It reaches a class of people quite different from ordinary newspaper readers, and those who have used it testify that it brings ANSWERS.

For "Wants," Board, For Sale or Rent, etc., the rate is one cent a word (no adv. less than 25c.). Other advertisements, 84 cents an inch for each insertion. Advertisements must be received by TUESDAY to be inserted the same week.

Who Were Your Ancestors? Hand down to your children what you know of them. Send 2-cent stamp for sample CHART for this purpose. Eight generations shown at a glance. GILBERT COPE, Professional Genealogist, West Chester, Pa.

For Sale

SCHOOL FURNITURE—THE PHILADELPHIA Monthly Meeting School Committee (Race St.) has a quantity of discarded desks, benches, etc., that it will dispose of at reasonable rates. Address BENJAMIN WALTON, 15th and Race Streets, Philadelphia.

Friends' Literature

Anyone desiring any of the following pamphlets or booklets can obtain them without charge. Persons ordering by mail will please enclose stamps to cover the postage.

Outline of Reading.—E. M. Winder.
Historic Steps in the Society of Friends.—H. W. Wilbur.
A Reasonable Faith.—Dr. O. Edward Janney.
Friends and the Morality of War.—Isaac Sharpless.
What Is Worth While and Why.—John William Graham.
Christianity as Friends See It.—Edward B. Rawson.
Higher Education and Peace.—David Ferris.
The Liquor Problem; a View and a Review.—Henry W. Wilbur.
The Death Penalty.—Henry W. Wilbur.
The Meeting for Worship.—Howard M. Jenkins.
Religious Views of the Society of Friends.—Howard M. Jenkins.
The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.
The Progress of Prison Reform.—Conference paper by John William Hutchinson.
Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.
The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.
Friendly Fundamentals.—Henry W. Wilbur.
Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.
The Upbuilding of a Religious Society.—Dr. O. E. Janney.
The Place of Religion in Education.—President Swain.
The Liquor Question, No. 1—The Personal Habit.
The Liquor Question, No. 2—The Public Traffic.

Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, 140 N. 15th St., Philadelphia, Pa.

One subscriber writes that he and his wife both read every line in the INTELLIGENCER every week. Counting institutions as well as homes, those two people probably buy supplies amounting to $12,000 a year. Such trade is worth something.

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system takes first grade children and by thorough drill, small classes and systematic grading, prepares them for College in 11 years where our Public and most other schools require 12 years.

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LILLIAN M. KELLOGG, Principal
Cynthia G. Bosler, Ogontz, Pa., Sec. of Com.

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WOOLMAN HOUSE, Swarthmore, Pa.

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Horses for riding arrived during the past week, and this most healthful form of recreation is more popular than ever before, as evidenced by the necessity of sending for more horses.

Reservations for rooms after Labor Day are now coming in. At the present time there is some choice as to locality and price; when the time comes rooms will be just as scarce as they are now for the immediate season. The suggestion is to be forehanded.

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Published weekly at No. 140 N. 15th St., Philadelphia (Phila. Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.
HENRY FERRIS, Editor and Business Manager

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To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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LITTLE FRED: "I'm awfully hungry. I didn't get half enough dinner."

Little Susie: "What did you have for dinner?"

Little Fred: "Why, we had company!"

POOR SERVICE.—The rector of a rural parish in England, says the Manchester *Guardian*, was trying to make conversation with a parishioner whose son was in the army. Not meeting with much success, he finally ventured, "Naturally I take deep interest in this force at Saloniki. Are you aware, Mrs. X., that these are the Thessalonians to whom St. Paul sent a letter?"

Mrs. X. looked up from the washtub. "Well, he may have written there; I'm not saying he didn't. But I'm sorry for 'im if he sent parcels. I sent two to my boy months since, and they ain't been delivered yet."

FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SEVENTH MONTH 8, 1916

Volume LXXIII
Number 28

KINSHIP.

I AM so glad he loved the common things,
The drowsy chicks beneath their mother's wings.

Tall lilies nodding at the folks that pass,
The handiwork of God among the grass.

The sparrows and their brothers of the air,
Content to look to heaven for food and care.

He loved to stray by woods and singing rills,
Companion of the stars and solemn hills.

His friends he chose from men of low degree,
Tillers of land and toilers of the sea.

These things are written on the sacred page,
A star to simple folks from age to age.

And as the glowing words of love we scan,
We feel his kinship to the heart of man.

—*Mary Davis, in the Congregationalist.*

MARTHA SCHOFIELD—THE FINISHING OF HER WORK.

[See "Martha Schofield's Work for the Negroes," in the FRIENDS' INTELLIGENCER of Fifth month 6th.]

AT the present time the campus of the Schofield School, at Aiken, South Carolina, comprises two entire city squares, with eight buildings. The school farm contains about four hundred acres, well situated for farming purposes. Martha Schofield, with her pen, raised the funds to pay for all these acquisitions. In the almost fifty years of her administration, the school never was in debt. Everything was paid for in cash, for Martha Schofield never contracted for an outlay of money unless the funds had been previously secured. She had many friends, especially among the old Abolitionists, who supported her generously as long as they were living and had the means.

The school has sent out many young men and women who have gone back among their own people as teachers and builders. The graduates of the Schofield School are found among the successful teachers, ministers, physicians and artisans of the colored race of the South, and the school is to-day teaching some of the grandchildren of students of the earlier years. Martha Schofield's motto for the school was "Thorough," the equivalent of our more modern word "Efficiency," and in this matter of efficiency as teacher and leader she stood at the very top, and as long as her strength lasted she imbued with this spirit every teacher and pupil under her.

During the past year it has been evident that her strength was declining, although she continued her work at the school. Her friend and helper, Sarah J. Taylor, said in a letter just after her death:

"M. S. did not seem quite as strong this winter as usual, but we rode out every day, and we were planning a great many trips to the rural schools.

"We were making great preparation for the celebration of her 77th birthday, also the 50th anniversary of her work among the negroes, which would take place the 1st of this (Second) month.

"On Second-day p. m. we were out until near evening—she went to bed early, and I read aloud until about 8.30, then went to my room.

"The next morning I went to her room about seven o'clock, and had the shock of finding her spirit had fled. Her prayer had been that she might be taken without illness.

"The service here was wonderful. I wish her friends could have witnessed the scene as I stood at the door of the baggage car, near her body, and looked over the sea of black faces, some in tears, their hands raised waving to me, and all singing (about 1,000 voices), singing "Steal Away to Jesus"—the most touching scene as our train rolled out of Aiken. It cannot be described."

Long before the appointed hour for the funeral, the chapel was overcrowded with people whose facial expressions evidenced the feeling that a real friend had been taken from them—people who knew Martha Schofield fifty years ago, to the primary tots whose presence at the school always touched her kindly spirit. Words are not at our command to describe the atmosphere surrounding this throng who gathered together to pay their last tribute of respect to their benefactress. Martha Schofield's work among the colored people was appreciated by them.

Gray-haired old men who had come to her fifty years ago, asking to be taught to read; business men, lawyers, doctors, teachers, men and women from all over the State who had received their first impulse toward a higher life from her; eighty little children who had to be lifted to look into the casket, brought their tribute of flowers picked by the wayside. Such was the response of the poetical "people of color" to their devoted teacher.

After the simple yet impressive services were concluded in the chapel, the casket was tenderly borne from the chapel to the waiting hearse. The line of march was then taken up and over 1,000 school children and citizens followed the remains of Martha Schofield to the depot. If any one ever questioned whether the colored people appreciated the life work of our founder, this demonstration on February 3d would remove all doubt. There was a solid mass of humanity surrounding the car at the station. As the train moved off the students, joined by the citizens, tenderly sang, "Steal Away to Jesus." On every side this one expression was heard, "Well, this is the last that we can do for our friend."

Many touching tributes to Martha Schofield have been paid since her death, a few of which are given here. Some of these were spoken at the funeral services.

I am here to give my testimony of the value of the life of Martha Schofield to my race. She was one of the bravest, kindest women I ever knew. It is true that Martha Schofield was a fighter. She dared to contend for what she believed was right, but she always took counsel, weighed things carefully, and, when she took a stand that she believed was right, believing she was right, there was no earthly power to turn her from her course. Martha Schofield is not dead—she lives in the memory of her students scattered all over South Carolina and other States. She will live in their memory and the memory of their children and their children's children, for there are few colored homes in which her name and deeds are not recounted in the family circle. I count some of her best work, her efforts to elevate and purify the home. She spent much time and endured many hardships traveling through the country, speaking and teaching the value of homes, and the necessity of clean homes, physically and morally. She never tired of stressing these things, and there are many good negro homes in South Carolina that are evidences of her efforts. Martha Schofield was helpful not only to the negroes, but to the whites of South Carolina, for good negroes make good whites, and good whites make good negroes.

I am here to bear testimony to the great help that she

was to me by her counsel and words of cheer. To her and to her sister's efforts, we are indebted for the first kindergarten in this State, and we shall ever cherish her memory and be grateful for her life.—*Lucy Laney, Principal Haines Institute, Augusta, Ga.*

To my mind, Miss Schofield is one of the greatest women of her day and of her generation, and we could ill afford to lose such a splendid character whose entire life was spent in the uplift of the negro.

Surely there must be very great sadness at your school and in the city of Aiken and everywhere people knew of the work of this noble woman. Kindly accept of this word of sympathy, and if I am not asking too much, convey to your student body, for me, my heartfelt sympathy in the loss of this great woman to Schofield Seminary.

But remember one thing: While you will not be able to find another Miss Martha Schofield, remember that her mantle has fallen on every boy and girl who has entered the school, and the fruit of her labor will be seen in the years to come.—*H. P. Anderson, D.D., Pastor St. James A. M. E. Church, Atlantic City, N. J.*

Miss Schofield was one of the grand women who cast her lot with our race. I think all through the years I have been helped in some measure by the one year of service which I spent in company with her in her school. I am thinking more now of the personal relations than of her work in the school, although she was a great educator. When I lay almost sick unto death, in my room at Schofield School, the first and last serious illness that had or has come to me, Miss Schofield cared for me as if she had been my mother; and I have never forgotten that; I know Schofield School will miss her greatly.—*Isaac Fisher, Editor the Negro Farmer and Messenger, Tuskegee Institute, Ala.*

Martha Schofield was no visionary philanthropist. She was a very brainy woman. She would have succeeded whatever she did. It was because of her fine head, as well as her good heart, that she could do the work she did. She had judgment and intellectual acumen. When she began her work, we did not hear much of "psychology," but Friends talked of "inspiration." Martha called her power "consecrated common sense." It was that, united with a most amazingly big brain—she was one of the finest preachers the Society of Friends ever produced.—*Anna M. Jackson.*

O loved of thousands! to thy grave,
Sorrowing of heart, thy brethren bore thee.
The poor man and the rescued slave
Wept as the broken earth closed o'er thee,
And grateful tears, like summer rain,
Quickened its dying grass again.
And there, as to some pilgrim shrine,
Shall come the outcast and the lowly,
Of gentle deeds and words of thine
Recalling memories sweet and holy.

THE MORAL EQUIVALENT OF WAR.

BY REBECCA T. OSLER.

Years ago, William James gave to us whom they call pacifists a challenge in this phrase. He recognized what we must recognize, if we would be fair, that war has a moral value. We must admit that even Bernhardi has that much of right on his side. War does, as he claims, call forth and develop certain moral virtues. We must face the fact that war lifts men out of selfishness and sluggishness. It spurs them on to service and sacrifice undreamed of in times of peace. Men who never once before emerged from mediocrity and commonplace character arise—men of full stature, ready to do their man's part for their country, though that mean death.

Mothers send sons off to war with Spartan bravery. One mother of whom I know went with her son, her only son, to the gang-plank of his vessel sailing for the Dardanelles. She could put her hand on his shoulder and say, "Well, boy, when you've done something worth while for your country, let me hear from you."

Idle gossip, pettiness, narrowness are lost in the mellowing sympathy and sharing of sorrows too great to be endured alone. Great tragedies, great calamities, stir men to unknown depths. The execution of Edith Cavell, the death of Kitchener and his comrades, rouse latent powers of resolution and appreciation of heroism never known before.

The deeper religious nature of man is developed in time of war. Churches in England are filled as they have not been for decades. There is a certain religious mysticism fostered by war. There was a story which spread like wildfire through England and France, whose acceptance shows a new quality of English temperament scarcely characteristic. The story told of the soldiers on the battlefields in Belgium who came to the hospitals after the battle with faces aglow and radiant. The nurses finally elicited from them the fact that they had seen in the heavens a host of angels headed by Joan of Arc, leading and aiding the soldiers of the Allies on to victory. There is a wonderful beauty in the story, and in the attitude of mind which received this story eagerly, believingly; and yet I question whether it would have been believed in times of peace.

The person who more than any other one embodies this aspect of war is Rupert Brooke, the young English poet. Prior to the war, he was like most young poets of leisure. He idled, he dreamed, he revelled, he enjoyed the sensations and experiences of life as an epicure tastes sweet food. He was rarely beautiful. Edward Thomas speaks of him as "a golden young Apollo, who made friends, admirers, adorers, wherever he went." Walter de la Mere said that he had "the radiance and repose of an immortal. . . . With him, there was a happy shining impression that he might have come that very moment from another planet, one well within our solar system, but a little more like Utopia than ours."

Added to his beauty was unusual talent, which placed him in the midst of that coterie of leading young poet-intellectualists of England of his day. Yet with all his personality and ability there was a drifting, a dilettantism, an instability, a lack of friends about him, that made him always less than he might have been. Mr. Somerset says of him, "As to his talk, he was a spendthrift. I mean that he never saved anything up, as those writer fellows so often do. He was quite inconsequent, and just rippled on."

And then came the war. His recognition of his relation to it was characteristic. "Well, if Armageddon's on," he said, "I suppose one should be there." He was present at the siege of Antwerp. Then he came back to England to drill, preparatory to joining the Expeditionary Force for the Dardanelles. During that time he wrote a series of five sonnets, under the title, "1914."

They are remarkable from many points of view. They show the purging, the transcending elevation of his own soul, they show how he found then for the first time the real significance of life. This is especially true in contrast to his philosophy and attitude as expressed in his earlier poems. These five sonnets mark the climax of his poet expression. Lascelles Abercrombie, who ranks first now, perhaps, among England's younger poets, said after Brooke's death, in 1915, "These sonnets are incomparably the finest utterance of English poetry concerning the great war. . . . It is not so much that they are the work of a talent scarcely, in its own way, to be equaled to-day; it was much more that they were the work of a poet who had for his material the feeling that he was giving up everything to fight for England—the feeling, I think, that he was giving his life for England." But most significant of all is that they express the sentiment of England's noblest youth. I shall quote entire three of these five son-

nets—the three, which express especially the nobility of character engendered by war.

It is true that war brutalizes, that it makes lust, carnage and destruction and hate rampant. But it is also true that war made Rupert Brooke a great poet, and a greater man. It brought him to fulness and fruition, to self-surrender and to noble sacrifice.

This is one of the challenges that war advocates put to us! "Let your peace produce such sacrifice, such heroism, such bravery as Mars can summon forth to his service!" We must make our ideals so impelling, our needs so crying, our causes so worthy, that champions will rise to heights of endeavor and effort worthy of full manhood and womanhood!

We must develop in addition to impelling ideals and magnetic good, habits of industry and tireless effort, so that in times of peace as well as war, each day shall be heroic, and each minute full of "sixty seconds' worth of distance run!"

Peace.

Now, God be thanked who has matched us with his hour,
And caught our youth, and wakened us from sleeping,
With hand made sure, clear eye, and sharpened power,
To turn, as swimmers into cleanness leaping,
Glad from a world grown old and cold and weary,
Leave the sick hearts that honor could not move,
And half-men, and their dirty songs and dreary,
And all the little emptiness of love!

Oh, we, who have known shame, we have found release there
Where there's no ill, no grief, but sleep has mending,
Naught broken save this body, lost but breath;
Nothing to shake the laughing heart's long peace there.
But only agony, and that has ending;
And the worst friend and enemy is but death.

Safety.

Dear! of all happy in this hour, most blest
He who has found our hid security,
Assured in the dark tides of the world that rest,
And heard our word, "Who is so safe as we?"
We have found safety with all things undying,
The winds, and morning, tears of men and mirth,
The deep night, and birds singing and clouds flying,
And sleep, and freedom, and the autumnal earth.

We have built a house that is not for Time's throwing,
We have gained a peace unshaken by pain forever.
War knows no power, safe shall be my going,
Secretly armed against all death's endeavor;
Safe, though all safety's lost; safe when men fall;
And if these poor limbs die, safest of all.

The Dead.

Blow out, you bugles, over the rich Dead!
There's none of these so lonely and poor of old,
But, dying, has made us rarer gifts than gold.
These laid the world away; poured out the red,
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhoped serene
That men call age; and those who would have been,
Their sons, they gave their immortality.

Blow, bugles, blow! They brought us, for our death,
Holiness, lacked so long, and Love, and Pain.
Honor has come back, as a king to earth,
And paid his subjects with a royal wage;
And nobleness walks in our ways again;
And we have come into our heritage.

"My sin looked at me out of the eyes of my son," were the words which fell from the lips of a man who had seen his son for the first time under the influence of liquor. He never knew the full tragedy of his over-indulgence until it became the indulgence of the boy whom he looked upon with all a father's pride and love.—*Christian Advocate.*

Gold is good in its place; but living, brave, and patriotic men are better than gold.—LINCOLN.

SIX QUATRAINS.

BY JOHN RUSSELL HAYES.

DEDICATION OF A PUBLIC SCHOOL.

These walls in the far-off years shall perish,
For only hearts and souls endure;
And God shall prosper and bless his children
Who live and die for the True and Pure.

DAVID FERRIS.

His recitation of the deep-loved lines
Of Whittier's verse, I never can forget;
The good old man with his heart-warming smile
And loving voice—I seem to hear him yet!

TO GABRIEL HINES, LEAVING SWARTHMORE.

Though flowery May alike with wild November
Pass down the drowsy corridors of dream—
Yet thee and thy kind heart I shall remember
Like music heard beside a haunted stream.

AIR-SHIPS AT WILLOW GROVE.

I love those stately "ships"—a fascination
Haunts their high steady flight above the trees,
Circling with gentle magical gyration,
While far-borne music floats upon the breeze.

"LITTLE GREY HOME IN THE WEST."

O sweet-sad beauty of that plaintive song!—
Its kindly cadence haunts me long and long,
Heard as we drifted on the placid breast
Of Krum, while sunset gilded all the west.

THE DELAWARE AT CAPE MAY.

Who, standing by the marge of that white strand,
Can watch the tossing seas without emotion,
Where the great river brings its mighty flood
To meet at last and mingle with the ocean!

THE LOG-BOYS.—VII.

We looked round our new apartment. It was almost filled with a large bed; there was a washstand, and dressing-table and two chairs. The children sat on the rug round the fire and made much of a big black cat that had come in. I have since found out that this cat's name is Tom Moggy, and he and I are now very close friends.

Presently I heard someone call, and Mrs. Underwood opened the door, calling to me, "Here, mate, come and lend a hand with this table."

I went out and did as I was desired. We brought in a large table.

"You come with me, George," said Mrs. Underwood, addressing herself to Ivien. "You can bring in the tray."

Iris followed them.

Presently back came Mrs. Underwood.

"I'm a-thinking, mate," she said to me, "as a drop of my soup wouldn't hurt the kids."

I thought it would do them good, so she brought in a liberal supply, and each child had a good helping. She stood watching them eat it, smiling the while as though it gave her real pleasure to see their keen enjoyment.

"Here, I say," she said, addressing the children, "by-and-by, you'll like living here. Such a lovely garden, such rabbits!"

"Rabbits?" gasped my elder son. He jumped up from the table, and threw his arms around the landlady. "May I look after them?" he asked eagerly.

"Oh! yes," she said, smiling gladly upon him. "Chickens we have," she went on, "and pigs."

Leo evidently thought they were her imaginary creatures, who brought her stray chocolates and cakes when she was good, for he solemnly said, "Mine is not a pig or a rabbit, it's a big bear."

"There is an orchard at the end of the garden," went on Mrs. Underwood. "And if you are good children, you shall go with my old man and help to pick the apples and pears. Such apples we have—such pears," and as though to impress this fact on their minds, she disappeared into

the back somewhere, and presently returned with some beautiful apples and gave one to each child.

Our landlady brought in a plentiful supply of hot water, a bath and some towels, and I gave the children their bath; then she brought in a chair bedstead and a great heap of blankets. "Put Ivanhoe on this," she said, pointing to Ivien—(the names she supplied the children with caused them much merriment)—"and just top and tail the rest in the big bed."

We did this and put the little ones into bed.

What a lovely fire she had made, to be sure—how comfortable the room was!

"You two can come and help me in the kitchen," she said to Iris and Ivien, and delighted at being made much of, they went off. I sat by the fire and thought—should I tell the landlady of my husband's nationality? I thought it was best to, so I went out and knocked at the kitchen door.

"Come in," cried my little daughter, evidently much at home.

"This cat's got kittens," cried my boy, who was lying on his back on the sofa nursing and petting a pretty grey cat.

Iris was making toast in front of the fire; such a bright big fire. Mrs. Underwood was dishing up some soup for her husband, who was sitting at the table, chatting merrily with the little ones.

That was my introduction to Underwood's kitchen. Mr. Underwood is a laborer who works on the roads somewhere at Marylebone. He was in his working clothes; for he had just come in from work; he had a copy of the *Evening News* in his hand. After acknowledging Mrs. Underwood's introduction, he started a conversation on the war. He hated Germans! That was plain. I asked him why? He said it was his duty just at present to hate Germans. Then I told him that my husband is a German and was interned, and that only the day before I and my children had been put on the streets. I told them of my school that had been ruined, of the terrible time I had spent in Corner Lane. I told them of the man next door. While I was speaking, Mrs. Underwood took a cup and saucer from the dresser and filled the cup with tea and put it in my hands. I told them of poor old Mrs. Bode, who was even now sitting alone and miserable in an almost empty house, having lost me, the only one she could call friend in England. Mr. Underwood pushed his paper aside and smoked silently. Mrs. Underwood said gently and feelingly, "You'll be going to see that poor old German woman tonight?"

"Yes," I said.

"Here, 'Orace," she said, addressing Iris. "Pass me a basin from that cupboard." She filled it with the delicious hot soup. "Take that to the poor old thing," she said. I was so glad; she covered it with a thick clean cloth and I hurried off.

"I'll look after the young ones," she called after me. It was a long walk, and I felt spent when I reached Corner Lane. But Mrs. Bode's joy on seeing me was so great, that I determined to visit her every night for the next seven days, which were to be her last in England.

Poor old soul! She looked so miserable and cheerless in that kitchen. She sat crying quietly. I made her take her soup, and presently she cheered up, and was laughing as I told her how terribly the Underwoods hated Germans.

Then I asked for my Prince. The children had begged me to bring him back with me.

"Oh, he's gone," said Mrs. Bode. "I could do nothing with him. He was just mad to come after you and the children. I gave him to a gentleman, a friend of my husband's; he is going to put him on a chain in a back yard. You make too much fuss of the dog—*Ein Hund ist ein Hund,*" she said.

How sad I felt at the loss of Prince, dear faithful animal, who loves me!

Every night after that, during the remainder of Mrs. Bode's days in England, when my little ones were in bed, made happy by some little kindness from Mrs. Underwood—Mrs. Underwood (who hates Germans, bear that in mind)—would regularly take a basin from her cupboard and put something in it for me to take to "that poor old thing," stewed fruit and custard, or apple pudding, or stew. On the night of the 7th of October I went to say "Good-bye" to Mrs. Bode. I had much to tell her. I had opened my school in the milk shop. Mr. Peters had had all signs of the milk trade removed. My desks, piano etc., all were there. As soon as we were perfectly straight how comfortable we should be.

About ten of my forty pupils had arrived. I thought the others would come up by degrees. Mrs. Bode that last evening was very bright and business-like.

"I want you," she said, "to promise me one thing—that you will ask for help to keep your children. While the war is on, your school cannot pay. I know you are a good teacher, but you will be constantly losing pupils on account of the war. Take my advice, do not shut up; keep open for the sake of your own children; educate them; keep Iris to her music—do not let the children grow common. Ask for help. Do not let silly pride prevent you from asking. There is a Society which will help you, if you go to them—you cannot expect them to come to you—they do not know you."

"What Society?" I asked.

"I do not know," she answered, "but I will give you the name of a lady who will give you the address of that Society."

"Promise me," she said again, so earnestly. "I shall go away from England so much happier if I feel you have some friends to turn to when dark times come. Promise me you will go to this lady."

I promised, and we said good-bye. That was the last I saw of Mrs. Bode. I often wonder where she is and how it fares with her.

One morning I asked Mr. Peters about my rent. I trembled to hear the answer, for I had only a few weekly paying pupils, who constantly stay away, and whose parents refuse to pay for the week the child is at home.

"Oh!" he said, "you have enough to do to keep your children. Make yourself happy here, do your best to build up your school again."

Sometimes when we are early at school, Mr. Peters will look in on his way to the station and say a cheering word. He carries in his hand a brown brief-bag. It looks a respectable business bag, no doubt full of business papers, hard, dry and uninteresting. My children would tell you that bag is a fraud. With the schoolroom door shut tight, and no grown-up eyes to see, that bag opens and out come—accounts? Not a bit of it—apples, pears, sweets, nuts.

"Is *that* what gentlemen carry in their brown bags?" asked Iris in surprise.

Is it? I wonder—who knows?

I cannot thank Mr. Peters, I do not know how. Does he, too, belong to that silent order of beings who must do "something for someone," like the old man at the police station. Do all those who have been kind to me belong to that order too? Prince, the dog? Is he a member? When he could do good no longer, he was like mad—so Mrs. Bode said.

(To be Continued.)

One cannot hold another down in the ditch without staying in the ditch with him; in helping the man who is down to rise, the man who is up is freeing himself from a burden that would else drag him down. For the man who is down there is always something to hope for, always something to be gained.—*Booker Washington.*

I have given four years of my life to leading the youths of Virginia to battle and to death. I want to give the remaining years of my life to teaching the youths of Virginia how to live.

—ROBERT E. LEE.

ENEMIES.

Our cabins were not far apart;
The hillside fields were steep.
He thatched the roof that sheltered me;
I helped him sow and reap.
The border line between was naught
To rob us of our sleep.

He came to me in doubt or need,
Holding my counsel good.
Our children pattered hand in hand,
A merry, sturdy brood,
As *we* had wandered long before,
By stream and sunlit wood.

The simple faith of simple men
We shared—by night and day;
Until—the mighty Emperors—
They forced us far away.
The Emperors—the Emperors
Took us to maim and slay!

Asunder . . . Over endless plains,
And scaling hill on hill,
The Emperors—the Emperors
Bade us to hate and kill.
We had no leave to question why,
Urged by relentless will.

He—*He* was of the prisoners!
Wounded . . . too weak to move!
They struck our hands apart in wrath . . .
Dear Christ in Heaven above,
When there are no more Emperors,
Shall we be free—to love?

—*Aldis Dunbar, in Youth's Companion.*

A QUAKER TEACHER OF JAMES J. HILL.

[Maria Cary, of Albany, N. Y., sends me the following letter from W. D. Gregory, of Toronto, printed in the New York *Evening Post*, and she adds, "Quakers are of more interest to the world since they are almost the only advisers of peace."—H. F.]

To the Editor of the Evening Post:

The Rockwood Academy, where the late J. J. Hill attended school for two years, was founded and conducted by a Quaker, William Wetherald, a man of high character and exceptional talent, and who undoubtedly did much to form the character of his famous pupil who has just died.

William Wetherald was born in England in 1820. He was educated at a Quaker school at Ackworth, near Pontefract, Yorkshire, a school which John Bright had attended several years earlier. It was a most democratic institution. William Howitt, in his "Boys' Country Book," says that the school was "for all or any in the Society of Friends; for rich and poor, all were treated alike there; and the nonsense about rank and money, that got only too soon thrust into the children's heads, was never heard "there." The moral standards of this school are well illustrated by a story which Howitt tells of an old Quaker, "an honest, worthy man, though exceedingly poor," who, when the Society paid for his son's schooling at Ackworth, walked seventy miles there with the lad in order to save coach fare, which the Society would otherwise have had to pay. The conditions of the school were Spartan even for those days, and William Wetherald, whose health at that time was by no means robust, often recounted the hardships he had suffered there as a child.

While he was still a boy, his parents moved to Canada, and settled on a farm in the "bush," where the boy had to do his share of clearing up the land. Many a night, after work was done, he would walk miles for books, which he read with eagerness. The evenings at home were spent in the study of classics and mathematics. I believe that he received comparatively little education after he left Ackworth, except what he acquired in this way. In his school William Wetherald was a strict disciplinarian; his methods were thorough, and his standard of conduct high.

William Wetherald left Rockwood about 1864, and went to Haverford College as a principal, remaining there for two years. After leaving Haverford, he settled down on a farm near Fenwick, Ont. My recollection of him begins in the seventies, when as a minister of the Society of Friends he attended the Quarterly Meeting held near my home, and frequently stopped at my father's house. His visits were a joy to all the children, and formed a delightful break in our rather humdrum existence. He loved both classics and mathematics, and had deep stores of general information. He would repeat prose and poetry to us with a vividness of expression that is still fresh in my memory. His favorite poet was Byron. One day he told us of an old pupil named Hill, who had gone West and become a leading railroad man. The pupil, he said, had written to him, and had asked him to go West to take charge of the education of his children. He said that he had replied that his teaching would be then out of date, and he advised that another instructor be secured. Subsequently a further letter had been received, inquiring if any of his boys would like positions on Hill's railroad. If he would send them out, so Mr. Hill wrote, positions would be given them. Later two of his sons went West, and Mr. Hill's promise was fulfilled.

In his later years William Wetherald left the Society of Friends and became a Congregational minister at St. Catherine's, Ont. But it did not take him long to find out that he could be nothing but a Quaker, and after two years with his new associations he returned to the Society, never to leave it again.

In 1897 he went to England. There the following year, during his journeyings, he was taken ill and died. His body lies in a Friends' burying-ground near Coventry.

W. D. GREGORY.

DESCENDANTS OF WILLIAM PENN.

We have received a most interesting letter from George D. Hoyland, of Vancouver, British Columbia, written under date of April 27, calling attention to the fact that some lineal descendants of William Penn are now living in the interior of British Columbia. There is enclosed an extract from a letter received by Mr. Hoyland from Mrs. Lanyon (nee Hilda Mary Penn). The Lanyons are members of the Church of England, though evidently very much interested in their connection with the founder of Pennsylvania. The extract of the letter is as follows:

Edgewood, B. C., April 5, 1916.

Dear Sir:

Your letter of the 30th to hand. I was somewhat astonished, as well as pleased, as I had no idea anyone knew of our connection with William Penn, the Quaker. Doubtless it was someone who had heard we had named our youngest son William Penn, and why we did so.

I am afraid I have nothing of any real interest to tell you about ourselves, except that I remember that my father, though not a Quaker, was very proud of his connection, and bore the name of William Penn himself. My grandfather was for some years a Congregational minister in the South of England, but every year he received a special invitation to attend the Memorial Service (or something like that), held by the Friends at Penn's birthplace—as they all acknowledged his direct descent from the well-known Quaker. My grandfather's name was Thomas Fortin Penn, but I believe in all the families back there, there has always been one named William Penn.

My own father, who was a great student, died a few years ago, and now I have a brother by the name of William Penn living in New York. As neither of my two brothers have any family, we have called our youngest boy William Penn in order to keep up the name. Our little Penn will be two years old next June 24th. We call him "Penn," preferring it to William. It is our great hope that he may copy the noble example of his forefather.—*American Friend.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, SEVENTH MONTH 8, 1916

VISITING AMONG FRIENDS.

THE interesting accounts of the recent "Pilgrimage" of a little group of Friends among meetings in the Middle West, sent to the INTELLIGENCER by Gladys Brooke, suggest several thoughts which ought to bear fruit.

Are not intercourse and better acquaintance with each other almost the greatest needs of the Society of Friends?

One striking fact is the keen *interest* that is aroused by such a pilgrimage among the Friends who are visited. It seems evident that when such a group plans for a conference in a Friendly neighborhood, arranging to present and discuss social and religious topics about which people are thinking and talking, a keen interest is sure to be stirred among both young and old. This interest, moreover, nearly always extends to ministers and people of other churches, and brings to the meetings some who are not usually active, and perhaps seldom or never attend our regular meetings at all.

We need to remember that it is human nature to want to meet and get acquainted with *new people.* If we meet the same people and listen to the same speakers week after week we soon miss the sense of *growth* which is so necessary to us; but when we are invited to meet and listen to *new* people, to get acquainted with them, and to consider and discuss with them live questions of the day, we quickly feel and respond to the fresh current of the "more abundant life."

Now, cannot these "pilgrimages" or shorter visits among meetings and First-day Schools be made a regular feature of the life of our Society?

Already the fruit of the work of Woolman School is seen in the training of young Friends for planning and leading such conferences. This ability for leadership does not come of itself; it needs to be fostered and cultivated. Friends are beginning to see what the cultivation and training of leaders will do for our Society, and in such pilgrimages we ought to recognize one of the methods which, if wisely employed, will start new currents of life throughout our meetings.

Should not every Quarterly Meeting of Friends consider the question of sending one or more students to Woolman School next fall? H. F.

Note and Comment

HELP TOWARD NATURALIZATION.

EDITOR FRIENDS' INTELLIGENCER:—The letter in reference to "Citizenship Sunday," from the Commissioner of Naturalization at Washington, published in the INTELLIGENCER of Sixth month 24th, was very interesting, and leads me to request the INTELLIGENCER to see if it can discover the reason for the opposition on the part of Richard K. Campbell, the commissioner, to the needed knowledge as to naturalization being imparted to the immigrant who desires it, by *any* agency that stands ready to give it,—provided, of course, that the information be *correct.*

I ask this question because when it was suggested to me a few months ago that I should undertake to give this information to a class of immigrants, desiring to become naturalized, at the new Central Y. M. C. A. in Brooklyn, and I proceeded to secure the required information myself, I was astounded to learn that the attitude of the Hon. Commissioner was altogether adverse to any agency giving it except the public school. As the need for such instruction is so great, and promises to be much greater after the war in Europe is over, it seems strange indeed that any officer of the Government should show such a spirit of antagonism, when it might properly be expected that it would be his desire to *co-operate* with all proper agencies for the accomplishment of a work so greatly needed.

As to this kind of work in the Y. M. C. A., it may be said that in all the large cities of the country this has been for 10 or 12 years past one of the most active departments, and their efforts have been generally acknowledged as excellent. Approaching it from the Christian point of view, it may be said for their work that it has a sympathetic character that may often be lacking in the work of routine of the public schools. It is no part of my object in writing to discourage the work in the schools, but rather to suggest that, because of the urgent need, *every* rightful agency be utilized, and that the commissioner, who is after all the servant of the public, should show the spirit of co-operation with all such proper agencies, especially those whose work he is able to acknowledge as having been "excellent" in the past.

In this connection I may add that the Educational Secretary of the Philadelphia Y. M. C. A., Mr. William O. Easton, recently informed me that two winters ago they had in their naturalization classes as many as 750 men; while last winter, no doubt because of the changed attitude of Commissioner Campbell, this number had fallen to 250, still, as they regarded it as an important part of their work, they would continue it.

In conclusion, may I suggest to those interested in the active work of the Young Friends' Association in Philadelphia that right here is a piece of social work, greatly needed, for which in some ways Friends are peculiarly qualified, to which some at least might turn their attention with the assurance of accomplishing much good? In these days, when we are trying to teach peaceful methods in dealing with those of other nationalities, might this not be an open door for such teaching where most needed; and might there not also be found the open door for the higher teachings of a religious body which holds, as Whittier said,

> "One faith alone, so broad that all mankind
> Within themselves its ample witness find."

New York City. ISAAC ROBERTS.

THE JEANES HOSPITAL QUESTION.

EDITOR FRIENDS' INTELLIGENCER: Thomas Shoemaker's letter in the issue of Sixth month 3d, apropos of the location of the Jeanes Memorial Hospital, is most timely, and deserves serious consideration on the part of the trustees of this fund.

It seems that ideas as to the location and character of this hospital should begin to crystallize into some less nebulous form than they now exhibit.

There is great need for such an institution as this proposed hospital. The whir of business, the strain of life, are strewing nervous and physical wrecks in the ruck by the roadside far behind the van, and out of step with the march of life.

Those who have to deal with the sick, as does the writer, have constantly to deal with problems of how to get them well without great expense.

The cure of nervous ills, particularly the functional ones, requires a relatively large expenditure of money, happy and harmonious surroundings, skilled nurses, palatable and nourishing food, rest, freedom from care and worry, helpful diversions, occupations, games, etc. All of these things are within easy grasp of the wealthy and their cure is often relatively easy, but in the case of the broken-down shop-girl, the young father, clerk perhaps in

the employ of a soulless corporation, or overworked mother with a family of small children, such requirements are not easily to be found.

It is the relatively young, whose tissues are not irreparably exhausted by age and disease, whose lives are yet before them, whose ill health is a cause of great suffering to those dependent upon them. This is the class of people most sorely in need of an institution where nervous health can be restored, or where a simple nervous malady of functional nature can be stayed or cured before it lapses into something incurable, such as some form of insanity.

It is a trite saying, but nevertheless true, that cure is harder than prevention. As a new *preventorium*, the Jeanes Hospital could fill a splendid field as a warder off of graver ills than nervous prostration and all that it entails. As an educational institution, where not only nurses and young physicians could learn how to deal with these cases, but where the sick themselves could learn sensible ways of prevention and cure of their maladies there is great need.

There are plenty of homes where the decrepit, palsied and crippled can be received, but there are very few hospitals where functional nervous diseases can be treated at a very little cost or for nothing. I know of but one.

About Philadelphia I know of about twenty rest houses and sanitariums for the treatment of nervous maladies, in which the cost varies from $20.00 to $100.00 per week for board and attention, and when the cost of a nurse's salary and maintenance is added, the expense is far beyond the purse of even the well-to-do middle class.

I know of two young women now insane, and hopelessly so, for whom a stay in a rest house at small expense, would have stayed the progress of the malady (once of a mild functional type). One is in Frankford, and her three little boys have no mother, perhaps for all time; the other, a school teacher, the daughter of an elderly physician, is in Kirkbride's.

To keep young men and women out of insane asylums, or from suicide, to prevent, to build up and render once more efficient these nervously ill, is more the work of a hospital than to afford a snug harbor, a quiet meditative fireside for those with incurable organic diseases of the brain or spinal cord.

Dr. F. X. Dercum, a distinguished Philadelphia physician, said to the writer that if he was rich he would endow an institution for young working women, with nervous breakdowns. Many such are struggling with terrible handicaps, to whom the brightest summer day is as midnight, and all that brings joy to the healthy soul, is but as gall and wormwood. Pistols and rivers will claim fewer victims if tense and distressed nervous systems could but rest up for a few months, until some irritating organ was subdued, until the brain is nourished, until sleep once more crowns the days with blessings.

Such a hospital should be located near the best nerve specialists and not in the country. It should be convenient to playgrounds, and in a quiet neighborhood, and in a location where the patients could be visited conveniently by their relatives at little or no expense.

The Germantown Hospital offers all these requirements. It is an old institution, running well with a splendid organization, staff and training school already in attendance. It is convenient to trains and electric cars, the grounds are beautiful, quiet and roomy. Buildings erected on the grounds can be devoted to the care of those as provided in Anna Jeanes' will.

I am sure everyone who reads this has a friend, if not a relative, who needs the care of such a hospital, and who is too poor to afford it. Such cases are increasing every year, and the general ward and private rooms are not suited for the care and cure.

At Johns Hopkins Hospital, through the generosity of Mr. Phipps, is a large psychopathic ward, where the mildly insane, the peculiar and merely nervous are received and treated with great success. It always stigmatizes, for life, an individual who has a mild form of insanity to send him or her to an insane asylum. By care and skilled questioning and explanations, delusions are sometimes expelled by a process of disentangling the snarled web of thought. This is a new mental method called psycho-analysis, and is successfully employed in the Phipps ward.

Many households are afflicted by the conduct of those with mild mental irregularities, who could be cured in institutions designed for their treatment. Among Friends, perhaps, this is true, as among those of different faiths. A large nervous department in the Jeanes Memorial Hospital would do much to bring the treatment of the sick abreast of the times.

It is not wise to multiply hospitals. There are now too many; it is best to enlarge those already founded and doing good work. Overhead charges are much greater where there are many salaried officers and employees for small institutions.

ROBERT L. PITFIELD, M.D.,
Visiting Physician Germantown Hospital.

P. S.—Attached is Dr. F. X. Dercum's endorsement.

1719 Walnut St., Philadelphia.
June 20th, 1916.

DEAR DR. PITFIELD: I have long been of the opinion that hospital facilities should be provided for that large class of our fellow-citizens, men and women, who although they are wage-earners, are not able to meet the ordinary expenses of private rooms and private nursing in hospitals, and whose affection is of such a character as to preclude its successful treatment in a ward. Any plan secured by endowment which would give the proper facilities for treating functional nervous disorders among this large and deserving class of our population should be warmly welcomed, and should receive our earnest support.

Very sincerely yours,
F. X. DERCUM.

THE FIGHT FOR THE FEDERAL SUFFRAGE AMENDMENT.

[This strong statement of political history is especially interesting at this time, in view of the prospect of a close Presidential contest, and the possibility that it may be decided by the twelve States in which women will vote. It is issued by the Congressional Union for Woman Suffrage.]

WHEN the Federal Suffrage Amendment was passed, at the close of the Civil War, which removed race as a barrier to voting, women sought to have sex removed as a barrier also.

The Negro won and the women lost. The reason for the result was frankly stated. "Until some decided practical advantage is to be gained by a dominant political party, woman suffrage will not be pressed to a decision," declared the New York *Times* in 1869."

At the end of the slavery struggle no male politician imagined that it would ever be advantageous to a political party to secure the enfranchisement of women. There were no States where women voted, and, since the women who had asked for the privilege from the National Government yielded to the exigencies of the times, as they were explained to them by men, the same men thought that women could always be induced to yield to exigencies of the moment, and thus postpone their day of liberation indefinitely.

The state of affairs that now exists was unforeseen when race was removed as a barrier to the suffrage. There are now twelve States in which women will vote for President next November. It is at last advantageous to a political party to take that woman's vote into consideration. In 1896, when there were but four suffrage States, the Republicans thought it worth while to appeal to the women of those four States to help them save the country "from Democratic misrule and mismanagement." In 1916, with twelve suffrage States and ninety-one electoral votes vested therein, the Republicans will surely make the same appeal that they made in 1896.

The Republicans will have to do more than appeal to po-

tential help in those twelve States. Since 1896 women have been mobilizing their votes in those twelve States, and they are now prepared to ask something of the Republicans in return for their plea for aid. They will ask a plank in the platform definitely supporting the Federal Suffrage Amendment. It can't be refused. The Progressives in January of this year have reiterated their acceptance of equal suffrage and have thereby made equal suffrage a national issue. Alone, the Republicans carried but two States in 1912. They must pull with the Progressives; and woman suffrage is a practical yoke.

The Democrats will meet the next week after the Republicans. Can they ignore women voters in twelve States? By no means. They, too, must have a Federal amendment plank; but they cannot escape so easily. The Democrats have been in power; the Republicans have not. While in power the Democrats have been urged, begged, implored to make woman suffrage an Administration measure. Having the power to secure the passage of the amendment, they have been asked to secure its passage. If they fail to do so before the Republicans meet in annual convention, a mere copy of the Republican plank will suffice them nothing in the Presidential campaign. They will have no story with which to campaign beyond the Mississippi; they will have been tested and will have been found wanting. The Republicans, on the other hand, can claim the right to an opportunity to be tested, and their position will be far stronger.

This situation is already recognized as of great political significance by politicians. They are still endeavoring, however, to drag red herrings across the trail of the Federal suffrage advocates, just as they drag red herrings across the trail of State suffrage advocates.

One of their herrings is their sudden absorbing loyalty to Democratic procedure. They are insisting that the Federal way is undemocratic. They are insisting that the present method of amending the Federal Constitution is wrong. They are insisting that woman suffrage must be grounded on the fundamental opinion of all the males in the land. Another red herring is relative values. Preparedness is so much more important, or the ship subsidy, or what not, that political liberty for half the citizens of the land may well bide in patience its day. The largest and reddest herring of all at present is conscience or principle. Congressmen are capable of serious introspection, when it comes to justice for women, although party responsibility, rather than individual responsibility, controls their other legislative interests and acts. This discrimination in methods of work is clearly pointed out by the Congressional Union for Woman Suffrage.

All the herrings must scamper away to hiding places, however, in view of the actual national political situation, which presents an opportunity for women to free women as men have freed men. It is a big political contest, which will overshadow all other issues in the coming campaign, unless the Democrats foresee and forestall by sacrificing individual obstinacy to party weal—and sacrificing soon.

Shall the President of the United States, in his public addresses, hold this nation up before the world as a land of political liberty, knowing women are political slaves here, and that other nations are far in advance of us in the matter of political liberty? This President may assume a false role as a leader of a democratic country, but the next President will be on more sincere ground in claiming precedence among the nations of the world. The year 1916 will see the end of hypocritical political boasting, and political liberty shall become the right of the "people" of the United States, as it now is the right of men of the United States.

THERE is a patriotism which takes delight in flourishing a gun. Many men never glow with patriotic fervor until they think of military drill, and the glory of a battlefield.—*Charles E. Jefferson.*

"ON THE AMERICAN SIDE."

THE National Executive Committee of the Socialist party, at Chicago on Sixth month 19th, adopted the following proclamation and forwarded it to President Wilson:

"Mexico's national wealth amounts to seven billion dollars. Of this wealth, four billions is owned by Americans. The Socialist party sees a connection between these facts and the fact that American interests for several years have been trying to force your administration to embroil the two countries in war, the evident purpose being the subjugation and annexation of a part of Mexico.

"We protest against the exchange of *American blood for American gold.* We have what we believe is reliable information that Mexican raids upon American territory are inspired by and paid for by American interests.

"We believe our frontier should be protected, but we believe it should be protected by troopers stationed upon our side of the Rio Grande.

"The Mexicans are a proud people. They have but to read the memoirs of our own General Grant to learn that in his opinion the United States once waged an unrighteous war against them and robbed them of half of their country. Naturally, they are suspicious. The Socialist party believes they have abundant reasons to be suspicious.

"We demand the protection of our frontier by soldiers stationed only on the American side of the Rio Grande, but we also demand the capture of the Americans who inspired Mexican raids across our border."

WITHOUT PREJUDICE.

MY table was heaped with newspapers and magazines and I was weary of them all. Sympathy, long tortured, threatened to grow numb beneath the endless record of men driven or misled into the shambles, women doomed to fates that savages would balk at inflicting, children vainly wailing for protection, nations crying for a Justice that seemed to have fled the earth.

"Surely in a neutral country," I said, "there must be someone who can discern the cause of these things, someone who, without prejudice, can weigh the errors and the misery of all. I will leave my books and talk with men."

Sun, birds and rolling meadows greeted me. Perceiving the peaceful loveliness of Nature, my spirits rose, and I looked hopefully about for someone to share my path, but it led on through solitude until twin rocks, a narrow path dividing them, confronted me.

Beyond the rocks a grassy hollow, shaded by great trees, invited me to rest, and I leaned against a sturdy trunk and closed my eyes. When I opened them I found that I had a companion. Nearby reclined a man, apparently weary, like myself, his limbs stretched luxuriantly upon the turf and his hands clasped behind his head, but the dark eyes gazing up at the overhanging boughs betrayed none of the soul-sadness that was mine. A more graceful figure I had never seen, nor features of more perfect regularity, yet, as he became aware of my scrutiny, and sat up, cross-legged, facing me with a courteous smile, I shrank with seemingly unwarranted repulsion. Yet I was not surprised when he said:

"How fortunate that we should have chosen the same place and hour for rest. I think we have met before."

"I think we have," I responded, although I could not find the proper place for him in my memory.

"You are in quest of something," he stated.

"Yes," I assented. "I set forth this morning in search of a sincerely neutral person, believing that only such an one could form an unprejudiced opinion as to the causes and the possible solution of——"

My new (or old) acquaintance interrupted me with a courteous little wave of the hand and a brilliant smile:

"Your quest is ended," he affirmed. "I am the only genuine neutral at present on earth."

"I am indeed fortunate to have met you," I said. "And will you favor me with your views?"

"With the greatest pleasure," he assured me. "That is, if while I talk I may smoke. My thoughts flow more easily when I see smoke arising."

The match which he struck daintily upon the heel of his pointed shoe smelled strongly of old-fashioned sulphur, but as the disagreeable odor melted away he explained:

"I dislike the diminutive tapers they call wax matches, and these being a by-product of one of my own outputs suit both taste and economy."

He blew some smoke rings cleverly, watching them sail upward, then, clasping his hands about his knee, proceeded:

"Yes, absolute neutrality in this great war has been achieved by one individual only, and I am that individual. I regard with impartial favor every warring nation. It is particularly fortunate that it should be so because my position is unique and my power practically unlimited. Were it not for the endless supplies I can turn out, the war would end in a week."

I murmured something, and he took me up somewhat sharply:

"'A good thing,' did I understand you to say? There are different opinions regarding that. Every country is fighting for its life, you know. My war supplies are of the most reliable kind—tried and proved by centuries of use—and my factories run full blast, day and night. There are no strikes among *my* employes. Every worker takes a pride in his job and puts his last ounce of energy into it. However, I may say without vanity that the excellence of my organization and the splendid quality of my output are chiefly due to my constant personal supervision. It was but for a few hours' needed rest that I came here, not anticipating," he bowed, "the pleasure awaiting me."

"But," I said, puzzled, "How do you find a market for this great output? How make deliveries? You say you supply all belligerents impartially, but the war zones——"

He laughed heartily.

"No war zone affects me. Did I not tell you that I am absolutely and genuinely neutral? No suspicion attaches to my cargoes in the mind of any nation, and not one of them has put my class of supplies upon its contraband list. The war party in every country knows that I am its stanchest ally, and not one of them dares risk losing my friendship by cutting off my means of access to any other. You are clever enough, I am sure, to see in this the answer to the question that has been bothering you. While some of the belligerents are better equipped than others with cannon, shrapnel, submarines, etc., *these* are not the real sinews of war. The latter I supply to all alike, and to the full capacity of their requirements. No order is ever turned down nor delayed in transit. It is my splendid service alone that makes it possible for civilized nations to maintain this magnificent struggle."

His eyes flashed with pride and he arose to a height that I had not guessed to be his when crouched upon the ground.

"Before you go," I suggested, "will you not tell me the nature of these munitions of which you are the exclusive manufacturer? I know little of such things, but the names, at least, may be familiar to me."

"Oh," he said, carelessly, "the names don't matter. Every nation, almost every individual, orders by a different name, but they all get the same line of goods. Then, also, for convenience, they all use a sort of cipher which I understand perfectly. The word 'Patriotism,' for instance, covers a vast variety of our products. 'Retribution' is another good code word. 'Righteousness' covers some of the most popular of my specialties; and there are many others. To avoid errors in shipping, however, the goods are labeled plainly in our stock-rooms, and as the best results are obtained by furnishing them in a certain rotation, I advise my consignees, whenever possible, to take them that way. Our stock is arranged consecutively: 'Misunderstanding,' 'Suspicion,' 'Fear,' 'Deceit,' 'Hatred,' 'Revenge.' Those are my standard supplies, although I have numerous by-products of these staples that are in constant demand."

I was silent, pondering. Then I said aloud:

"It would seem as though, all belligerents being now furnished alike in the essentials of war, the victor must seek some other source of supply, must find some Maker and Purveyor of munitions more effective than any that you manufacture."

"None such exists," the Great War Promoter asserted, emphatically. "Nevertheless, your remark reminds me that I really must go. My workmen are never idlers, but my presence certainly does inspire them to greater activity, and in these stirring times it is not safe to permit the slightest decrease in our output. This little talk has been most enjoyable to me; and you, I trust, have been afforded some enlightenment as to the origin of this glorious conflict of civilized peoples and the reason for its continuance. As to the outcome——" He hesitated, apparently loath, yet desirous, of admitting me to a full appreciation of his ambition:

"If you will not betray it I will tell you a secret, suspected as yet by only a few: *In me you see, personified, the Destiny of the Nations.*"

The sky had darkened while we talked. A distant, warning roll, more solemn than that of cannon, came to our ears. My companion looked upward, frowning, his glance strangely defiant. As he did so a quivering glance of flame pierced the low-hanging clouds and an ear-stunning crash shook the ground upon which we stood. When my startled senses resumed their normal functions my companion was gone, and though, seeking shelter, I quickly gained the path between the rocks, I did not find him thereon nor in the fields beyond.—*Frances E. Gale, in The Public.*

WHAT WOULD WOMAN JURORS DO?

"It has always seemed very strange to me that the women of this country should be out begging us men for the right to vote," says Chester T. Crowell, editor of the Austin (Texas) *Statesman*, in a suffrage article which is said to be the first ever written by an Austin editor in behalf of woman suffrage. "It seems strange, just as it would seem strange to me to find a man with a hose and fire-engine standing in front of a burning building begging for a job.

"We men are so wonderfully informed about the tariff that we take it as a trifling matter when the laws which guard our stomachs are violated. Some days ago I was talking with Dr. E. H. Golaz, of the State Pure Food Department, about the difficulty of obtaining convictions for flagrant violations of the pure food laws.

"'Well, doc,' I asked him, 'how do the juries happen to acquit them?'

"'Well, Bill's a good fellow,' he replied.

"I wonder if women jurors would think Bill was a good fellow when the State chemist told them what Bill put in the milk."

Every year we spend $90,000,000 for candy, soda water and moving-picture shows; while to ethical and industrial education in foreign lands we give only $20,000,000.—*Independent.*

Whoever takes a broad view of the history of the seas during the past half century must be profoundly imprest by two shocking facts. One is the wonderful progress made by man in his domination of nature. The other is the lack of progress made by man in governing himself. —*Prof. Henry W. Farnam.*

THE TRUE WILLIAM LLOYD GARRISON.

BY H. B. HALLOCK.

So gentle and lovable was William Lloyd Garrison in his family relations and among his chosen friends and associates, that it is extremely difficult to understand the harsh and violent tone that frequently found expression in his paper, the *Liberator,* not only toward the slaveholders of the South, but towards many anti-slavery advocates at the North.

It would be a boon to the world if a true life of Garrison could be written, in which these diverse characteristics of his nature could be harmonized.

Of Garrison's conscientiousness there can be no doubt, but it is said that "an excess of virtue may become a vice," and it appears to have been so in this instance. This trait he seems to have inherited from his mother, who although an admirable person in many respects was so morbidly conscientious, as to alienate her husband's affections and thus led to her desertion by him.

Where there is so much that is admirable, it is not a pleasant task to turn one's attention in the opposite direction, to Garrison's weaknesses, and yet the truth requires that we should do so.

"Paint me, wart and all," said Oliver Cromwell to the artist who was about to paint his portrait, so averse was he to deception. Could he speak to us from the tomb, a similar spirit would no doubt be manifested by Garrison.

It is chiefly his devoted admirers who seek to heighten the lights and soften the shadows in his character, by eliminating his imperfections, and holding him up as an example for our emulation.

Not so thought those of his contemporaries, who knew him most intimately. The following extracts from a book bearing the title of "James G. Birney and His Times" will make this apparent: "In his remarkable work on the constitutional history of the United States, Prof. Van Holst, the German historian, says, 'The abolitionists generally were held responsible for every word uttered by Garrison, who after all, was only the leader of *the small extreme wing.* . . . In 1839 the Massachusetts Anti-Slavery Society (old organization) delivered in a manifesto the doubt of its manager whether the one hundredth part of its members held the peculiar views of Mr. Garrison. . . . In a pamphlet entitled, "Truth Vindicated" (1883), A. T. Rankin, of Ohio, an old abolitionist and brother of John Rankin, says Mr. Garrison did some good in the cause of anti-slavery, but it is a question whether he did not do more damage than good. . . . When the anti-slavery party divided *only a fragment adhered to him.*"

"If Mr. Garrison had not possessed a peculiar faculty for gaining the personal friendship of the few whom he wished to conciliate, he could have had no following whatever. . . . Throughout his career a few persons of wealth adhered to him, furnished him with money when necessary, and the poet Whittier, though often obliged to dissent from him and rebuke him, always continued to him his friendship. The same may be said of the gentle Quaker Lucretia Mott. . . . The pressing needs of another anti-slavery newspaper in 1831 would have made the *Liberator* a success from the first if its editor had abstained from personalities and indiscriminate vituperation. Remonstrances were unavailing, and the paper was obliged to depend for its small circulation almost entirely upon the colored people. . . . Before December, 1833, between twenty-five and thirty abolition newspapers had been started in the Northern States, and none of them, it is believed, imitated the style peculiar to the *Liberator.* That paper was regarded by abolitionists generally as a fire-ship in the abolition fleet, unmanageable, and dangerous to its friends rather than to the enemy, and its editor had the reputation of being erratic and without judgment. . . . No one conversant with anti-slavery history and familiar with the proceedings of conventions can look over the minutes of the convention of 1833 without rejecting the thesis so stoutly maintained by the Garrisonian writers that Mr. Garrison was the founder of the American Anti-Slavery Society. Turning to Goldwin Smith's Life of Garrison we read, "Garrison had been a more than Orthodox Baptist and a regular church-goer. He had looked to the churches as the appointed instruments for bringing the nation to a right mind. Bitter was his disappointment. He never did anything by halves. He not only withdrew his confidence from the churches but he violently broke with them and denounced them without measure. They were "cages of unclean birds" and "synagogues of Satan." As to the clergy, they were "hirelings and blind leaders of the blind, dumb dogs and spiritual popes;" they loved "the fleece better than the flock, and were mighty hindrances in the march of human freedom and the enfranchisement of the souls of men." . . . "Garrison had a right to his own opinions on all subjects, and he had a right to give them free expression in the *Liberator* when that journal was entirely his own and not the official organ of the party. But the question of his personal right was one thing, that of his eligibility as a leader and of his journal's eligibility as a mouth-piece were another, and on the second point there might well be some misgivings."

Such was William Lloyd Garrison in his strength and in his weakness, and such he will go down to posterity, as the *true,* not the idealized, William Lloyd Garrison.

THE FRIENDLY VIEW OF GARRISON.

BY ISAAC ROBERTS.

THERE is an old Latin adage which admonishes us to "speak naught but good of the dead"—and this doubtless for three reasons—because they are themselves forever silent and cannot explain or defend their acts; because such good reports only can be of service to the living, especially to the young; and because they have passed into the Highest Court to appear before the Judge, whose truer name is Love. Hence biography is always conceived in kindly thought, always expressed in friendly words. Even in the case of one who has waged a great battle against foul wrong protected by custom and law, it is still the office of friendship, and not of hatred or low judgment, to write the story of the struggle. Thus the biography of William Lloyd Garrison—one of the greatest ever written—is the work of his children, and all who are interested in the development of his character, or in the history of the anti-slavery era, can be referred to this story of his life and times with the assurance that they will find the time spent in its perusal a wise investment.

The apparent contradiction in the lives of many strong characters—their gentleness and kindly qualities when with their friends, and their harsh expressions of disapproval of the objects of their indignation, sometimes excites comment, as though this were a contradiction of their own nature, instead of being, as it is, but the two sides to the one shield of character. Given a strong nature—one that can love the right with utter devotion, and dare express such love—and the opposite characteristic, a strong hatred of wrong and all forms of oppression, is inevitable; and it may be laid down as a rule that a person's opposition to injustice will be exactly in proportion to his love of justice and righteousness. It is only the other side of the shield.

This was especially true of Garrison, as his biography and all the accounts of his friends abundantly witness. As regards his singularly strong and noble character, the members of the Society of Friends are especially fortunate in this fact—that he was well known to many of our body of faith, who have borne testimony to his great leadership in the struggle to which he devoted his life, and who have left for us their impressions of his great character in their written words. One of the life-long friends

of Garrison was Whittier, and most persons have read the story of the first meeting of the two men, when the former drove out to the farm of the elder Whittier and had the famous interview with the father and the son, which led to the further education of the son and to his devotion to the cause of liberty. One of Whittier's first poems, written one year after Garrison had begun to publish the *Liberator*, was a tribute to his character, and contains the following estimate of him:

"They tell me thou art rash and vain,
A searcher after fame;
That thou art striving but to gain
A long-enduring name;
Have I not known thee well, and read
Thy mighty purpose long?
And watched the trials which have made
Thy human spirit strong?
And shall the slanderer's demon breath
Avail with one like me,
To dim the sunshine of my faith,
And earnest trust in thee?"

The friendship thus begun when Whittier was but a boy lasted until death called Garrison home in 1879, and was a blessing to both; and while there have been rumors that now and then there were such differences that the gentle Whittier had to rebuke the older man, there seems to be no foundation for such reports, made many years after both have passed on, and in all probability no such differences ever existed. There are few more beautiful tributes in our language than that which Whittier wrote on the death of Garrison. All of it is worth reading, but space will only permit the quoting of the following verses, expressing, as they do, the poet's final estimate of his friend's character:

"The storm and peril overpast,
The hounding hatred shamed and still,
Go, soul of freedom! take at last
The place which thou alone canst fill.

"Go up and on! thy day well done,
Its morning promise well fulfilled,
Arise to triumph yet unwon,
To holier tasks that God has willed.

"Wherever wrong shall right deny
Or suffering spirits urge their plea,
Be thine a voice to smite the lie,
A hand to set the captive free!"

Within the inner circle of intimate friends of Garrison and Phillips there were two other members of our religious body, well known to many Friends still living—Aaron M. and Anna Rice Powell—and the writer has frequently heard both of them refer to Garrison in terms of the highest admiration of his character and life-work. One of the very best brief sketches of the great reformer is to be found in Aaron M. Powell's book entitled, "Personal Reminiscences." Working with him in the anti-slavery reform, he knew him as a very dear friend, and his estimate of his character will carry weight with those who knew his own life of devotion to great aims. Referring to the *Liberator*, he says:

"Its message to the public was so emphatic morally as to cause it speedily to be heard and felt throughout the country, North and South. It announced the doctrine of immediate, unconditional emancipation as the right of the slave and the duty of the master. Its intrepid editor declared: 'I will be as harsh as truth, and as uncompromising as justice. I am in earnest; I will not equivocate; I will not excuse; I will not retreat a single inch; and I will be heard.'"

And later in the same volume he says:

"We are as a people yet too near the historic anti-slavery conflict for it to be seen in its true perspective. It was Garrison who made Lincoln later a possibility. His career is a striking modern illustration of the truth of the declaration: 'One shall chase a thousand, and two put ten thousand to flight.' His treatment of the question of slavery, so vital to the well-being of the nation, in the sight of the impartial historian of the future, will put to shame the much-lauded statesmanship of the Calhouns, Clays, Websters, and other eminent Americans of the pro-slavery era."

Of all the active workers in the great days of that reform, none stood closer to Garrison than Wendell Phillips, the incomparable orator of the anti-slavery epoch. From the day in October, 1835, when Phillips, then a young law student fresh from Harvard, saw Garrison dragged through the streets of Boston by a mob, and jailed to finally save him from the mob, he had been a worker for human rights and liberty. Working side by side with the reformer, he knew him better, perhaps, than any other of his associates. His eulogy of Garrison after he had been called higher is one of the finest tributes our language can show. It should be read in full by all who wish to form a just estimate of the character of the two men; only a few brief extracts can be made here. Referring to his own debt to Garrison, Phillips said:

"I know whereof I affirm. It was often a pleasant boast of Charles Sumner that he read the *Liberator* two years before I did, and among the great men who followed his lead and held up his hands in Massachusetts, where is the intellect, where is the heart that does not trace to this printer-boy the first impulse that bade him serve the slave? For myself, no words can adequately tell the measureless debt I owe him, the moral and intellectual life he opened to me."

And again he says, referring to the triumphant faith and trust that always animated his friend:

"He seems to have understood—this boy without experience—he seems to have understood by instinct that righteousness is the only thing that will finally compel submission; that one, with God, is always a majority. . . . In the darkest hour he never doubted the omnipotence of conscience and the moral sentiment."

And again, referring to his severity and harshness of language, at times:

"He said to a friend who remonstrated with him on the heat and severity of his language: 'Brother, I have need to be all on fire, for I have mountains of ice all about me to melt.' Well, that dungeon of 1830, that universal apathy, that deadness of soul, that contempt of what called itself intellect, in ten years he changed into a whole country aflame. And as was said of Luther, 'God honored him by making all the worst men his enemies.'"

The nineteenth century produced many great men, men of noble purpose and of splendid achievement; but, measured by whatever standard we choose—whether judged by his motives, so far as motives may be determined by actions; or judged by actual achievement, in a nation purified and made truly free, and a whole race enfranchised and uplifted—it may well be questioned whether the whole century produced a greater character, a more effective worker for Christ and the truth that makes free, than William Lloyd Garrison.

New York City.

OSBORNE VINDICATED.

THE whole American people will rejoice that, under its decision last week, the Appellate Division of the Supreme Court of New York has left very little of the indictment against Thomas Mott Osborne, former warden of Sing Sing Prison. It has reduced it to the simple charge of neglect of duty, whatever that may mean. Thus the whole legal campaign against the greatest prison reformer of modern times collapses.

Governor Whitman should forthwith restore Mr. Osborne to his post. This is the very least a grateful state can do for the man who has demonstrated that the law of love still operates on earth—even among the outcasts and sinners.—*The Independent.*

Current Events

AFTER SCHOOL.

BY STRICKLAND GILLILAN.

When home from school's long day he drifts
And to my gaze his fresh face lifts,
I read the tale of all the joys
And sorrows that are every boy's—
I knew them once. I feel them yet,
Through later living's deeper fret.
But still I hold him close, and say
"Son, tell me all about your day."

He tells me—whimpering o'er each grief,
And laughing next in swift relief:
The big, bad boy who hid his hat;
The girl who slipped from where she sat,
To meet with Teacher's well-earned frown;
And how the little boy fell down!
I list—not that I do not know,
But only that I love him so.

When, at life's troublous school day's close,
Each world-worn pupil homeward goes,
Straight to the Father's eyes we'll raise
Our own, prepared for blame or praise.
He'll slip an arm around, and say:
"Child, tell me all about your day."
Not that Our Father does not know,
But only that He loves us so.

WAR VICTIMS' RELIEF WORK.

LONDON, ENGLAND, June 19th, 1916.

From Flushing we hear:—

In spite of probabilities and possibilities the "Home Belge" continues to be full up, and at present we are once more getting guests from Belgium. None of the prophecies one is apt to make as to the future inmates of the hostel is ever realized; at times we have people all coming from England; at others, when the frontiers, after being temporarily closed, are re-opened, a flood of refugees from Belgium. We have at present thirteen grown-ups and four children, and in spite of departures our numbers keep fairly even. We now send our children, whenever possible, to the school for the refugees, and as the weather is warmer and fine they are otherwise out on the sands all day and the house is quieter.

We make our own white bread, but if the present difficulty in getting in potatoes and certain stores continues, we shall have to take to gardening with an agricultural intent.

New workers are constantly asking to be given employment, but at the same time others are finding it for themselves, owing to the influx of holiday folk.

A further contingent of 150 Serbian boys has arrived in England, accompanied by Hannah Bellows, Kathleen Courtney, and Richard R. Ball and Cooke Taylor of the Serbian Relief Fund. The Theological Colleges of Cheshunt and Westminster at Cambridge have been most kindly lent for their accommodation.

In Algiers the work of distribution of clothes is nearly finished, and Maurice Wilson has returned to Marseilles to give help to Roy Coventry. He and H. Arnold Ward have been visiting the refugees in other centres in Algeria. At Philippeville they found 96 accommodated in the School of Agriculture, which is situated in a most healthy spot about three kilometres outside the town. There were originally 137 refugees here, but work has been found on farms in the locality for 41 of them, whilst the remainder, who are mostly from 15 to 18 years of age, do light work in the grounds of the schools. Though well lodged and fed, these refugees were in considerable need of clothing, which was provided for them by our friends from the Serbian Relief Fund. In another centre the supplies conditions were not nearly so satisfactory, but they hoped these would be altered in consequence of their representations.

At Ajaccio a very successful exhibition of embroidery, etc., made by the Serbs has been held, and at Bocognano a church has been opened, which has given great satisfaction.

From Russia telegrams have been received saying that our workers have taken a small hospital at Busuluk, on a tributary of the Volga, and asking for the despatch of a small medical unit. This request the committee is hoping to comply with.

E. WRIGHT BROOKS,
A. RUTH FRY.

THE SWARTHMORE CHAUTAUQUA.

Seventy-two Swarthmoreans will help defray the expenses of a college education by engaging in Chautauqua work this summer, says the *Phoenix*. According to the final list of successful applicants announced recently by Director Paul M. Pearson, twenty-five Swarthmore girls will be employed in the Junior Chautauqua work, twenty-eight college men will hold positions on the tent-crews, ten men and women will take the part of actors and actresses, while nine will be engaged in the office or as photographers, organizers and advertisers. A conservative estimate has it that twelve hundred dollars will be paid weekly to Swarthmore students and graduates. This makes a total of sixteen thousand, eight hundred dollars for the summer.

In sifting down the applicants for the hundred and five possible jobs, preference was given to Swarthmore students, with a result that they secured five-sevenths of the positions. The success of home talent in former years and the predominance of Swarthmore interest in the organization made this preference desirable. Undoubtedly more of the local applicants would have been accepted were it not for the fact that Swarthmore closes after the Chautauqua season is well under way.

Elliott Wells, '12, is manager of tent crews and equipment. Upon him fell the main burden of selecting the crew men. This year the practice of requiring all new men to pass an examination, will be continued. The following Swarthmore men were chosen: Ainsworth, Bonner, Brinton, Bryan, Frank Buckman, Howard Buckman, Bye, Cameron, Hugh Denworth, R. K. Denworth, Gawthrop, Gillespie, W. Hayes, Halstead, Harry, Stratton, Hoot, Lukens, Lucas, Marr, J. B. Matson Maule, Munce, Nelson, Olin and H. L. Smith.

Eliza Ulrich is Director of the Junior Chautauqua and chose the Junior Chautauqua Leaders. They were selected for their ability to lead and entertain the children of the various Chautauqua towns in story telling, athletics, folk songs and other instructive pursuits. So successful has been this department of the Pennsylvania Chautauqua that the Coit-Alber circuit, operating in the middle west, has asked to have sixteen girls trained to inaugurate the same plan in its own assemblies. The Swarthmore Junior Leaders are as follows: Marie Bender, Ethel Burnett, Ruth Carlisle, Alice Fricke, Ruth Kistler, Frances Maxwell, Dorothy Powell, Marie Weeks, Reba Camp, Sarah Sheppard, Lucy Carvin, Ida Belle Downey, Lillian Kerns, Elizabeth Roberts, Victoria Lesley, Margaret McIntosh, Ellen Watson, Anna Sullivan, Alice Bryan, Marian Firman, Helen Marr, Louisa Waygood and Ruth Lacey.

Miss Oliver is training the following for parts in the casts of "The Man From Home" and "Happiness;" Philip Hicks, Joel Melick, Jim Melick, Homer Berry, Carl Pratt, Carl Schrode, Laura Fetter, Margaret Milne and Dorothea Fitch.

C. C. Smith has charge of all the advertising. Under him are: Russell Green and Drew Pearson as parademen. Marc Dowdell will take moving pictures of the Chautauqua crowds, develop, print and show them on the same evening. Mary Vogler, Ed. Bush and Voelker have secured positions in the office.

THE WESTERN PILGRIMAGE.—III.

We arrived at Richmond, amid heavy showers of rice and old shoes intended, however, for Pilgrims starting on a very different kind of journey. Then we were taken in hand by our kind hosts and hostesses, and the rest of the day was spent in resting, reading and interviewing reporters, until evening, when we were the guests of honor at a social held in the roomy basement of the Richmond Meeting-house.

On Wednesday morning, after a conference on First-day School Methods led by Edna Wilson, we attended the regular mid-week meeting. The silence was broken by short sermons from Dr. Janey, Emily Yeo, Barnard Walton and Zephaniah Thomas. Dr. Janney outlined very clearly and comprehensively the belief of Friends, and we wished that all young people who feel hazy about their Quaker faith could have heard it.

In the afternoon conference on Religion and Modern Problems by a "noted lecturer, author and minister of Baltimore," according to the Richmond *Item,* some new thoughts were brought out, particularly along the line of Christianity and business, and the theme was splendidly followed up by our Friends from the other branch, Timothy Nicholson and James B. Unthank. The former, a well-known printer and publisher, spoke with the highest praise of the National Cash Register Company and its work. He also described a model cotton factory in Greensboro, N. C., which he had visited—a concern which is exerting a splendid influence. He said that we Friends are not going to make our influence felt by sitting quietly at home, but that we must throw ourselves personally into the political world.

James Unthank quoted a Chicago business man who had just returned from a visit to Detroit as saying that while there he had visited the greatest Christian institution in the city—the Ford automobile factory. He went on to say that business is not necessarily a selfish enterprise, but that both it and social life have been regarded as a sort of warfare, and will continue to be thus thought of until we get the selfishness out of the system.

At 7.30 p. m. a goodly number of people, young and old, gathered to see the Woolman House slides and join in the conference on Social Service in a city like Richmond, introduced by Barnard Walton. After a general talk on the application of the brotherhood idea to prison reform, organized charity, the race problem, health, intemperance, and vice, he asked for reports from representatives of certain activities in the city, and a most interesting and beneficial hour was spent in open discussion. Elizabeth Dalbey, treasurer of the Day Nursery, described its work, and then Mr. Welpolder, Secretary of the Central Bureau of Charities, gave an informal talk in which he severely condemned the churches of the city for exerting a reactionary influence in the election of a certain judge, and in the supervision of the Home for the Friendless, where the insane, criminals and children are housed practically under the same roof. Timothy Nicholson, while he deplored the conditions, gave an explanation which showed clearly that there are in that as in every question, two sides. The net result of the meeting was that people were made to think, and think *hard,* along constructive lines.

Thursday's program consisted of a devotional meeting, a conference on the Problems of the Modern Church by Marion Longshore, another conference by Gladys Brooke on the Fellowship of Reconciliation, and an evening address on Christian Ideals. Following are a few thoughts gleaned from Dr. Janney's treatment of this subject:

"We can't do much to help God, but we can help his children."

"The testimony of Jesus' whole life was against warfare, even on occasions when one would think he would have resisted with force the evil that came to him."

"The fear and hysteria in this country at the present time is not a creditable thing to the United States."

"Standing armies mean degeneracy. Kipling says, 'Single men in barracks don't grow into plaster saints.'"

"We are on the verge of a decline that ought to affect every one of us."

"Absolute obedience eliminates conscience."

"It isn't only that warfare destroys the best blood and life of the country, but that it destroys the independent spirit of a democracy."

"Christianity and warfare are incompatible."

Among Friends in Richmond, as in Waynesville, we found a strong sentiment against great armaments.

A social hour with music and stories closed the program and the Conference.

We shall carry with us for a long time the picture of that unusually beautiful meeting-house as we left it that evening, its white pillars gleaming in the light, and shadows from the surrounding trees flickering upon its brick walls.

Winfield, Iowa, July 1, 1916.

Our party was accompanied as far as Indianapolis by Elwood Allen, Chairman of the Advancement Committee, of Indiana Yearly Meeting. There his wife took his place and came on with us to Salem. Lewis Lawall, of Richmond, was also with us, so that our ranks were considerably swelled. We obtained a glimpse of the hustling metropolis of Indianapolis, and called on Wilson Doan and Arthur Broomell between trains.

It was rather a weary group of pilgrims who descended at Gosport for a two-hour wait, but we found a cool and delicious spring, with the necessary accompaniment of a rusty (also leaky) tin cup, and here we camped, and ate the lunch which our thoughtful Richmond friends had prepared for us. The afternoon trip was oppresively warm, but we made the time pass by napping and reading. We tried to get a little of the local color of the place we were bound for by reading Edith Winder's charming little book, "The Prophet of Blue River."

It is indeed a smiling and beautiful section of the State; the trees are particularly fine, and there are many winding creeks and rivers with succulent mint patches near-by. Salem itself is extremely picturesque; it has a large court-house set in the middle of a square, which is lined with shops and stores, and the flavor of the place is strongly suggestive of Thomas Nelson Page or James Lane Allen.

Our first session was at two o'clock Seventh-day afternoon, when "First-day School and Church Problems" were presented by Edna Wilson and Marion Longshore, and freely discussed by the gathering. There was an interesting idea brought out by Isaac Baynes. He said that if money were given him to hand on to another person, he would not rest easy until the transfer had been made; and in like manner, we owe a debt to God when we refrain from passing on some helpful thought he has given us.

Dr. Janney declared that the organization of our Society is the best in the world for social service, yet we are very much like a powerful locomotive attached to a train of cars, standing dead and motionless for lack of steam. We need to get the steam into our organization.

Walter Trueblood asserted that the Society of Friends has never been needed as it is to-day and that in dealing with the peace question we must be ready to sacrifice money for principle.

In the evening Dr. Janney gave his address on Christianity and Social Problems.

First-day was a great success, both with respect to meetings and socially. A large group attended the morning session; every bench was filled in the afternoon, and the good attendance continued that evening. After lunch, which was served under the fine old oaks which shade the meeting-house grounds, a fascinated audience of children, young and old, sat on the grass and listened to the story-telling of Edna Wilson and Marion Longshore.

At two o'clock Dr. Janney talked on Christian Ideals, an animated discussion following; and at eight o'clock a conference on "The Fellowship of Reconciliation," leading to another good discussion, was introduced by Gladys Brooke.

Oliver Trueblood expressed, before the session closed, the appreciation of the Pilgrimage that was felt by the community.

We who left that delightful neighborhood the next morning felt that we were saying good-bye to old friends, so beautifully had we been taken into the lives and hearts of the people. We felt, too, that we had caught at Blue River more of the atmosphere of pioneer days; for here we had met and talked with people who had traveled in "prairie schooners" through unknown wastes to hew new homes and new meetings from the wilderness. The fine, indomitable spirit of those times has descended to the present generation, and we are sure that at Blue River the Quaker ideals will never die out, and that there is a fine opportunity there for the upbuilding of the Society.

After a day of almost continuous travel we arrived at Holder, Ill., in time for a meeting that evening at Benjaminville, which was addressed by Dr. Janney and presided over by Clarence Mills, of Decatur, chairman of the Advancement Committee of Illinois Yearly Meeting. The discussion was along the line of better politics and better statesmanship and how to infuse more Christian principles into our government.

Things material are getting so vast out here, as we travel further west, that we Easterners are beginning to feel dizzy. When you pass near one corn field that would easily contain several of our Maryland or Pennsylvania farms, and hear of other fields like it, and of thousand-acre farms, you begin to realize that this is the section where large things are done on a large scale. Even the men are built that way.

We are on the prairies now, and here again feel the influence of pioneer times. In all the communities we have visited the Friends were the first settlers, moving west from Pennsylvania and South Carolina to Ohio and Indiana, and from settlements in those states to Illinois, and there are many stories to be told in connection with those early times.

Our meetings at Benjaminville were fairly well attended, although it was an extremely busy season. We left there early Wednesday morning, the twenty-eighth, and instead of going by train to Clear Creek as we had expected to do, we were whizzed along the sixty miles in the automobiles of Clarence Mills and Arthur Benjamin. It was a delightful trip, and it enabled us to reach Amos Wilson's at dinner-time, a little dusty, but entirely "game" for another motor excursion with Cordelia Wilson and Clarence Mills to Starved Rock and Deer Park that afternoon.

Starved Rock is a precipitous bluff on the Illinois river, where a band of Indians, it is said, were besieged. From its heights we obtained a splendid view of the valley and surrounding country. Deer Park holds within its boundaries a wild and beautiful ravine, into which we descended just as the slanting rays of the evening sun were touching the foliage with patches of light. It was a surprise to find this rugged, hilly country so near to the prairie spaces that looked illimitable; and some of us thought we had never seen in our travels a more exquisite bit of nature than the ravine just mentioned.

At the social held that night at the meeting-house, part of the evening was taken up by Dr. Janney's lecture, and the rest in getting acquainted with the nice people of that neighborhood.

In the devotional next morning Clarence Mills brought out the point that we as individuals need more than knowledge or wisdom in the understanding that enables us to meet our fellow-men on a common footing. There was much discussion of "First-day School Problems"—upon which subject Edna Wilson did particularly well in her "own home town," and in which Mr. Stetson and Mr. Heede, pastors of the Congregational and Lutheran Churches respectively, joined. Round tables on the Church and the Fellowship were held that afternoon, and at 8 o'clock Dr. Janney delivered a masterly address on "Christianity and the Present Crisis," dealing specifically with certain crises and problems that are before our government to-day.

He was eloquently backed up by Oliver Wilson, Master of the National Grange, who made a plea for balance and equilibrium during the "preparedness" hysteria. Mr. Wilson expressed the wish that the address might have been heard in every town in this country.

We adjourned to John Wilson's home, where, after music and recitations, the Woolman pictures were shown on the lawn. The appearance on the screen of Clear Creek's two "little Woolmans," Edna Wilson and Golden Mills, was greeted with applause.

Our meetings during the Conference were held in the Y. F. A. room, which is, in reality, half of the big meeting-house fitted up for such purposes. It is also used for the First-day School, and class rooms have been divided off by frame and burlap partitions, making it possible to hold several classes at once without any conflict of attention. An organ, a big library table, pictures and flowers helped to give it an attractive appearance.

We are now in this beautiful Iowa farming country, Cordelia Wilson and Alice Tomlinson having joined the Pilgrimage from Clear Creek to Winfield. Our week-end conference begins to-day, and on Monday we turn homeward once more, our goal reached and our pilgrimage completed. G. B.

FRIENDS IN ENGLAND.

From the short report which William A. Cadbury gave to London Yearly Meeting, Friends will have gathered that the need for help among the refugees in Russia is likely to be increasingly great. The committee have the matter under consideration, and they hope to send a further party of workers. As it seems that the help most urgently needed will be chiefly medical, they make an earnest appeal for the services of more doctors and nurses, and trust that any who feel that they might possibly be able to volunteer will communicate with them.

Difficulties of communication and transport are very great, and if we are to give efficient help next winter we must lose no time in beginning to make preparations. Conditions of life in Russia are so different from those in England that it would be very well if workers had a little time to get accustomed to them, and to begin learning the language before the accentuated difficulties of the winter are upon them. Meanwhile a beginning has been made in sending a few bales of boots and clothing which we hope will be able to be packed in some motor cars shortly to be despatched to Archangel for the Anglo-Russian Hospital, through whose kindness we are given the opportunity. Patterns of Russian clothing will shortly be obtainable from the warehouse.

In Paris an exhibition is to be held called "La Cité Reconstruité," at which we have been invited to exhibit, and it has been decided to erect one of our wooden houses with all accessories, which we hope will arouse fresh interest in our work.

BIRTHS.

Smith.—At Wycombe, Pa., on Fourth month 26th, 1916, to Clarence H. and Alice R. Woodman Smith, a daughter, named Eleanor Rosine Smith.

MARRIAGES.

Cadbury – Brown.—At Moorestown, N.J., June 17th, 1916, Henry J. Cadbury, of Haverford College, to Lydia C. Brown, daughter of Thomas K. Brown of Westtown, Pa.

Morris-Platt.—At White Plains, N. Y., Sixth month 28th, 1916, William Clinton Morris, and Josephine B. Platt, a member of Purchase Meeting.

WHITE-KELLOGG.—At Ridley Park, Pa., on June 7th, 1916, WALTER RHOADS WHITE, son of George Foster White and Mary Jeanes White, of Lansdowne, Pa., to ELEANOR MAY KELLOGG, daughter of Thomas Moore Kellogg and Antoinette Gardner Kellogg.

DEATHS.

BARDIN.—At the residence of her son, Henry C. Bardin, 905 W. Marshall street, Norristown, Pa., Seventh month 3d, 1916, MARGARET LITTLE BARDIN, aged 87 years.

GRIEST.—At his home near Fishertown, Bedford County, Pa., Sixth month 9th, 1916, after a severe lingering illness, ELI L. GRIEST, a member of Dunnings Creek Monthly Meeting. When this consistent Friend passed on to higher experiences at the age of 56 years and nine months, he left to his wife and children the priceless heritage of a plain honest and upright life, and the world better for his steady and faithful adherence to his understanding of right and duty.

E. K. W.

HAY.—At Langhorne, Pa., Sixth month 29th, 1916, ISAAC GILLAM HAY, in his 82d year. Interment at Middletown Friends' Burying Ground.

HOLLOWAY.—On Sixth month 27th, 1916, at the home of her parents in North Manchester, Indiana, LIZZIE LEONA, daughter of Amos and Martha A. Holloway. Interment in Center Grove Cemetery, near Lincolnville, Indiana.

"In that mansion over yonder,
Where the faithful are at rest,
We believe her crown was waiting
With the message, 'Thou art blest.'"

JANNEY.—At Emilie, Bucks County, Pa., on June 28th, 1916, DAVID BARTON JANNEY, aged 81 years. Interment at Fallsington, Pa.

MOORE.—On Sixth month 28th, 1916, at Manoa, Pa., MARY LEEDOM, wife of Samuel H. Moore. Interment at Arlington Cemetery.

RANDALL.—At Langhorne, Pa., on Sixth month 29th, 1916, RACHEL C., wife of Charles P. Randall, and daughter of the late Thomas and Elizabeth Search, in her 70th year. Funeral at Middletown Friends' Meeting House, Langhorne, Pa.

ROBERTS.—At Quakertown, Pa., Seventh month 1st, 1916, LETITIA K., wife of William P. Roberts, in her 64th year.

STOKES.—Suddenly, near Moosehead Lake, Me., Seventh month 1st 1916, WALTER P. STOKES, of Moorestown, N. J., aged 60 years.

TAYLOR.—On Sixth month 28th, 1916, at Oak Lane, Philadelphia, MARK B. TAYLOR.

Coming Events

SEVENTH MONTH.

6th to 13th.—Friends' General Conference at Cape May, N. J.

16th.—Conference under the care of Concord Quarterly Meeting Philanthropic Committee, at Providence, at 2.30 p. m. All invited.

25th.—Western Quarterly Meeting at London Grove, Pa., 10 a. m.

27th.—Caln Quarterly Meeting at Caln, Pa., 11 a. m. Ministers and Elders, 10 a. m.

29th.—Westbury Quarterly Meeting at Westbury, N. Y., 11 a. m.

NEEDS OF GEORGE SCHOOL.

GEORGE SCHOOL has come to be recognized as one of the valuable assets of the Society of Friends, and as such deserves support in every way to enable it to maintain its present efficiency. There is urgent need this summer of $10,000 for repairs, and no funds to meet it. Boilers that have been there almost from the start are now condemned, and must be replaced this summer at a cost of $5,000; also other repairs, painting, plumbing, etc., are very important for sanitary reasons, and to prevent deterioration. The committee has faithfully tried to work out its problems and conduct the school on economical lines, with the co-operation of the faculty. Increasing cost of living has made the difficulties great, and we think Friends should know of them and help in the present situation, as we believe they will be ready to do if the needs are realized.

It is surprising to some who have been in close touch with the affairs of the school to find how widespread is the impression that George School is a wealthy institution. The fact is that the tuition paid by those not members of our society is not what it costs to maintain them, if allowance is made for a fair return on the investment in buildings and grounds, and our own members who pay the full Friends' rate are receiving so much more than they pay for that the income from our seemingly large endowment is nearly all used in making up this deficiency, and in allowing abatements to those not able to pay this amount.

A special committee has been appointed to raise the fund above named, of which Pennock Way is chairman, and he or any other member of George School Committee will be glad to receive contributions or answer questions on the subject. An early response is necessary if work is done this summer.

L. B. L.

HOUSING.—The Housing Committee wishes to announce that there are still ample accommodations to be had at Cape May during Conference week, at from $10.00 to $25.00 per week each, for two in a room. There are a few rooms left at 8.00 per person. Special rates may still be procured at the Hotel Cape May, the Windsor, and other houses. However it may be to thy advantage and will greatly assist the committee if applications are made *at once*, plainly stating the limit to be paid, and other requirements.

Persons contemplating remaining only a few days, please apply at headquarters, the Hotel Lafayette, *upon arrival*, as reservations cannot be made in advance for less than a week. All such parties may feel sure of being comfortably housed.

After Seventh month first, 1916, some members of the Housing Committee, will be at Hotel Lafayette. *All* requests for housing should be directed as follows:—Housing Committee, Friends' General Conference, Hotel Lafayette, Cape May, New Jersey.

JOSEPH HAROLD WATSON, Chairman.

GIFTS ACKNOWLEDGED.

WE have received from a "Friend" giving no other name, $5 "for our starving brothers abroad," and $5 "for children's work in the city." Both gifts have been forwarded. H. F.

AUTOS WANTED.—During the Conference an excursion to the Old Cape May Meeting-house near Seaville is being planned. Those having CARS to offer for this service, please report to J. B. Hilliard, Cape May Point, N. J.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.



SWAMPSCOTT, MASS.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m. Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

READING.—Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

SWARTHMORE.—10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

HAVERFORD SUMMER SCHOOL.

THE Haverford Summer School goes this year on a journey to New England. Six times since 1900 it has gathered together a group of Friends and Friendly people for a week or two of instruction and fellowship during the early summer. This year it has postponed its sessions until the heat of the summer is past, and instead of the Haverford campus, with its commodious halls and shady lawn, it has secured the entire use of the comfortable Lincoln House, situated on a rocky headland of its own at Swampscott, Mass. Here, surrounded on three sides by the Atlantic, and accessible to all parts of New England, as well as more remote parts of the East, a company of eager folk will gather on the 5th of Ninth month, the day after Labor Day, and will continue for a week to attend lectures and Bible classes, to confer with each other and with the speakers who will lead their meditations, both in public and private, and to walk and talk and swim and play golf. From this centre many charming expeditions can be made to Whittierland and to the old shrines of Puritan Massachusetts, so eagerly and so painfully sought by our Quaker forefathers.

New England Friends through their efficiency committee are co-operating with the plans for the school, and will welcome all who come from distant parts or from other folds.

The program will include many well-known Friends. Rufus M. Jones and George A. Barton will contribute from their recent religious studies some first-fruits prior to the publication of their new books. The former will deal with some Lessons from the History of Quakerism a Hundred Years Ago, the latter with Some Aspects of Comparative Religion. Elihu Grant, also a New Englander, and a Friend by convincement, comes from his work at Smith College to teach a class on the Development of Religious and Moral Ideas in the Old Testament.

Similar subjects will be dealt with by Alfred C. Garrett, of Philadelphia. Of the other Bible class teachers one comes from far-away Iowa, W. Irving Kelsey, of Penn College; another from near-by Boston, Wilbur K. Thomas. Agnes L. Tierney, of Germantown, is to speak on Christianity and Character, and Elbert Russell will deal in a series of addresses with the Practical Application of Christianity.

Two other speakers should be mentioned, who, though not Friends, are familiar with Friendly audiences, and can contribute much of value to the Summer School. Warren H. Wilson, who is at the head of the rural church work of the Presbyterian Board in America, will deal with that topic which is so vital to Friends in New England and in many other parts—the Duty of the Country Meeting. W. L. Sperry, a minister of the Congregational Church in Boston, and author of some outspoken pamphlets on War from the Christian Standpoint, will devote one lecture to this topic. He and several others will speak at other times on the more personal and inner phases of religion.

The full program should be ready a week or two before the summer school begins. Applications for rooms will be filled in the order of date, and so should be made as early as possible. The rates of board and lodging vary from $1.75 to $3.00 a day. Questions concerning these and all other details should be addressed to the secretary, Henry J. Cadbury, Haverford, Pa.

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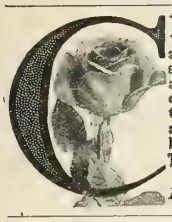
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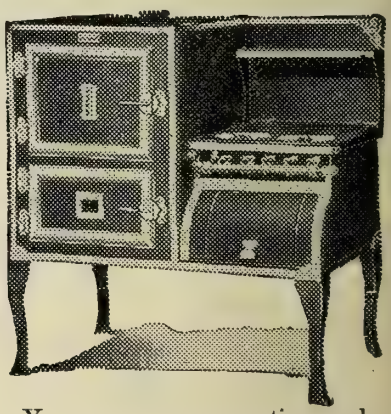
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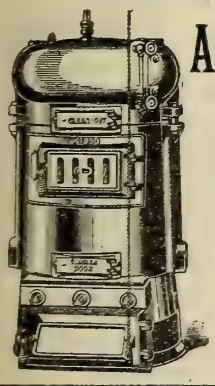
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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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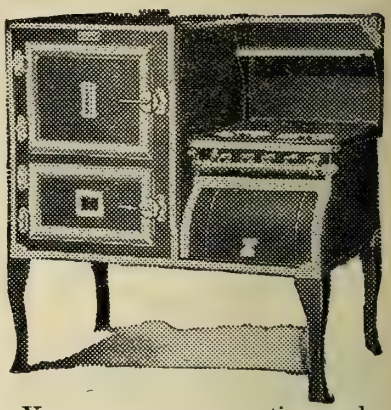
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A MORNING THOUGHT.

LET me to-day do something that shall take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend;
Nor would I pass, unseeing, worthy need,
Or sin by silence when I should defend.

However meagre be my worldly wealth,
Let me give something that shall aid my kind,
A word of courage, or a thought of health,
Dropped as I pass for troubled hearts to find.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived to-day."

—*Ella Wheeler Wilcox.*

MILITARY SERVICE AS A CURE-ALL.

BY OSWALD GARRISON VILLARD,
President of the New York Evening Post Company.

IN the years to come, none of the many amazing phenomena of 1916 will, I am sure, cause greater wonderment than our recent discovery that universal military service is the cure-all for every one of our American ills.

Do we wish to defend our country? We have but to adopt the system of training every boy to be a soldier, and the problem is solved.

Do we wish to become industrially efficient? Then let us forget all about vocational training, but give every American a year under arms, and presto! we shall outdo Germany in scientific efficiency and management.

Is our youth lawless and undisciplined? Universal compulsory service will end that once for all.

Is our democracy halting? It is the tonic of a democratic army that we need in which all men shall pay for the privileges of citizenship by a year of preparation for poison gas and of learning how to murder other human beings. Our melting-pot is a failure? Then let us pour into it the iron of militarism, and it will fuse every element at once.

Finally, if we need an American soul—and the war has suddenly taught us that this glorious country lacks a soul—it is the remedy of universal military service that is to supply our spiritual needs and give us the ability to feel as one, to think as one, to steer towards our destiny as of one mind and imperialistically.

* * * * * *

It is so alluring and so entrancingly easy, the wonder is that we have never thought of it before. We saw it going on in France and Germany and Russia, but it seemed altogether repulsive in its forms. Americans to be conscripted? Heaven forbid! There rose before us the unutterable cruelties of non-commissioned officers and some of the officers—visions of the thousands of men coming to our shores with hands mutilated to avoid the barracks with their open immoralities, their bitter hardships, the loss of three years of so many working lives. The "Red Rosa," Rosa Luxembourg, with her 10,000 authenticated instances of cruelties to German soldiers, inflicted by their own countrymen behind the screen of official authority, explained to us why so many young Germans emigrated before coming of military age. In speaking of the case of one soldier horribly abused at Metz, the "Red Rosa" declared:

"It is certainly one of those dramas which are enacted day in and day out in German barracks, although the groans of the actors never reach our ears."

At once the German army sought to prosecute her, until it was announced that she would call 1,030 eyewitnesses to grievous abuses of military authority in Germany's "democratic" army; whereupon the case was dropped.

In Germany, of course, universal service is not in the least democratic, save that all must serve. Upon that we can surely all agree. The autocracy rules the army, and the aristocracy is fortressed by it. More than one debate in the Reichstag has been enlivened by the bitter attacks by bourgeois orators against the favoritism shown to the Imperial Guards and to other fashionable regiments. There is even a caste within a caste, for men who pass through the gymnasia need serve but one year. Those whose fathers are too poor to educate them must give three years of their lives to carrying arms. The spirit of arrogance and aristocracy which the military life, with its duelling, its mediæval code of honor, fosters is about as anti-democratic as anything in the world. When men, merely by reason of the coat they wear, deem themselves sacrosanct and especially privileged, even to the extent of running through civilians by whom they fancy themselves insulted, or by preparing to turn their machine guns upon their civilian fellow-townsmen, as in Zabern, it is obviously absurd to contend that the system of which they are products smacks, save in the remotest, of anything democratic.

And never, save in Russia, was there a better illustration of the truth of our own James Madison's saying that "large armies and heavy taxes are the best known instruments for bringing the many under the dominion of the few." General von Falkenhayn, the present Chief of Staff and War Minister, was not altogether far from the truth when he said that but for the army "not a stone of the Reichstag building would remain in place," provided we assume that he meant to typify by the Reichstag building the present form of government in Berlin. No one need look further than the Russian system of universal service for complete reason for the failure of the Russian revolution that all enlightened men wished well. The truth is that men of noble spirit are in every land crushed by the whole system of compulsory military labor precisely as compulsory servitude deadens men's souls everywhere. If anyone can doubt that it is servitude, and not service, in the armies of Europe, he cannot have seen much of it or read the literature of the masses—the millions—who form the great bulk of the armies. Is it without significance that where there is universal service there are the greatest armies of socialists? Yes, even in France, whose army is so much more democratic than that of Germany, whose officers and men are much more nearly comrades than anywhere else, the feeling among the masses against the whole system is still great.

And those Americans who see in the French army a perfect model for ourselves would do well to forget neither the shocking revelations of graft which have come to life before and since the war, nor the depths of infamy sounded by the military in the Dreyfus case, nor the fact that General Boulanger came within an ace of upsetting the republic he had taken oath to preserve. But we are told, Australia is democratic, quite like ourselves, and Australia has dedicated its youth to a training in arms

with much resultant good in the present campaign. Why should we not be like Australia? Surely, there is no militarism there. And look at Switzerland! Does it not point the way? Well, so far as the latter is concerned it does not. There is no comparison whatever between a little homogeneous country of about four millions—homogeneous despite the use of three languages—with a small and extremely mountainous country to defend, and our own vast continent.

But in one respect, the Swiss system does set an admirable example to the United States. It allows no general to exist save after the declaration of war. Its highest officer is a colonel. No major-generals parade the country urging "preparedness;" no brigadiers bewail the terrible fate that will overtake Switzerland if her standing force is not doubled at once. Yet even in Switzerland, if report be true, there is an anti-army party—people who complain that their military business has become ominous ever since so many of the younger officers have been serving in the German army and become imbued with the spirit of the Prussian General Staff, just as, according to a prominent Australian speaking in a public meeting in London a few months ago, the feeling against the conscription of boys was so intense in Australia that the law compelling this servitude would have been repealed had not the war come just when it did. Perhaps the fact that in ten years some 15,000 Australian boys have been punished for refusal to perform military service, or for minor infractions of discipline, a large proportion by jail sentences, may have had something to do with the growing feeling against it. As to its merits, there is the same difference of military opinion in regard to its work as is to be found in regard to the value of our own military forces.

* * * * * *

But let us grant, for the sake of argument, that there is solid worth in the Australian and Swiss systems and less militaristic danger than under any other. Would the same hold true with us? Australia is but a colony, unable to make war by itself, controlled and protected by the power of the mother country's fleet. Switzerland by her geographical and ethnic situation and the scarcity of her numbers, cannot dream of wars of conquest. She is not a world power. She has no colonies, or oversea entanglements, or foreign alliances. How different is our situation! We have powerful military cliques, great aggregations of capital seeking outlet abroad and engineered by the same groups of privileged citizens who have been behind the Six-Power Chinese loan, who desire to exploit the Philippines for our own benefit, who have set up in Nicaragua a government upheld to-day only by American bayonets, who desire commercially to conquer the remainder of the hemisphere. We have seen outbursts of jingo passion in 1849 and 1898 by the stealing of other people's lands. The universal arming of the nation—what would it not mean in another such period of excitement under the rule of conscienceless and time-serving legislators, or administrators, or by generals gone into politics, with eyes keen only for a nation's aggrandizement and viewing every question from the standpoint of a soldier.

History shows us clearly what it all might mean. Leaving aside the fate of the ancient republics, should we not recall what happened to the new-born French Republic? The nation rushed to arms and out of the hurly-burly emerged the imperial figure which became the scourge of Europe. Such was the sudden transformation of a nation that but a few years before was imbued with the spirit of liberty, fraternity and equality, whose doctrines did permeate all Europe to its very lasting betterment. But this tide of good-will, this spirit of universal brotherhood, was conquered by the militaristic spirit and militarism until it became, not the great leavening and leveling influence it should have become, but a menace for all the world against which the nations of Europe were compelled to unite.

* * * * * *

Now, we Americans, of course, think that nothing of the kind can happen to us—that we merely seek peace and to defend our own. Is it utterly without significance that our most distinguished Rear-Admiral goes up and down the country preaching that the American flag shall be carried at once to Cape Horn; that every republic to the south of us shall be conquered? Does it mean nothing that the Navy League demands that we shall take what they call "our rightful share of oversea trade" and seize upon land which has not already been pre-empted by other strong nations for colonies for the United States? Is it not true that we are already extending our government over the Caribbean by the force of bayonets?

We have 100,000,000 of people; we have neighbors on our borders whom we could easily crush if we chose. To the south of us a score of republics fear every military move we make. It is a historic fact that even before the war in Europe the menace of our rapidly growing fleet was urged in the Reichstag, in the British and the Japanese Parliaments, as the reason for further increase of their naval armaments. Any introduction of universal military servitude in the Western world would send a chill over the entire American continent and be viewed with alarm by the rest of the world.

* * * * * *

Has anyone in America who is advocating universal service yet computed the cost, direct or indirect, to the nation? If so, I have not seen it. Even on the dilettante Swiss and Australian basis, it would be stupendous. If carried out under Federal supervision, it would enormously increase our most favored class of citizens—our military and naval servants—and their pension rolls. Abroad, the conscripts receive only a few cents a day for their service, which is practically unpaid (in Turkey, even in war time, the soldier gets but 25 cents a month). Would our American youth stand for this when our National Guard has just now, by skilful political influence, succeeded in getting itself on the Federal pay-roll—the first time that men have been so paid, yet remained important political factors in civil life? But we need have less concern with the financial costs and the creation of a dangerous military caste and the terrible burden of taxation than with the indirect results.

For what those do not see who know that universal service is what we need to make patriots by the million is that the spirit of universal servitude, whether Australian, German or Swiss, makes directly against the American ideal, for it inculcates blind obedience to the will of others, subordination to those who are masters, not necessarily because of superior wisdom or fitness, but largely because of accident.

Heretofore we have always valued the American's self-assertiveness—yes, his refusal to recognize masters, his independence of thought and action, his mental alertness, particularly the happy-go-lucky Yankee initiative and individuality, as some of his best characteristics. We hated the servile obedience of the foreigner. Indeed, our whole American experiment was founded as a protest against certain tendencies abroad akin to those we are now asked to make dominant by means of universal service.

* * * * * *

What to-day—what single thing—would most quickly win for Germany anew the confidence of the world and make possible the immediate coming of peace abroad? What else but an announcement by Germany that hereafter she would forever abandon universal military service? The chief menace of her militarism, against which all the world is aroused, would disappear over night.

No, to lead the world aright, the United States ought not to be debating to-day whether it prefers the voluntary

military system or universal conscription, but how rapidly it can induce the other nations by precept, by example, by enlightened leadership, to limit all armaments to the dimensions of police forces. Fortunately the European struggle bids fair to prove the futility of war as it has never been proved before. Fortunately, there is evidence in every land that the world is to be a different place when the soldiers return from the trenches. The reaction when it comes will have its echoes here, and will, it is to be hoped, find men marvelling how any Americans could possibly have espoused that which is the chief prop of Kings, Czars and Kaisers, and their militarists, and have even for a moment turned their backs upon the voluntary system which breeds enthusiastic followers of the flag, where conscription produces Socialists and deserters, bounty-jumpers and mock-patriots.

THE LOG-BOYS.—VIII.

(Concluded.)

I HAD lost nearly all my pupils. The parents did not like their children coming to school in the tram. I was very poor; my children were not having enough food. I thought many times of what Mrs. Bode had made me promise. I remembered the lady's name, but I had not made enquiries as to where she lived. One night I was passing through Underwood's kitchen, and Mr. Underwood was saying what he thought of Germans, and what he would do with them if he caught any of them trying to sneak into his kitchen. My little boy was standing at his elbow, watching him eat his dinner. The child had dined off dry bread that day. Ivien and old Mr. Underwood are sworn pals, so Mrs. Underwood says. The old man was thoroughly enjoying his dinner, even the Germans were having five minutes' rest. Presently he caught my boy's eye.

"Get a plate, mate," he said.

From the alacrity with which Ivien obeyed, I guessed it was not the first time that this had happened. He shared his dinner with the boy.

"Mr. Underwood," said Ivien, looking up, mischief lurking in his eyes, "I am a German, and you say you hate Germans."

"Oh! you get on with your supper, mate," growled the German-hater. "I was not talking of you, I was talking of the Krauses."

"Whom did you say?" I asked.

He repeated his words.

"Where does that lady live?" I enquired. He told me. It was the lady Mrs. Bode had told me to go and ask for the address of the Society which would help me.

After many days of hesitation, I went to see this lady. She was extremely kind and told me to go at once to St. Stephen's House, Westminster.

I did not go, I wrote. How surprised I was at the kind interested letter I received in return! Then I went to St. Stephen's House. That visit made me feel a new being. Every one was so kind and courteous to me. I did not feel as though I were a beggar.

"Yes," said these ladies, when they had heard my story. "We will help you."

I told them of my little ones, with ragged boots, going to school in thin cotton frocks which they had worn all the summer.

These ladies gave me the third report of their work to read and also a little paper of hymns. When I reached home Mrs. Underwood had put my children to bed, all except Leo—I had taken him with me. She called me into her kitchen where Mr. Underwood was having his tea. She placed the armchair by the fireside and gave me a cup of tea. I then read aloud to them the third report from St. Stephen's House, of the good work they were carrying on on behalf of the Germans, Austrians and Hungarians in England—innocent victims of the war.

During the reading Mr. Underwood lifted my baby boy on his knee and fed him with tit-bits from his supper. I could see the old man was deeply interested in that reading.

"Lord," he said, when I had finished, "it don't seem to be right to hate Germans. I don't think it right to hate anything, blowed if I do."

Mrs. Underwood had taken up the paper of hymns, and, adjusting her glasses, read "Tell me the Old, Old Story."

"I know that hymn," she said, and began to sing in a singularly sweet, true tone the beautiful words. Looking over her shoulder, tea-cup in hand, I joined in; Mr. Underwood gently rocking my little boy to and fro, growled a note here and there, and so the man who hates Germans lulled my little one to sleep—my little one, whose father is a German interned at Alexandra Palace.

A true loyal Englishman is Mr. Underwood—willing to fight for his country. If he were younger he would be at the front. I said to him the other night (he had been reading the *Evening News* aloud to me, with the finest disregard of dictionary pronunciation; my little boy looking over his shoulder, helped him over the rough places). "Mr. Underwood, if the Germans were to come here I do believe nothing would keep you out of khaki."

"Lord love yer, mum," he replied, "if the Germans were to come here I shouldn't wait to get into khaki, me and my mates 'ud up and at 'em."

And he would too, I am sure, but only in defence of his country, not because it gives him pleasure to be cruel and revengeful.

So we have lived "Up Underwood's" for two months. It is a life I have never before experienced. The house is an ordinary country cottage. The people who live there are poor hard-working folk, feeling the pinch of high prices. They talk slang and something worse, but they carry out in their daily lives the commandment of our Lord—"Love one another." How kind they all are to one another (there are other lodgers in the house besides me). I am learning to be kind, too. There are many unwritten laws "up Underwood's." One is, when you make a pot of tea, you call to all grown-up inmates to bring a cup, each supplies his own milk and sugar; so not a grain of that tea is wasted.

The children and I are out all day at school, but never once have I had to take my little ones home to a cold room. The fire is always lighted and burning brightly. Sometimes Mrs. Underwood calls out as we enter, "Bring the kids in the kitchen. It is lovely and warm here."

Sometimes a soldier's widow living in the house (her husband was killed at Mons) helps to undress my children, rubbing chilled little limbs; while Mrs. Underwood, in her kindly voice, says, "Sit down, I have a nice hot dish of potatoes, or parsnips," sometimes hot beetroot on bread. How the old people, taught by that wonderful love that seems to encompass the whole house, do spoil my children, to be sure! Sometimes at seven o'clock, when I am marching them upstairs to bed, the old man calls out in surprise:

"What's that? Going to bed? Bless me, it ain't gorn seven. I'm just going to set the gramophone a-going," and with that the little ones scamper down into Underwood's kitchen and make themselves comfortable on the sofa. The old man sets the gramophone going. Iris, casting aside shoes and stockings, springs up to dance. How delighted the old people are with Iris's dancing! Ivien beats time with two sticks, provided by Mr. Underwood for that purpose. Everyone in the house flocks into the kitchen at the first sound of the gramophone. No one "up Underwood's" has any nerves, only I suffer in that way. Sometimes I am obliged to shut myself in my own room and say, "I like the music best from a distance."

Last Friday afternoon great was the excitement "up Underwood's." A big parcel had come for me. I must open it in Mrs. Underwood's kitchen. Mrs. Underwood in-

sisted. She made the children stand round the table and I opened the parcel.

I wish the kind people at St. Stephen's House could have seen the joy it caused "up Underwood's." The children were speechless with pleasure and surprise. The clothes were so nice and warm, the frocks so pretty and fitted so well.

"And even hair ribbon!" gasped Edelweiss.

Mrs. Underwood insisted on the children fitting on everything. Her unselfish joy in their delight was beautiful to see.

"How did anyone know we wanted clothes?" asked little Morna in wonderment.

"You silly," cried Edelweiss, "did not our log-boys know? Well, did not their sparks go up to God? They told God what to send and God told the ladies."

"Dear little log-boys," murmured Morna. "I wish they could see these nice things!"

"Yes," whispered Edelweiss, "and I knew it was the boys who sent us the apples in school that day. A lady, mother does not know, brought them on a bicycle."

"She came from St. Stephen's House, mother told me," said Iris. Here there was a loud wail from Leo.

"They never sent me nussing, nussing at all—the log-boys nebber did like me, and I'se the baby boy."

"Bless us," cried Mrs. Underwood. "Of course they sent you something. Here you are, the string and the nice brown paper the clothes were wrapped in!"

Leo looked at it for a moment, then took it in his arms and smiled. It was certainly better than being forgotten altogether.

Strange prayers must the great Father in heaven sometimes hear. And I wonder does He smile and love more tenderly the little suppliants, as we foolish mothers do on earth?

Last Friday night, December 3rd, 1915, I was standing listening outside my children's bedroom door. I heard them pray aloud, as little children will.

"Dear little Infant Jesus, don't lose any of the sparks from our darling log-boys. Did they tell you to send us the nice clothes? And, oh! do please take care of Prince, don't let anyone be unkind to him; if they forget to give him clean water, please send an angel to fill his bowl; and make some kind butcher give him a nice bone to-morrow—and, and—" (came with a stifled sob from Ivien's bed,) "dear God, let there be plenty of meat on the bone.—Amen."

THE YEARLY MEETING OF OTHER DAYS.

By David Buffum.

As the time approaches for New England Yearly Meeting, I find my memory running back to the old-time Yearly Meeting that I knew in my boyhood—the time when Yearly Meeting was always held at Newport and began on the first First-day after the second Sixth-day in the Sixth Month."

This old-time Yearly Meeting was the time of the whole year to which all looked forward and was the center around which the social life of every Quaker family revolved. When new broadcloth suits, new silk gowns, new harness or new carriages were purchased it was always just before Yearly Meeting. Such things might be needed at other times; but the real crying need, the need that could brook no denial, was always just before Yearly Meeting.

And then the dinners! For it was the custom then for all resident Friends to take home every day a lot of the Friends from a distance to dinner. These dinners were no stinted or make-believe affairs and I am certain that those who recall them can testify that they have never eaten better. Every day, while meeting lasted, the long table in our dining-room was filled and frequently a second table for the younger Friends for whom there was not room at the first. We youngsters rather preferred this second table, for you may be sure the supply of good things still held out, and we felt less constraint than at the first.

In still older days, long before my recollection, and when there was no railroad to Newport, nearly all the Friends came to Yearly Meeting in their own carriages. The Meeting then owned a considerable tract of land, part of which was mowed and the hay used to feed the horses of those who cared to keep them in the shed. Few, however, cared to do this. The rest of the land was used for pasture, and into it the majority of the horses were turned for the week. As these horses were all strangers to each other, a tremendous kicking and squealing ensued, which continued, in gradually lessening degree, through the week. In my boyhood a large part of this land had been sold, but several acres had been retained for pasture and in it some twenty or thirty horses, the driving stock of Friends who still perferred to come by carriage ran during the week. So we still had the equine music of earlier days, which was borne to our ears through the open windows, and a long business session would hardly have seemed complete without it. It is always associated in my mind with recollections of Yearly Meeting.

We had our distinguished Friends, whose names are still often recalled and some few of whom are still living. There were the Hoags, a family of preachers, and, if my memory serves me rightly, Lindley Hoag sat at the head of the meeting—though of this I am not quite sure. Then there were Eli and Sibyl Jones, whose stories of Palestine and the Far East interested even the restless boys and girls; and among visiting Friends, the Douglases, John Henry and Robert, Elizabeth Comstock, Caroline Talbot and others equally well known. I should not fail to mention also my grandfather, David Buffum, who, though not a minister, was always a prominent figure in the meeting.

Most of these Friends wore either a Quaker or semi-Quaker costume. Some, of course, wore it as a "testimony," but I believe that most of those who wore it did so chiefly because they preferred it and not from a sense of duty. I cannot remember ever hearing my grandfather say anything about it one way or the other, though he always wore it.

Of course, our most distinguished member was the poet Whittier, though he took little part in the meetings and indeed did not attend them very closely. He preferred drives in the country or walks on the cliffs or along the beach. One of my aunts, Ann B. Earle, once asked him why he did not attend meeting more. He replied that the long sessions wearied him; and he added, "Friends have a capacity for sitting that any hen might envy." I had sat with my father through some of the interminable sessions (we boys were not required to attend them all) and I remember that my opinion of the Quaker poet at once went up several degrees when I heard of his expressing such sound sentiments.

I afterwards saw Whittier occasionally at the Friends' School in Providence, which, during my stay there, he sometimes visited, though not very often. I have always heard him referred to as a very genial and sociable man, and I have not the slightest doubt that he was so when among his chosen friends or those whom he met under the right circumstances. But from what little I saw of him he certainly seemed a rather reserved man, who did not invite much familiarity, though always a polished and courteous gentleman. But this reserve was not the cultivated aloofness that has so often marred men who have won a high place, but the nature of the man—like that of Cowper who, though the gentlest and most kindly of souls, wrote:

"The friend who hails you Tom or Jack,
And proves by thumping on your back
His sense of yo ur great merit,
Is such a friend that you must need
Be very much his friend indeed
To pardon or to bear it."

I do not think that Whittier was often subjected to this experience, but I am sorry to say that I have seen men and women—members of our Society, too, force their society upon him and fawn upon him and flatter him in a way that was neither self-respecting nor in good taste.

Of course, the men and women met in separate session and when a measure was passed by the men's meeting it was sent by messenger to the women's meeting for its concurrence. Women Friends, then as now, were supposed to have an equal voice with the men; but if there was ever an occasion in which they did not concur, I have never heard of it.

A conspicuous feature of the meeting of those days was the reading of the Queries. These, with their answers, were always read in monthly, quarterly and yearly meetings. The answers were exceedingly similar in both substance and phraseology—so much so, indeed, that one could give the answer to any given query from any meeting without any knowledge whatever of that meeting's condition and take very little chance of having it wrong. Take for instance, the query which dealt with the attendance at meeting and the conduct of Friends therein. The answer, almost invariably, was exactly as follows: "All our meetings for worship and discipline have been regularly held and at the hour appointed. Those in the middle of the week and on the afternoon of First-day much neglected by some. A few instances of sleeping noticed." Any deviation from this answer, in this exact form, would have caused great surprise; and yet it, as well as all of the others, was always listened to attentively—we boys sometimes speculating on how nice it would be and what would happen if we might have a report of conduct a little less exemplary, or at least a little more out of the ordinary. But such enlivenment never came.

Neither the queries nor their answers are now read in our meetings—though I am by no means sure that the former might not still be with profit. But the answers, with their eternal sameness, were well discontinued.

I have referred briefly to the Quaker costume—and perhaps brief mention is enough. But this dress has gone so thoroughly out of use—not one wearer of it left in all New England Yearly Meeting as far as I know—that a few words may be of interest to younger readers.

Time was when consistent Friends wore complete suits of drab broadcloth, the coat of the "shad-belly" pattern. In my boyhood old Joseph Tillinghast was the only one who still clung to the drab. Of the others, many had abandoned the plain coat altogether, while those who wore it had changed to black, brown, or even blue shad-bellies. If well-fitting, no handsomer coat was ever made. The hat—and here we come to the acme of Quaker elegance—was of pure beaver, beautifully brushed, and buff in color, not black, like the modern silk horror that sometimes masquerades under the name of "beaver." This silk hat was first made as a substitute for the beaver when beaver fur had become too scarce and costly for ordinary use. I remember hearing my grandfather denounce it as a "vile imitation," and for that reason not to be worn, at least by him. Many of the older Friends apparently held the same view, and beaver after beaver adorned the heads of those who sat on the rising seats. Meanwhile, beaver fur continued to rise in price till, at the last of their being worn, beaver hats cost from twenty to twenty-five dollars.

The older women Friends wore the regulation Quaker bonnet and these, too, though simple, were rather costly. Women who did not care to be so plain but still wanted to show a strong leaning to Quaker simplicity, wore an affair called a "drawn" bonnet. I am unable to describe this garment in intelligible terms, but many of my readers will doubtless recall it. Thus a woman's exact degree of Quakerliness could be at once determined by the fact that she wore a Quaker, a "drawn" or a "world's" bonnet; and in this her costume beat that of the men by several points.

But if, as I have said, the shad-belly coat was, if well-fitting, the handsomest coat ever made, what shall we say of those that did not fit—for these we also saw. Any ill-fitting coat is uncomely, but the shad-belly had possibilities in this line unequalled by any other. In fact, it was, with its graceful lines and curves, a work of sartorial art and not to be entrusted to any ordinary tailor. To bring it forth in its true splendor required a true artist, a poet of cloth, as it were, inspired with an Idea (spell it with a capital I, please.)

With the passing of a by-gone age all these things have passed away. It was inevitable that Friends should change, inevitable that they should abandon a distinctive costume, inevitable that they should affiliate more and more with what our ancestors called "the world's people." And if I have written in lighter vein of Friends as I knew them in my boyhood, let me add just a few words that I would not wish to be taken lightly. Wherein our departures from the old order concern only unessential things we have suffered no loss—for these things, after all, were but the fashions of our ancestors, and "the fashion of this world passeth away." But abstract truth, unlike fashion, cannot change. And the great truths which lay back of the Quakerism of our ancestors—the truths which moved them to the rigid denial of all priestly power and the testimony to an absolutely free and untrammeled gospel ministry; to the advocacy of simplicity and "true moderation in all things," and the insistence upon clean and honorable living as the visible fruit of their faith; these are our heritage, to be still observed without change—for no new fashion can take their place.—*American Friend.*

IN BERLIN.

BY MARY BOYLE O'REILLY, STAFF CORRESPONDENT IN EUROPE OF THE NEWSPAPER ENTERPRISE ASSOCIATION.

THE train crawling out of Berlin was filled with women and children, hardly an able-bodied man. In one compartment a gray-haired Landsturm soldier sat beside an elderly woman who seemed weak and ill. Above the click-clack of the car-wheels passengers could hear her counting, "One, two, three," evidently absorbed in her own thoughts. Sometimes she repeated the words at short intervals. Two girls tittered, thoughtlessly exchanging vapid remarks about such extraordinary behavior. An elderly man scowled reproval. Silence fell.

"One, two, three," repeated the obviously unconscious woman. Again the girls giggled stupidly. The gray Landsturm leaned forward.

"Fräulein," he said gravely, "you will perhaps cease laughing when I tell you that this poor lady is my wife. We have just lost our three sons in battle. Before leaving for the front myself I must take their mother to an insane asylum."

It became terribly quiet in the carriage.—*Boston Advertiser.*

NOT long ago a brewery printed in our leading papers a picture of victorious Alexander, with this caption: "Alexander the Great was a drinker of beer, and he conquered the world at thirty-two." But advocates of abstinence should "be not deceived;" for Alexander, drunkard and libertine, died of his excesses at thirty-three. God is not mocked—even by kings.—*Christian Herald.*

Then I dipt into the future far as human eye could see,
Saw the vision of the world and all the wonder that would be,—
Men, my brothers, men the workers, e'er repeating something new,
That which they have done but earnest of the things that they shall do!
Till the war-drums throbbed no longer, and the battle-flags were furled
In the Parliament of Man, the Federation of the world.

—TENNYSON: "LOCKSLEY HALL."

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

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PHILADELPHIA, SEVENTH MONTH 15, 1916

LIBERALISM AND CONSERVATISM.

REFERRING to the recent discussion in these columns of the suggestion that the name "Liberal Friend" might perhaps better express the character and purpose of the FRIENDS' INTELLIGENCER, the Friend who made that suggestion has sent me a letter enclosing a paragraph clipped from the standing advertisement printed regularly under the heading of the paper, and saying:

"DEAR FRIEND: Does this have any bearing on our recent correspondence?

"While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

"Sincerely thy friend, P. E. C.

In reply I wrote him the following letter, which may interest readers who have followed the discussion:

DEAR FRIEND: When I wrote the paragraph which thee encloses, I was on the point of writing, "It is *equally* interested in all who bear the name of Friends," but I reflected that while that might be true of myself, it probably would not be true of *all* who represent the INTELLIGENCER, and so I changed it.

To my mind, liberalism is not a message, but a *tendency*. The fundamental condition of every message, even that of the most conservative, is freedom to utter it. Our conservative Friends of course think that liberal Friends are *too* liberal, and some of them would perhaps say that liberals have too much freedom. But if they turn and look in the other direction, they will find that rigid Roman Catholics look upon even conservative Friends as dangerous unbelievers. How would conservative Friends like to have the Roman Church *in control*, as it once was?

But we have advanced far beyond that point. Nobody in America now dreams of denying freedom to any sort of religious belief. The great question is, Can liberals and conservatives live and work together in love and fellowship? My answer is, Yes, if they are not *tied* together in the same organization. The moment that is suggested, the liberal is alarmed about freedom, and the conservative about soundness. Leave them both at liberty, and they will live and work in harmony as brothers should.

Appreciating thy kind interest, I am thy friend.

H. F.

Note and Comment

QUAKERISM OUTLAWED.

WARNING to the Quakers of New York State against the "Bloody Five" military bills has been issued in the form of a leaflet by Edward Thomas, a Quaker, of 841 West End Avenue, says the New York *Call* (Socialist). In big, black type at the top of the leaflet the reader's attention is attracted by "Quakerism Outlawed! Prussian Militarism has Conquered American Democracy in New York State. On May 15 the male citizens of the Empire State created a military dictator and surrendered themselves and their sons unconditionally to him."

The pamphlet then explains the Stivers Act, which requires the Governor to order an enrollment as soon as practicable after August 1 of all males between 18 and 45, as members of the militia reserve.

"It empowers the Governor to subject all males so enrolled 'to such training, exercise, drill, instruction, discipline and government as the Governor may prescribe;'

"Empowers the Governor to draft at any time, either in peace or war, any men so enrolled, into the National Guard or Naval Reserve, or for active duty 'in case of insurrection, invasion, tumult, riot or breach of the peace or imminent danger thereof;'

"Provides that men so drafted who do not appear within twenty-four hours 'shall be taken to be deserters and dealt with as prescribed in the articles of war of the United States.'

"*This means conscription in time of peace. In case of a strike, for instance, the Governor can draft the strikers and subject them to military law if they refuse to break their own strike.*

"This means that the military men will strive for the ear of the Governor and arrogantly enforce their will. Listen to Major-General O'Ryan, speaking before the ink on the Governor's signature was dry—

"'Should we be forced to draft men, however, we would do so, as the law permits it, and we feel that the National Guard should be placed upon a war basis.'—*New York Times*, May 24, 1916.

"Who is Major-General O'Ryan to think that he can dictate the conscription of free citizens?

"Welsh Act—Puts boys and girls 8 years and over under the authority of a military commission which prescribes special training with a view to military service.

"Your child's physical training is entrusted—not to an authority on education, not to an authority on health—but to an authority on killing.

"State act—Compels boys from 16 to 19 to submit to three hours a week of military training (unless working for a living); creates salaried positions for officers and enlisted men of the National Guard in connection with regular training periods and summer field camps for boys from 16 to 19.

"War-torn France is planning to give every one of her boys and girls under 18, not military drill (which she abandoned twenty years ago), but free trade training.

"No nation now at war permits military drill in its schools, nor makes it compulsory for boys under 18.

"Governor Whitman beat King George by ten days in signing a compulsion bill. England hesitated to conscript her men, even in time of war. Citizens of a free republic, will you stand for conscription in time of peace?

"Will you let a politician decide what your conscience ought to decide?

"Will Quakers allow military officers to order them to shoot down their fellow-men?"

"THE CALL OF THE PACIFIST."

[Under the above title our Friend William C. Allen writes an article in the *California Christian Advocate* (Methodist), suggesting a method by which Friends may extend their influence for peace to other denominations.—H. F.]

WHEN the pacifists are questioned about a natural diversity of opinion among themselves they can with equal justice ask what the alarmists mean by their diversity of expression regarding "preparedness." Those who are acquainted with the facts know that practically all pacifists desire an international court of justice, backed by an international police.

The "five-year program" will increase our naval appropriations forty times more than the increase by Germany in the five years preceding the European war, and $200,000,000 more than the combined increase of all the nations in the world for the period of ten years immediately preceding that war. The present army program is expected to burden our people with an annual increase of over 100 per cent. This radical and stupendous change in the national policy of America will help turn the whole world into an armed camp.

Pacifists know that the policeman and the soldier are two different classes. The advocates of armaments have need to clarify their thought in this matter. The soldier is educated to mangle, to kill, to burn, to deceive, to act on behalf of others who may direct his activities from moral or immoral, humane or inhumane motives. The law of force applied through the soldier constitutes him and his chiefs as judge, jury and executioner. In practical operation the soldier represents lawless force. The policeman on the other hand is educated to protect, to conserve, to save life and property, to act on behalf of others in the interests of humanity and morality.

The world owes far more to the idealists than to the apologists for force. Human liberty has developed in spite of all the machinery of force to crush it. It is admitted by eminent historians that the Quakers who courageously went to jail in the seventeenth century, and who dared to refuse the use of carnal weapons, did more by their persistent sufferings to secure civil and religious liberty for the English-speaking peoples than did those who oppressed them and who slew one another to secure ascendency.

The *Seven Seas Magazine,* the organ of the Navy League, which has largely created the "apparently big sentiment for a big army and a big navy," declared in a recent issue, "It is absolutely right for a nation to live its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means, such as armed conquests, etc. . . . In the case of the United States, it is a particular duty."

The cost of a single battleship just about equals the $17,000,000 that the Protestant churches of the United States and Canada collected last year for foreign missions. By means of direct and indirect taxation the Protestants of the United States contributed during the same period about six times as much for men, machinery and chemicals wherewith to coerce, and if necessary kill the "heathen" to whom our missionaries meanwhile preach the Gospel of Love.

There is now in the United States Senate a bill (No. 1695) providing for compulsory military training and drill for boys of 12 years old and upwards, with elaborate provisions for imprisonment, fines, etc., to be applied to those who fail to participate. A huge staff of officers is to be created for this great army of children. The suggested legislation, which would almost place our country under permanent martial law, with our children as the victims, will doubtless kill the bill. But such discussion in the United States Senate reveals the extent to which the hysteria for arming has progressed. A well-known clergyman of New Zealand, where such a system has been in force, and where civil and religious liberty have been almost destroyed by it, has referred to the teaching of children in the military art as "paganism *in excelsis.*" Do we want to thus pass our parental rights into the hands of the military authorities?

Facts prove that in proportion as nations arm so does the spiritual life and support of the churches decline. If the Christian churches refuse to trail at the heels of politicians, and resolve to plead for and live for Christ, it will not be many years before the sin and shame in Christendom of preparing to destroy men with machinery and chemicals will have passed away. Shall we wait for some miracle to accomplish this? It has always pleased the Lord to effect his great moral purposes through the instrumentality of faithful women and men. Where to-day will we find these faithful patriots who thus love their country and their fellow-men?

The terrible things that I predicted did not come with Prohibition. It is doing wonders out here. Colorado is happier, wealthier, healthier, wiser and more prosperous with Prohibition. I am glad that my predictions did not come true.—*H. H. Tammen, of the Denver Post.*

Power is never good, unless he be good that has it.
—Alfred the Great.

ANTI-LIQUOR NOTES.

Bankers of Portland, Ore., are declared "firm in the belief that prohibition has helped not only their business, but business generally, and to a marked degree."

"Garrity's Place" in Denver, best known of all the bars in that city, made more money in January, 1916, selling drinks that do not contain alcohol, than it made in January, 1915, before prohibition came in. "I'm satisfied," says Garrity; "I haven't a kick in the world."

At a convention of the New Jersey State Bankers' Association, held in May, a resolution was introduced by Joseph L. White, of Mt. Holly, providing that hereafter all banquets of that body shall be dry.

One tailor in Portland hired a man to go out and work against prohibition, when the issue was up in Oregon, believing that his business would suffer; now he says, "If prohibition were to be voted upon again this year I would employ a man to go out and work for it." The increase of his business has changed his mind.

In the State of Washington, says "*The New Republic,*" on account of prohibition, "the shortage of convict labor is so great that the State Highway Commissioner, George F. Cotterill, can get no convicts to build the State roads and must employ free labor for this purpose.

Referring to a new dodge of the liquormakers, *Collier's Weekly* well says: "The person who thought of adapting shell cases to booze grasped a profound symbolism. The cocktail is about as deadly an explosive as the shrapnel, only its time fuse is rather longer. We hardly expected the liquor folks to advertise this resemblance."—*Temperance Advocate.*

WHY NOT FEED THE MEXICANS?

Why not, temporarily at least, transfer our philanthropical activities from the Belgians to the suffering Mexicans? J. J. Taylor, a staff correspondent of the Dallas, Texas, *News,* who has recently been in Juarez, is thus quoted in the *Christian Science Monitor* of June 23:

In all seriousness, I must say the only emotions which I—and most of my adventurous co-explorers—experienced in Mexico were those of sympathy and pity. The poor are there by thousands, and little beggar boys and girls, many of them with bright and sensitive faces, excited the commiseration of every one of our party. These people, Mr. President, are starving. These people, gentlemen of the Senate, are in rags. There are no schools for the children; there is no work for the men.

To feed the enemy, while the present hair-trigger conditions exist, would, doubtless, involve our national honor (see definition of "national honor" in Hearst's Dictionary), but who can deny that such relief would help substantiate the claim, often and forcibly made, that this is a Christian country?—*G. T. Evans, in The Public.*

A BIG ARMY NEEDLESS.

[Our Friend John Swaney, of McNabb, Illinois, sends the following article clipped from a Chicago newspaper. Ex-Governor Fifer, he says, was a private soldier in the Civil War.]

Decatur, Ill., May 23.—The question of the hour should be how to preserve and perpetuate this country's free institutions, Joseph W. Fifer, of Bloomington, a former governor of Illinois, told the state encampment of the Grand Army of the Republic in an address here this evening. This could best be done, he said, by thorough education of the masses.

"Free government cannot rest securely on ignorance and a disregard of our laws and the obligations imposed by free institutions," he said. "Any people will in the end take on just such a government as they deserve; that is, the kind for which they are best suited, and for the truth of this I point to Mexico to-day. Ours is the only stable, independent government to be found in the two American continents to-day.

OPPOSE LARGE STANDING ARMY.

"Study well the conditions that have led to the wide difference between our government and those of other countries in this continent. It is in the fact that we are educated, law-abiding, and law-respecting people, and they are not. We know there can be no liberty that is not regulated by law and they do not.

"Large standing armies are contrary to the traditions of our people. Such an army imposes unnecessary financial burdens and is a menace to free institutions. I know it has often been said that a large standing army in 1861 would have put down the rebellion in six months. The fact is at that time our army was largely under the control and domination of those in favor of secession, and if that army had been larger it might have turned against the Union cause and destroyed the Union. As it was, nearly all the armament of the government was seized by our enemies and used against us.

FAVOR MODERATE PREPARATION.

"I believe in a moderate preparation for defense, but our geographical position renders a large standing army unnecessary, and were we now to prepare as some propose, our armament, in my judgment, would be in the junk pile long before we would have occasion to use it.

"The great tragedy now being enacted in Europe will be a lesson to the average man, and hereafter all international disputes will be settled by the peaceful means of arbitration. Force settles nothing, and in all this bloody business we should not forget that at the bar of history, prior adjudication of armed force cannot be pleaded, and he who would win the supreme court of civilized opinion must leave captured colors and the spoil of cities, and come with fruits of justice and humanity in his hands."

"ALIEN ENEMIES" IN ENGLAND.

In a letter from London to Lucy Biddle Lewis, acknowledging contributions sent from America to the "Emergency Committee," Anna Braithwaite Thomas writes:—

"I am sorry to say that the feeling against enemy aliens seems to grow continually more bitter as the war goes on. It seems quite necessary that those of us who refuse to recognize any one as an 'enemy' should continue to befriend these poor people, and try to keep them from losing heart and hope entirely, and for the means to do this we are, of course, dependent upon our friends."

Democracies do not want war.—*General Joffre.*

"If the world is to be saved, the children must be saved."—*F. B. Meyer.*

The great purpose to be achieved is the prevention of war, and not its regulation.—*Charles E. Hughes.*

We may be plunging headlong into militarism, but you can't prove it by the recruiting offices.—*Pittsburg Gazette-Times.*

Enforced or encouraged military training in our public schools, universities and colleges is the worst form of conscription. It is the first step to militarism and the twin brother of royalty.—*"An Old Veteran," in Unity.*

The most pathetic struggle in the world is not that on the battle-field, between men inured to hardship, but the mother struggling to save her boy from the influence of the saloon.—*William Jennings Bryan.*

Peace has her banners and her bugle calls,
And Truth and Justice their great battle-cries.
Greed is entrenched within his bastioned walls,
Where helpless Honor bound and bleeding dies.
The social lies still leer on every side,
Herod still mocks where Christ was crucified.

—EDWARD J. WHEELER.

Literary Notes

MEMORIAL DAY.

'Mid the flower-wreathed tombs I stand
Bearing lilies in my hand.
Comrades! in what soldier-grave
Sleeps the bravest of the brave?

Is it he who sank to rest
With his colors round his breast?
Friendship makes his tomb a shrine;
Garlands veil it; ask not mine.

One low grave, yon trees beneath,
Bears no roses, wears no wreath;
Yet no heart more high and warm
Ever dared the battle-storm.

Never gleamed a prouder eye
In the front of victory.
Never foot had firmer tread
On the field where hope lay dead,

Than are hid within this tomb
Where the untended grasses bloom,
And no stone, with feigned distress,
Mocks the sacred loneliness.

Youth and beauty, dauntless will,
Dreams that life could ne'er fulfil,
Here lie buried; here in peace
Wrongs and woes have found release.

Turning from my comrades' eyes,
Kneeling where a *woman* lies,
I strew lilies on the grave
Of the bravest of the brave. —*T. W. Higginson.*

A GREAT CITIZEN.

There is wealth of many kinds in Julia Ward Howe's Life and Letters, recently published.* The student of heredity will be interested to read of the great number of distinguished folk among her ancestors and kin, including the only Colonial Governor who refused to take the oath to enforce the Stamp Act, and a valiant old lady who lived to 102, and said to Mrs. Howe: "Julia, do not allow yourself to grow old! When you feel that you cannot do a thing, get up and do it!" The student of history will find a fresh and vivid light thrown upon many great events. The student of life and manners will find an inside view of last-century customs already grown strange to us, depicted in Mrs. Howe's early letters and diaries by a graphic and brilliant pen. The reformer will find thrilling interest in the many good causes that she championed—her work for the Greeks, the Armenians, the Russians, the Italians, the Negroes and others too numerous to mention. To the end of her 90 years, she was always ready to break a lance for the oppressed. Those who loved to read of famous people will find intimate glimpses of innumerable men and women of distinction, whom she knew personally, at home and abroad. The lover of poetry will find pleasure in the selections from her poems which introduce the different chapters. Sometimes there is a whole sermon in a few lines:

Then spake the angel of mothers
To me in gentle tone;
"Be kind to the children of others
And thus deserve thine own!"

Those who delight to trace great movements from their small beginnings will find especial interest in Mrs. Howe's connection with the rise of the women's clubs, her women's Peace Crusade in the early 70's, and her inauguration of Mother's Day. The student of character will be absorbed in the unfolding of a dazzling and many-sided personality, rich in gifts and graces, though accompanied with some very

* Julia Ward Howe. By Laura E. Richards and Maud Howe Elliott, assisted by Florence Howe Hall. Houghton Mifflin Company, Boston.

human imperfections. The religious soul will draw fresh strength from a living spring of spiritual life.

Suffragists will be interested particularly in Mrs. Howe's connection with the woman movement, to which, from her first connection with it, she was a tower of strength.

During all the first part of her life, she had to contend against real though loving tyranny. Her father did not believe in much society for young people, and would not allow his daughters either to go to parties or to give them. Finally Julia, a beautiful, brilliant and spirited girl, asked leave to invite "a few friends," without specifying the number, and had a full-fledged party, and a big one, to his surprise and dismay. Her husband, one of the foremost philanthropists of his time, nevertheless disapproved strongly of her doing even so mild a form of public work as reading occasional papers before women's clubs and other gatherings, upon literary, philosophical and religious topics. All her children likewise opposed it. Yet she felt that it was laid upon her to be of service in this way, and she followed the inner call. To-day it is hard to understand how anyone could ever have objected. Like Harriet Beecher Stowe and most of the American women who have shown a marked gift for literature, she had to write under all the disadvantages of fatigue, overwork and innumerable distractions; yet her spirit of fun and her joy in life held out to the very end.

Mrs. Howe attended her first suffrage meeting in 1868. "She saw now for the first time the sweet face of Lucy Stone, heard the silver voice which was to be dear to her through many years. 'Here stood the true woman, pure, noble, great-hearted, with the light of her good life shining in every feature of her face.'" Mrs. Howe was President of the New England Woman Suffrage Association for nearly 40 years, Foreign Corresponding Secretary of the American Woman Suffrage Association, and at one time its President, and always an earnest worker for the cause.

"Oh, dear Mrs. Howe, you are so full of inspiration!" cried a foolish woman. "It enables you to do so much!"

"Inspiration!" said Mrs. Howe, shortly. "Inspiration means perspiration!"

"I am glad," she often said, "to have joined the suffrage movement, because it has brought me into such high company."

Mrs. Howe was one of the founders of the *Woman's Journal*. She was among its contributing editors from the start. In its fire issue (January 8, 1870) she wrote:

"We who stand beside the cradle of this enterprise are not young in years. Our children are speedily preparing to take our place in the ranks of society. Some of us have been looking thoughtfully toward the final summons, not because of ill health or infirmity, but because, after the establishment of our families, no great object intervened between ourselves and that last consummation. But these young undertakings detain us in life. While they need so much care and counsel, we cannot consent to death. And this first year, at least, of our *Journal*, we are determined to live through."

Mrs. Howe always kept an affectionate interest in "our *Journal*." When money was given to her to use for suffrage at her discretion, she applied it toward the paper's support; and she was chairman of its Board of Directors at the time of her death.

The book records various amusing incidents of the suffrage hearings at the State House, at which Mrs. Howe spoke regularly for many years. On these occasions indignation often added to her eloquence. "If I were mad enough," she said once, "I could speak in Hebrew!"

A number of her strong words on the suffrage question are given. Of the military argument against votes for women, she says:

"One aspect of this would make the protection which men are supposed to give to women in time of war the equivalent for the political rights denied them. But, gentlemen, let me ask what protection can you give us which shall compare with the protection we give you when you are born, little helpless creatures, into the world, without feet to stand upon, or hands to help yourselves? Without this tender, this unceasing protection, no man of you would live to grow up. It may easily happen that no man of a whole generation shall ever be called upon to defend the women of his country in the field. But it cannot happen that the women of any generation shall fail to give their unwearied and energetic protection to the infant men born of it. Some of us know how full of labor and detail this protection is; what anxious days, what sleepless nights it involves. The mothers are busy at home, not only building up the bodies of the little men, but building up their minds, too, teaching them to be gentle, pure and honest, cultivating the elements of the human will, that great moralizing power on which the State and the Church depend. A man is very happy if he can ever repay to his mother the protection she gave him in his infancy."

"God forbid that in this country chivalry and legislation should be set one against the other! I ask you, gentlemen, to put your chivalry into your legislation."

"The religion which makes me a moral agent equally with my father and brother gives me my right and title to the citizenship which I am here to assert. I ought to share equally with them its privileges and its duties. No man can have more at stake in the community than I have. Imposition of taxes, laws concerning public health, order and morality affect me precisely as they affect the male members of my family, and I am bound equally with them to look to the maintenance of a worthy and proper standard and status in all of these departments."

"Revere the religion of home. Keep its altar flame bright in your heart. The vestals of ancient Rome were at once guardians of the hearth and custodians of the archives of the Roman State. So, in every time, the home conserves the sacred flame of life, and the destiny of the nation rests with those who keep it."

Mrs. Howe used to go up to the State House not only in behalf of the suffrage bills, but in behalf also of other bills which the suffrage association caused to be introduced. She says:

"I have again and again been one of a deputation charged with laying before a Legislature the injustice of the law which forbids the husband a business contract with his wife, and of that which denies to a married woman the right to be guardian of her children. We reasoned also against what in legal language is termed 'the widow's quarantine,' which forbids a widow to remain in her husband's house more than 40 days without paying rent, the widower in such case possessing an unlimited right to abide under the roof of his deceased wife. Finally, we dared to ask that night-walkers of the male sex should be made liable to the same penalties as women for the same offence. Our bill passed the Legislature and became part of the laws of Massachusetts."

It was through her that the Society of Friends of Russian Freedom was organized in 1891. Some years afterwards, with Catherine Breshkovsky, she addressed a great meeting in Faneuil Hall on that subject. Later one of the other speakers told her he was not sure but they had made fools of themselves. Mrs. Howe answered, "One can afford to make a very great fool of one's self in such a cause as that of Russian liberty!" Her eloquent words on the Armenian question might have been written for the present crisis.

It is impossible even to glance in passing at one-half of the beautiful and inspiring things to be found in this book. Large as the two volumes are, the reader constantly comes upon topics that he wishes might have been treated more fully.

It is appropriate that the biography should be dedicated to Mrs. Howe's son by her daughters. For all through

the record of her beautiful life, with its many varied interests, runs the bright and unbroken thread of family love. She was a shining object lesson, showing that a woman may be both a great mother and a great citizen.—*Alice Stone Blackwell, in the Woman's Journal.*

POEMS OF ALICE FREEMAN PALMER.

Alice Freeman Palmer's "A Marriage Cycle" (Houghton Mifflin Company) is a volume of unusual interest, says the *Literary Digest.* Professor Palmer has brought together the poems written by his distinguished wife, written with no thought of publication, but merely as an intimate record of married life. Most of the poems are so personal that we can understand Professor Palmer's hesitancy to permit their publication, but their literary value and their interest to their gifted author's many friends in England and America made desirable their issuance in book-form. That which we quote is one of the most delicate and moving of modern love-poems, suggesting, in its unusual combination of intensity and restraint, both Christina Rossetti and Elizabeth Barrett Browning.

A Spring Journey.

We journeyed through broad woodland ways,
  My Love and I.
The maples set the shining fields ablaze.
  The blue May sky
Brought to us its great spring surprise;
While we saw all things through each other's eyes.

And sometimes from a steep hillside
  Shone fair and bright
The shadbush, like a young June bride,
  Fresh clothed in white.
Sometimes came glimpses glad of the blue sea;
But I smiled only on my Love; he smiled on me.

The violets made a field one mass of blue—
  Even bluer than the sky;
The little brook took on that color too,
  And sang more merrily.
"Your dress is blue," he laughing said. "Your eyes,"
My heart sang, "sweeter than the bending skies."

We spoke of poets dead so long ago,
  And their wise words;
We glanced at apple-trees, like drifted snow;
  We watched the nesting birds,
Only a moment! Ah, how short the day!
Yet all the winters can not blow its sweetness quite away.

"The Gospel of Good Will." By Wm. DeWitt Hyde. (Macmillan.) A book that illustrates from current literature, "Contemporary Scriptures" the author calls it, the problems of Christians who meet with the usual temptations and opportunities of modern life.

"What Jesus Christ Thought of Himself." By Anson Phelps Stokes. (Macmillan.) An interpretation of Jesus' character as revealed in the New Testament, to assist Bible students in understanding Christ's mission.

"April Airs." By Bliss Carman. (Boston: Small, Maynard & Co.) Fresh and fragrant verses with a New England background, of this flavor,

"The mountain river murmurs
In his rocky bed,
And the stealthy shadows
Fill the house with dread.

Then I hear your laughter
At the open door—
Brightly burns the fire,
I need fear no more."

Current Events

THE POWER OF LITTLE THINGS.

The sparkle of the drifted snows,
A drop of dew upon the rose,
A breath from where the clover blows,
  A June-time breeze,
A flash of sunshine in the gloom,
A sudden glimpse of orchard bloom
  Through fresh, green trees.

A dream by crooning brook beguiled,
A sweet, low note from out of the wild,
The joyous laughter of a child,
  A snatch of song;
A smile that drives away grim care,
A word that lightens our despair
  And makes us strong.

A birdling in its downy nest,
A tiny head on mother's breast,
A glance by tender love caressed,
  A woman's kiss—
All these are little things, I trow,
Yet, one by one, for us they grow
  Life's sum of bliss.

—*Laura Alton Payne.*

THE CAPE MAY CONFERENCE.

Cape May, July 10th, 1916.

Three hundred and twenty-nine persons were on the special train which left Broad Street Station, Philadelphia, on the 6th, and yet it was only about ten days before that the Chairman of the Transportation Committee had written me that so few had engaged seats that it was very doubtful whether the special train could be run—which illustrates the uncertainties of life, and the trials of the faithful and public-spirited Friends who for years have done the hard work of making the careful plans necessary to make our Conferences the delightful and helpful occasions that they are.

The large tent in which the sessions were held (except when the heavy rain of Second-day morning came through the canvas and drove us to take refuge in the large Methodist Church building) has a seating capacity of about 1,500, and on First-day morning it was nearly full. It is so large that only voices of great carrying power will reach to every part of it; but I think that Elbert Russell, George A. Walton and L. Hollingsworth Wood were heard even by those in the farthest seats.

When the special train reached Cape May, it seemed as if the Society of Friends had taken complete possession of the southern tip of New Jersey. The Lafayette, the largest hotel in the older part of the town, was official headquarters, and was quickly filled up to the limit of its capacity. Harry A. Hawkins, of New York, was in command here, and he and other members of the Housing Committee had already been on the ground for several days, preparing accommodations for the visitors at many different hotels and boarding-houses; and so smoothly did the machinery run that probably most of the guests never stopped even to wonder *why* it ran smoothly. Work uncommonly well done attracts but little attention. It is the jars that we notice.

Fifth-day evening was devoted to a reception at the Lafayette, and many new acquaintances were made, and old ones renewed. The largest delegations of course came from New York, Philadelphia and Baltimore Yearly Meetings; but there were also Doans and Allens from Indiana, Zavitzes and others from Genesee, and scattering Friends from Ohio and Illinois as well. Some familiar faces, such as those of Elisabeth Stover, Jesse H. Holmes, Isaac H. Clothier and Charles F. Jenkins were conspicuous by their absence; but there were others less familiar, including many younger Friends in their places. It was a delightful evening.

On Sixth-day morning the meetings began in the big tent. They started on a high level. First came the Chairman's opening address, then George A. Walton's first lecture, papers on "Our Vocal Ministry," by Mary S. McDowell and Edward C. Wilson, and the inspiring address of Thomas Mott Osborne on "Prison Reform." The last had been added after the program was completed, so that the morning session, including the devotional meeting, lasted from 8.30 to nearly one o'clock; and yet it was so full of interest that we almost forgot that we were tired of sitting so long in one position. Nevertheless, when Elizabeth Lloyd made the common-sense suggestion that "Everybody stand up for a minute," we were all glad to have the relief of a brief relaxation.

Following is a summary account of the proceedings of the Conference up to Third-day, the 11th, taken mainly from the excellent reports sent to the Philadelphia *North American* by Arabella Carter. As the important addresses will be printed in full in later issues, only a slight indication of their general purport is given here. H. F.

SIXTH-DAY, THE SEVENTH.

The conference opened with reading of scriptures by the chairman, Dr. O. Edward Janney, of Baltimore, and a brief message from Isaac Wilson.

Mayor Stevens extended a hearty welcome to the conference, presenting the presiding officer with the "key of the city," amid much merriment. L. C. Ogden, of the board of trade, who had been most untiring in his efforts for the success of the conference, emphasized this welcome.

In responding, Doctor Janney briefly outlined some of the principles of the Society of Friends, to which especial attention should be given—inner light, free gospel ministry and peace.

John William Hutchinson, introducing Thomas Mott Osborne as a speaker, made the announcement that Mr. Osborne, former warden of Sing Sing prison, had been vindicated and reinstated in his position—an announcement which called forth hearty applause.

Warden Osborne outlined the progress of prison reform, and said: "Do we realize that two-thirds of the people in prison have served time before? In the last census of which figures are obtainable there were 2,900 corrective institutions in the United States, out of which came in 1910 476,000 prisoners. Many fear the foreign enemy, but give no thought to these within our borders who spread contagion in morals.

"We are only beginning to be Christians—we need to reform ourselves as well as the prisoners. Liberty must be allowed within so it can be exercised aright outside afterward. No man can reform another, but only create conditions under which the man may reform himself."

Apart from this one speaker, the rest of the morning was devoted to strictly religious subjects. George A. Walton gave a stirring address on "Development of the Religious Life," dealing especially with faith.

"The eighteenth century has taught that conviction does not come through the mind," he said, "but through an inward spiritual principle which John Wesley called faith and George Fox the inner light. He who walks by faith must not be overcautious or cowardly—it is a challenge to the venturesome who would run risks.

"Perfection is not required. If we wait to begin work until we are morally perfect, there will be no work done. Faith means disappointment and the cross. If Jesus had not been willing to trust men and God there would have been no cross on Calvary and no power to-day impelling to something better."

"Our Vocal Ministry" was discussed by Mary S. McDowell, of New York, and Edward C. Wilson, of Baltimore. The former said the greatest field of usefulness for Friends lay in the future rather than in the past.

"As I understand it," she said, "the opportunity of Friends' meetings is to give the message which shall make men grow." The main qualification for a minister she declared to be the desire to serve. The many who do not attend church service, she felt, indicated that something was wrong with the service rather than with the people.

Edward C. Wilson considered Friends' ministry rather as an apostleship than as a profession—a service for the support of which the minister depends on other activity or on an acquired competence.

"We must let go traditions," he said, "if thus we can better serve. The message bearers are not usually originators. There are many ways of sending messages, the main point being that it reaches the destination. The way may be noisy, unconventional, reactionary or tinged with old-fogyism, but if it reaches, let us not criticise."

The afternoon was occupied by committee meetings, and at the evening session addresses were given by Herbert P. Worth, of West Chester, and Dr. William Byron Forbush, of Swarthmore. The former treated very briefly of work in the field of religious education, and the latter of building up the society from its young people.

In this the speaker advocated more prayer in meeting, hymn recitation and singing for the children in First-day school.

"The society," he said, "needs missions, both home and foreign, for we need causes to appeal to us that will cost something, for we pay only 25 per cent. as much for our meetings as other sects pay to their church work. Ultimate Quakerism will be builded not on the basis of creeds, but on service. Elders should not only sit on coattails of too profuse ministers, but encourage young ministers; also, overseers should not only keep our wolves from the sheep-fold, but welcome the lambs as well."

Lettice Jowett, of England, spoke of the work of Friends in the interne camps for Austrian and German war prisoners. At this session, also, a resolution was adopted and sent to Thomas Mott Osborne, expressing sympathy for his ideals and of gratitude for his vindication. Robert Brown gave a short illustrated talk on Woolman School, at Swarthmore.

SEVENTH-DAY, THE EIGHTH.

Augmented in members by many "week-end" visitors, the conference convened for its second day's session in the afternoon, instead of in the morning. The early morning was occupied by five separate round-tables in session at the same time, in the Presbyterian and Methodist churches.

For two hours in the later morning, a "beach gymkhana" was held, at the edge of the ocean, which drew a crowd and elicited much fun. It included "shell races," "sack races," "Roman chariot races," and other "stunts" which caused unbounded merriment. It was participated in by some of the conference dignitaries in bathing costume, and showed their adaptability to circumstances.

A pleasant feature of the afternoon was the presentation of a bouquet to John M. Hutchinson, of New York, by the conference, he having let drop the information that it was his birthday. He has been identified with the conference movement since its inception in 1896, and has attended every conference since.

The naming of the officers for two years occurred in the afternoon. Dr. O. Edward Janney, of Baltimore, was re-elected chairman; Josephine H. Tilton, of Mount Vernon, N. Y., secretary, and Harry R. Hawkins, of Rutherford, N. Y., treasurer. Dr. William I. Hull, of Swarthmore, was named vice chairman.

The afternoon program was opened by George A. Walton, giving his second lecture on "Development of the Religious Life." His topic to-day was "Work." He said: "A Christian is not made but in the process of making, and if a man is not religious it is his own fault, for the church cannot make him so and it is not God's way to do it against our will.

"It is our attitude that is at fault; we must open the shutters to the light. Men and women must work for their daily bread." He counseled against letting that work crush

out the spiritual side. He spoke of the danger of working too incessantly so the character settles into rigid lines from which it is hard to emerge. There must be play time, he declared, and urged the use of leisure time so that it develops the whole man.

Wilson S. Doan made the last address of the afternoon, on "Friends and Citizenship." He began by speaking of the attitude of Jesus, of Paul, of George Fox and Elizabeth Fry.

"In Newgate prison there was doing no fashionable slumming with expenses paid by a charity ball, but from vital interest in humanity," he said. John G. Whittier did not write for a royalty the songs which helped to free the slave, nor did Lucretia Mott in gentle voice plead against slavery from any but highest motives. As Friends we should now mix actively with the world. Not in the trenches, but in front of them, sowing good-will. There is no projectile which will go so far as love, and no preparedness so great as international friendship."

In the evening Elbert Russell, of Johns Hopkins University, gave the first lecture in his course on "The Christian Message of the Synoptic Gospels."

FIRST-DAY, THE NINTH.

At 9.30 in the morning the Hotel Lafayette ballroom was turned into a First-day schoolroom, with Thomas B. Hull, of Baltimore, as superintendent, the classes adjourning to other places for their lessons, the intermediate being in charge of Emma M. Dewees, and George Nutt having the young people.

In the auditorium tent at the same hour older people were sub-divided into two sections for study of the Bible and current topics. In the latter Edward Cornell, of New York, raised the question as to Friends' right to obey or break the laws of the country at the present time.

"How should we determine our course of action?" was answered in part by different persons from their varied view-points. The passing of the "bloody" five laws recently at Albany raised the question as to whether right of conscience should predominate now.

Anna M. Jackson, also of New York, felt that the laws of country should as a rule be obeyed implicitly, but regarding military drill which assailed the principles of Friends, private conscience should be uppermost.

The main meeting for worship was held at 10.30, which was opened by John W. Hutchinson reading the twelfth chapter of Romans. Caroline J. Worth, of West Chester, spoke on the text "Prepare Ye the Way of the Lord." Isaac Wilson drew his lesson from "The Master at the Well."

The chief speaker was Elbert Russell, of Johns Hopkins University, whose text was, "Every good and perfect gift is from above, and cometh down from the Father of light, with whom there is no variableness, neither shadow of turning."

This text he declared was indicative of the two types: The God of love and the God of law. The personal and impersonal ideas of God appealed to different types, the former being the strong, self-reliant, but scientific conception, but too cold for the weak, lonely and suffering, who desired the God of love and justice, the God with the personal attributes. The deep interest and attention of the great audience testified their appreciation of the sermon.

Dr. William I. Hull, of Swarthmore, spoke on "The New Internationalism" at the Methodist Church, where a large audience greeted him to hear of the "American program," which supplants military preparedness by brotherhood and fellowship. He strongly appealed to Christians to emulate the teaching of the Prince of Peace.

Daniel Batcheller spoke at the Presbyterian church on "Spiritual Worship," using as illustration the wireless telegraphy where messages can only be received when the receiver is in touch with the transmitter.

J. Barnard Walton, of Swarthmore, general secretary of the conference, filled the pulpit at the Baptist church, with "The Message of John" as his subject.

A young people's devotional meeting was held at 4.30 in the afternoon at the Presbyterian church, to which the younger members of local congregations were invited.

In discussing "The Mission of the Society of Friends" at the evening session, Dr. Thomas A. Jenkins, of Chicago, queried, "Why has the church not done more for humankind?"

"This," he declared, "is the cry in the present dark hour of crisis. Sensible people will never be impressed by a church which calls Jesus Christ divine and then proceeds to treat his teachings and commands as foolish and impracticable. At present a large section of the church praises the military spirit, instead of being faithful to the teachings of the gospel; in a word, it has refused to take its Christianity seriously.

"The mission of Friends is to be conspicuously consistent to stand fast to its convictions. It is a result-producing faith; it has taken its Christianity seriously."

He spoke of its past, when early Friends gave their lives for their faith, and then he spoke of the present grave responsibility and danger.

"That it was a faith worth suffering for was the reason of the rapid spread of early Quakerism. The world is better only when people take steps to make it better.

"What about the war question?" he queried. "Is this not a time for testing; a time to bear a new testimony? In the time of Cromwell 4200 Friends were imprisoned for conscientious scruples. Shall we to-day not stand as did they? We cannot fulfill our mission and revitalize old testimony unless we are faithful.

"Can these evils never be overcome? The answer is with the young, who do not inherit the prejudices of their elders. Hatred ceases by love, and we are told a little child shall lead them."

The evening service of the Methodist church was addressed by Caroline J. Worth, the Presbyterian church by Joel Borton, and the Baptist by Isaac Wilson.

SECOND-DAY, THE TENTH.

Despite the rain, the enthusiasm of Friends was unabated. The auditorium tent had to be abandoned for the time, and the conference adjourned to the Methodist church, which had been kindly offerel. Although a very large building, its capacity was overtaxed, and window seats and even the floor were utilized.

Elbert Russell, of Baltimore, gave the second of his course of lectures, "The Message of Paul." "The Pauline epistles," he declared, "furnished both the mystic and the theologian with a gospel; here Calvin drew his theology and Augustine his mysticism."

The Rabbinical teaching that righteousness was really impracticable in this life he declared to be in a measure in vogue yet, for many still feel the good works of our ancestors will make up our short-comings.

George A. Walton gave the last of his three lectures on "Development of Religious Life," his topic this morning being "Sacrifice."

"All are not leaders," he said, "most must be followers, and in many cases this demands sacrifice. No longer can the individual set himself against the world; money to-day is not our own, nor is professional skill, or our business, but belongs to the world.

"The over-developed individual, with his cock-sure Americanism, no longer retains the respect of the rank and file."

In giving a summary of the three lectures the speaker felt the reason therefor was the seeking for the way of progress. "Why is it necessary? What will we get out of it? The answer is that the purpose of religion is to raise the level of human life."

"We believe in being prepared," he said, "but our objection to military preparedness is that it diverts the minds

of the people from powerful spiritual forces. Swords and battleships are no good unless the enemy is a coward. The reason why our nation does not rely upon these higher forces is because we do not trust ourselves; we ignore spiritual defense.

"What sort of a national policy shall we have? Shall we yield to the Prussianism which is now here, which abroad has proved a failure? Shall we declare our religious life decayed, that we have lost self-government?"

Preceding the main morning session, four "round tables" were held. "Work Among Colored People," led by Helen Underhill Wood, was addressed by Sarah J. Taylor regarding Schofield School, and Arabella Carter gave the latest news from the Laing School.

"The Principles of Friends" was continued by Dr. George H. Nutt. Other round tables on "Temperance," led by Joel Borton, and "First-day School Efficiency," by Herbert P. Worth.

The evening was occupied by "Some Problems of Education in the Society of Friends," by Dr. Bird T. Baldwin, of Swarthmore, and "Moral and Religious Education in the School," by John W. Carr, principal-elect of Friends' Central School, of Philadelphia.

THIRD-DAY, THE ELEVENTH.

With the sun shining brightly again, the conference began with a sunrise devotional meeting on the beach at 5 o'clock. A "Woolman Walk" on the beach followed, led by J. Russell Hayes. Then at 7.30, on the Ocean Pier, came a reunion of Woolman School students and a gathering of those interested in this new venture of Quakerism.

A feature of this gathering was the presentation to Marion H. Longshore, the first graduate, of a diploma for her three consecutive terms at the school.

Following the early devotional meeting after breakfast, came the four "round tables," one of the most popular of which was on "Equal Rights," presided over by Hannah Clothier Hull, president of the Pennsylvania section of the woman's party. Although the question was repeatedly put as to whether an "anti" was present, no response was made to invite the fusillade of argument that awaited.

A strong plea was made here, and later from the platform, urging Friends generally to join the Friends' Equal Rights Association, which is now strongest in New York. Baltimore and Philadelphia members are especially desired.

Gratitude was expressed that Society of Friends had been courageous enough as a sect to indorse woman suffrage nationally.

Henry Ferris declared that this fight of women for political equality was the most glorious ever made, and declared that ere a hundred years had passed there would be a new order, not the "Daughters of the American Revolution," but the "daughters of a world revolution," now in its infancy.

The earnest hope was expressed that militant methods, such as the recent interruption of President Wilson in a church, should be protested against. A cause which demands the aid of Friends should be won peacefully.

The round table on "Friends' Principles," was largely attended and interesting. "First-day School Teachers and Teaching" and "Child Welfare" were also considered, the latter being led by Anna K. Way, superintendent of that department.

"Organizing for social service," was the subject of the general meeting, and was subdivided into three heads. "Work that has been done" was treated by Joseph Harold Watson.

He deplored the withdrawal of Friends from the political arena, where 50 years ago improper legislation could not be passed for the opposition of Friends, but to-day, he said, this obstacle was largely removed from the path of the political boss. Here was a field which needed to be tilled and sown.

The increase of dry territory was commended. The speaker also advocated, as did others, the opening of meeting houses as social centers and vacation schools.

Louise M. Lawton, of New York city, who will soon take charge as resident worker of Friends' Neighborhood Guild, in Philadelphia, dwelt upon "Work that calls to be done in the city," and emphasized the need of reform in the school.

"The school of the past," she declared, "was the center of things, what it lacked in theory it gave in other ways. Now having devised a system the average citizen went to sleep and education became a routine with which the citizen lost touch. Our school buildings stand idle much of the time. Education has become unvital.

"The leaving of the school at the work age by our children is the menace of our day. The settlement house can try out methods the school does not touch, and here is the key to the problem.

"We need to keep the school out of politics, and the school board one of live wires."

"Work that calls to be done in the country" was the topic discussed by Charles A. Zavitz, of the Agricultural School, of Guelph, Ontario. He asserted the call to the country was never greater than at the present time, when labor is increasing and laborers decreasing.

"Faith in true rural life has a bearing on the life of the nation," he said. "If the country life be corrupt and militant, the nation will be unstable. The ideal country homestead has many attractions. The way a farmer looks upon his work makes a difference not only to him and his family but to others outside."

Elbert Russell gave his third lecture, "The Message of John," in the morning also.

The afternoon was occupied by meetings of important committees, an automobile trip to the old Cape May Meeting-house several miles north, and a sailing party on the Inlet.

In the evening Elbert Russell gave his final lecture, "The Message of the Epistle to the Hebrews," after which the beach again claimed attention, a "marshmallow toast" and moonlight bathing being indulged in.

GENESEE YEARLY MEETING.

TORONTO, Seventh month 5th, 1916.

AFTER a long period of unfavorable weather, ideal conditions prevailed during Yearly Meeting Week, Sixth month 24th to 29th, at Coldstream, Ontario. We found ourselves in a fine country district, teeming with old-time hospitality. Mid-day meals were provided at the meeting-house. There were two tennis courts, basket ball, camp fires, and a galaxy of young Friends interested in education, rural advancement, and in the welfare of the Society. Some of our newest young members were visitors, and became introduced to the romantic features of our Yearly Meeting.

Isaac Wilson was present for the fifty-fifth time, and gave noble service in the ministry. Isaiah Lightner and wife were very welcome and helpful visitors from Nebraska. The Cutlers and Shotwells were there too. For a short time we had with us that bright young educationist Rebecca T. Osler, Professor of Economic Science in Elmira College, N. Y. Judge Macbeth, of London, Ontario, was an interested visitor. Cuthbert Wigham, an elder in Martland Street Meeting, Toronto, and Lettice Jowitt, of England, were there, and both helped in the revision of our discipline. Imagine such a circumstance ten years ago, if you can. However, the fact befits the spirit of our new discipline, which will not be completed before another year.

The word "discipline" we find too hard for our conception of religious order. It belongs to the "Stone Age" of our Society. Three ideas are influencing the revision, viz., the use of the book for extension of Friends' principles and practice; the enlargement of our care beyond our own members; and the positive effort to remove the root causes of war. Social, industrial and commercial evils de-

veloped through the selfish materialistic trend of a civilization uncontrolled by spiritual religion.

This year we shall have eleven queries, investigating our Sins of Omission and Commission. We shall have new chapters, such as "Truth," "Peace and War," "Brotherhood," a new introduction, a page of history, and probably a reference to legislation that affects our freedom of conscience and democratic standing.

The meeting will send greetings to old Friends and invalided members unable to attend as usual, and to isolated Friends.

A statement concerning Capital Punishment will be prepared and sent to every member of the Canadian Parliament, and of New York State Legislature. We desire to back up the repeated efforts of Robert Bickerdike, M. P., of Montreal, to secure the abolition of Capital Punishment. It is hoped we can introduce correspondence with prisoners in jail.

Two hundred dollars for English Friends, in relief work was granted by the Yearly Meeting itself, and Friends were urged to contribute individually, also towards the $40,000 per month required for the maintenance of Friends' relief work.

Miss Jowitt was asked to convey our sympathy to the family of the late Dr. Silvanus Thompson, the eminent scientist and Friend, whose letter to Percy Clapp created great interest. This was received since his death occurred.

Epistles will be sent to all Friends' Yearly Meetings throughout the world. Greetings were sent to the old Orthodox Yearly Meeting in session at Pickering.

A new department was added to the Philanthropic Committee, viz., industrial investigation and economic study.

We do not altogether like the word philanthropic in our committee's name. It seems to some of us to smack of presumption, charity, a patronizing attitude, a name more intensive than our efforts deserve, and inappropriate in respect to some of the departments of the committee.

Total prohibition in Ontario and the prairie provinces evoked great interest, and by arrangement in taking the vote, it was pleasant to learn that the volunteer soldiers and the foreign element in the West voted right through against the liquor traffic. Ontario legislature passed it without submitting to a vote of the people. It holds for three years after the war, when a vote will be taken.

Woman Suffrage was made a law in the Province of Saskatchewan without any organization or petitions.

The problem of the Hindustanis, the native Indians of Canada and New York State, received attention, and further investigation will follow.

Child welfare and military training in schools, received attention. "The Bloody Five," recent acts for military conscription and compulsory military training in schools by the State of New York, without a conscience clause, and conscription in England without eliminating the conscience clause regarding military service, were alluded to as a German victory over the principles of democracy, making the people the servants of the State rather than the State the servant of the people.

The meeting reaffirmed its ancient testimony to the efficacy of reason and love to settle international trouble, remembering that reason and love are not always sufficiently *present* to be efficacious. Canadian Friends especially regard the talk of peace at the present time as taking a hand in prolonging the war, were it to have any influence. Could peace come at the present stage, or rather a cessation of hostilities, it would be followed by a "preparedness" for a more horrible devastation than the present one, is a general view.

Friends and others in Toronto have so far kept in check the Defense League through the school board petitioning the Ontario Legislature for compulsory military training in schools. Valuable literature has been compiled in the interest of physical training for boys and girls, without the military features.

Genesee Friends are justly proud of our clerks, Agnes Haight, Librarian of the Aylmer Public Library, and Charles A. Zavitz, professor of Field Husbandry at Guelph College, who was recently honored by the University of Toronto with the Degree of Doctor of Science. In introducing him, the late C. C. James, Dominion Commissioner of Agriculture, who died suddenly a few days ago, paid a beautiful tribute to Friends and their pioneer work in Canada, and to Charles's parents, the great initial experiments in cereal development and the increase of agricultural wealth due to Charles himself. He was pleased in a time of war to introduce a man of peace and of distinguished service to the country.

We noted with satisfaction also the appointment of A. O. Carson, of London, Ontario, who attended our last Yearly Meeting, to the Superintendency of Ontario Public Libraries.

WM. GREENWOOD BROWN.

FRIENDS IN CANADA.

THE *Canadian Friend* says:—

Calgary Friends' Meeting was recently favored with visits from Elizabeth Lloyd, of Philadelphia, and Marianna Burgess, of Chicago, both being ministers of the Society. The former was traveling with a minute from her Yearly Meeting. On the Sabbath that they were in the city we held two meetings for worship, and the messages that each had to offer were very well received. Our little meeting-house was well filled on both occasions.

We anticipate that Herbert Dann, of Victoria, will be with us some time during the coming month, and we will be greatly pleased to greet him. Until Elizabeth Lloyd was here we had had practically no visitors to our meetings, for many months. Now that the time is approaching when many eastern Friends will be taking holiday journeys to the coast, we wish to assure them that it would give all of us great pleasure if they could but stop over in Calgary for a little while and visit with some of our number. Our meetings for worship are held at 1309 A., 12th Street, West, on Sabbath evenings at 7.30 (city time.)

Within the past two months our meeting has forwarded personal letters to all of the isolated Friends that it has been able to locate in the Province of Alberta. Many acknowledgments have been received to these letters, and they have gone far to show that it has been well worth the time and trouble that it has been necessary to spend in getting our letters out. Our work is certainly resulting in keeping Friends, who may be isolated, in closer touch with the parent body.

The women members and attenders of our meeting continue to meet together weekly to sew or knit on articles originally intended to be contributed to the Friends' Ambulance Unit. In view of the fact that six of our members or attenders have enlisted, the women are now sending some of the articles that they make to these, but will continue to forward the surplus of knitted articles and all of the bandages to the unit.

THE true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—*Phillips Brooks.*

THE early habit of having a life in God, above the trials and occupations of the world, is an all-sufficient practical proof of immortality. Every triumph over the flesh is a help to realize after death. Shut out the world, live in the consciousness of God, and you will know of the mysteries of life and death.—*P. C. Mozoomdar.*

FRIENDS IN NEW JERSEY.

One of the most interesting gatherings around Rancocas for many years, was the recent reunion of the Woolman family (great-nieces and nephews of John Woolman), on his birth-place, now the farm of Granville W. Leeds. The occasion was to celebrate the eighty-first birthday anniversary of Hannah A. Haines, the daughter of Dr. Granville S. Woolman, who with her family has lived in Rancocas for many years.

Granville W. Leeds and his wife, the host and hostess of the occasion, were successful in bringing together a hundred and twenty of the Woolman family to extend their sincere congratulations to "Aunt Hannah" Haines and wish her many more happy birthdays.

P. W. B.

DEATHS.

Baynes.—At Phœnixville, Pa., Sixth month 27th, James Baynes, son of the late Thomas and Sarah Wetherald Baynes, of Baltimore, Md., aged 65 years.

Gillingham.—At Germantown, Seventh month 6th, 1916, Emma W. Gillingham, wife of Albert J. Gillingham, a member of Race Street Monthly Meeting. She was a sufferer for many months, longing to be released. May the immeasurable love of our Heavenly Father give her peace, truth and everlasting life.

Van Arsdalen.—At Glenwater Farm, on Seventh month 1st, 1916, Sarah Powell Van Arsdalen, aged 91 years. Entering the Society of Friends by convincement, she united with her husband as a member of Abington Monthly Meeting. Ever evincing the highest regard for the requirements of the Discipline, she moved in a quiet manner and with a Christian spirit that always dignifies. The daughters and granddaughters can remember with reverence and love her Christ-like attributes.

SWARTHMORE DEGREES.

In addition to other degrees conferred at the recent commencement were the following:

Master of Arts, with the major in Chemistry, Charles Joseph Darlington, A.B., Swarthmore College, 1915; with the major in German, Louise Lohmann Schriefer, A.B., Adelphi College, 1914; with the major in Philosophy, Edith May Winder, B.L., Swarthmore College, 1901.

Mechanical Engineer, H. Lawrence Beecher, B.S., Swarthmore College, 1910.

"Can you tell me," said the Court, addressing Enrico Ufuzzi, under examination at Union Hill, N. J., as to his qualifications for citizenship, "the difference between the powers and prerogatives of the King of England and those of the President of the United States?"

"Yezzir," spoke up Ufuzzi promptly. "King, he got steady job."—*New York Telegraph.*



A BIRTHDAY GATHERING ON THE OLD WOOLMAN FARM

Do it now. To-day will be yesterday to-morrow.—*Cincinnati Enquirer.*

"He's always perpetuating some kind of a joke," said Mrs. Twickembury.

"Preparedness" is in the air. Frinstance, the Indianapolis telephone directory carries a line: "In case of fire call fire department."—*Boston Herald.*

"Do thoughts that came to you in the long ago ever return?" asked the originator of silly questions. "Not unless I enclose stamps," answered the literary party.—*Chicago Daily News.*

Coming Events

SEVENTH MONTH.

16th.—Conference under the care of Concord Quarterly Meeting Philanthropic Committee, at Providence, at 2.30 p. m. All invited.

25th.—Western Quarterly Meeting at London Grove, Pa., 10 a. m.

27th.—Caln Quarterly Meeting at Caln, Pa., 11 a. m. Ministers and Elders, 10 a. m.

29th.—Westbury Quarterly Meeting at Westbury, N. Y., 11 a. m.

EIGHTH MONTH.

1st.—Concord Quarterly Meeting, at Concord, 10 a. m.

2d.—Purchase Quarterly Meeting, at Purchase, N. Y., 11 a. m.

5th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia, at 1.30 p. m.

7th.—Miami Quarterly Meeting, at Green Plain, Ohio, 10 a. m.

10th.—Abington Quarterly Meeting, at Gwynedd, Pa., 10 a. m.

12th.—Blue River Quarterly Meeting, at Benjaminville, Ill., 10 a. m.

12th.—Salem Quarterly Meeting, at Salem, Ohio, 11 a. m.

14th.—Indiana Yearly Meeting, at Pendleton, Ind., 10 a. m.

17th.—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, 10 a. m.

19th.—Pelham Half-Yearly Meeting, at Sparta, Ontario, Canada, 11 a. m.

19th.—Short Creek Quarterly Meeting, at Emerson, Ohio, 11 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Fairfax Quarterly Meeting, at Lincoln, Va., 10 a. m.

21st.—Illinois Yearly Meeting, at Clear Creek, Ill., 10 a. m.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m.

31st.—Bucks Quarterly Meeting, at Falls, Pa., 10.30 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

California. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Illinois.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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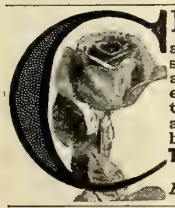
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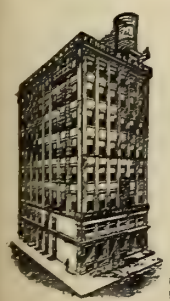
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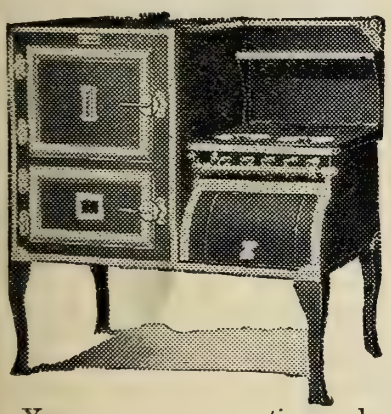
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FRIENDS' INTELLIGENCER

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HENRY FERRIS, Editor and Business Manager

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While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

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THE SHRINE.

(To the Church of the Disciples.)

The day is long, slow lag our pilgrim feet,
We miss morn's hour where joy and laughter meet,
And evening bells our sadder thoughts repeat.

With open door beside the dusty way,
A shrine invites where all may come to pray,
And drop the burden of the toilsome day.

O Spirit Great that holds both large and small,
O Love Divine that comes before we call,
Thy tender presence broods upon us all.

Like children holding to the hand most dear,
We onward go rejoicing, for we hear
The bells of evening pealing sweet and clear.

—*Kate Louise Brown, in Christian Register.*

HOW IT FARES IN ENGLAND.

BY JOHN WILLIAM GRAHAM.

I have heard an inward suggestion for a long time bidding me write a gossipy family letter to the Intelligencer, but I have not had enough leisure and clearness of mind at the same moment to attempt it. For you will realize that the situation is a very taxing one just now. Conscientious objectors have sprung up out of the ground on all sides. There are fifteen thousand members of the No-Conscription Fellowship alone, and many outside of its borders. The Society of Friends is now not more than the nucleus of the revolt against military service, though it is doubtless the case that, if it had not been for the historic protest of Friends and their continued determined attitude, no conscience clause would have been inserted into the Conscription Act. As is now universally admitted, the tribunals appointed to discriminate upon cases of conscience have failed. They are made up of local notabilities, elderly and well-to-do, who were on the tribunals appointed to work the Derby scheme of deferred voluntary enlistment. They naturally consist, therefore, of those who are keen on military service, and their flounderings on questions of conscience are both tragic for the victim and ludicrous to the onlooker. In one case when a man tried to explain the meaning of the Greek of a scriptural passage, the chairman on one occasion replied, "You do not mean to tell me that Jesus Christ spoke Greek! Jesus Christ was British to the backbone!" They naturally began their task with the rooted idea that a great number of shirkers and slackers would come before them to escape military service on the plea of conscience. My acquaintance with several hundreds of these young men leads me to feel sure that there has been much less of this than one might suppose probable. Public opinion, for one thing, has been dead against shirking, and the real conscientious objector has had to put up with a great deal of persecution and contempt from his fellows. Friends generally have been much better treated than the general public, their religious belief being a *prima facie* ground for their attitude. Even they, however, have by no means wholly escaped. About thirty have been imprisoned.

The Act was passed through Parliament with promises from ministers that absolute exemption would be freely given in the "out and out" cases, that generally a man's ordinary occupation would be considered of sufficient national importance to leave him in it, and that the question of the reasonableness of the scruple alleged was not to be considered, only its sincerity. All these promises have been belied by the tribunals, with a shameless disregard of promises in Parliament which is quite new in our experience. Most tribunals declared that they could not grant absolute exemption, most took care that a man was not allowed to retain his present work, inasmuch as he was thereby making no sacrifice, and widespread attempts have been made to show that a man's opinions were ridiculous, whether sincere or not. Socialists and Jews have both been treated with exceptional harshness. The provision of work of national importance as an alternative to military service was only slowly organized by the Government under considerable pressure from some of our Friends. The Friends' Ambulance Unit has been of immense service in this connection. It has been authorized by the Government to sanction all kinds of general civil service, in addition to its own proper work, and it has provided the way out for many hundreds of men.

A considerable divergence of opinion has existed among our friends as to whether it was a breach of principle to undertake innocent and useful civilian tasks, such as teaching or farming, under a permission granting such work as alternative service under the Act. In all these cases the limits of participation indirectly in war preparation have been very difficult to draw, and drawn differently by different people. The whole nation is under the stress of a great struggle, and everything that is useful that one does keeps up the national life and its economic stability, and may be said to be infected with war-like intention. On the whole I should say that the Society of Friends, though with many exceptions, is favorable to so undertaking civilian duties. On the whole hand the No-Conscription Fellowship, as a whole, again with large exceptions, inclines to the more extreme view. Personally I am with those who are willing to undertake these tasks, not merely as a concession to the Government, but as an absolute duty which our citizenship imposes upon us. I have found it very difficult to make tribunals and ordinary people understand the reasonableness of those who "refuse to do anything" under the Act. Friends will, however, have no difficulty in sympathizing with that view, whether they share it or not. It is to be hoped that we are on the eve of some measure of liberation of those who are willing to do this work, but there is much less hope of relief for those who stand out. By the time this reaches you the matter will have considerably developed. It is at the moment at a critical stage, and the Government shows little grasp of the growing impasse.

The persecution is widespread. Fourteen hundred and fifty young men so far have been arrested and are in confinement, civil or military. Each of them has been before two tribunals, the local one and the appeal, so that two thousand nine hundred of these scratch boards of amateur judges have made a mistake in failing to recognize a sincere man. The first thing that the military do with men refused exemption is to try to make them obey orders, and when they refuse to obey the first order there have been cases of cruelty and brutality such as I should never have expected to hear of in this country; but the military mind, as it exists in sergeants and some colonels, has revealed itself plainly. Men who refuse to put on the military uniform have been emptied out of their clothes like the contents of a sack, with their heads banging on the ground; they have been kicked round the quadrangles with nothing on; they have been bashed about the head till they fainted, and kicked on the ground; they have been handcuffed with

their hands fixed above their heads in such a position that their toes only touch the ground; they have been taken through the streets of towns handcuffed; they have been half-starved on bread and water, and kept in dark cells; they have drunk to the full of shame and sleepless suffering. These things have only occurred in a minority of places, say ten or a dozen, and now that the light of publicity has been, with great difficulty, shed upon them, I have heard of one colonel and one sergeant being punished; and I hope that that phase is at an end.

What we have been seeing is a struggle between the civil and the military powers, the civil power doing its best in a weak way to protect the men against these things, and failing to move the military machine. That was the history of the men of whom three or four were Friends, who were taken to France, in spite of the Government and in defiance of constant promises given in Parliament, and were—to the number of thirty-four—finally sentenced to death—commuted to ten years' penal servitude. They are now back in England beginning their sentences, which no one believes will be carried out.

We are immensely indebted to a group of members of Parliament, particularly to our Friends T. Edmund Harvey and Arnold Rowntree, who, in co-operation with Philip Snowden, J. Ramsay Macdonald, and the Peace wing of the Labor Party, have kept up a ceaseless fire of questions when Parliament was sitting. I am happy to record that these men are now heard with deferential respect when they address the House, and many Liberal Members wish that they dared to support them against the Coalition ministry.

Ordinary public feeling is, however, strongly against us. We are doubtless the most unpopular body of people in the country. Teachers and others are turned out of their posts because of their views. Chief among our opponents are the leaders of all the churches. Our allies are to be found in the highways and hedges, among the Socialists, the Independent Labor Party, and a scattering of faithful people in all denominations. The lot of the few clergy who consistently preach peace from their pulpits has been particularly hard, and the Non-conformists, whose positions depend on favor with their congregations, have in some cases lost their posts. Courage and sacrifice are with us on all sides, among the peace men not less than among the war men.

Under the blast of this persecution it will easily be believed that a large correspondence and endless interviews are required with young fellows who need advice. The Friends' Institute here has been open every night for such consultations, and once a week a meeting has been held of all conscientious objectors who cared to come. There has been a great gathering to our ordinary meetings for worship here in the evenings, and the line between one who is a Friend and one who is not a Friend is becoming happily blurred. There is much also to be done in the way of pleading at the tribunals and acting as "Quaker chaplains" in the prisons, and where we can get a door into the press we use it. I am thankful to have the entry to the *Manchester Guardian*, one of our greatest newspapers, which is read all over the country. They have put in a letter of mine more than once a week since the Conscription crisis began several months ago. The work requires the constant holding of committees—indeed, the Society has become a sort of standing emergency committee.

The military part of the administration is always making itself ridiculous. I had to give evidence before magistrates the other day in defence of two young men who had been distributing leaflets, and whose houses had been raided. Among the seditious writings was a chapter from my book on "Evolution and Empire," reprinted as a tract, a copy of the important minute of the adjourned Yearly Meeting held last January, and a tract emphasizing the teaching of the Sermon on the Mount. I felt justified in suggesting to the magistrate that, after this, it would not be safe to keep the New Testament in one's house. The young men got two months in jail or a fine of £28 each.

We are watching with interest and sympathy your work in America, but no comments of mine upon it would be of any value. On both sides of the sea we are up against the pressing material realities of the immediate call, and meeting them in the faith that the laws of God, the love and justice and co-operation which we have always believed to be at the heart of the universe, are still there and will abide.

"Dreamer of dreams," I take the taunt with gladness,
Knowing that God, beyond the things we see,
Builds day by day what counts with you for madness,
Into the fabric of the life to be.

JOHN W. GRAHAM.

A "CONSCIENTIOUS OBJECTOR'S" EXPERIENCES.

[Correspondence relating to Rendel H. Wyatt, of England. He appeared before the local Tribunal at Ledbury, March 11th, 1916, and refused exemption; appeared before Appeal Tribunal at Hereford, April 1st, given E.C.S. (exemption from combatant service); arrested at Cambridge, April 13th, fined 40 shillings, and handed over to military.]

Letter to one of the boys he taught at The Downs School, Colwall, during his last term:

DEAR LITTLE BROTHER: Just a line to tell you I'm safe so far. In prison last night, fined £2, and in barracks today and in khaki—funny sight. To-morrow some fresh things, God only knows what, but He'll look after me . . . Your Testament still with me, and a real comfort. My love to "Stuffy" and you, laddy. *Au revoir.*

R. H. WYATT.

Ora pro nobis—twig?

FELIXSTOWE, April 14th, 1916.

. . . Here we are at the old game. Seems funny being in khaki at a Y. M. C. A. Got here at 1.45 with three others and a sergeant. Walked to the barracks and waited an hour. Medical examination, one eye a bit off, but passed as very good (very nice too, added the doctor, who was a pleasant fellow.) Some of the recruits would have made me shout under better circumstances; did, in fact, when they could not stand on their toes, or hop, or on being told to cough, coughed slap in his face, and made him swear 'orrible to 'ear.

One took my card by mistake, and presently the colonel appeared, blue in the face—"Where's Wyatt, and why the —— does this other —— fool call himself Wyatt?" Finding me, he asked for mine. I had bagged a new one, and filled it in from memory which pleased him. After that, given my papers for non-combatant corps, and given a complete outfit. Old soldier gave me a bed and showed me how to pack, and dressed me piecemeal . . .

These chaps are all decent except the sergeants, who are frankly picked bullies, and clever ones too . . . 20,000 more to deal with, and they won't know what to do. Meanwhile first comers bear the brunt.

We've got to do some real peace work after this; we've deserved this for being slack . . .

1st Eastern N. C. C., attached 4th Bedfordshire Land Guard, Felixstowe.

HULLO EVERYBODY:

Here we are again! . . . I had to wait an hour for a train down to the Beach Station, as I didn't want to walk three miles with my kit . . . Found a sergeant in charge of a prisoner, and went with them. The prisoner was a mild youth in specs., that anybody ought to be ashamed to persecute. He was refused exemption though he asked for E.C.S. only. He had refused to join or dress in khaki: plucky man! He's been in guard-room so far, and the men seemed to pity him. I was shown my hut among the hundred-odd. I entered with fear and trembling, and found a jolly lot of men, who greeted me heartily and

gave me a meal. I felt and feel quite sorry that I can't stick with them, but on the other hand theirs is an undefendable position, and due to thoughtlessness, I imagine. Lots of them are Plymouth Brethren, and would gladly be out of it all, only they have not been organized. I might have done likewise but for the F.O.R. and the N.C.F. (No-Conscription Fellowship). I don't deny their influence.

There is a major and two subs., and three sergeants and corporals to look after 200 N.C.C. (Non-Combatant Corps) men. They are well picked, quite firm and capable, but polite in a soldierly sort of way, even rising to sympathy with what are really a very willing, gentle lot of men. The 4th Bedfordshire, who number thousands, are full of bitter contempt. In five weeks time, however, the N.C.C. have begun to get a good name, which makes it worse for me. Also the 1st Company are liable to proceed to France any time, so I want my two years hard labor soon.

Several men have struck, and the major very kindly told them it was not worth it. He gave them seven days hard labor, as he put it, to let them see what it was like; but he said next time it would be two years and a court-martial.

Well, that may be my luck, and I'm afraid I'm thinking much of my own skin. Also I have abundant faith in the numbers coming after me, who will create too much of a stir to be ignored and will then demand our release.

. . . We are under canvas to-night and it's raining cats and dogs. Hope we don't get wet for my last night. The men are full of real admiration and sympathy, which makes me feel that they and I are doing the right thing. I wish I could stay—they are a ripping lot. Farmer's son, 34, from near Huntingdon; Salvation boy from ——, full of peace fight, says he won't arrest me if he's told to, bless him. Two of them will have to however . . .

Well, cheer ho! this is the last for some time, prob. . . .

N.C.C., Circular Redoubt, Harwich.

. . . We went before the major last Monday for refusing to parade. I spent Sunday night under canvas in a bell tent with nine others. Such a crowd, but a tope-hole crowd—Socialists, young Wesleyan ministers, Huntingdon farmers, teetotallers keeping a pub, Salvation army lad, etc. I slept on top of them, three hours up and three hours down. This fort is right on the point of the Harwich promontory, and is Landguard Camp . . . He we are, about 24 prisoners and a dozen or so military police. We are woke at 6; parade 6.15; drill or fatigue till about 7.30. Brekker 7.45, tea and ¼ loaf of bread. Unfortunately the tea has no sugar, or I could feel happy inside. Fatigues from 8.30 till 12.20. Empty tins, carry coal, sweep rooms, dry scrub or wet scrub rooms, etc. Dinner at 1.0, tin of stew, chiefly vegetables, a little meat and bread. Light fatigues, tea, 5.0., same as brekker. Gym. for ½ hour at 5.45, and then free in your room till 8.30. Not a bad life, if you work. I came with two others who stuck out. They got 28 days and I got 8. I suppose the colonel thought I could not stand it, or that I should give way quicker. Or else because he was Cambridge too, as he put it. Two others who came before me have been on bread and water in the cells, as they refused to do anything. It is a pity, as there is no serious principle involved, and they gain nothing. In fact they look rather run down. Still, we shall see.

The men here are all of them nice to us, and some of them sympathetic. I am feeling quite happy, and I believe things will go right in the end. . .

. . . An old soldier appeared to-day, drunk for the third time. Got a month this time. At tea he said, "Which are these —— non-combatants?" We showed up, so he said, "Well, I'm with yer! what's the —— war about? I've got kids, and so have lots of Germans. What are we going to kill each other for? If we all laid down our tools, there wouldn't be no —— war." What do you think of that? I asked my dormitory what civil prison was like: Chorus of ex-gaol birds, "Better than this!" . . . They clipped my hair short before we came here. Awful shock when I scratch my head, but saves trouble in many ways. In my free moments I sit on my folded blankets and wrap my overcoat round my head as it hangs above me, and talk to the boys at school, as they come and nestle all round me and quietly show their sympathy. I can tell they are thinking of me. I had a most exciting hobby class last night. The time is mostly filled up with work. At present I'm a bit tired, as it is rather a sudden change, but when I get my second wind I shall be happy. Some of the men are really interesting and nice. All of them take things as they find them. . .

Felixstowe. Rec'd Fourth month 28th, 1916.

. . . We are now 16 strong. We have all been given another month's imprisonment. . . . We are not going to work, however, which will be bread and water. . . (Some or all were afterwards incarcerated in dark cells, and put in irons for refusing to drill.)

Guard Room, 4th Beds. Landguard Camp,
Felixstowe, Sunday, 5-7-'16.

. . . The address will surprise you. The other day a General came up and asked us why we refused military work, so we explained. He did not dispute the point, but asked if we had any complaints. We, taken by surprise, said, Not of our treatment, but of our position which led to such treatment. This pleased the warders. Anyhow, things improved after that. We had no drill and no outside work. I never said we should refuse all work, so we had plenty to do in the redoubt. There were 12 of us out of 37 prisoners. (*Two lines censored.*) In the afternoon we were brought back here, apparently because the place was too full, but we don't know yet. . . . We may shift to another prison now . . . Please thank Mrs. Jones for letter which I received at the Redoubt, explain the *military* work also. Kind regards to the new masters, and say what a comment on the justice of Tribunals! . . .

. . . The new masters both got total exemption, one on condition he was *teaching*—isn't it putrid? . . .

When this is over some of us are going to the Broads to recover our peace of mind and our health. . . Thanks awfully for the Weymouth, it is borrowed *ad lib.* (This is before brekker). I wish you could see us. Walls of plate iron, four little windows, high up, coats, caps, towels, hung round the room, and we squatting round the walls, all, with my exception, reading Bibles, including the agnostic Socialist and a R.C. I interrupted them to know if "my exception" is bad English. Verdict guilty. Don't care (*Three lines censored.*) Had brekker, and must now try and finish this, as we may move to-day. We were very tickled at your doing without a meal, but we feel so optimistic and bold after a good meal, that we think you would do well to eat and be merry for our sakes. We try not to look ahead, as P—— recommended, and it is a danger; but we comfort ourselves with the remark "Roll up the others" . . .

Here's news, we are being taken to France to-morrow! . . .

The Major has assured me that these letters will reach you. Rendel.

. . . This is just one more to encourage you, and to ask you to try and stay quiet and calm, and pray, rather than rush about. Don't try to see me, it would make things harder. Let friends know, is all you can do, and the *right* friends. . .

We are probably moved to-night. The major stated these letters might go.

Cinder City Camp, Le Havre, France.

. . . We left Felixstowe 5.0 Monday morn., and had a special train. We had a room to ourselves, and had a jolly time till we got on the roll; the rest you can imagine. Humor reigned supreme, though. Slept this morn., and then a 5-mile tramp and into tents. We had just got

through a scrap brekker, when we had 4 more miles down here. We have a hut to ourselves, and no work to-day. We are 17 here. 80 (?) N.C.C. were left at Southampton for measles (joke.) To-morrow we shall know what we have to do, and I will let you know if I can. Anyway we are quite happy and content and I wish you might be the same. The humor of it strikes us frequently. I expect you and others have been very busy these last few days with your work. . . This camp is for men unfit for the front, and who do A.S.C. and similar work in Havre. . . If you find it, you might send me Lord Roberts' remark about Ulster. . . I do want you not to worry, and to believe that we shall be all right. And this doesn't mean that I am, but I think you are. . .

. . . Some of the others have got 28 days detention. I don't imagine this is news of military importance. We have had an interesting walk. . . The men are without exception ripping. Many of them have suffered a good deal, and on the whole they don't want others to . . Met the son of the Emperor Maximilian of Mexico! Gipsy Smith was here last night, but I missed him. . . RENDEL.

EARLY FRIENDS' CONSISTENCY AS TO WAR.

WRITING in the *Journal of Friends' Historical Society* (England) President Isaac Sharpless says, "I am asked by the editor of the *Journal* to make some comments on certain passages in J. W. Fortescue's 'Military History.'" * On page 11 we read:

You know that late in the seventh century a company of worthy and excellent men formed the settlement of Pennsylvania in North America. They were members of the Society of Friends, who would have nothing to do with war, and consequently bought their lands from the Indians instead of taking them by force or fraud. Frugal, thrifty and industrious, they soon grew wealthy, and extended their borders further and further, until they came into collision with other tribes of Indians, who one day fell upon the outlying settlers with fire and sword. In utter dismay the sufferers appealed to the Government of the province for protection; but the Colonial Assembly would not do violence to their tenets and ignored the appeal, leaving their unhappy and inoffensive frontiersmen to be massacred. At length, goaded to desperation, the settlers came down to Philadelphia with their arms in their hands, and threatened violence unless the Assembly voted money for supply of ammunition and other measures of defence forthwith. Thereupon the Assembly yielded, but still they would not openly pass a vote for the purchase of gunpowder. To save their conscience they voted money only for the purchase of corn or *other grain*, which, as gunpowder is made up of grains, was sufficient warrant for the acquisition of the necessary but unspeakable article. To such contemptible subterfuge are men driven who refuse to face facts.

This statement is very misleading. It was not other tribes of Indians which made the trouble, but other tribes of white men, who had come to the Quaker Province and abandoned the Quaker methods. The Friends lived in the south-eastern corner. The other settlers were the Germans, who got along very well with the Indians, and the Presbyterians from Ulster, commonly called Scotch-Irish. These exasperated the Indians by their pugnacious intolerance. "Why should the Indians have land which Christians want?" they demanded.

"The settlers that came down to Philadelphia" were a company of these militants, who had just lynched some twenty peaceable Indians at Lancaster, and proposed to treat a group of Moravian Indians, then in Philadelphia, in the same way. The Philadelphians, including some 200 Friends, rose in arms, and the expedition went back without a fight and without accomplishing any other object than extorting from John Penn, grandson of the Founder, and not a Friend, a promise to offer a reward for male and female Indian scalps.

The incident, related by Franklin, of the purchase of gunpowder referred to a different transaction about twenty years before. The Province was asked by England to aid in a military attack upon the French fort at Louisburg on Cape Breton. The Quaker Assembly refused, on the ground that "The peaceable principle professed by divers members of the Assembly do not permit them to join in raising of men or providing arms and ammunition." They, however, appropriated £4,000 for "bread, beef, pork, flour, wheat or other grain." The Governor, not a Friend, on his own responsibility said that "other grain" meant gunpowder, and so expended the money.

Again, on page 105:

The pious Quaker of Pennsylvania and Rhode Island used to finance pirates, who at one time nearly swept our East Indian trade off the seas.

There were pirate ships that went out from Philadelphia and from Rhode Island about the year 1700, and returned with spoils. So far as I have been able to ascertain, Friends had nothing to do with financing them. I am sure that if any individual Friends had done so, they would have received the censure of their Monthly Meetings, and the fact would have appeared on the minutes. I never saw or heard anything of the kind.

Haverford College, Pa. ISAAC SHARPLESS.

* *Military History.* Lectures delivered at Trinity College, Cambridge, by the Hon. J. W. Fortescue.

THOUGHTS ON PEACE AND WAR.

BY H. B. HALLOCK.

[Read at New York Yearly Meeting, Fifth month 30th, 1916.]

THE people of this country are evidently divided on the question of the necessity of a more thorough preparation for war. The present war in Europe has brought this subject before the minds of the people more prominently than ever before. Our own Civil War, fifty years ago, did not appeal to us with equal force, as the suffering it occasioned was far less severe. This has served, in some measure, to educate our people up to consider the subject of non-resistance as promulgated by our Divine Master, not as a law to be instantly enforced, but as an ideal to be gradually attained. Even though the mass of mankind has not yet arrived at the condition in which disarmament is possible, or even desirable, there is no cause for discouragement. A long step forward has been taken. Many, who before were apathetic, now see the advantage that would result from a state of universal peace.

The leaven (or yeast cake) has been put into the flour or meal, and fermentation is beginning to take place, but much work in the way of kneading has yet to be done before the entire mass becomes of one consistency, and ready to take its final form by appropriate legislation. At first sight it appears to be quite remarkable, that so long a time should elapse since Jesus uttered the words "Love your enemies, and pray for them that persecute you," with so meager results. But when we consider that it is only since the invention of printing that the Bible has come into general circulation; and that until the last half century it has been shorn of much of its influence for good by the theory of verbal inspiration, it does not seem so remarkable. Any law, however beneficent it be, that is not supported by public opinion is a dead letter. Hence it is not so much to legislation, as to the education of the people morally and spiritually as well as intellectually, that our attention should be directed.

Not only from a moral and religious, but from a financial standpoint, war is frequently a prodigious blunder. Goldwin Smith, in his sympathetic but discriminating and unbiassed Life of William Lloyd Garrison, writes as follows: "After the Civil War it was sorrowfully recalled that the price of the slaves would have been about six hundred millions, which would have been cheap redemption from a struggle which cost eight thousand millions of dollars, besides the blood and havoc." It is probable that if Germany had foreseen the cost of the present war in men and

treasure, she would have hesitated before rushing into it so recklessly.

But it is chiefly from the Christian standpoint of Love—love to God and love to man—that the abolition of war is to be considered. It is only thus that the axe can be laid at the root of the corrupt tree. But this requires faith and courage and preseverance.

"The cause of peace is not the cause of cowardice," writes Ralph Waldo Emerson in his lecture on war. "If peace is sought to be defended or preserved for the safety of the luxurious and the timid, it is a shame and the peace will be base. War is better and the peace will be broken. If peace is to be maintained it must be by brave men, who have come up to the same height as the hero, namely the will to carry their life in their hands, and stake it at any instant for their principle, but who have gone one step beyond the hero, and will not seek another man's life; men who have, by their intellectual insight, or else by their moral elevation, attained such a perception of their own intrinsic worth, that they do not think property, or their own body, a sufficient good to be saved by such dereliction of principle as treating a man like a sheep."

It was this spirit of martyrdom that actuated the Apostle Paul when he wrote "And now behold I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost testifieth unto me in every city saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear with myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus Christ."

It is to this martyr spirit that is willing to spend and be spent in the cause of Truth that the victory belongs.

As an example of the practice of the Golden Rule as contrasted with that of the iron rule of militarism take the following extract from a paper read by Señora Shepard of Bogota, before the International Conference of Women Workers held in San Francisco in 1915. "To one acquainted with the people of Spain before and since the Spanish-American War, the difference in their attitude towards Americans is markedly apparent". . . "They explain the change thus: 'You fed and clothed and tended our sick and wounded prisoners; you chartered ships and sent them back to us safe and well. And did not one of your brave Admirals cry out, "Don't cheer, boys, they are dying," when our ships were sinking.' Immortal words, which touched not only the hearts of the proud, humiliated Spaniards, but those of their countrymen as well, and a thrill of pride spread over the whole nation that in a time of war such sentiments should be expressed."

It required many years of persevering effort to abolish African slavery in this country, and even then, it was not accomplished without the loss of many precious lives.

Is it likely that the advocates of universal peace will be more successful in their efforts to abolish war? Let us hope that such may be the case.

But whether in the near future, or at a more distant day, one thing is certain, the time will surely come when war will be a thing of the past. May God hasten that day!

"O God of every nation
We turn our hearts to thee.
Within thy love is safety,
Is peace and liberty.
For love alone can conquer
The strife within each breast,
And bind with ties eternal,
Thy sons of East and West.

"O Truce of God enduring,
Come thou to all the world,
And may thy flag of beauty
In each land be unfurled.
O covenant proclaiming
That cruel war must cease,
Beloved by all thy children,
The spotless flag of peace."

GENESEE YEARLY MEETING.

[Although one account of this meeting was published in last week's INTELLIGENCER, it only adds interest to get another account from a different view-point.—H. F.]

THE attendance at Genesee Yearly Meeting was large beyond our hopes. We were indeed grateful for the good fortune which brought to us even for a short time Rebecca Osler and Lettice Jowitt.

Rebecca Osler addressed a campfire meeting on Seventh-day evening. Hers was an inspiring message centered about the Young Friends' movement of Philadelphia. She spoke of the vast wealth of nature by which we, as a country community, are surrounded. From nature we often receive help as deep and true as from a human friendship, if we are educated to receive. It is not enough to be individually finely organized and well educated; there is an altruistic duty suggested when she asked us to "keep our window open on the world."

At different times throughout the meeting Isaac Wilson and Isaiah Lightner called us toward a more abiding faith, a truer faithfulness.

The Young Friends' Association held a campfire meeting on First-day evening. "Poise," proved to be a subject of deep interest. Dorothy Cutler gave the paper of the evening. She believes that the charm born of poise may be attained through the harmonious development of our three-fold nature, with the spiritual the controlling force.

The Yearly Meeting added a new section to its Philanthropic Committee, on industrial relations and social structure. This committee has at heart the common human need. Friends have always answered the challenge of injustice. They stood for religious freedom in the early days, more recently for the freedom of the colored slaves, and now another challenge comes, the challenge of the injustice of the present social and industrial system.

The Discipline Revision Committee could not report in full. The revisions in, and additions to, the queries were accepted by the meeting. A chapter on truth selected, at the request of one of the committee, by Silvanus P. Thompson from his book, Quest for Truth, was added.

One of the seasons of greatest uplift was the time of reading the epistle from the Arch Street Meeting, Philadelphia, and the epistle from the London Yearly Meeting addressed "to all who seek the way of life."

Lettice Jowitt, from the latter meeting, described the relief work that the English Friends are doing in England and in France. Through their eagerness to serve in some real way, through their spirit of self-sacrifice, and through their determination to live a truly Christian life, they have been led to a unique work, the constructive value of which will be increasingly great. Genesee Yearly Meeting gave two hundred dollars toward this work.

On First-day at the two meetings for worship, the uplift from the silent and vocal ministry was deeply felt. Isaac Wilson called us to a firmer belief in the humanity of Jesus and in the divine in humanity.

As always there are those few to call us back to the strong, simple faith in God, a loving Father, and we are thankful for those dauntless spirits who stand forth amid the confusion and doubt in the world, and declare that Christianity is *not* a failure. The cause of doubt and misery is that Christianity has not been lived. The Christ spirit is all powerful, fresh and pure as when Jesus lived. By our lives we must strive to realize and to prove it.

M. CAMILLA ZAVITZ.

IF any one thinks that the millions of workingmen trained in arms in Europe will settle down peaceably after the war to starvation in order to help re-amass fortunes for their "betters" he may have a rude awakening.—*The Bishop of Limerick.*

Give us a little less noise and a little more light.—LINCOLN.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, SEVENTH MONTH 22, 1916

"IN WAR TIME."

To Friends who lived in the time of our Civil War it is touchingly interesting now to read at the head of the columns of the London *Friend* these verses of Whittier written in 1863:

"But now the cross our worthies bore
On us is laid;
Profession's quiet sleep is o'er,
And in the scale of truth once more
Our faith is weighed.

"Our path is plain; the war-net draws
Round us in vain,
While, faithful to the Higher Cause,
We keep our fealty to the laws
Through patient pain.

"The levelled gun, the battle-brand,
We may not take:
But, calmly loyal, we can stand
And suffer with our suffering land
For conscience' sake."

The lines above are taken from Whittier's "Anniversary Poem," read before the Alumni of the Friends' Yearly Meeting School, at the Annual Meeting at Newport R. I., on June 15th, 1863. Is there anything in literature which better expresses that fine high spirit so characteristic of Friends in time of war and persecution?—their true patriotism and love of country, their willingness to suffer, in a war which they did their best to prevent, in which they could not fight, but were ever ready to help and to heal. This is the spirit manifested by Friends in England to-day, and it may well make us proud of our "kin beyond sea" to read the stirring lines which so well describe that old Quaker spirit of love and good-will, together with calm refusal to take any part in what to them is wrong.

CAN OUR SOCIETY BE BETTER ORGANIZED AND FINANCED?

THE question of the organization of our Society for the most effective service was brought before the Central Committee at its meeting at Cape May and frankly discussed. It was felt that in many places our scheme of committees does not accomplish in the simplest and most direct way the work that we have to do; and in many instances Friends are handicapped by not knowing about the organization that we do have. Accordingly a committee was appointed to make a study of the whole subject.

To this committee was also referred the question of financing. Friends are complaining of the multiplication of appeals, and yet we are giving to the combined work of our local meetings, Yearly Meetings, the Conference, and our Friendly philanthropies on the average only a few cents per week per individual. The average member of practically every other church gives several times as liberally. The question is raised, Could we finance our Friendly activities better if the appeals for them all were federated?

The committee organized with William I. Hull as Chairman and J. Barnard Walton as Secretary. It would appreciate very much receiving suggestions sent to the Secretary at 140 North 15th Street, Philadelphia, as to (1) subjects that should receive the inquiry of the committee; (2) proposed methods that might improve either the organization or the financing of the Society of Friends.

J. B. W.

THE CONFERENCE PROCEEDINGS.

IN the next issue of the INTELLIGENCER we shall begin printing in full the addresses delivered at the Cape May Conference, with much of the discussion which they called forth.

These addresses have a unique value. Each successive Conference registers a further advance in the religious thought of our Society, which can be seen in the addresses and the discussion. To persons who feel an interest in the principles and progress of Friends, the issues of the INTELLIGENCER for the next two months will probably be the most attractive religious literature that could be offered.

Few things could be more striking, for example, than to compare one of the sermons of Elias Hicks with that delivered by Elbert Russell in the tent on First-day morning of the Conference, and then to consider that the former preacher was in his day an extreme liberal, while the latter is an Orthodox. Such comparisons show how rapid is the progress of truth when thought is free.

Those who wish to extend the influence of modern Friendly thought will find it an excellent plan to send the INTELLIGENCER for the next six months, at a cost of $1.00.

H. F.

Note and Comment

"THE FAMILY OF LOVE."

AN OPEN LETTER

"When I am with our Beloved, in the enjoyment of Him, I enjoy thee & the rest of the family of love of which He is the head, yet hath become servant of all."—*George Fox to William Caton, from Launceston Jail.*

IT has been my privilege for some weeks past to move about among Friends in the Eastern States, and also to make a flying visit to the Middle West and get into touch with at least a few of the Friends there. Now that I have returned to the home-land it seems only fitting that I should send back a few lines of loving gratitude for all the wealth of kindness received and for the ready response to the tale I had to tell. And with this message of thanks I would couple a strong appeal that the members of "the family of love" in America would continue to bear upon their hearts their fellow-members in this warring country.

To return to England at this time is like coming back to a beloved household on which has fallen some great shadow or which has sustained some great loss.

Certainly the shadow and the loss were both there already months ago but one feels them more after an absence in happier scenes. Also the fact remains that the shadow has "deepened down" in the weeks that have elapsed, especially over the members of our own Society and others who share their point of view and line of action. Changes and gaps there are many. This one and that has gone abroad, to France, to Holland, etc., this one and the other is preparing to go; this one is missing also, though he may be near at hand, for prison walls conceal him; another is still with us, but any day he may disappear and join his comrades in bonds.

The ordinary First-day meeting-for-worship is a "meeting for sufferings." Friends come there indeed gladly, there is a feeling even of eagerness and anticipation, but there is a new feeling also of solemnity, of sorrow, of tenderness, of depth, a new anxiety to feel out for and to find "the everlasting arms," and "the underlying unity." There is no question but that the gathered company is a loyal part of the great "family of love." Their first privilege and duty is "to remember those that are in bonds as bound with them," to remember also in prayer those that are in danger or pain and those that are bearing heavy burdens of rule and responsibility. We are reminded of our own members whose places are empty and who need our special love.

Then we are led on into wider spaces and live over again something of the living experience of the recent Yearly Meeting, which sought and also to some extent, at any rate, found an "underlying unity." In great humility and need hearts were opened out to see a vision of the great purposes of God and of the possibility of a unity in Him, above and below all differences of thought and action. To seek His will and the power to fulfil it, this is the great quest which calls us all to go forward, humbly, unitedly, prayerfully.

It comes to us at this time with renewed meaning when it is borne on the lips of a widowed mother, who has one of her sons in prison for conscience' sake and the other feeling it his duty to enlist. We are drawn out of ourselves into fellowship at such times and yet there is a new solemnity in the question, "What wouldst Thou have *me* to do?"

As we separate there is a new sense of privilege in all the common intercourse of heart with heart that still remains to us and new joy in the young life and in the little children who have hardly yet realized the unknown future which it will be theirs to shape.

The time of social intercourse is precious, for there is much to be told and learnt of the happenings to Friends and others in the tribunals, the courts martial and the prisons, and much has to be planned for in the coming week. Some of the Friends are already appointed "Quaker chaplains," authorized by the military authorities to act as spiritual advisers to such of the "conscientious objectors" as desire their ministrations; some are only visiting occasionally with permission to hold meetings for worship on First-day in this or that prison, some are busy watching the proceedings of the law-courts and following up the legal issues. Day by day the burden becomes more weighty, but day by day also the vision becomes clearer of the spiritual issues for which it is worth while to work and to suffer, to live and to die, and day by day the bonds become closer among those who are striving for these spiritual ends.

We knew something before the war of what George Fox meant when he spoke of "the family of love," but we know more now, and we shall know more and more as the months go by. Already the bonds of this family have widened over here, and our fellowship actually embraces many more than those who call themselves by our name. But may we not also say that the thousands who call themselves by this same name on your side of the Atlantic are also one with us in family love at this time, and are prepared to hold out to us the hand of sympathy and to bear us on their hearts in the one all-embracing love?

M. CATHARINE ALBRIGHT.

Brownsgrove, England.

WHY THE U. S. TROOPS SHOULD BE RECALLED FROM MEXICO.

[The following article, signed by the chairmen of the sub-committees on Publicity, has been sent to the press on behalf of the Peace Committee of Philadelphia Yearly Meeting of both branches.]

Most Americans in the present Mexican crisis fail to see the situation from the Mexican point of view. To the Mexicans the continued occupation of their soil by American troops is a menace to their liberty and sovereignty. Moreover we have too often allowed hollow phrases and meaningless words to obscure the real desires of the United States with regard to Mexico, which are:

1. The re-establishment of orderly government in Mexico in the interests of its people; and

2. The safe-guarding of our border from bandit raids.

The Mexicans know only too well that in 1846 the United States took from them an imperial domain by conquest. They know too that the wealth of their country has largely passed into the hands of foreign capitalists. They have been exploited, and have nothing to show for it. These things, with perhaps an occasional suggestion from European sources that the United States was waiting for the opportunity of taking the balance of Central America, has kept alive fear and suspicion toward the "Gringoes." The Mexicans are ignorant, excitable, and angry. For four years they have been harried by revolution, with the United States always a menacing figure in the background.

Such a situation requires unending patience, sympathy and a consistent effort to develop confidence in our good-will. On the contrary we have been uncertain, dictatorial, irritating and even insulting.

There need be no question as to our duty to adequately protect our border. There is no criticism of the pursuit of Villa, and it was done in the right way, with the consent and co-operation of Carranza. But what excuse can be offered for maintaining for months an armed camp a hundred miles within the Mexican border after the Villa trail had been lost and pursuit given up? When the "First Chief" requested the troops withdrawn why did we not give evidence of our good faith by complying with the request? Instead of seizing the opportunity to show our good-will and confidence, we defiantly refused.

And note the result: Hostility is aroused; Carranza gives orders to prevent any movement of our troops South, East, or West; our troops move in violation of this order and are halted by a company of Mexicans; the Americans "advance in battle formation" and are fired upon. Nothing could better illustrate outrageous carelessness in handling a delicate situation.

Sometime ago America was "too proud to fight." Now, when we are confronted with a situation when to fight would be a crime against a weak and struggling people, we pocket our pride. We risk making the Monroe Doctrine what Europe has always claimed it to be, a barrier to preserve the Americas for our own exploitation. The South American Republics have offered to mediate. To refuse is to be disgraced before the world—we who have constantly urged mediation or arbitration.

There is no doubt of our ability to protect the border from raids, if the forces now at the President's command were properly placed on the American side. American lives and property may be made secure by our forces used as a police force for the prevention of crime. How much better is such a course than the use of our army for the punishment of crime after it has been committed. By the withdrawal of our troops we can uphold Carranza whom we have chosen to recognize. We can help in the establishment of a stable Mexican government by allowing Carranza to devote all his energies to that end. He is now checked in this endeavor by our unwarranted occupation of Mexican soil. By mediation we can forge another link in the chain of mutual trust and good-will binding the American Republics together.

J. Augustus Cadwallader,
M. Albert Linton,
Chairmen.

A PARSIMONIOUS OFFER.

That enterprising daily, the New York *Call*, offers a reward of $100 in gold to any one who can prove "that the working people of the United States have any cause for going to war against the working-people of Mexico." The *Call's* offer can hardly be called a liberal one. Would it consider $100 a fair price for a genuine hen's tooth? If not, why offer so little for an article much more rare?—*The Public.*

COINCIDENCE OR CONSEQUENCE?

Women have voted in New Zealand for twenty years. The lowest death rate for babies in the world is in New Zealand.

Women also vote in Norway, Australia, Sweden, Denmark and Finland. The next lowest death rates for babies in the world are in these countries.—*Independent.*

CHRIST OR CÆSAR.

WHICH shall it be? Which one shall lead
My soul on its way through life?
The power of love, or the force of might?
Kind deeds, or deadly strife?

Shall Cæsar rule, whose law was greed,
With the sword as symbol strong?
Shall I crown him king, and pay the meed
Of my praise to foulest wrong?

What word of strength, what ray of light
Has my soul e'er drawn from him?
What sense of joy, what promise bright?
Why follow a light so dim?

Let it rather be Christ, whose words of life
Still give fuller life to men!
Whose spirit of love with power is rife,
And shall rule in men's hearts again.

His right IS might, when the spirit true
Hearkens to hear His word;
And the power to will, and the will to do,
Arise as His voice is heard.

Which shall it be? O Light of life—
Shine on and show the way!
Grant wisdom and strength for the nobler strife;
Lead on toward brighter day!

'Gainst mightiest power, lead Thou, O Christ,
Through love and sense of right!
And as of old Thy strength sufficed,
It will lead us again to Light!

WIRELESS TELEGRAPHY FORESEEN BY WENDELL PHILLIPS.

ISAAC H. CLOTHIER, whose summer home is at Jamestown, Rhode Island, writes from there to the Philadelphia *Public Ledger* as follows—

"I desire to call attention to a somewhat remarkable historical incident which I think is not generally known even to close students of history.

"Since my arrival here at my summer home a few days ago I have happened to look over some speeches of Wendell Phillips, and I have been especially impressed with a reference in an address of his in response to a toast, "The Pilgrim Fathers," delivered at the dinner of the Pilgrim Society in Plymouth, December 21, 1855, over sixty years ago.

"Although I am tolerably familiar with most of the published addresses of the great orator and prophet of the anti-slavery cause, I have not happened to have before observed the particular allusion to which I now call attention. The passage is as follows:

"Solomon's Temple they tell us had the best system of lightning-rods ever invented. He anticipated Franklin. Do you suppose if Solomon lived now he would stop at lightning conductors? No, he would have *telegraphs without wires*, able to send messages both ways at the same time, and where only he who sent and he who received should know what the message was."

William Marconi, the inventor of wireless telegraphy, one of the greatest discoveries of the nineteenth century, was born at Bologna, Italy, April 25, 1874. Nearly twenty years before Marconi was born, as shown above, the great spiritually minded orator made the above remarkable utterance. I do not doubt that at the time no attention whatever was paid to it, as it was naturally considered an impossibility, and unworthy of serious attention by sober-minded people. To my mind it indicates the extraordinary spiritual endowment of the great seer and prophet, that such an allusion should have been made by him nearly twenty years before the birth of the man who was destined to make the marvelous discovery referred to.

Marconi began his electrical experiments when he was a very young man, and his biography states that after successive steps in electrical discovery he invented directive methods of wireless telegraphy in 1905. But as shown above, the remarkable utterance of Wendell Phillips on the subject was made in 1855, *a full half-century before.* Such a prophetic utterance, made at that early day, to my mind clearly indicates the wonderful spirituality of Wendell Phillips, a man who, endowed with wealth, scholarship, extraordinary eloquence, and with a brilliant future before him, cast all aside and sacrificed his life to the welfare of humanity, and the uplift of a down-trodden race.

I do not remember ever before having heard the matter referred to, and as it appears to be a remarkable historical incident I now place it on record in your columns.

ISAAC H. CLOTHIER.

Harbor Entrance, Jamestown, R. I.

REST IN MEETING-HOUSE YARD.

FOR two centuries, says the Philadelphia *North American,* the swirl and noise of a village growing to a city has swept around the high red brick walls of the Friends' Meeting-house at Fourth and Arch streets.

Inside the walls all was quiet, peaceable, reminiscent of the days when this oldest of Quaker meeting-houses was the most pretentious structure in the colonial village of William Penn.

But outside these walls, while great maples and locusts and oaks grew broad, and generation after generation of Quakers came to worship, came a new race; a new kind of home, a community of dirty, airless alleys; children, half naked and gasping to the sky when summer brought its heat.

To-day the old Meeting-house, with its wide lawns and friendly grove of shade trees, this country lane within a slum, has opened its gates to the new world. Hordes of children lie on the grass under these old trees, with the strength and knowledge of centuries, no longer gasping, but cooing now in the breeze and the shade.

For the old Friends' Meeting-house has thrown open its grounds as a rest-place for the women and small children of the congested streets around it. Through the Playgrounds Association the privilege of opening this oasis from 9 o'clock in the morning until night has been obtained.

It is not a playground. It is a place where tired and worn women, heated, half-dressed children can retreat from the driving heat and dust of a summer's street to the kind, cool shade of a place set apart.

DRINK AMONG NATIVE RACES.

THE *Missionary Review* is careful what it says or quotes concerning temperance. Therefore, the following, from its columns, may be taken as an accurate statement, says the *American Issue:*

DRINK FOR THE DARK CONTINENT.

The amount of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows:

28,000 cases of whisky,
30,000 cases of brandy,
30,000 cases of Old Tom,
36,000 barrels of rum,
800,000 demijohns of rum,
24,000 butts of rum,
15,000 barrels of absinthe,
960,000 cases of gin.

In Sierra Leone during one-fourth of a year 250 tons of liquor were unloaded at a "dry town" to be transported to towns of the interior.

THE European belligerents who are turning the clock one hour ahead are probably wishing they could turn it back about two years.—*Brooklyn Daily Eagle.*

Current Events

AMERICAN FRIENDS IN EUROPE.

BY WILLIAM C. ALLEN.

On the neutral ship that brought us to England there were many subjects of different countries and a few citizens of the United States. It was my twenty-fifth crossing of the North Atlantic. No doubt the people aboard were very glad to finally be safely anchored in Falmouth harbor. The last twenty-four hours were quite exciting compared with many trips I have made. The piles of life-preservers on deck, the life-boats and life-rafts prepared for instant service, the closed ports, the notices as to what we were to do in event of emergency, and conversation naturally induced on the part of some by the occasion, all reminded us that we were in the war zone. Not a few of us thought of the beautiful little English children and a few infirm people who were with us on the ship.

In order to enter England under present conditions we had to pass through the hands of the military authorities, the alien officials, the customs and the police. All this involved parts of nearly two days of tedious waiting, cross-examination and inspection, but I am happy to report that with one slight exception all these officials were exceedingly courteous and did what they could to minimize the annoyances to which they were compelled to subject strangers entering England. We reached London the following day.

The restrictions with respect to foreigners are naturally severe. England is in a great conflict and is not to be blamed for closely watching all strange people who in a sense are guests of the nation. But there is a remarkable difference of opinion as to interpreting the same laws by different officials charged with administering said laws, and confusion intervenes. We try to overlook this when we consider the unfeigned kindness exhibited by the police, apparently because we are Americans.

London mostly appears to me as it always has looked in the past with the exception that soldiers are seen everywhere. The streets are thronged with men in khaki. The better class of hotels have many army and navy officers as guests. Occasionally you will see wounded men by the train load coming into Charing Cross Station and carried away in motor-cars. At times these returned men can be observed in big motor-buses, with hospital nurses wedged in between them, and evidently out for an airing. As may be expected, the railway trains are in the control of the military and on regular passenger carriages you meet with many of these defenders of their country.

It looks funny in London to see girl motor-bus conductors attired in their neat blue costumes, crowned with jaunty little blue hats and armed with bell-punches and tickets. Their fresh young faces are in great contrast to the hands soiled with handling big coppers and little sixpences. They are good-natured and alert, and know what they are about, and climb up and down the narrow steps that lead to the second stories of their vehicles with an energy quite equal to that of the men they have superseded.

Another difference between the London of recent years and that of to-day is found in the dress of the people. Everybody is urged in all sorts of ways to economize—to dress very simply is considered a duty developing from loyalty to England. I see very few tall hats, and even the men who wear them are often dressed in negligee shirts unstarched. The women are attired in sober clothing. Black is in evidence.

Outside of such changes as are narrated above London on the surface seems about the same. Before leaving America we had heard of the raids made by Zeppelins on the metropolis; of successive nights of terror, of many slain and much damaged property. Even upon arriving here we were told of how the gongs in the hotels would ring at night upon the advent of these air-craft and how scared boarders in pajamas or bath robes would hastily flock to the concrete parts of the buildings for safety. As a matter of fact, my wife and I have spent three weeks in this city and there has not been a single air raid, nor have we heard the detonation of a hostile bomb in all that time. But London takes no chances and the darkened streets we read about in the American newspapers are here these short summer nights. Orders to draw the blinds in railway carriages and in rooms of hotels or residences after dark are posted all round. Anyone violating these laws is liable to a heavy penalty. All this is for the common protection because all should naturally be interested in making work difficult for the possible visiting "Zeps."

Good old "Merry England" is very suffering and sober just now. The great mass of the people do not want war, but even the gloom that settled on London when Earl Kitchener died is accompanied by a deeper determination to carry on the terrible conflict. There is difficulty on the part of the government with respect to those who are conscientiously opposed to fighting. Acts covering their needs to a good extent have been passed by Parliament. The extraordinary administration of these laws has brought on conditions not seen in England for 200 years.

I notice a very friendly spirit toward America. The reasons for her neutral attitude seem well understood by those I meet. The Canadians regard the United States as their friend. The religious and relief work in which I am engaged bring me into contact with people who are solicitous to help in every way they can. How happy shall we be to see Europe redeemed from the agonies of war! Should we not all pray for the speedy coming of the days of peace?

FRIENDS IN IRELAND AT THE TIME OF THE REBELLION.

[The following letter from a Friend in Ireland to others in England was sent recently by Sarah Bancroft Clark to her parents in America.]

DUBLIN, May 4th, 1916.

DEAR FRIENDS: In a few hours on Easter Monday, Dublin city and neighborhood was changed from being the most peaceful, quietest and safest place in the United Kingdom into perhaps the most dangerous and most war-like district to be found.

My home is about 2½ miles from the centre of the city, and owing to its being Bank Holiday, I spent the day in blissful ignorance of the events that were happening in Dublin. Leaving home at 6 p. m., I noticed no trams running, and no evening papers on sale, and on inquiry from passers-by got the rather startling information that a party of armed Sinn Feiners had seized the G. P. O. (General Post-Office), and also that they were in Stephen's Green park. I went to see my father, and we motored together into the city to see how far the rumors were true, and also to find out how our business premises were situated.

Before reaching Wexford Street, where our business is, we heard sounds of rifle-shots, and were warned by some people that the insurgents were in possession of many of the principal buildings, and that they would seize any motor-car which they came across. Fortunately we found our premises, and also all our assistants who live indoor were quite safe, and we returned safely home without having our car commandeered.

On Tuesday morning we hurried into town early, and found things very quiet on the whole, considering that all the police had been withdrawn and mob-law reigned. We heard all kinds of rumors as to the shops which had been looted and cleared of their contents on the Monday evening. There were no newspapers, and it was impossible to get accurate news.

I started down the town to try and find out whether there was likely to be any business or not, but did not get very far down when I heard so much firing that I decided it would be safer not to venture further.

At 12 noon on Tuesday we closed our premises; my father decided to stay on the premises, and I came home. It was impossible then to get news—no newspapers, no post, no trams or trains—dangerous for motors to enter the city, and impossible to get across the city. We did not know what was happening. We knew the Sinn Feiners and Irish Volunteers (not the National Volunteers, which are a larger organization, and support Redmond) had united together, and with the assistance of a small force called the citizen army (who were Larkin's followers at the time of the Dublin strike and since Larkin departed have been led by Conolly) had succeeded in taking the G. P. O., the College of Surgeons, the City Hall, the South Dublin Union, the Four Courts, Stephen's Green, Jacob's factory, the Shelburne Hotel, and rumor also had it that they occupied many other buildings also.

The military was called out on Monday, but seeing the strength of the rebel force, they wisely left them very much alone until reinforcements arrived. Quite early on Easter Monday there was street fighting in Wexford street, and our assistants had to stay indoors. A machine-gun was mounted outside our hall-door in Wexford street, and fired down on the rebels in Jacobs, but the military withdrew in the afternoon.

You will understand how unexpected the whole thing was when I tell you that everything was normal in Dublin and people had gone off in large numbers to spend their holiday outside the city at 10 a. m., and by 11.30 a. m. or 12 noon people had been shot in the streets. A number of military officers had gone off to the races, and some were captured on their return to the city.

From the Tuesday until the following Monday we could get no news except rumor. Every one who ventured into the city was besieged on his return by an anxious crowd, and any little news he had was eagerly listened to.

On the Wednesday morning I felt very uneasy about father and our assistants (all girls) in town, and I made arrangements to have them housed in our private houses. Fortunately my father, my uncle, and myself all live fairly near each other. When I had completed arrangements the trouble then was to get them safely out of town. I tried to get in to them, but for some time I could not persuade the military sentries on any of the bridges to let me pass. Eventually I was allowed to cross a bridge much out of my way, and by keeping to back streets I reached Wexford street safely. The reason for my difficulty was the fact that a battle was going on at the time in Camden street (a continuation of Wexford street) between military at one end of the street and rebels in the houses. I am glad to say that we all got safely out of the city by the same route as I had entered, and carried with us what food we had in parcels.

Our premises are within a stone's throw of Jacobs' biscuit factory, hence our fears that it might become the centre of serious trouble, as we expected the military would have to shell Jacobs if they were to capture it. This did not prove necessary, as after Sackville street had been shelled on Thursday and Friday evenings, the rebels' chief, P. H. Pearse, ordered surrender, and on Sunday last the force in Jacobs peacefully evacuated it.

We are very thankful that our premises have escaped with only trifling damage, and none of our stock has been looted. It was, however, fortunate that we left Wexford street and got our assistants safely out of town, as we have several bullet holes in the roof and windows.

I know of no Friend who was killed or wounded. Some have of course suffered damage to property, the most serious loss being that of Henry J. Allen and his son Edward, whose tailoring premises in Sackville street have been burnt to the ground. Most of us, however, have acquaintances who have suffered severely, and I know several of those who have lost their lives.

One of our employees with his wife and children lived beside our shop, and I went into town every day last week for the purpose of bringing him food, and I was fortunate in choosing quiet times each day except on Saturday, when I almost despaired of getting safely home again, owing to heavy firing all round our premises, which commenced shortly after I got into town.

On Sunday and Monday last I was not allowed into town by the military, although I tried.

From Sunday last no man has been allowed into the city without a military pass. On Tuesday I obtained a pass from the Castle to permit me to go "any where at any time," which was the fullest possible pass, and I got it to enable me to work with the committee appointed by the government for the distribution of food. The question of food supply has been a serious one. Before many days the provision shops were sold out, and could not replenish their stocks. By Friday and Saturday it was almost impossible to get either bread or flour, even outside the city, where I live. To get bread one had to stand in a long queue for hours, and then could only get one or two loaves at most. It was quite a common sight to see well-to-do people carrying home a loaf under one arm and a cabbage under the other.

We had flour, and baked our own bread, so were very well off. On Saturday my brother and I motored to Naas, 20 miles from Dublin, and brought home flour, potatoes, and eggs, with which we were able to supply our neighbors. We had no coal, but borrowed some from a Friend, and had to bring it in the motor. Butter was exceedingly scarce. We got some at 2s. 6d. a pound. I believe some people paid up to 5s., and even 7s. 6d. a pound to get some, and I fancy most people had to do without it.

"One touch of nature makes the whole world kin,"—certainly the food scarcity and the scarcity of news made all Rathmines kin. Everyone was willing to share with somebody else, and one made many new acquaintances. No meeting could be held at Eustace street on Sunday, but a few of us met at Rathmines meeting, and it was a new and strange experience to sit in silence together with the noise of rifles and machine-guns going on all the time. After meeting we considered whether we could do anything to get food to the people who were near starvation in the city, and appointed a committee.

As a result I have been working with the government committee as a representative of the Friends' committee, and our committee are helping to run three dining-rooms with cheap meals. We also are distributing tickets for meals in necessitous cases. Food is now getting more plentiful again.

Many poor people have lost their homes and their belongings. Soldiers' wives have not received allowances, and no old-age pensions have been paid, owing to the post-offices being closed. No work could be done, and therefore no wages paid. All this meant suffering for many, but it is fast being remedied. The post-offices are being opened to-day in some places.

In the city many persons dared not leave their houses, and in some cases had to go for days without food. One alien woman, who was in receipt of assistance from the Emergency Committee, had a barricade in front of her house, and could not stir for over a week. She said she would have starved, but the soldiers shared their rations with her and managed to keep her alive. There have been a very large number of civilians shot in the streets. I believe that the casualties among civilians is much larger than among the soldiers. Of course a large number of the rebels must also have lost their lives.

I wish I could describe the scenes of Thursday and Friday nights, as we saw and heard them from the suburbs. Strange to say, we have had perfectly lovely weather.

On Thursday night half of Sackville street was destroyed by fire, and viewed from here, almost the whole

city seemed to be burning. From 9 p. m. until 3 or 4 a. m. fierce shelling took place, and the noise was so great that sleep was out of the question, even if our feelings would allow us to sleep. We could not say where the fire was situated, and did not find out definitely until the Sunday.

On Friday evening all was perfectly still from 9 p. m. to 10.30, when the stillness was broken by a terrific bombardment, which continued all night.

On Saturday we got our first news of the outside world. You may guess how badly off we were when I tell you that I paid 3d. for a *Daily Mail*—the only paper available. I heard of one enterprising man who charged 3d. for a *look* at the *Daily Mail*. The news in the *Daily Mail* about Dublin proved quite as much fiction as fact.

Yearly Meeting was held to-day at 10 a. m. About 10 or 11 present, including one Friend (Ernest Grubb) from the country. We passed a minute adjourning until such time as the Y. M. Committee may decide.

It is very difficult to think clearly about the whole tragic affair, and consequently I cannot express any very definite opinion as to events and their cause. I have never been in sympathy with Sinn Fein ideals, but I have occasionally met some of the leaders, and have read writings, and have no doubt many were high-minded men who honestly wished to serve their country. I feel that they allowed hatred of England to dominate them instead of love of Ireland, and no doubt their belief in physical force led them to disaster.

Truly Ireland is a "distressful country," that such men, thoughtful, educated and well-meaning as they were, should waste their lives in a mad escapade such as this, instead of living and working for a new Ireland.

There is a strong feeling that this is a culmination of the movement which commenced with the militant suffragettes—followed by the Carsonite Ulster movement—a movement of those who used or threatened physical force for political purposes. Now that a section in Ireland have carried it to its logical conclusion, I hope it will put an end to the whole movement, especially over here.

JAMES G. DOUGLAS.

FRIENDS IN ENGLAND.

THE *Friend* (London) gives many reports of the appearance of Friends before the local military tribunals, etc., from which we take the following extracts:

In reference to a list of Liverpool cases, G. M. Benington writes: "The treatment of Friends before the Local Tribunal has been very fair on the whole. In other cases, however, where pacifist views have only been held since the outbreak of war, or where the fact of such views being held prior to the war cannot easily be substantiated, conscientious objectors do not receive much consideration. If the applicant has sacrificed something for his principles, this fact has considerable weight. The foolish questions usually associated with Tribunal procedure are not of common occurrence, though occasionally one of the members puts a question which he conceives to be a poser."

On June 19th, Hugh Wilson Robinson, (Liverpool Particular Meeting) was given a very fair hearing. After preliminary questions the Military Representative asked: "Have you made any sacrifice on account of your views?"

H. W. R.: "Yes, as an engineer I could have undertaken munition work, which would have been more remunerative than my present employment."

M. R.: "How long have you been a member of the Society of Friends?"—"Thirteen years."

M. R.: "What proof have you that you held these views before the war?"

H. W. R. replied by handing in a letter signed by a Friend that he belonged to an old Friends' family, and referred to Benjamin T. O'Brien, representative of Hardshaw West Monthly Meeting, who was present, and stated that no one was admitted into membership without expressing his definite views on peace and the un-Christian character of all war, and that the Society in that district had asked any of its members who had joined even the Territorials or Volunteers to resign their membership.

M. R.: "Will you undertake work under the F.A.U.?"
"Yes."

[Exemption to 31st July to undertake work under Friends' Ambulance Unit.]

At Harrogate on June 19th, on going into the room Joseph S. Rowntree, a Director of Rowntree & Co., Ltd., of York, was informed that his statement of a conscientious objection to all war had been read in full and was asked if he had anything to add. No member of the Tribunal asked any question. The Military Representative put four questions to J. S. R.: (1) Did he not think that in the present exceptional circumstances Quakers ought to put aside their views and help the country all they could? to which applicant replied on the lines of "Down to the Foundations" ("Malton Leaflet," No. 5). (2) Was it true, as he had been informed, that he had put his name to a document against recruiting? If not, it was only fair that he should have an opportunity of denying it in the presence of reporters. J. S. R. had no idea as to what the M. R. referred to, and endeavored to elicit details. These not being forthcoming, he said he had no knowledge of any such document and had always been careful not to do anything against recruiting. (3) Had J. S. R.'s firm taken orders for goods for the Army? He answered that it had, but had put aside the profits for certain objects which he named. (4) Had he helped in Soldiers' Clubs? He answered yes, in three. [Absolute exemption, M. R. not appealing.]

At Henley on June 13th, Ernest H. Singer (Henley P. M.) was given a month in which to join the F.A.U., failing which he must meet them again. He is not appealing. Applicant says that his views being known by all in the town, no questions were asked and the verdict was in accordance with his own suggestion.

FRIENDS ARRESTED.

In a letter from the Ingate guardroom, Whittington Barracks, on the 21st inst., W. Arthur Cooper says that seven more of the men with whom he was sent to York Castle have now been returned to that guardroom, and that they are all waiting for their second court-martial. The morning he wrote he had been told that he was to be sent under an escort to a Non-Combatant Corps, but afterwards he was recalled and told that as he had refused medical examination he could not be dealt with that way. There are eighteen conscientious objectors in the Barracks.

A Southampton Friend reports that J. Scott-Duckers (A) is looking exceedingly well, and says that the hard life is doing him a great amount of good physically. When J. S-D. was taken to Gosport he decided that as a prisoner he would do the work that he was set to do and the drills up to a certain point. He would not, however, wear a regimental cap, and has not been forced to do so or punished for not doing so. Duckers refused to learn the salute and was given two days' punishment diet. That is the only punishment that he has had, and since then he has not had the salute to do, neither has there been any attempt to make him do any rifle drill.

FRIENDS UNDER MILITARY CONTROL.

Of the three Doncaster Friends who were in detention at Pontefract Barracks, two, Clarence E. Holland and Oswald Clark, were removed to Armley Gaol, Leeds, on the 17th inst., where they are to serve their sentences of four months' imprisonment each. The third Friend, Harry Rhodes, was still at Pontefract when the last information was received. C. E. H. and O. C. have been visited by their "chaplain," Gerald K. Hibbert, who reports them "well and happy." W. F. Nicholson, of Ackworth, re-

ports having visited Harry Rhodes at Pontefract, and also a non-Friend imprisoned at Wakefield.

COURT-MARTIAL OF CLARENCE E. HOLLAND AT PONTEFRACT.

Prosecuting Solicitor reads out the charges—Conduct to the prejudice of good order and military discipline. Refused to clean out guardroom.

Pres: "You understand the charge. Are you guilty or not guilty?"

C. E. H.: "Guilty." (Solicitors had agreed before that C. E. H. should plead guilty, to save time in cross-examining witnesses, as it would not prejudice the case and he could still prove motive.)

Evidence read. Sergeant Brett's evidence read and C. E. H.'s reply that conscience would not let him carry out order. Could not take military orders or do military work.

Pres.: "Do you wish to make any statement in mitigation of punishment?"

A written statement was handed in and read:

"I, Clarence Ernest Holland, am a conscientious objector to all military service. Previously to my arrest I was engaged upon work of national importance, being a carriage-builder at the G.N.R. Co.'s at Doncaster, which is a certified occupation where I have been employed for nearly thirteen years. Had I desired to shirk my responsibility to the State, I should have attested, and then the Company would have successfully appealed for my conditional exemption; but my conscience would not allow me to pursue that path. My mother has been a widow since 1911, and for the last twenty-three years has been the caretaker of the Friends' Meeting-house, Doncaster, and since my father's death I have been joint caretaker. I have attended the Sunday School and have often spoken in the meetings, and have been present when the Query respecting our faith and opposition to all war, according to the teaching and spirit of Jesus Christ, has been read. . . I have consistently maintained the faith, which has been proved by my arrest and trial before a Civil Court and confinement since May 6th here at Pontefract Barracks; and in the language of Peter and John I am constrained to ask, 'Whether in the sight of God it be right to hearken unto you more than unto God, judge ye.' During my stay at Pontefract I have shown a willingness to help in many duties, and trust I have displayed a courteous and reasonable spirit to all."

Pres.: "Do you wish to call a witness as to your character, or do you wish to witness to yourself?"

C. E. H.: "I wish to call a witness."

H. M. Clark takes the affirmation and answers the following among other questions.

Solr.: "You have had the opportunity to know the accused's views?"

H. M. C.: "I have known the accused's views on peace and military service for many years. He was opposed to it."

Solr.: "What has been his general bearing and character as far as you know him?"

H. M. C.: "I consider the accused's character irreproachable. As a caretaker most willing."

Solr.: "Has he had to do heavy lifting to help his mother?"

H. M. C.: "He has done practically all the heavy lifting."

Solr.: "And now his mother is robbed of that help?"—H. M. C.: "That is so."

Solr.: "As far as you know, the minute of the Adjourned Yearly Meeting breathes the spirit of Holland's testimony with regard to war?"

H. M. C.: "Yes. In consequence of this deep-rooted conviction, he is now here."

Evidence is read over and witness withdraws.

Pres.: "Do you wish to cross-examine witness?"

C. E. H.: "No, Sir."

Pres.: "Do you wish to address the Court. You have the right?"

C. E. H.: "No Sir, thank you."

Sentence: 112 days' hard labor in civil prison, commuted to 112 days' imprisonment without hard labor.

DEATH SENTENCES AND COMMUTATIONS.

The following is an extract from a letter from Howard C. Marten, one of the conscientious objectors sent to France, who was sentenced to death by court-martial, the sentence being commuted to ten years' penal servitude. The letter was written from the Field Punishment Barracks, Boulogne, on the 17th inst:

"On the evening of Thursday, June 15th, I heard the result of the court-martial. It was read out at a local camp before a large body of men. The Court found me guilty of the charges brought against me, and sentenced me to suffer death by being shot. This drastic sentence, however, was commuted to one of penal servitude for ten years. Similar sentences were passed on the three conscientious objectors tried at the same time as myself. I am still at the F.P. barracks, and have not yet heard anything as to when and where I shall be removed. Through all I have been supported by a sense of the deepest peace, and humbly conscious of my own unworthiness to bear my small share of testimony to the teachings of our dear Lord, and thankful for the blessing of His Holy Spirit. Naturally I think long and often of all the dear ones, and sincerely hope that before being confined to prison I may be given the opportunity of seeing one or more of you, but as yet I know nothing of the future, which I leave trustfully and hopefully in the hands of our Father in whose care I feel you all repose."

The following is an extract from a letter sent to Frederick Bonner, of Park Street, W., Luton, by his son Bernard Bonner (one of the prisoners in France): "We twelve have been court-martialed, and four are on their way back to the homeland. They have received a very heavy sentence, as we also expect to. They were read out on the 15th inst., and the sentence was death, but commuted to ten years' penal servitude. The other twenty-three have also been court-martialed and are waiting to be read out. Amongst these are seven other International Bible Students' Association men."

The names of the four men are: Howard C. Marten, of Pinner, a Friend; Harry W. Scullard, of Sutton, Surrey, a Congregationalist, and an hon. secretary of a local Y. M. C. A.; J. Foister, a graduate of Cambridge University, teacher in a grammar school, and a member of the N. C. F.; and John R. Ring, of East Barnet, a Socialist and also a member of the N. C. F.

Further confirmation of these sentences having been given is contained in a letter from Cornelius Barritt, received in England on the 21st. He recites the procedure already named, adding that the name of Howard Marten was the first to be read out. "We expect our turn to come very shortly, and, of course, a similar sentence." C. B. reports himself and the others as being "quite happy, well and in good heart." He speaks most gratefully of the visit of a Quaker "chaplain" and of the meeting in which a score of them had joined with him.

In the House of Commons, Mr. Tennant, Under-Secretary for War, stated that 34 conscientious objectors in France had been sentenced to death, and that the sentence had in each case been commuted.

The *Labor Leader* says that Mr. C. H. Norman, a member of the National Committee of the No-Conscription Fellowship, has suffered severely at Wandsworth Detention Barracks. The treatment was such as to cause him to become unconscious with pain, and the medical officer released him from the strait jacket in which he had been put, on his promising that he would not harm himself. He appears to have been threatened with still worse treatment.

In the House of Commons, on the 22nd inst., Mr. Llewelyn Williams asked, after notice, the following ques-

tion, to which Mr. Tennant was not in a position to give a reply:

"Whether he will cause inquiry to be made into the treatment received by Ithel Davies, of the 4th Battalion Royal Welsh Fusiliers, at the military detention barracks, Mold, while serving his sentence for refusing for conscientious reasons to obey military orders; whether on the first day of his detention he was knocked and dragged about for ten or fifteen minutes, and that he was bruised and sore all over; that he was then handcuffed for hours; whether he was given any dinner; whether the same treatment was meted out to him on the second day, with the addition that shovelfuls of mud and stones were thrown over him and that he was placed in irons and a strait jacket until bedtime; that on the third day one of the officials brutally ill-treated him and hit him in the face and broke his nose; whether while in that condition a sergeant tried to drill him by himself, and on his refusal dealt him many blows; whether Ithel Davies was released on June 7th and returned to the camp at Whittington, near Oswestry; whether he has been court-martialed again for disobedience to military orders, what sentence has been passed upon him and what is proposed to be done to him after such sentence has been served."

W. B. writes from a guardroom describing how he and another man were handcuffed together before being taken to a barracks in another part of the country. On refusing to carry their kits, these were tied round their necks, nearly choking them. His friend partially collapsed and had to fall on his knees to relieve the pressure on his throat from the string of the kit-bag; consequently he, being handcuffed to him, had to fall also, and they lay there for about ten minutes. The bags were lifted off their backs in order to enable them to catch the train. They were handcuffed together for a period of over fourteen hours.

Letters from six conscientious objectors detained at the same camp give a serious account of the treatment received. One man describes this as absolutely unbearable. Another fainted under it. [A visitor to the camp, writing on the 19th inst., corroborates these individual statements and was able to discuss the treatment with the Commanding Officer, who said that as long as the men were in the army they *must* yield to discipline. He said that some conscientious objectors had given way already. The visitor pleaded for a court-martial, but did not obtain a definite reply.]

FRIENDS IN NEW YORK.

LOCUST VALLEY, LONG ISLAND.

[The following letter from Margaret L. Seaman, of Glen Cove, L. I., to E. Carleton McDowell, tells of the genesis of an interesting "union meeting" at Locust Valley recently, at which Jesse H. Holmes spoke. Carleton McDowell wrote the report of Jesse Holmes' address which follows, and sent it to Margaret Seaman for revision.—H. F.]

THY letter received with its enclosure of report on Jesse Holmes's talk. How intently thee must have listened, if thee didn't take notes! I am glad that someone outside our own small meeting has a concern about its being reported. Feeling some responsibility about the meeting, and the coming in of strangers, etc., I think I missed something of the first speakers, but have talked with one or two people to refresh what was said, and send thee some facts to begin thy report with.

It seems that the idea of a Union meeting started with Rev. Charles W. Hinton, of St. John's Episcopal Church of Lattingtown (near Locust Valley). He went with it to Rev. Fred. Eastman, of Locust Valley Dutch Reformed Church and he made the proposal to Elwood V. Titus who is chairman of our Advancement Committee. (I think it's especially interesting that the *Episcopal rector* made the advance, doesn't thee?) The proposal was, to hold one such meeting each year, beginning at the Friends' Meeting-house, which is the oldest church of the three. It was welcomed by our meeting and carried out, as thee knows.

The meeting was opened by Frederick E. Willits, with a cordial welcome to both visiting congregations and visiting Friends with a reference to the advance in thought which has brought us where past narrowness and persecution are outgrown and forgotten, and where we are ready to emphasize the things upon which we agree and meet together in harmony.

Mr. Eastman, of Dutch Reformed Church, responded first, in much the same vein—a reference to past history and an expression of gratitude for the increased liberality and desire for unity and harmony that had brought about such a meeting. He was followed by Rev. Charles W. Hinton, Episcopal rector of St. John's, Lattingtown. He spoke of Love as the basis of all common worship; of the Friendly doctrine of Divine Communion for every individual soul as being one with which he had great sympathy and felt the need of—a very sympathetic talk, which seemed to reach out very lovingly to the Friendly ideal.

Thee knows about the rest of the meeting.

Thine sincerely,

MARGARET L. SEAMAN.

(Following is Carleton McDowell's report of Jesse H. Holmes's address:)

Whenever there occurs a division in a religious group, each of the resulting groups suffers through the loss of certain features of the other group. As Friends, many of us separated from the Church of England, to obtain greater individuality. Friends have worked the ideal of individuality so hard that they have largely lost the ability to follow a leader. How many Friends have not found the difficulty in committee meetings of reaching conclusions when each member of the committee has his own idea?

The consideration of leadership calls to mind a story of a man less read about than many others in the Old Testament. He was cup-bearer to a King. He desired to have the city of his ancestors restored. It had been ruined and deserted years before, and he had never seen it. The desire was to be satisfied, and he journeyed to the ruins of the city. By moonlight he looked over the waste. Gradually there arose a vision of the city rebuilt, and as he watched, the vision became more and more lifelike. He saw what was not there. Then they started on the work and the real city arose with great speed.

We must have leaders—men who can see what does not exist, and can point this out for others to build. It is a great satisfaction to be urging the need of leadership, of collective work in religion, while my friend, representing a church from whose collectivism Friends once broke away, urges unity as the basis of individualism. It has been said that religion should provide a source of content and satisfaction. I rather say a source of *un*content, and *un*satisfaction. These are very different from *dis*content and *dis*satisfaction. A thing may be good—content or satisfaction would let it stand. Uncontent would strive to make it better. There is a kind of sentiment, called optimism, that calls the world the best possible, our country the best of all, our flag the most beautiful. What a terrible thing it would be were this so! Instead of being cheerful such optimism leads to the deepest pessimism. It is not the things that are satisfactory that we should spend our main energy in praising! We can do that in our vacations and leisure. Our main business should be dealing with the things that are *not* satisfactory. The engineer driving a locomotive who admires the polish of his engine and with so-called optimism recalls that nine hundred and ninety-nine bolts are tight, although he knows one is loose, is not the man to be entrusted to run on express trains. There would be no harm in his admiring the good points of his engine in his leisure, but before the run his business is to see that every bolt is tight.

It is this very *un*content, this something which keeps urging us and pushing us, and driving us on to higher

levels of desire, which is God. There is beauty, and we see it, and because we do we want *more* of it. Because much has been done to make material life easier and therefore richer, we want to do *more*. We want more and more of goodness and purity, a more abundant life, all the time, and this *un*content is God in us.

And yet there are some who would deny God. There are lots of gods I could describe which I do not believe in. I have a collection of them that came from many parts of the earth. Believing in God as an historic personality can have little influence on us. We must find how God actually influences our lives, then we can add all the historical matter we wish. One may deny gravitation. To answer him, do not refer to authority, but *demonstrate:* drop a brick. One may deny that light can be transported by means of a wire—turn the switch. One may deny God his own name and call him "subliminal consciousness," as did the sophomore, but God probably does not mind what he is called—he is not proud. In that sophomore's life the God-power was acting just as surely as gravitation is acting. He was trying to make the good better; uncontent was in his heart. Before long he will probably learn to call God by his right name.

The automobiles that pass the door spin with an even tone while on the level. When the grade is reached the note changes, we can call it a cry of distress. The clutch is loosened and the low gear thrown in, more power is at hand, and the machine goes on up, again with a steady tone. We go about our duties with regularity till a crisis makes us give a cry of distress. We need more power, more God-power. If we can find it, we go on again, steadily up the hill. This God-power is always at hand in any required amount. There are many ways by which it can be gained. The method of prayer is an old proven way. Prayer has brought to many, more God-power. It is useless to deny the effectiveness of prayer, it is a fact. To be sure prayer cannot do everything. It cannot cause rain or make the sun shine. Were this possible the weather-bureau would use it. But it does give to many people the power to go on up their hills. Some find it in reading the Bible, others in reading the lives of people in literature who have won the God-power richly.

My friend has referred to love as an essential virtue in drawing the world together. There are many meanings included in this word. There is personal love; this includes a kind of selfishness and an exclusiveness. Its extent is being tested all the time and questioned or declared. Love for humanity cannot include any selfishness nor any exclusion. Take these away from love, and there remains democracy.

We have started in our country a glorious experiment in democracy. It will take God-power, religion, uncontent, to bring this country nearer to the ideal of democracy, that our love for humanity desires.

There are numerous young people here, for whose especial attention I will tell the following stories. Near my house is a high board fence, and what I have to say is related to the games that are played behind that fence. One evening some students came to my house to have some ice cream and cake. But the boys said, "Please give us crackers and water, we are in training." There was an important game to be played behind that fence the next day, and they were following the rules that would put them into the best physical condition to face the contest.

And *we* should always be in training, to be able to play the game of life, to be able to meet the demands of a good citizen of this democracy. We must so govern our food habits, our sex habits, our play habits, that we shall always be in trim to face whatever contest may be ours to enter. Self-respect, duty to others, responsibilty to our work demand that we do not "break training."

In the spring I often see two boys tossing a ball. One goes through certain wild movements with his body, then lets the ball fly and the other just tosses it back. They keep doing this, again behind the high fence, time after time. Nothing is accomplished by this—it seems stupid. But they are willing to do this thousands of times when it does not make any difference how the ball is thrown, in order that, when the time comes in the game when everything depends on the throwing of that ball, it will be thrown well.

We must practice our citizenship in all the little things that seem to amount to nothing, that we may be able to be good and wise citizens when the big deed appears for us to do.

Finally, there was a boy at college who excelled all others in athletics. He was good in every game. But the teams made bad records while he was on them. He was willing to sacrifice the success of the team to his own personal glorification; he was a "grand-stand player." Too often he would take a play that should have gone to another player, in order that he might have a chance to shine even though the point was finally lost for the team.

In the world, too, we have "grand-stand" players—men who think of their own happiness and glorification to the exclusion of others—men who are not playing for the good of the team, but for personal applause.

FRIENDS IN NEW ZEALAND.

THE General Meeting of New Zealand Friends, held at the Dunedin Y. M. C. A. from the 21st to 25th of April, was somewhat smaller than usual, says the London *Friend*, owing to the unavoidable absence of several familiar figures, and, for the first time, there were no visiting Friends with minutes from England or Australia. J. Dorothea Thompson and A. George Waller were, however, present from England, and Friends were glad to welcome Alfred Goldsbury, the clerk, and his wife, after their visit to England. Philip J. Thorne, in course of an extended account of the meeting, mentions a social gathering at the house of Charles W. White, when Dorothea Thompson delighted Friends with her 'cello playing and read a paper on American Friends.

The consideration of the State of the Society, he says, took deep hold of the General Meeting. While the difficulties of isolation were dwelt upon, Friends were reminded that life, lived in the Spirit, was true service for God, and that Quakerism was essentially the religion for the "back blocks." The religion which taught the inward realities of unseen spiritual communion and of direct Divine guidance was exactly suited to those who were cut off from the advantages of wider spiritual fellowship. The hope was expressed that each isolated Friend would be a centre of unity for religious work and workers.

John Holdsworth stated that six New Zealand children were now at Hobart School, four of whom had been helped by the fund established last year. Mention was made of the fine of £50 imposed on Egerton Gill for distributing circulars said to be prejudicial to recruiting. His appeal had failed, and the fine was readily subscribed in the meeting.

At a concluding social gathering, at the house of John Wardell, Alfred Goldsbury gave an account of his experiences in England. Comparing conditions to-day with those as he had known them thirty-six years ago, he had noticed a great advance. Many of the meetings for worship, he said, throbbed with new life, and of all those he visited only a few could be described as not alive; and the position of young Friends was very different from what it had been.

The bravest are the tenderest,
The loving are the daring.—BAYARD TAYLOR.

As slavery brought low our conception of human liberty, War has brought low our conception of the preciousness of human life.
—THE SURVEY.

WESTERN NEW YORK.

One of the unused Meeting-houses of the Society of Friends is located in North Collins, about 20 miles from Buffalo. No meeting for discipline has been held here since Eighth-month 31st, 1905. In 1906 the East Hamburg Monthly Meeting, held twice a year at North Collins and the remaining times at Orchard Park, was changed to an executive meeting, convening only twice a year and at Orchard Park. It has recently been decided to hold two additional executive meetings, one in Buffalo and one at North Collins. Isaac Wilson and Arthur M. Dewees expect to attend the North Collins meeting on Seventh-month 23rd at 2.30 p. m.

It is hoped that this meeting at North Collins may be made an annual gathering of Friends of Western New York, in the same way that the Farmington Half Yearly Meeting in Fifth-month is an annual gathering at Orchard Park.

E. R. H.

JOHN COMLY.

1831-1916.

Readers of the Philadelphia *Evening Bulletin* may have noticed in the issue of March 27th, 1915, an illustrated article in part as follows:

"Not until to-day did it become generally known that there exists in a private residence at 1529 Gratz Street, an auxiliary bureau where daily observations as to rainfall, temperature, air pressure and humidity are made. This bureau is operated by John Comly, a Quaker gentleman who is in his 84th year, and who devotes about three-quarters of his time to the service of the Government absolutely without pay, his only compensation being, as he puts it, 'the satisfaction of doing what little he can for the Government and the general public.'"

This "Quaker gentleman" (the name fitted him so well!) had a marked personality; simple but not austere, genial but not effusive, he was just his own true self.

He may have dreamed of the glamour of fashionable life, but the woods, the fields, the birds, and the beautiful flowers appealed more to his taste, and seemed to satisfy his heart's desire.

On April 20, 1915, he wrote to the Philadelphia *Public Ledger* a letter, from which the following is an extract:

"The beautiful flowers of the *Liriodendron tulipifera* yield a great profusion of excellent honey. The yield of honey by the tulip-tree is so abundant that very frequently colonies of honey-bees cast their first swarms in May, when these trees are in bloom. The large buds furnish much of the *propolis* with which the bees plaster the crevices and varnish the interior of their hives."

John Comly completed his school education at Benjamin Hallowell's famous school at Alexandria, Va., where he first became interested in meteorology, and had many opportunities of visiting Washington, and listening to the debates in Congress when Daniel Webster and Thomas H. Benton were members of the Senate, and Abraham Lincoln was a member of the House.

These educational opportunities, supplemented by extensive reading and correspondence with the Smithsonian Institution and other scientific centers, kept him in touch with the world's work.

Active and alert to the very last moment, he demonstrated in the sunset hour that life is well worth living, and is still beautiful even in the shadows of gathering evening. N. R.

BIRTHS.

Webster.—At Ercildoun, Pa., on Sixth month 10th, 1916, to Warren L. Webster and Alice Butler Webster, a daughter, named Rachel Stevens Webster.

MARRIAGES.

Heritage-John.—At Friends' Meeting-house, Mickleton, N. J., Sixth month 30th, 1916, Benjamin C. Heritage to R. Ellen John, both of Mickleton, N. J.

Woodman-Smith.—In Buckmanville, Pa., Sixth month 10th, 1916, under the care of Wrightstown Monthly Meeting, S. Paul Woodman, son of Comly and Martha S. Woodman (deceased), and Emma Fell Smith, daughter of Horace T. and Rebecca E. Smith.

DEATHS.

Chandler.—At 137 South Eighteenth Street, Philadelphia, on Seventh month 5th, Emma B. M. Chandler, wife of Percy M. Chandler, and daughter of the late Aaron B. and Hettie Shoemaker Mendenhall. Funeral and interment at Longwood, Chester County, Pa.

Chase.—At his home, near Jackson, Mich., 9th of Seventh month, 1916, Thomas S. Chase, son of the late Benjamin Chase, formerly of Macedon, N. Y., a member of Farmington Executive Meeting of Friends. He is survived by his wife and three children; also a sister, Mary E. Trowbridge, of Pasadena, Cal., and a niece, Louise Chase, of Palmyra, N. Y.

Chase.—At his home in Palmyra, N. Y., 11th of Tenth month, 1915, Daniel H. Chase, son of the late Benjamin Chase, a member of Farmington Executive Meeting of Friends. Interment at Macedon Center.

Cowperthwaite.—Haddonfield, N. J., suddenly on the evening of Seventh month 17th, 1916, Caroline P. Cowperthwaite, daughter of Ella and the late Levi R. Cowperthwaite, in the 36th year of her age.

Evans.—At Haddonfield, N. J., Seventh month 14th, 1916, Elwood Evans, aged 75 years. Interment at Cropwell, N. J.

Heston.—At her home, near Springboro, Ohio, Seventh month 5th, 1916, Letitia J. Heston, a worthy member of Springboro Executive Meeting, in her 86th year.

Jones.—In Germantown, Philadelphia, on Seventh month 14th, 1916, Rachel C. Jones, aged 81 years.

Pike.—In Pasadena, Cal., on Seventh month 8th, Lydia Pike, daughter of the late Henry and Mary Walton Pike, aged 90 years.

Shourds.—At Canton, N. J., on Fourth month 1st, 1916, Anna H. Shourds, widow of the late Thomas Mason Shourds, aged 77 years; a member of Alloways Creek Meeting, held at Hancock's Bridge, N. J.

Smith.—Near Hemet, Cal., Seventh month 4th, Henry Q. Smith, formerly of Wrightstown, Pa., in his 78th year.

The Story of a Long Name.—A Northern man who was visiting in Baltimore stopped on the street one day to have his shoes polished. A bright-eyed little black boy stepped forward to give the desired shine. Becoming interested in the little chap, the Northerner asked his name, to which the boy promptly replied:

"Gen, sah!"

After a few moments of silence, the Northerner continued, "I suppose that is an abbreviation for *General?*"

The word "abbreviation" gave the little fellow pause; however, he was equal to the occasion, and recovered himself. "No, sah," he said, "'tain't 'xactly dat; ma shore-'nough name am 'Genesis xxx, 33, So shall my righteousness answer for me in time to come' Washington Carter, but dey just calls me *Gen* for short."—*Youth's Companion.*

Contrast.—"I told you not to make me take a bath, ma. Look how plain that hole in my stocking shows now."—*Judge.*

Older and Wiser.—"Ma," responded Bobby, "when I was at grandma's she let me have fruit tart twice."

"Well, she ought not to have done so, Bobby," said his mother. "I think once is quite enough for little boys. The older you grow, Bobby, the more wisdom you will gain."

Bobby was silent, but only for a moment.

"Well, ma," he said, "grandma is a good deal older than you are."

A Long Nap.—Dr. Wiley tells the following story: Sleepily, after a night off, a certain intern hastened to his hospital ward. The first patient was a stout old Irishman.

"How goes it?" he inquired.

"Faith, it'sh me breathin', doctor. I can't me breath at all, at all."

"Why, your pulse is normal. Let me examine the lung action," replied the doctor, kneeling beside the cot, and laying his head on the ample chest.

"Now, let's hear you talk," he continued, closing his eyes and listening.

"What'll Oi be sayin', doctor?"

"Oh, say anything. Count one, two, three, and up," murmured the intern, drowsily.

"Wan, two, three, four, five, six," began the patient. When the young doctor, with a start, opened his eyes, he was counting huskily, "Tin hundred an' sixty-nine, tin hundred an' sivinity, tin hundred an' sivinty-wan."—*Christian Register.*

ECONOMY.—"Tommy," said the fond mother, "isn't it rather an extravagance to eat both butter and jam on your bread at the same time?"

"No, mamma, it's economy," Tommy answered. "The same piece of bread does for both."—*Christian Herald.*

A LONG ISLAND teacher was recounting the story of Red Riding Hood. After describing the woods and the wild animals that flourished therein, she added:

"Suddenly Red Riding Hood heard a great noise. She turned about, and what do you suppose she saw standing there, gazing at her and showing all its sharp, white teeth?"

"Teddy Roosevelt!" volunteered one of the boys.—*New York Times.*

ADAM gave one rib and got a wife. Robert Kirton, of Pittsburgh, back from the front, lost seven ribs and then married his Red Cross nurse. This shows the increased cost of living.—*New York World.*

Coming Events

SEVENTH MONTH.

25th.—Western Quarterly Meeting will be held at London Grove, Pa., at 10 a. m. There will be an afternoon philanthropic meeting, at which Howard L. Fussell will speak on "The New Spirit in Penology." All will be welcome. Friends from other Quarterly Meetings are cordially invited to meet with us. Transportation will be provided as usual from Avondale and Willowdale for all who notify us in advance. We must insist on advance notice, in order to make our plans. Address Edward A. Pennock, Chatham, Pa.

26th.—Chester Monthly Meeting, at Providence, Pa., at 2.30 p. m.

27th.—Caln Quarterly Meeting at Caln, Pa., 11 a. m. Ministers and Elders, 10 a. m.

29th.—Westbury Quarterly Meeting at Westbury, N. Y., 11 a. m.

EIGHTH MONTH.

1st.—Concord Quarterly Meeting, at Concord, 10 a. m.

2d.—Purchase Quarterly Meeting, at Purchase, N. Y., 11 a. m.

5th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia, at 1.30 p. m.

7th.—Miami Quarterly Meeting, at Green Plain, Ohio, 10 a. m.

10th.—Abington Quarterly Meeting, at Gwynedd, Pa., 10 a. m.

12th.—Blue River Quarterly Meeting, at Benjaminville, Ill., 10 a. m.

12th.—Salem Quarterly Meeting, at Salem, Ohio, 11 a. m.

14th.—Indiana Yearly Meeting, at Waynesville, Ohio, 10 a. m. (Through an error in the Year Book the place of meeting has been wrongly given as Pendleton, Indiana.)

17th.—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, 10 a. m.

19th.—Pelham Half-Yearly Meeting, at Sparta, Ontario, Canada, 11 a. m.

19th.—Short Creek Quarterly Meeting, at Emerson, Ohio, 11 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Fairfax Quarterly Meeting, at Lincoln, Va., 10 a. m.

21st.—Illinois Yearly Meeting, at Clear Creek, Ill., 10 a. m.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m.

31st.—Bucks Quarterly Meeting, at Falls, Pa., 10.30 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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The attention of lot owners and others interested is called to the fact that Green Street Monthly Meeting has a fund at its disposal for encouraging the practice of cremating the dead to be interred in Fairhill Burying Ground. Those desiring further information on the subject are requested to confer with

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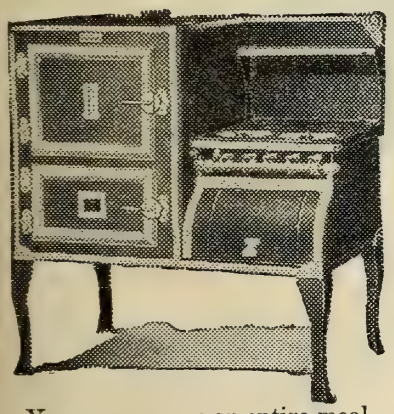
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HENRY FERRIS, Editor and Business Manager

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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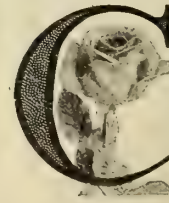
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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, SEVENTH MONTH 29, 1916

Volume LXXIII
Number 31

THE SONG OF TO-MORROW.

SING of To-morrow, though To-day be dark,
Though all its argosies have gone astray,
And, tossed by tides on bleak unfriendly shores,
Drift the wrecked galleons of Yesterday.

Yet sing, for lo! beneath the morning star,
Faint through the mists shine out the city gates.
There lies thy port; sing loud the song of hope.
"Beyond To-day, To-morrow always waits."

Sing for the ships that beat against the gale,
Sing for the souls that front the storm alone,
Sing for thyself, lest thou forget that land
Of Heart's-Desire where all thy hopes have flown.

Glad with the songs thy lips could never sing,
Rich with the treasures of thy lost estates,
Crowned with the triumphs thou hast striven to win,
"Beyond To-day, To-morrow always waits."

—Emily Huntington Miller.

THE EPISTLE FROM LONDON YEARLY MEETING.

TO FRIENDS THE WORLD OVER, AND TO ALL WHO SEEK THE WAY OF LIFE.

From the Yearly Meeting of the Society of Friends, held in London from the 24th to the 31st of Fifth-month, 1916.

DEAR FRIENDS AND COMRADES: We need one another in these dark days if we are to find the way to the true goal of humanity. We have missed the way. In struggling to find it we have been foolish enough to think that we could find it alone, or in small groups. Each group has its own pet scheme; and we call our different plans by names that exclude those who will not use our labels. Socialism, nationalism, democracy, orthodoxy, conservatism, liberalism—these are so many names by which we group ourselves around ideas. The goal of the race must include all noble human aims. Is it not time to set about seeking that goal—TOGETHER?

British and German, Slav and Teuton, Mongol and Negro—into such groups we have been divided by birth. And so we conclude that we must struggle one against the other, each to win his own ends or work out his particular ideal of good. Can we not see a common good in which none shall be crushed, in which all shall strive together for more worthy ends than any of us can see alone?

There is warfare for all of us in this world. But against whom? and for what end? It is not our brother men who are our enemies, but the germs of disease that destroy men's bodies, and the false ideas and evil passions that destroy their souls. We strive for a state of society in which the good of all may be achieved by the self-denying labor of each. In this warfare we need one another. Every true man and every true woman counts. We cannot afford to lose brave spirits, whatever national allegiance they own, to whatever sect or party they belong.

Is it not time to try to find our way back to one another? We are all more or less in bonds. Some of us are bound by never-ceasing toil, and we cannot find the way to our best life. Some of us are bound by wealth that dims the vision of the Highest, and leaves us poor in soul when we are called rich. Some of us are bound by what seems like a tragic fate, to take the lives of our fellow-men while we only wish to give our lives for our country. Some of us are bound to appear the enemies of our country for conscience' sake, when we wish to serve her with all our powers. Many of us are carrying a sorrow that is almost more than we can bear, and we cannot see the meaning of the loss of those whom we loved better than ourselves. Some of us are cut off from friends with whom we have worked, by deep differences of opinion that we cannot reconcile.

How are we to find our way back to one another? There *is* a way back, and, as we find this way and take it, we shall be able together to wage the one warfare worthy of all human endeavor.

There once lived a man in whose short life men and women of the most widely diverse races and types have alike found inspiration. He moved with equal ease among rich and poor. He had a word of cheer for little children, for sorrowing women, for the outcast from society, for the sincere and true-hearted wherever He met them. His words opened men's eyes to the meaning of love. His deeds stirred their hearts by the beauty of love. His death won them by the power of love. Thus all sorts of people came to find in Him a Brother and a Saviour. If that kind of life were lived by many people to-day, the world would be a very different place. Can we not all begin at once to take Him seriously? Let us try together to see if His way will work. Let each one make the experiment. We want to begin without waiting until everyone else is ready to begin too.

Would not this mean personal disaster? There seem to be so few arguments in favor of it, except that Jesus tried it, and it would, at any rate, be something new to try it in our common life to-day. But is it really possible to apply this to modern conditions, and to the whole community? Would it not lead straight to national ruin? Our own methods have not been crowned with such great success as to give us any confidence in discarding the wisdom of Jesus Christ. Is it not possible that He knew best, and that He had something quite distinctive to say to the world? May not His rising again be an actual fact big with meaning for us to-day? If so, we could at least say that by His death on the Cross, He won a truer victory than was ever won by armies or navies, and that God was indeed with Him, and is always with those who follow His way.

We stand by the conviction that this was and is actually the case, and that the most real and abiding force in human affairs was seen in operation in the life, death and rising again of Jesus Christ. That force we call the love of God. It cannot really be vanquished. Christ is not dead. He lives in our midst to-day. We know something of His spirit in our own experience. We want to know more of His spirit, because we are sure that He can lead us and all men in the way of truth. Our desire is to be altogether ready to follow wherever He leads, even when we cannot see where we are going. We are convinced that He is leading us to something very different from all that has satisfied us so far.

We may have to learn to give up the whole idea of defending our rights, and be willing to stand, as Christ stood, defenceless in the midst of a world of possible enemies. Might it not be that this plan would turn them into friends—a much better thing than defeating them? We may have to learn anew the real meaning of justice, and to demonstrate it in the world as Christ did by accepting the full consequences of injustice. Is it not possible that we should thus find ourselves possessed of the only weapon by which evil can be overthrown—even the love that never fails?

The way may be difficult. The service called for may be menial, unseen, unrecognized. It matters not, if only,

along with all others who really love their fellows, we can help to find the way back to one another, and to the Son of God. Let us begin again. The mistakes we have made have had terrible consequences. All the world is torn and divided, and there may be worse things to come. If we were all to begin again as little children, might not God use even us to save the world from threatened disaster? Might we not wage a winning war against all that destroys men's bodies and souls? Could we not find the way along which we might reach the true goal for the whole human family?

The way to discover and reach the goal is for each one of us to begin in dead earnest. When one person really steps out into the desperate adventure of following Jesus all the way, someone else will see and want to follow too. There is a splendid contagion in courageous good-will. One man, one Church, one nation, that takes the risks of such a following may lead the world to a better day. Is it not worth trying? Is it not, in fact, the one thing in the world that is really worth trying? Is it not the way by which we and our brothers may come to know God?

Together with all who strive for these things we seek to know and follow His wonderful will for men. Let us turn to Him without any reserve in the confidence that He is eager to give to us His best—NOW.

Signed, in and on behalf of the Meeting.

JOHN H. BARLOW, *Clerk.*

Further copies may be had on application to Isaac Sharp, Secretary, 136 Bishopsgate, London, E. C., England.

JOSHUA ROWNTREE.

IN an interesting article in the London *Friend,* Edward Grubb reviews the recently-published life of Joshua Rowntree, an English Friend whose character and life ought to be better known in America, for it was in large degree his perception of the need which brought into existence the Woodbrooke School near Birmingham, which became in turn the model for our Woolman School at Swarthmore.

"He was a man," says Edward Grubb, "whose real features the best of biographies can only very faintly and imperfectly portray. To us who were privileged to know him well, there was something quite indescribable in his character—its combination of rugged force with deep tenderness, of the loftiest and sternest ideals with profound humility, of passionate enthusiasm with sound judgment, of unwearied service for others with rich personal experience of inward rest. With all this was the unfailing and irrepressible humor which made him the life of any party of which he was a member—the humor of a soul at rest with the eternal realities—and which forbade him to take too seriously even himself and his own enthusiasms. He said of a distant relative, whom he had met for the first time, 'Being one of us, he sees exactly where the world is wrong!'

"His niece and biographer, S. E. Robson, has been successful in seizing the salient points of his life's work—his almost lifelong connection with the Adult School movement; his labors for the benefit of his townsmen, particularly the fisher folk; his brief Parliamentary career, when he sat as a Home Rule Member in the dark days of Irish Nationalism; his untiring opposition to the Opium Trade, which he just lived to see crowned with success; his efforts for Peace and Temperance. One thing that is not mentioned is the practical withdrawal of his life-long support from the Liberal Party, when he became convinced, in 1911, that it was inevitably drifting into war with Germany.

"Joshua Rowntree was too saintly a man to be really happy or successful as a Parliamentarian. The inevitable compromises of political life were profoundly distasteful to him, and he was too highly strung for the rough and tumble of the House of Commons. He saw too far ahead even to be popular in the large sense—as he found when in 1892, after six years of devoted service, his townsmen failed to re-elect him; and when in 1900 he narrowly escaped injury in the riots that ensued through his inviting the husband of Olive Schreiner to address a private meeting, in the hope of promoting a better understanding between the British people and the Boers. The dignified address to his fellowtownsmen which he drafted, and which was signed by those whose windows had been broken in the riots, finds worthily a place in this volume, and is accompanied by a very beautiful letter addressed to him by the late J. Keir Hardie. The fact that a cause was unpopular never stood in the way of his supporting it, if only he believed it to be for the true interests of his fellow-men. As Rendel Harris says in the Foreword:

"'You might be sure he was at the forefront when hard or daring deeds had to be done, and that winning causes knew him at the end of their long day, and losing causes, or what seemed to be such, knew him in the strain of their long night.'

"As a public speaker, Joshua Rowntree succeeded mainly through the fire of his passionate earnestness and sincerity. Sometimes halting at first, he would soon rise to heights of real eloquence as he pleaded the cause of the poor and the oppressed, wherever they might be, and the tones of his voice still linger in one's ear as he drew from his wide experience pathetic illustrations of the sorrows that man inflicts on man. He had a profound belief that the heart of a working-class audience is nearly always sound, and he never hesitated to appeal to the best that was in men. His friend E. Richard Cross quotes this judgment of his public speaking:

"'Lord Chief Justice Russell, who heard one of his Exeter Hall speeches, said of him that he only just missed being a very great orator; for, though he had no particular skill in arranging his thoughts, he had the much rarer gift of touching with sureness of power the springs of moral emotion in his audience.'

"But it was not classes of people, so much as individuals, who drew from him the best that he had to give. There was no one who knew him, especially if poor and in difficulty, who could not find in him a wise and sympathetic counsellor, who could not be sure of getting the unstinted gift of his love and clear judgment as to the right course to take. Very touching is the story told by Mrs. A. H. D. Acland:

"'I remember once, when I was walking from the Valley on to the South Cliff at Scarborough, I came upon a little girl in tattered clothes who seemed to have lost her way. 'Please can you tell me where Josepher Rowntree lives?' she said. *'I want him.'* As I look back, it seems to me that this was very much what we all felt.'

"He rarely felt the call to speak in Friends' meetings for worship till after his retirement from Parliamentary life in 1892, but in his later years, before he was overtaken by illness, his vocal ministry was frequent and powerful and refreshing."

THE BADNESS OF GOOD PEOPLE.

THE badness of good people lies in their *censoriousness.* It is hard for them to make allowances for others not so correct as themselves. Ian Maclaren drew this type to perfection in his portrait of Lachlan Campbell, who drove his own daughter from his home in his hardness of self-righteousness. To be so engrossed in one's own goodness that he is intolerant of another's weakness is the very essence of Pharisaism, and the one sin against which Jesus contended more than any other. The exceeding sinfulness of this sin consists in its power to harden the heart so that the divine plant of love is starved to death.—*Wm. T. Ellis.*

WHEN you find yourself trusting to luck, you need a new credit man.—*Youth's Companion.*

HOME FROM SCHOOL.

All winter long his room lay still,
Patient, and orderly, and chill;
I wiped away the unstirred dust,
With little sighs, as mothers must;
Each night beside the empty bed
A little prayer I softly said:
"Lord, keep my boy's heart clean and free,
And bring him safely back to me!"

Windows and doors to-day stand wide,
And, pouring in from every side,
The summer breezes laughing go,
Waving the curtains to and fro.
An open trunk beside the bed
Displays its contents wildly spread,
Crumpled in curious balls—dear, dear!
What dreadful packing have we here?

A tie rack, with its gorgeous load,
Upon the nearest nail bestowed;
A rod, disjointed, standing near,
With fishhooks on the chiffonier!
A camera, and snapshots gay
Of boys and girls on holiday.
(She has a charming face, that last!
Ah me, must sons grow up so fast?)

At bedtime, confidential chat,
About who stole the tutor's hat,
Who used—or didn't use—a "trot,"
And who "made A," and who did not;
With growls about the frightful knocks
That washerwoman give to socks,
And full descriptions—Greek to me—
Of how "our team licked U. of P."

A few short weeks—how fast they fly!—
And time will come to say good-by;
A farewell brush to hat and coat,
A lump to swallow in the throat;
Then—silence, and the empty bed,
And that brief prayer, so often said:
"Lord, keep my boy's heart clean and free,
And bring him safely back to me!"

—*Margaret R. Seebach, in Youth's Companion.*

INCIDENTS IN THE DAY'S WORK OF A MISSIONARY.

There are so many little things which do much to make up the atmosphere of our life here in Jamaica, and yet are seldom mentioned in our reports, says Charles Kurtzholz, writing to the *American Friend.*

Not long ago I went to call on one of the old members of our Amity Hall Meeting; an old colored man who with his good-natured wife, lives near the chapel and cares for it. Their little thatch and wattle cottage is very, very humble. The floor is patched in some places and since the sickness of the old man, holes appear in other places. There are only two rooms in the house. The first serves as a living-room and is simply furnished with a chair or two, two small tables and a rude board couch. The second is a bed-room. As I saw no one in the living-room, the doors of which were wide open, I called out "Good morning," and was answered from the bedroom by the old man, who has been sick most of the time for the past year. At his invitation I passed on into the bedroom, where I found the old man lying on a quaint old "four-poster" bed, too sick to move about. We talked together over his condition and the events of the day, and then before I left we had prayer together. Kneeling there by the bedside with the withered hand of the old colored man in mine, I prayed for him and for the faithful wife who had cared for him so tenderly through the long months of his illness. The old man lay quiet with his eyes closed until I had finished, and then he lifted his weak, quavering voice in one of the most beautiful prayers that I have ever heard. I have often heard him pray, but never as he did that day. Whether it was the peculiar earnestness of the prayer—whether it was that God had been especially near to the old man that day or what it was that so deeply impressed me, I do not know. Only I am sure of this, that having gone to carry cheer and comfort to the poor sick old man, I came away feeling that I had received the greater blessing and that he, and not I, had that day been the more greatly used of the Lord.

Among the peasant class, where the greater part of our work is done, one sees much of the tragedy of life. Early in the morning a few weeks ago, there came to the mission house a man who is said to be very poor even among those of his own class. He came to ask me to loan him five shillings, $1.25, to pay the funeral expenses of his little daughter, who had died during the night. With that poor sum, a few cedar boards were bought, a little grave was dug, and the few simple things needed for the burial were secured. The next day I went over for the simple funeral. There were five men of us. The poor man with his own hands helped us place the little cedar coffin in the grave. There was a short scripture lesson, a word of prayer, and the usual words of the Christian burial, "dust to dust," "ashes to ashes," "In the sure and certain hope that the dead in Christ shall arise," and the benediction. Then while we stood with bowed heads the grave was filled in. The toil-hardened hands of the father trembled as he helped to place the rough unhewn stones over the grave, and tears stood in his eyes as he said as though the dear dead body of his child could understand, "Well, Celia, so this is the end." What a wealth of love, mingled with grief, was in those words, and we who had one day stood in his stead around a tiny open grave in a land far away, gave of our sympathy and felt that we stood that day on holy ground.

But not all of our experiences are sad. There are joyful moments, too, in such work as we find about us. You would have rejoiced if you could have been with me the other day at the wedding of one of our young men. He was a son of one of the officers of Seaside Church. This son had been away from home and had been successful in his work in other lands. He had carefully saved his earnings and came back with the hope of buying a piece of land and settling down upon it. He was unable to secure suitable land, unfortunately, but still the thought was with him that the time had come for him to change from the kind of life he had been leading. The result was that he decided to marry and unite with the church at Seaside. The aged father was overjoyed. He realized that the prayers of many years were being answered, and when he signed the marriage papers as a witness, his hand so trembled that he could scarcely write his own name. A few days later the son came to my study and definitely gave himself to the Lord. He is now in our candidates' class along with about a dozen other young people and will be received as a full member of the church in a few weeks. Broad-shouldered, clean cut, free of the habits of drink or tobacco, energetic and thrifty, he seems every inch a man and we rejoice that in the strength of his manhood he has come to be a follower of our Lord and Savior.

"BELIEVING" AND "OBEYING."

It is one of the most interesting curiosities of language study, says *The Christian Herald,* that in Greek the words "believe" and "obey" come from the same root. Indeed, one derivative word occurring several times in the New Testament is used interchangeably for "believe" and "obey." We cannot really believe on Jesus without obeying him; and we cannot obey him without believing him. So our faith must go the whole way of taking his spirit for our spirit, his plans for our plans, his ways for our ways.

The only man who never misses the mark is the man who never shoots.—*Youth's Companion.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, SEVENTH MONTH 29, 1916

A SOLDIER'S ADDRESS TO TEACHERS.

"HISTORY is too superficially taught here," said the soldier. "How many of our children leave school with a knowledge of the fact that we have never fought a war without aid when we engaged a first-class Power?"

"You are the light talkers about war, not we. You can search the histories you teach, and you will find no instances where the officers of the Army and Navy got you into war. Our business is to get you out of the wars that you get us into."

Could any one, without knowing the facts beforehand, guess that the above was said by General Leonard Wood, of the United States Army, to the members of the National Education Association? It is a soldier's indictment of teachers.

"We have never fought a war without aid when we engaged a first-class Power," says General Wood.

Now all the world knows that we have never engaged any first-class Power except Great Britain. In the Revolutionary War we had the aid of France. But what aid did we have in the war of 1812?

Thus General Wood bases his statement entirely on two cases. In one of these cases his statement is false; and then he remarks, severely, "History is too superficially taught here!"

But the vital point is yet to be considered.

"You can search the histories you teach," says General Wood, "and you will find no instances where the officers of the Army and Navy got you into war."

That may be true of the United States; but will the teachers find in history no instance where the officers of the Army and Navy got *other* countries into war?

Who got Germany into the present war?

The answer to this question is, I think, one of the most vital of all the lessons of history, and the one which teachers should just now especially study and discuss with their classes. From the question of the younger brother of Jesus, far back in the centuries, "*From whence come wars and fightings among you,*" down to the inquest headed by that great historian and teacher of England, James Bryce, into the deeds of the German army in Belgium, the solemn answer still comes, "*From the lusts that dwell in your own members.*"

There is no lust like the lust of *power*. The army officer has almost absolute power over the men of his command. From Herod and Pilate down to Napoleon and the Kaiser, all history shows us the corrupting effect of military power. Yet even the Kaiser, it is said, struggled at the last against war, but was overborne and forced into it *by the officers of his army and navy.*

"Democracies," says General Joffre, "do not want war." The drift of all the great peoples of the world toward democracy and away from war is so evident that militarists like Roosevelt and Wood evidently feel that they must do their best to stem the tide. They find a strong support in the one incurably aristocratic institution that remains in our democracy, namely, the regular army. And so extreme is their devotion to the army that if the facts of history do not fit in with the maintenance of an army, then history must be altered to suit the necessities of the case. If teachers have imbibed the idea that great armies have in the past drawn nations into war, then they have read history too "superficially," says General Wood; it is really the teachers that have got the country into trouble, and the soldiers that have got it out!

It is not accidental, this conflict of army ideas with school ideas. If we are to have compulsory military service, if the civil power is to be subordinate to the military, then subordination must be taught in the schools, the soldier must be superior to the teacher, and must dictate how history is to be taught, as we are told is done in German schools to-day.

And General Leonard Wood is doing a real service to the country when he lectures the teachers on their "superficial" teaching of history, and gives the world a specimen of the lessons that are drawn from it by a typical army officer.

H. F.

Note and Comment

A NEAR VIEW OF THE MEXICAN SITUATION.

[Many INTELLIGENCER readers will remember Dr. ISAAC N. WOODMAN, formerly of Bucks County, Pa., who met with an accident one cold, dark night a few years ago, while returning from a visit to a patient, and was badly frozen. He has so far recovered that he has returned from La Luz to his ranch at Cerro, New Mexico. The following is an extract from his letter in reply to the one sent him by Philadelphia Yearly Meeting.]

THE Mexican situation is a big subject. C. D. Miller, who was killed at Columbus, was a personal friend of mine, and his wife and the two sweet little girls are to be pitied for what they have suffered. What is right and what should be done I do not know. I have changed my mind very much about what should be our attitude toward Mexico. There will never be lasting peace in that country until the people receive an education. They are, as a rule, little if any above the animal. In fact we have a team of horses here that I believe have more humanity in them than the average Mexican I have seen from Mexico. They can be educated as our native Mexicans are, but we have many here who, in case of trouble with Mexico, are to be feared. I recently attended a Mexican family, or rather a conglomeration of families, for which I was just as much poorer as what the attendance cost me. They had been driven out of Mexico when the thermometer there was about 110-F., and hence it did not make much difference as to their clothing. They were living in a hut made of railroad ties that had rotted too much to remain in the road-bed. The youngest children wore no clothes at all; the others were wearing one sack each, made originally for salt or sugar, as was shown by the lettering upon them; holes had been cut to permit the head and arms to pass through, and that was all these children of ten to sixteen had for clothing.

I have talked with many men who have left Mexico, Americans of education, now poor, and the condition in that country is most deplorable. From what I see personally, and from what I have heard from those who have been driven out from what might be one of the grandest and most fertile nations if it could be civilized, and it will be a generation before it is quiet, unless some one will come to the front who will rule with an iron hand until he has it under a good system of education, and that will take time. Turn Mexico over to itself, and murder will be the chief aim of the majority; they will kill for gain, or because of such leaders as Villa.

Friends will not agree with me, but I believe that the greatest curse of Mexico has been and still is the influence of the Catholic Church. I was never opposed to that church, and had many friends who are members of it, but I have met a number of these priests of Mexico. All were men who, if they had been common laborers, would have been considered drunkards and unfit for the association of decent people. I will not tell what I know is true about some of these men, for it would be too indecent.

The Mexican people are what they are because of ignorance. Many a young man in New Mexico who has received an education, can take his place with any one. We

have two lawyers in this country who are men of ability, whose parents were not able to speak any English, but these young men were educated in the Presbyterian mission school. They are men I highly respect, and like the Indian, the only salvation is education such as an up-to-date public school will give, or such as the local Presbyterian and Methodist missions are giving. Those churches, and more like them, turned into Mexico, will do more to bring the country out of its low condition than anything else.

Recently I went to a ball game on the Apache Mascelaro reservation, to see what these Indians have accomplished, with their farms, cattle and horses. Their parents, many of whom are still living, were the most troublesome Indians of modern times, and they are still on their reservation as war prisoners. Many still live in their tents, but they dress like their white neighbors, and enter into basket ball and baseball like the white boys with whom they were playing. If such a change can be made with the Indians, why not with the Mexicans? There are a number of young Mexican men and women who are treated as Indians on that reservation, because they were prisoners of the Indians when the latter were captured by United States troops under Miles. These Mexicans are as good as the Indians with whom they live, hence I think the only hope is in education.

MILITARY DRILL BEFORE THE NATIONAL EDUCATION ASSOCIATION.

The question of introducing compulsory military drill into the public schools got itself so involved with the general problems of preparedness and pacifism in the discussion of the National Education Association just held in New York, says the *Literary Digest,* that the issue remained confused until the finishing-touches were administered by General Leonard Wood. The teachers, while predominantly pacifically inclined, had no prejudice against an adequate preparation against war, yet seemed to resent any appropriation of school-hours for military drill. Last year the association adopted a straightforward pacifistic resolution and declared against military training. The fight this year was to prevent any recession from such a program, but in this the pacifists failed. "The resolution reported by the Committee of Resolutions," says the report in the New York *Times,* "neither indorsed nor condemned military training; it recognized the right of States and communities to prescribe it, and declared that where so prescribed it must be made subsidiary to the real purpose of the schools." Pacifism had its advocates throughout the week of the convention, beginning with William J. Bryan, who followed Mayor Mitchell's speech for preparedness on the opening day. Mr. Bryan is quoted as saying that he hoped "the teachers of our public schools will not yield to the clamor for militarism," and "substitute military training for the games of the playground." That sentence, reports *The Times,* was "electrifying, and after the applause had died down it was spontaneously and furiously renewed." Mr. Bryan went on:

"The teachers have a right to ask that this question shall be considered deliberately and calmly. It is not fair to demand that they shall think of it in hot blood or in fright. The school is not a transient institution; it will still abide with us when the battle-flags are furled. The school will continue with us through the coming centuries, and it is not fair that this permanent system shall be disturbed by a temporary excitement.

"We heard no such suggestion two years ago. No one in this country two years ago was suggesting that we should introduce military training in our common schools."

The tide was apparently turned by General Wood, who came from Washington to address the association on the eve of the vote on the resolution. *The Times* reports it as "the outburst of the Army's pent-up feeling after reading the reports of a week's speeches in which, from William J. Bryan down, the pacifists had had it all their own way." The audience are reported to have "liked it," in spite of the fact that General Wood said:

"You're the light talkers about war, not we. You know very little, and we hope that you will never know more. You can search the histories you teach, and you will find no instances where the officers of the Army and Navy got you into war. Our business is to get you out of the wars that you get us into."

The contrast between General Wood's talk and the kind that had been heard in the Garden all the week was tremendous, says *The Times.* The pacifist speakers are reported to have "run at large, preaching internationalism, world-brotherhood, universities for training future rulers of Europe, education by international agreement, the service of humanity, and every imaginable large reform, while they assailed the proposal to make the United States ready for defense and poured out sarcasm and criticism on those who advocated it." General Wood, it is said, "always spoke of preparedness and peace as if it were the same thing, but without arguing the point; only as if it were a settled and incontrovertible thing like arithmetic.

"His tone in the first part of his speech was that of the defender of the silent Army, wounded by the attacks made upon it by ignorance and superficiality; in the second part it was that of the man who finds himself, to his chagrin and surprise, compelled to argue such a doctrine as that people should defend their country. 'If you have in your institutions anything worth defending, remember that words do not defend these things.' But whichever tone he took, his audience followed him with sympathetic enthusiasm and showed its keen delight over every point he made.

"Many an audience would have been antagonized by his defiant and uncompromising tone, but this one was roused by it. It was the same when he turned his attention to the stock arguments of the pacifists. 'Numbers are not strength. No wolf was ever frightened by the size of a flock of sheep. It may have been puzzled for a moment to decide which was the fattest one, nothing more.' But the biggest applause was when, telling the teachers of the kind of instruction they should give the children, he said: 'We want to have imprest on their minds a realization of the fact that they owe everything to the country.' . . .

"'History is too superficially taught here. How many of our children leave school with a knowledge of the fact that we have never fought a war without aid when we engaged a first-class Power? . . . We have altogether too much of the Fourth-of-July style of oratory, all too much of the type of man who speaks of a million springing to arms between sunrise and sunset. We have been sitting up nights for three weeks to see 30,000 men spring, and it is a very heavy spring.'"

The resolution which represents the concession the teachers showed themselves willing to make reads in this way:

"*Resolved,* That the National Education Association gives expression again to the consciousness that the school is an institution developed by society to conserve the well-being of humanity, and that on this solid foundation all subordinate aims and uses of the schools should be made to rest. Assembled as it is in a time of world-wide disturbance, doubt, and uncertainty, and of consequent national concern, the association affirms its unswerving adherence to the unchanging principles of justice between persons and between nations. It affirms its belief that the instruction in the school should tend to furnish the mind with the knowledge of the arts and sciences on which the prosperity of the nations rests and to incline the will of men and nations towards acts of peace. It declares its devotion to America and American ideals and recognizes the priority of the claims of our beloved country on our property, our minds, our hearts, and our lives. It records its conviction

that the true policy to be followed, both by the school and by the nation which it serves, is to keep the American public school free from sectarian interference, partizan politics, and disputed public policies, that it may remain unimpaired in its power to serve the whole people. While it recognizes that the community or the State may introduce such elements of military training into the schools as may seem wise and prudent, yet it believes that such training should be strictly educational in its aim and organization, and that military ends should not be permitted to pervert the educational purposes and practices of the schools."

WHAT NEBRASKA FRIENDS SAID IN 1895.

[In a recent letter William Jackson says:—"Among articles filed as interesting I find the enclosed, of added interest now, because of its peculiar adaptation to conditions of to-day. It seems to me to be an extremely well-worded expression of a Peace-loving Religious Society."]

LINCOLN, Neb., 3rd month, 1895.

Whereas, All history shows that war and its attending evils is a relic of barbarism, at best but a passionate means of deferring justice, whose blood-written pages should never have darkened the pages of a nineteenth-century history, the repetition of which could and should be rendered impossible by proper legislation, and

Whereas, The peace-loving people of this country and of our State of Nebraska, are deeply concerned in regard to recent legislation by our National Congress looking to the establishment of military training in our *free* public school system, and

Whereas, Realizing that what we put into the schools of our country will appear in the life of the nation, and, we believe further, that such training will engender a spirit of militarism that will not only be detrimental to the peaceable interests of our country, but will also inculcate erroneous ideas of true patriotism and statesmanship, and

Whereas, All war-like tendencies are inimical to good government, contrary to the spirit and teachings of the Scriptures, and retrogressive to the universal "Brotherhood of Man" (which is the essence of reform), therefore be it

Resolved, That we, through the Lincoln Executive Meeting of Friends, respectfully and most earnestly petition thee, Silas A. Holcomb, Governor of the State of Nebraska, to use all proper influence within thy power to discourage militarism in all its forms, and to prevent, if possible, the introduction of military training into the public school system of our State.

AN OBJECT LESSON.

IF the Massachusetts Legislature puts through the proposed merger between the State Board of Labor and Industry, the Commission on Workmen's Compensation and the Minimum Wage Commission, many women will undoubtedly look upon it as an object lesson showing the need of votes for women. Specialization means efficiency. Each of the three commissions has specialized on its own subject and understands it. To lump their functions all together and commit them to a new board means lessened efficiency, and the delay of all the reforms which the present commissions have been urging. All the hearings that they have been holding will have to be held over again before the new commissioners. The Minimum Wage Commission, which was established to protect the interests of voteless working women, would be wholly submerged after such a merger. In addition, all three commissions are already overworked, and it would be impossible for one commission to attend to all their duties. The labor organizations have unanimously protested against the proposed change. More significant still, the merger is advocated by all the organizations and interests which do not want the labor laws enforced.—*Alice Stone Blackwell, in the Woman's Journal.*

ORGANIZATION OF THE SOCIETY OF FRIENDS.

IN reply to the suggestion in last week's INTELLIGENCER that we study the organization of our Society, it has been requested that the present system of organization be briefly explained for those who may wish to be clear on certain details before discussing the subject. Such an outline will be attempted in a few brief articles in the INTELLIGENCER. The first will deal with the General Conference.

The Conference is conducted by a Central Committee of 100 appointed by the seven Yearly Meetings in proportion to their membership, as follows:

Philadelphia	44
New York	17
Baltimore	17
Genesee	4
Ohio	3
Indiana	8
Illinois	7
Total	100

The Conference is held biennially, and the appointments are all made for two years. An old Committee expires and a new Committee organizes during each Conference. One of the suggestions is that the Central Committee be made a continuous body by having half of the appointments made every two years for a term of four years.

The Central Committee usually meets in the between-Conference year as the guest of some meeting which desires a week-end Conference. It then selects the place for the next General Conference and transacts business that is brought before it.

Between Conferences the national work of the Society of Friends is conducted by four committees of the Conference. The three committees on First-day Schools, Education and Philanthropic Work, being heirs of the original bodies which consolidated into the Central Committee, are formed by dividing the Central Committee into three mutually exclusive groups. The Advancement Committee is appointed from members of the other three committees and from outside the membership of the Central Committee.

There is also an Executive Committee, composed of the officers of the Conference and of the committees and three members at large, with unrestricted power between meetings of the Central Committee; a Transportation Committee; and special committees appointed to arrange the details of each Conference.

The Conference budget is now entirely met by quotas from the seven Yearly Meetings. The Conference, however, has no *power* over the Yearly Meetings. It is in no sense a legislative body. It meets solely for discussion. It cannot pass resolutions committing either the Yearly Meetings or the Society as a whole to any policy. As a matter of necessity the work of the Society which must cover the whole field is organized under the Conference.

Here is another of the questions of organization. What is the most direct way for the Conference Philanthropic Committee, Chairman on Peace, for example, to reach every Monthly Meeting? J. B. W.

WHAT WAR REALLY IS.

"THE Moral Equivalent of War," by Rebecca T. Osler, in the INTELLIGENCER on Seventh month 8th, seems to portray some palliative aspects of war as a human experience —"calling forth and developing certain moral virtues."

The whole truth must be known, before we can rely on any such conclusions; the awful anti-climax to these statements is as a rule withheld from us by those who really *know* what war is.

I have talked with soldiers, veterans of the Civil War, and they preferred for the sake of the present, to keep silent on much that they knew from experience of the past. I have in my possession letters of a soldier in camp, from

PROCEEDINGS OF

Friends' General Conference

HELD AT CAPE MAY, N. J., SEVENTH MONTH 6TH TO 13TH, 1916

1916



PROGRAM OF THE CONFERENCE

FIFTH-DAY, SEVENTH MONTH 6TH.

7.30 p.m., Reception at the Hotel Lafayette.

SIXTH-DAY, THE 7TH.

8.30 to 9.00 a.m., Devotional Meeting.

9.15 to 9.45 a.m., Opening Address. O. Edward Janney, chairman.

9.45 to 10.45 a.m., "Development of the Religious Life, I, Faith." George A. Walton.

10.45 to 11.45 a.m., "Our Vocal Ministry." Mary S. McDowell, Edward C. Wilson.

11.45 to 12.30 p.m., Address. Thomas Mott Osborne.

2.30 to 6.00 p.m., Tombstone Golf Tournament at the Cape May Golf Club.

Informal excursions to Cape May Point and to Sewell's Point. Bathing.

4.00 p.m., Meeting Central Committee; its Sub-Committees at 3.00 p.m.

7.45 p.m., "Work in the Field of Religious Education." Herbert P. Worth.

"Building Up the Society from Its Young People." Wm. Byron Forbush.

8.45 p.m., Lantern Slides of Woolman House, in auditorium. Robert G. Brown.

SEVENTH-DAY, THE 8TH.

8.30 to 9.00 a.m., Devotional Meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends." George H. Nutt.

"Building Up the Society from Its Young People." Wm. Byron Forbush.

"Industrial Conditions." Will Walter Jackson, superintendent; led by W. Lewis Abbott.

"Proper Publications and Amusements." Elizabeth Koser Wilson, superintendent.

"Indian Affairs." Joseph J. Janney, superintendent; led by Benjamin H. Miller.

10.30 to 12.45 a.m., Beach Gymkhana. Races and sports.

3.30 to 4.30 p.m., "Development of the Religious Life, II, Work." George A. Walton.

4.30 to 5.30 p.m., "Friends and Citizenship." Wilson S. Doan.

7.45 p.m., "The Christian Message of the Synoptic Gospels." Elbert Russell.

FIRST-DAY, THE 9TH.

10.30 a.m., Meeting for Worship.

4.30 p.m., Young People's Devotional Meeting.

7.45 p.m., "The Mission of the Society of Friends." Thomas A. Jenkins.

Hymn singing.

SECOND-DAY, THE 10TH.

8.30 to 9.00 a.m., Devotional Meeting.

9.15 to 10.15 a. m., Round Tables—

"Principles of Friends." George H. Nutt.

"First-day Schools Organizing for Efficiency." Herbert P. Worth.

"Work Among Colored People." Helen Underhill Wood.

"Temperance." Joel Borton.

10.30 to 11.30 a. m., "The Message of Paul." Elbert Russell.

11.30 to 12.30 a.m., "Development of the Religious Life, III, Sacrifice." George A. Walton.

Baseball games on the Cape May Baseball Field, 2.30 to 5.30. 2.30, Boys vs. Girls; 3.30, Married Men vs. Single Men.

7.45 p.m., "Some Problems of Education in the Society of Friends." Bird T. Baldwin.

"Moral and Religious Education in the School." John W. Carr.

8.45 p.m., "The Foot of the Rainbow," an allegory by Myrtle Glenn Roberts.

THIRD-DAY, THE 11TH.

8.30 to 9.00 a.m., Devotional Meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends." George H. Nutt.

"First-day Schools, Teachers and Teaching." Herbert P. Worth.

"Equal Rights." Ellen H. E. Price, superintendent; led by Hannah Clothier Hull.

"Child Welfare." Anna K. Way, superintendent.

10.30 to 11.30 a.m., Organizing for Social Service—

"Work that has been done." Joseph Harold Watson.

"Work that calls to be done in the city." Louise M. Lawton.

"Work that calls to be done in the country." Charles A. Zavitz.

11.30 to 12.30 a.m., "The Message of John." Elbert Russell.

2.15 to 4.30 p.m., automobile trip to the old Cape May Meeting-house, in charge J. Bernard and Sarah A. Hilliard.

2.15 to 4.30, Progressive and Round Robin Tennis Tournaments at the Corinthian Yacht Club.

4.30 to 6.00 p.m., tea at the Corinthian Yacht Club.

7.45 p.m., "The Message of the Epistle to the Hebrews." Elbert Russell.

8.45 p.m., Marshmallow toast on the beach. Moonlight bathing.

FOURTH-DAY, THE 12TH.

8.30 to 9.00 a.m., Devotional Meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends." George H. Nutt.

"Opportunities for Volunteer Social Service." Joseph Harold Watson.

"Purity." Cassandra T. Carr, superintendent.

"Prison Reform." John Wm. Hutchinson, superintendent.

10.30 to 12.30 a.m., Young People's Session: Five minute talks on "Why I Am a Friend" and "How to Spread the Friendly Message."

2.30 to 5.30 p.m., Sailing party on the Inlet.

7.45 p.m., "International Reconstruction after the War." George W. Nasmyth.

"The Quaker Solution of the War Problem." William I. Hull.

FIFTH-DAY, THE 13TH.

8.30 to 9.00 a.m., Devotional Meeting.

9.15 to 10.15 a.m., Round Tables—

"Principles of Friends." George H. Nutt.

"Woolman School." Robert G. Brown.

"Peace." Arabella Carter.

"Narcotics." Pauline W. Holme, superintendent.

10.30 to 11.30 a.m., Opportunities for Friendly Service—

"One Year of Advancement Work." J. Barnard Walton.

"The Field." Robert E. Atkinson.

"How to Spread the Message." Thomas B. Hull.

11.30 to 12.30 a.m., "The Heart of the Christian Message." Hannah Clothier Hull, L. Hollingsworth Wood, Edward Cornell.

FRIENDS' GENERAL CONFERENCE

SEVENTH MONTH 6th TO 13th, 1916.

SIXTH-DAY, SEVENTH MONTH 7TH, 1916.

The Chairman called the meeting to order at 9.15 a. m. After an interval of silence he read a part of the twelfth chapter of Romans. Isaac Wilson then offered a prayer of thanksgiving, and asked that all might manifest faithfulness, diligence, earnestness and sincerity in their daily lives.

W. S. Stevens, Mayor of Cape May, and S. L. C. Ogden, President of the Board of Trade, delivered brief addresses in which they gave Friends a very cordial welcome. After responding heartily to these, the chairman spoke as follows:

Opening Address, O. Edward Janney.

This is the third time we have met on the coast of New Jersey. We have carried the Conference to various places throughout the United States, in the West and North and East; and now we have met here under the most delightful auspices. Two years ago, when we held our Conference at Saratoga, the great war in Europe had just begun; and now it is still continuing. No one would have thought that it was possible for such a terrible conflict to have continued so long. We meet here again under a certain shadow, a certain weight resting upon our hearts for this cause. In one respect, however, this conflict, I think, has been of value to us as Friends; and that is, that it has drawn the different bodies of Friends closer together in considering our duties towards the matter of peace and arbitration. Our hope is that this feeling of nearness should continue, until there can come some definite understanding between the different branches of Friends, so that we can work together more closely than we have ever worked in the past. It seems to me that this Conference is a good meeting ground—there is only one "Friends' General Conference;" and here in the future I hope we shall see representatives from all our different people known as Friends working together for the uplift of humanity.

I believe that the best work of our Society is in the future. We have a splendid history; we have done good work in the past; we have been saved, I believe, for some greater work. It is our business here in this Conference to decide what that work may be, and to take up preparation for it. There are two or three definite things toward which I think we Friends should bend our energies. It is not true that our principles have gone out into the world and have been accepted fully by all Christian people. To a great extent this is true, but not to the extent that justifies us in relaxing our energy at all in propagating what we believe to be the truth.

There is no Christian people that places such an emphasis on the Inner Light as we do; while the Inner Light underlies all Christian doctrine, at the same time we lay special emphasis upon this great principle; and we must continue to do so, giving the people the possibility of leading a life under the immediate guidance of the spirit of God. I believe, too, that the principle of the free gospel ministry is correct; and that principle has not spread throughout the world as yet. We have a definite duty to perform, I think, in that respect. I am sure that our ancient principle in favor of peace has not spread through the world as it should. We should urge all Christian people to stand firmly on the Christian principle of peace, and opposition to warfare and all preparations therefor. Jesus bids us to do this at whatever cost. Let us stand firmly and squarely upon that principle—receive the persecution, ridicule, blame, and censure from others that may come to us, and be willing to stand all that for the great cause, peace among men. "Glory to God in the highest, and on earth peace and good-will to men."

"Development of the Religious Life: 1, Faith," George A. Walton.

I want to open with a brief quotation from an old Flemish monk, dead long years ago, dead long before the modern conception of religion was born to this world, his name forgotten, only this striking sentence left as a memorial of him; and it is worth quoting, because it says in brief about all that the modern point of view in religion can say, because it says in brief all that I may hope to touch upon in the three lectures on the Development of the Religious Life which I am to give here. He says:

"I would fain be to the Almighty God as the hand of a man is to a man."

And, friends, if our hearts were full and fain in the same way, there would be no question of our religious development; the life of the Spirit would shine forth as the sun in the morning; there could be no let or hindrance: "I would fain be to the Almighty God as the hand of a man is to a man." If this is our conception of religion, if this is the purpose and function of religion in our lives, it is not primarily to give us free entrance to a heavenly kingdom in days to come when this life is finished. That may in truth follow; that may be a by-product of our religious life. But the great function of our religion is not to save us out of the sin of this world into the heaven of the next world; but to make us here in this world, in this everyday life that we are living, the instruments with which God does his work. And if this be our conception of religion, if this be a statement of the part that religion plays in our own experience, it is not its primary function to produce merely a moral life, that is, a life free from the commission of the grosser sins of self-indulgence. And too often we young people misinterpret the preachings of the meeting and the teachings of the church; too often we come to think that religion means simply a life of abstention, a life according to the strict moral code that our discipline enjoins.

It is likely true that a moral life will be a by-product of a religious life; but, fundamentally, the fruit that we should expect from the activity of God in our human souls, is not moral correctness, but *power*. If we are to be the instrument that God uses, must we not be an instrument powerful enough, intelligent enough, skilful enough and fitted to the great work that God is going to do?

Sometimes we misunderstand the situation; and this I believe is true of a number of the younger Friends, and a number of younger people outside of our borders, who get their religion in conventional ways, from the world at large. Too often we give ourselves away to this belief that God has finished creating the world, that he has done the best with this old, feverish, sin-smitten, war-torn place of abode and is simply waiting until we live through the allotted three score years and ten to take us off into a delightful future somewhere—those of us who deserve it.

But this is not true, friends, to the view of the facts of life that we come up against every day. The world is young yet. The world is not yet fully created; God has not yet done his best; God has not yet worked out the fulness of his power in this world in which we are living. God has not yet brought men and women up to the fulness of the stature of manhood and womanhood of which we are capable. The physical outlines of this world were created,

perhaps more or less completed; and yet it is true at the present moment there are vast stretches of desert, there are vast stretches of marshland, that in years to come will be fruitful and fertile and the homes of a finer type of men and women than we yet know; just as a few years back there were places now the sites of beautiful homes, that then were deserts and marshland. The world is not yet fully created. Mankind has not yet reached the fulness that God has in store for us.

But if the facts of human life that we are up against every day of our existence mean anything to us, it seems to me they must mean this: that God calls us individually to some part of the service that is going to make this world a heaven to live in and that is going to develop the fulness of manhood and womanhood out of the humanity that throngs over the surface of the earth, that has been gradually, steadily growing from the depths of animal life always upwards, steadily onward, towards the accomplishment of God's purpose, which as yet we so little understand. The world is yet young. There is much to be done. There is great progress to be made. It is God's will. It is that which is nearest his heart. For this progress we are made. And he calls upon us as his instruments to try and get this explanation of the riddle of life: God is looking amongst us for those who would fain be to him as the hands of a man are to a man—the things to work with. And religious development is developing ability to grasp his purpose and share his power and do his work; and the goal of religious development is some manifestation in our own lives of divine intelligence, divine insight, divine power, divine concern; and we will not get it without some participation in the divine suffering, the type of which is the suffering of Jesus of Nazareth on the cross of Calvary.

Now, we interfere with this development; we limit our intelligence, we restrict our power, by approaching it all in the wrong attitude. The presiding officer has already referred to the newness and the vastness of the task that lies before the Society of Friends; and one cannot help feeling these days that we are approaching a new work, with a new manifestation of spiritual power amongst us. In the days to come some of us who go through may not be those who address you, they may not be prominent now amongst you; but some of us are going to tap the source of spiritual knowledge, and yet unused kinds of spiritual power will be achieved; mankind will lift itself; some of us are going to help in that. For it is an uncharted course, and because it is new it is a challenge to the eager, a challenge to the venturesome; it has no place for the overanxious and it has no place for the cowardly. It seems to me that many of us look upon the religious life as a course of certainty, as something definitely fixed.

I know lots of people who hesitate to give themselves to religion, who hesitate to join a church or meeting, who hesitate to enter enthusiastically into the religious work of such an organization as this, because they say they are not yet convinced of the truth of religion, they are not yet convinced of the existence of God, they are not yet convinced of the goodness of God's purpose, they are not yet convinced that God means to make the best that he can out of every human being. They study science; they study philosophy, seeking conviction. Friends, it will never come in that way. There was a time, almost a century and a half ago, when sensible people thought that the human mind was capable, by its reasoning power, of achieving the truth in all matters physical and metaphysical; and the rationalistic philosophers of the eighteenth century tried for a century to prove universally, absolutely, completely that God exists; to prove universally, absolutely and completely that God's power works amongst men as a saving grace for our betterment, and they failed. Those philosophers had to admit that they failed; and if the eighteenth century has taught this world any one thing, it has taught us that conviction as to truth and religion will not come through the mind; so that those of us who are waiting for complete intellectual satisfaction have progressed no further than the eighteenth century. Such people are a century and a half behind the times.

The great German philosopher, Immanuel Kant, was the first one to point out clearly and definitely the limitations of human reason; to point out clearly and definitely and finally that it was impossible to prove the truths of religion so that they would be absolutely and universally true under all conditions. He was the second in his century to make clear that religious conviction is of another nature. Before him, for many and many centuries back, there were wise men and wise women who could see that there was a power in the spirit of man, a spiritual power, that was willing to forego the certainty of intellectual conviction of God, and take hold of God's voice for everyday action—act upon the basis of the revelation of something inside, something personal.

John Wesley called this faith; George Fox called it the Inner Light. It is an inward, spiritual principle that reveals to the daring, and only to the daring, that which is the truth every day. Friends, it requires no sanctity which is founded in grace and in spiritual power to believe that the sum of the angles of any triangle equals two right angles. That can be proved so that it is true on all sides of the world, amongst all races of men, and with all kinds of triangles. And anybody can believe that. Any coward can believe it. Any cautious person can believe it. But to face the world to-day with the intelligent and cultivated portions of the world in arms, tearing each other's throats, seeking each other's lives, arousing the spirit of hatred—to face that world to-day and say that God is, and that God is great, and that God is powerful, and that God is loving, and that God is going to make the most out of humanity: that takes courage, and it takes faith; and those of us that can stand up and believe it and understand it, need have no fear as to the development of our religious life.

Let us not hold back awaiting complete intellectual satisfaction in these things. We are shirking power. We will have to depend upon—shall we say our own judgment? That hardly expresses it. Shall we say our own feeling? That hardly expresses it. It is our own judgment, it is our own feeling; and yet it is more than these: it is a working faith which we build up. Friends, faith does not mean certainty. Faith is a venture; faith is a risk; faith is something heroic, something creative, something original, something personal; and we can only rely on it as we have courage to rely upon the soundness of our own connection with God.

The faithless attitude shows itself in other ways. We expect moral perfection in ourselves before we think we have any right to join in religious work. A young Friend, whose face I have not yet seen at this Conference, once made this remark: "Well, I am so fond of playing cards, I don't think I ought to join meeting. I can't get along without playing cards; so I am not ready to join meeting, until I get old enough and wise enough not to care to play cards any longer."

Her attitude, however, was very typical—typical of many of us who feel that we cannot do our religious service, that we cannot become to the Almighty God what the hands of a man are to a man, until we have raised ourselves to a certain degree of moral perfection. Friends, I think God is big enough and good enough and strong enough to choose any of us. The better the instrument, the better work he can get done; but he can get some good work out of the worst of us; and doesn't our own experience prove that true? Can't we in our own hearts recall times when we have been very much assisted and very much uplifted by some very humble and perhaps otherwise worthless person? To wait until we are morally perfect is to doubt the power of God. And we limit and restrict our religious development if we keep ourselves out.

Once we grasp the vision, once we grasp the bigness of the purpose of God, once we grasp the vastness of the power of God, we may give ourselves, such as we are, to him and to his work, and let ourselves become to him as the hands of a man are to a man.

Now, this faithless attitude shows itself in still another light. I have heard Friends settle themselves back in their chairs with an air of finality: "No, I don't go to meeting any more: there are Friends at the meeting who make it unpleasant for us. There are Friends at the meeting who are not congenial to work with. There are Friends at the meeting who are not as good as they profess to be; and I have no time for any Christianity which is expressed by that kind of people."

Well, of course, those Friends are usually always seeking an excuse; and if they didn't have that excuse, they would get another one. But, still, there is their point of view—that we must not follow the religious leadership of a person, except he be a towering saint amongst us. Well, we don't have that kind of people. If we are going to hold back and refuse to work in the field until they develop a degree of heavenly perfection, there won't any work be done; and that is one reason why a good many of our meetings get weak, just because Friends are not willing to have faith in the partial goodness of their associates. If we are going to have a religious development, if we are going to have a developed power, if we are ever going to be useful hands for God, as I see it, friends, we will have to have faith in partial goodness and in partial power; because that is all any of us can bring to the working out of any task; and it surely is the limit of life for us that if we sit and fold our hands and let go undone the work which is before our hands to do, not only will our own lives be poor and barren, not only will those dependent upon us come to nothing, but the civilization, the country which we serve, will make no progress. We, too, will slip back into the beast and be no more.

Friends, this call to faith is not an easy thing. Let us not think, for a moment, that faith brings us to a life of certainty, a life of tranquillity, a life of comfort. A life of faith is a life of risk: risk because we must have faith in the partial goodness of ourselves; we must have faith in the partial goodness and the partial power of our associates; we must have faith in the wholeness of God, in the wholeness of his power and in the wholeness of his goodness; and that cannot be demonstrated to us in any mathematical, scientific, absolute way. We can only take it on faith.

Faith means a love of risk. Friends, everybody that we have faith in is not going to make good. We will trust people and we will work with people. We will bestow the intimacies of our soul upon our friends because we have faith in them; and there will be some to disappoint us, for faith means disappointment and grief.

For Jesus, faith meant the betrayal by Judas, which hurt him most; and faith meant the cross, which hurt him least; and if Jesus hadn't had so much faith in the mind of God, if Jesus hadn't been willing to trust him, if Jesus hadn't been willing to trust himself, to trust men and to trust God utterly, to the limit, without reserve, there would have been no cross on Calvary; there would have been no great Christian power, steadily impelling the world to something better.

In urging upon us a life of faith, I would not mislead anyone into thinking that it is an easy life, a sure or a certain life. It is the life that calls for all the courage and all the daring that the best of us can bring to the service. I believe there never was a time in the history of the world when it was harder for an intelligent man to trust men and to trust God than right now. It is a heroic act. I can only hope and pray to the Heavenly Father that he will nerve us for that great act. It is right. Maybe we cannot prove it. Maybe the same kind of judgment that we use in reaching a business decision makes us feel that we cannot trust our neighbors and cannot trust our God, and that God is not very much interested; but these things rest not on intellectual judgments; these things rest on a call which God sends down into each individual human heart; and the answer to that call is in faith; and we don't know what it imports for us. And those of us who want to believe, and those of us who want to take risks, and those of us who want to have daring and face the unknown future, must be the leaders.

The great virtue which God in his wonderful power is to get out of this great mistake, is probably the development of the religious life that grows out of faith. The coldness, the littleness, the narrowness of so much of the religious life of the past generation—the coldness, the littleness, the narrowness of so much of the religious life that has been in our own hearts, is due in great part to a lack of faith. We have never been willing to trust, above all things, at all costs, the light, the judgment, the conviction which the divine power sheds into our souls.

Not only does it shut us off from God, but it shuts us off from each other. There are two ways from which we get religious stimulus. One is direct from God, the other is from our friends whom we love. To be true to our own experience, to speak frankly, how much of our little religious life comes directly from God himself, and how much is the result of association with people who are, in some measure, manifestations of the spirit of God? Isn't it true, isn't it our own experience, that we learn of God through all the people that we meet? One friend says a word; another friend does a deed; another one smiles a smile: through what they say and what they do, and through the spirit of the lives of our friends we come to know a little bit more of the power and purpose—a little bit more of the great, warm, throbbing heart of our Father in heaven. Now, if we have no faith in our friends, if we shut ourselves off from them because they are not good on this line and are not interested in that one, if we train ourselves to see only that which is worst about them, we close the door to the influence that we might work in their hearts; and they are smaller, and we are smaller, less of stature, and become what God dare not use as his own right hand—a puny, pudgy, useless hand, lacking in skill.

To-day the most vital matter with us in cultivating the growth of our religious life is to keep open the doors of sympathy to our friends. A Friend walked into a store one day to buy a pair of socks; and the clerk said, "Here is a fine pair of socks; I have tried them a little; they are German socks." "Well, I think I won't buy them," he said. They might have been very good socks; but whatever good a German person might be able to work for that Friend, he is not allowing to be done. Things are going to change in the future, and we are not always going to feel the same way; but now he shuts the door of his heart against the love of God there may be in those people. A Friend saw the same thing about our neighbors to the South—"A bunch of ignorant greasers, dirty, having no good in them." We used to say the same thing about the Indians: "the only good Indian was a dead Indian."

I mention these things in the national field because they are typical of an attitude that we sometimes take in the personal field. "No, I don't like that person—don't know why; but I don't like him." Anybody who works in a school hears it constantly: boys and girls will take a whim against a certain teacher; and the teacher can work and work and work and not exert much influence, until that obstacle is overcome. And if one didn't see it overcome so often, he would think it was more serious than it was. But that attitude of lack of faith, that attitude of being unwilling to see the best, that attitude of spirit only to see the worst, limits our development and makes us less in society, less worth while; and there cannot be religious

development, there cannot be any general, powerful religious development, unless we take an attitude of belief, of interest, of faith towards those that we meet. Oh, they can't all rise to your ideals yet. They won't all be at their best, any more than we ourselves rise to our own ideal, any more than we ourselves are at our own best. But shall we not school ourselves to see that which is best? To look with the eye of faith is to see the good. Unless we see the good there can be no love; and unless there is love there can be no stimulus, no strength for development. It is not faith alone that makes us grow, but faith is the key that opens the door to love. We have to admire people to be influenced by them; and let us seek the influence which we can give to each other; let us seek the revelation of God that can come to us from every soul here. It won't come in our preaching only; it won't come only when we are talking seriously: we can get it in fun and wit and trifles, as much as we can in serious consideration of the most vital issues. We can get it by working side by side with a man, by the expression of his interest in his work, just as much as by listening to him speak in the sessions of this Conference. It will come as we open ourselves, willing to see the best, willing to have faith for the sake of the growth that will come into our own lives; for the sake of rising one step further towards that fulness of stature which God has in mind for us; for the sake of being that much more a skilful, strong, powerful hand for God to use. Finally, let us have an equal faith in the power that God can put into our lives. Let us have an equal faith that God in our own hearts can make us faithful for the work which he wants us to do. I can't prove it. There isn't anybody here that can prove it. Somebody else's life will suggest the truth of it. Some of our own experience will suggest the truth of it. And by those convictions the hardest heart must open to the fact and say: "There is my course: I am not on the right road: I want the vision in my own heart, cost what it may."

If we are going to meet the call that will come to us in the future; if we are going to do that great work to which our Chairman referred—that great work given to this little group of the Society of Friends, this bare hundred thousand in this country—if we are going to do that great work for which we have been most marvelously, indeed, almost miraculously preserved for over a century, we will have to grow. We are not yet big enough, for a great piece of work. It won't take bigness of numbers, but it will take bigness of soul; it will take an immensity of vital power that I don't think we have seen yet.

The golden days of this Society are ahead. The heroic age of Quakerism is ahead. One looks to the religious test these days and wonders what is coming; and who can tell? Isn't your feeling my feeling—that we have a little something in the kind of life we have been taught that would be useful to the whole world, if we could show it and live it in a world-wide way. Isn't there something —a germ, a thought, a spirit—in what we call Quakerism, which challenges our loyalty, which could be useful in a larger way and maybe make for peace and maybe make for security and maybe make for the upbuilding of manhood and womanhood into the fulness of stature that God intended?

Friends, is this not also your feeling, as it has been mine? That when we think about doing such a piece of work, we are too small? And we are too feeble, not in numbers alone, but in intelligence and, above all, in the power of the spirit? And if we are going to do it there will have to be a growing up of religious life, a revival, an outburst of divine power that will make the coming generations far exceed those of us gathered here this morning, in humbleness wondering what we can do to be to the Almighty God as the hands of a man are to a man. We will have to take something on faith, in each other and in God; we will have to trust God in our own hearts, and face the future with courage, and with all the good cheer that we can.

DISCUSSION.

Antoinette Pearsall, of New York: "The truth shall make us free." We have heard this grand address, we have now to live it. Many of us have been living and trusting to some other power than that which is within ourselves. The time is now ripe for us to realize that we can meet our God only through the life that comes in the revelation of the Christ spirit. We must throw off the feeling that we have needed a mediator. It is through the life in us where we come in close contact with our Maker, that we shall be healed of our diseases and preserved from having them.

Sarah B. Flitcraft, of Chester, Pa.: What Dr. Walton has said of faith has come to me as a revelation. Let us hold fast to his thoughts and let us remember that faith is more than a belief in God, more than lip service; it is heart service.

Rachel Knight, of Philadelphia: It is for lack of vision that the people perish; and I think to-day that George Walton has found, perhaps, the vision that we have most been needing. The faith that he has pictured, such as God has in our fellow-men, is the kind of faith that will give us power to hasten the coming of God's kingdom on earth, and that is the first great mission of the Society of Friends; with such faith we cannot be weak and powerless, even in the light of such great problems as the war has cast before us.

There is no room for discouragement in the life of such a Christian. Let us be ready to face the problems with full confidence that if such abiding faith in the power of God is right, we will live and grow on earth. But it must come through the hearts of men. God is ready to break into the order of the world when men are ready to let him break into their own hearts.

Elizabeth Lloyd: Faith without works is dead. But faith increases our works; and our works increase our faith. If any of you lack faith, still do every day the things that the best light within you tells you is right, and your faith will grow.

Abel Mahan, of Swarthmore: We are often asked why, if God is all powerful, he does not stop this great war in Europe. If we look at this question rightly we shall see that God has allowed man to be his own creator. When he acts rightly he will be rewarded, but what he does ill will be his own loss.

"Our Vocal Ministry": Mary S. McDowell.

The religion of the Society of Friends has been said to be a universal religion; but our form of worship is unique. As our religion becomes more fully recognized by other denominations there might be less reason for our continuing as a separate organization unless our peculiar form of worship itself is something worth maintaining. I wish to show why it seems to me decidedly worth maintaining, even at some sacrifice. I even venture to think that the great period of the Quaker meeting may not be in the past but in the future. For its fundamental features are in accordance with the principles of democracy; of the *true* democracy which I believe we are gradually working toward in things political, industrial, social and religious, not only here in America but in Europe and Asia as well. The European war seems to have called a halt in democratic progress, but those whose faith in democracy is based on the firm belief that there is an Inner Light which lighteth every man that cometh into the world, are convinced that this can only delay, but not prevent, democratic progress. So it seems to me that the religious organization of the future will contain at least some of the elements of a Quaker meeting. The fact that many churches are struggling against small attendance, and that a large proportion of the working classes and many of

our best-educated and finest people never attend church at all, indicates something lacking in the usual church methods. I do not believe all those people are without religion. Our own society has as yet succeeded no better than the churches; but our simple, free organization has the advantage of being adaptable to varying conditions; it was intended to grow and develop; its possibilities have not yet been sounded. And any endeavors now to make our meetings the best possible under present conditions will not only be an advantage to *us*, but may make our meetings the suggestion, or the inspiration, or even the model for the religious meeting of the future, which will serve all sorts and conditions of men.

What are the important, vital elements in a democracy, and in a Quaker meeting? We advocate democracy partly because there is no one wise enough to know what is best for all the people; but also because we believe that the impulse toward the right (the Inner Light) of every man is developed by freedom, by giving a man opportunity to determine in a measure the conditions of his life, and to take the responsibility for his choice. For instance, a slave who is obedient to a good master will lead a blameless life; but he can never have the power or the insight of the man who is free to choose his acts; the free man will make mistakes (if he has spirit and initiative) and he will suffer for them, but he will gain wisdom which is obtainable in no other way. A benevolent despotism might provide the most orderly and efficient government; but a democracy makes men. Such liberty, coupled with responsibility, a Friends' meeting offers us. We are not only free to speak, if we feel the impulse, and free to influence the meeting in any way we can; but the meeting is unsatisfactory and the fault is ours, if we don't do our part. Each member has a responsibility in regard to the quality of the silence and the character of the social intercourse; and he should not only be *willing* to help the meeting by the spoken word if the call seems to come, but should even be on the watch for the call and welcome it—for it may come to any one, whether he has a particular gift for speaking or not. As by doing we learn something that cannot be learned from books, so by thinking our own religious thoughts and expressing them in meeting we gain something that cannot be gained by merely imbibing the religious thoughts and feelings of another. Moreover, when we express publicly our religious thoughts and ideals, they are not only made a more real and conscious and vital part of us, but we feel even more bound to live up to them. We have an opportunity to express our individuality, to give to our fellows the peculiar contribution of our personality, of our individual view in regard to the biggest and finest things in life. We have a chance to make what is finest and best in us count. This then is the great opportunity of a Friends' meeting, the opportunity, and the responsibility for religious expression which makes us grow. Thus our meetings, like the political democracy, tend to make men.

What may we expect to receive in a Friends' meeting? Surely not sermons preached with authority, or orations embellished by the flowers of rhetoric. But if the members are as they should be, all looking toward the Light from their different angles, and humbly seeking in different ways to hasten the coming of God's kingdom upon earth, they will be able to find thoughts helpful to one another. Even when the language is awkward, even when the thoughts expressed are not new to us, there is always an inspiration in coming in touch with the ideals and aspirations of our fellows. I believe that nothing makes us desire to live up to the best we know so much as the realization that our fellows are earnestly striving to live up to their high ideals. The more people we know of who are doing this, the greater the encouragement to us. Thus, when a large number of members occasionally speak in meeting, as I believe they should, there are two advantages over the church service—the many points of view that are given us, and the encouragement of fellowship, of knowing the aspirations not of one but many of our fellows.

What are the qualifications for speaking in meeting? One who is humbly desirous of serving God and his fellow-men is qualified to speak. One who has this spirit and is careful never to speak with any selfish satisfaction mingled with his desire for service, is not likely to become a burden to the meeting, and is willing and eager to take suggestions for the improvement of his service. Most of us could profit by such suggestions; and these can probably be best given by occasional free discussions of the needs of the meeting by all who ever take part in them vocally. It is not necessary that one who speaks should have accomplished the ideal he refers to. If a person, for instance, waited till he could be sure of always overcoming evil with good before saying that he believed in that idea, *and was trying to follow it*, he would probably never speak, and would so lose many opportunities for service. We all have our faults and deficiencies and we occasionally fail to do our best; a person who does not realize this in regard to himself is probably not a suitable person to speak in meeting. I imagine many people have always remained silent because of the mistaken idea that they must reach some standard of virtue or spirituality, before being worthy to speak. The essential is not accomplishment, but an attitude of mind, a desire, a striving toward one's ideals; the one who speaks should not be regarded as a preacher, but as a brother telling his faith and his aspirations. It is even more important for one to tell these before he has progressed far in their accomplishment, because it is more helpful to the speaker himself; and to the hearer the benefit is much the same, provided the message is well-considered and sincere. The encouragement is derived from the sense of fellowship in striving for a finer life.

In our political government it is not enough to give men the vote; good government is not insured by universal suffrage. We are told that in England after every extension of the suffrage there was an extension of the educational facilities; they were not willing to trust their political destiny to an utterly ignorant populace. In our own country we are finding that even our expensive school system is not enough; even well-educated people often do not vote intelligently, and we are learning that we need the work of social centers in public schools, public forums, and voters' leagues in order to prepare voters for their responsibility. Similarly, it may be that in our Quaker democracy we need more education and special preparation to meet our responsibility in meetings for worship. In the past there was an impression that what was spoken in meeting should not be prepared or even thought about beforehand; that if the impulse to speak came suddenly in the meeting without previous thought it was more surely a message from God. I believe we have outgrown that idea; we know that God speaks to us, in various ways, we know that the spirit moves not only at meeting times, in meeting houses; and we know that thoughts which have been studied and pondered over and tested are quite as likely to be valuable to others as those that come suddenly and unexpectedly. Also we know that when thoughts are presented with clearness and in logical succession their appeal is usually greater; and if one has a real message he is intensely concerned that it shall reach the minds and hearts of his hearers. The chief element of value in our prejudice against preparation, is its emphasis on the value of what comes from the heart rather than what is chiefly intellectual. Bearing this in mind, I believe we should consciously and regularly prepare ourselves for service in meeting; but we should not deliver a message that has been prepared unless at the time we feel the call to do so. The character of the preparation should depend upon the individual. Study at Woolman School and other courses of religious and social study are certainly most valuable as preparation, though not essential. Probably the best preparation for most of us is: first, to be in-

tellectually alert and on the look-out for thoughts that may be spiritually helpful to ourselves and to others; and when they are found, to work them over in our minds, to use and test them, and put them in clear form: second, to try, during the work of the week, to keep in close touch with our ideals, acting them as well as thinking of them; this is a way of saying that we should keep in touch with God by prayer and service.

It is sometimes said that the prayer meetings of the churches correspond to our meetings for worship, offering as they do to the lay members the opportunity for religious expression. Yet the prayer meetings, I understand, are on the wane; fewer churches hold them, and they play generally a less important part. The reason for this, it seems to me, is probably that the form of prayer or experience that was expected in those meetings is no longer a natural mode of expression for the younger people. Religious expression has no value unless it is sincere; and the attempt to use a form that is not natural or spontaneous is at least the first stage toward being artificial, theatrical, hypocritical; and some young people of character prefer to give up church altogether than to appear as hypocrites. Those prayer meeting forms of expression at one time were the natural religious expression, and undoubtedly for some people they are still natural, but apparently they don't suit the majority of the younger generation. The unfortunate fact is, that often when young people find that the forms of expression, the creeds, and dogmas that are called religious do not appeal to them, and do not represent their own experience, they think that they themselves are not religious, and so fail to get the guidance and the sustaining power that a conscious religion gives. A change in regard to what is natural in religious expression, probably corresponding to some change in the religious experience itself, I believe is just as evident among Friends as elsewhere, though with us it is apt to be less disastrous, because our organization and our principles are peculiarly fitted to meet just such changes and variations in individuals. But among Friends, too, there is some danger of not recognizing true religious experiences, even in ourselves, when they are not like the religious experiences we have heard about from others. In days of old, people believed that God was so great, so wonderful, so infinitely above this world of ours, that poor mortals could only worship him blindly; only the saints could commune with him by abstracting themselves far from the world of sense. Then Quakerism came and said that God is in us and is our guide even in the smallest affairs of life. But the voice of God seemed like something wonderful, almost miraculous. Nowadays, to many people God has come to be so closely associated with the life of man that his voice is not recognized because it seems so natural, with nothing mysterious or supernatural about it. They still hear the voice, but do not always know it is God. In other words, God seems to them less like a person. You may ask, "What is, then, the voice of God?" My answer is, that it is any impulse to serve, any impulse to do right because it is right and not for any reward; any impulse that is *truly* unselfish is the voice of God and is a religious experience. It may be one of the missions of our society to show the world that such ordinary experiences are really religious, are really divine and wonderful; for they are not merely personal feelings but part of a world power, the power of God expressing itself in us. When we know the power that is back of our good impulses, we can learn to use it more frequently and follow its guidance more explicitly.

I have given all this explanation that we may be prepared to have different methods of expression and even different subject matter, if many of our young people are to take vocal part in our meetings. Religion itself has become a very simple matter; perhaps it is not necessary to talk much about it except in regard to the very complicated and difficult task of its application to all the problems and difficulties of our complicated life. The limited intelligence of one human being alone is not sufficient to make this application satisfactory; we need to help one another in this, we need to broaden our vision by gaining some of the vision of others. Since we believe God should be in all the affairs of the world, any subject is religious if it is treated from the standpoint of our ideals. Any subject, therefore, may be appropriate to a Friends' meeting if it serves to make more clear or definite our ideals in some particular field, or if it encourages us in some way to follow more closely the ideals that we have. In our meetings, then, we must expect changes, either conscious or unconscious, as each meeting determines according to its needs. But whatever changes are necessary, let us retain the fundamental democracy, remembering that the ills of democracy are usually cured by more democracy. In regard to our meetings, that means by each one realizing more fully his responsibility for the meeting. Let us then prepare ourselves more fully for spiritual service; let us be ready and waiting for the call to give a vocal message. This we should do not only to help ourselves and to help the meeting but to help the community, the nation and the world. We have been trained to seek new standards, new ideals; and these are what the world needs. May we in our meetings gain strength and courage and insight to extend to others the results of our glorious heritage. The world is in turmoil, in distress, and darkness; may we not fail to do our part to bring it to the light.

"Our Vocal Ministry": Edward C. Wilson.

With the Society of Friends the ministry is not a profession. We should rather think of it as an apostleship. Our ministers cannot accept compensation for their services in this field. They go as the apostles went, as those sent to proclaim the simple truths taught them by Jesus. Their services may be arduous, nearly or quite continuous, or only occasional. They depend for their physical support on other forms of activity, or an already acquired competence. These facts distinguish us from all, or nearly all, churches of the entire Christian fellowship.

Since the middle of the Seventeenth Century, a period equal to the life of eight or nine generations, the Society has lived and worked under this sort of ministry. How effective has been its contribution to the religious life of the world it is perhaps for others to estimate. At least it does not particularly concern this discussion.

The topic before us has been assigned for frank discussion. In considering it we shall be honest and unselfish, even to the point of being willing to let go, should it seem wise, certain of our traditional forms; this not for the sake of change but wholly because we may thereby better serve the world in which we live. Perhaps it is not too much to say that the future of our church depends more upon the faithfulness and efficiency of our Vocal Ministry than upon any other one feature of our plan of organization. It is clearly then a theme of vital importance.

Referring to the proceedings of former Conferences, I find that the subject has been discussed most ably by Howard M. Jenkins, Elizabeth Powell Bond, John William Graham, and other "beacon lights" of Quakerism. The only reassurance we can find is the hope that we may be discussing the topic before a new audience.

During Jesus' life he taught but few intimately, and these he sent forth as apostles to proclaim the word—the Truth. To-day he preaches as he taught then; all men may know his truths. Everywhere the call is heard. It is often misunderstood, frequently spurned. Some heed it and go forth on the most joyous, the most helpful, and the most satisfying of all missions open to men and women—living first, and telling afterward the truths of Jesus Christ.

William Penn says of early Friends: "They were

changed men themselves before they went forth to change others." John in his first Epistle says: "This is the message which we have heard of Him and declare unto you." Peter before the Council at Jerusalem said: "We are his witnesses of these things." To teach men to know the life and love of the Master, to take his message, perhaps temporarily entrusted to us as messengers, to show others how to engraft it and make it theirs, to learn to love God and his children, this is the function of the preacher. He deals, he is a merchant, in the love of God. In all of this let us remember that it is the message that counts. The preacher who loses himself in his preaching and makes us think only of the truth he carries, even to the point of forgetting his stumbling language, is the real apostle.

It is not to be forgotten that the permanently needed ministry has to deal with the life and teachings of Jesus and their present-day applications. Phillips Brooks, in his masterful Lectures on Preaching, pointed to a marked present-day weakness in declaring: "It is bad for a church when its ministers count it their true work to define and defend the faith, rather than to preach the gospel." We are often guilty in this respect. Sometimes I think we are over-proud of what we call "our way." Remember that we are message-bearers, not often originators of the message. There are many modern ways of sending news. It may go by telegraph, by wireless, by telephone. The important thing is, however, that it should reach its designed destination. Sometimes in great crises, when all of these means have failed, it has happened that a footsore and exhausted man or woman has gone through fire and water to carry it. Let us not analyze the means. Let us pay tribute rather, to the man, woman, or institution that *arrives* with the message. The way may be different in all respects from ours; it may be noisy, it may be unconventional, it may shock our ideas of religious propriety; we may think it even sacrilegious, or, on the other hand, it may appear to be reactionary; we may term it old-fogyism because of its extreme orthodoxy. But if it reaches hearts, if it points men to the better way of life, we cannot wisely criticize. One need of our day is less criticism of means, and more recognition of results; less analysis of the motives in the discipleship of others, and more personal readjustment of our own spiritual life.

The best ministry of any church is that of men and women who have passed the meridian of life and yet have kept young. If the life has been founded on faith, the roots have by that time gone deep. Orderly growth and stability are convincing. We naturally look up to a man who does things, who has lived true. His sermon is half preached before he starts to speak. His life must express stability and purpose and above all he must remain young.

I know a man who sometimes preaches, whose small faults I forget because he tells the truth simply and fearlessly. He tells it though his business suffer by the enemies his truth-telling makes. His business record has been an honorable one. When he speaks those who know him best listen with most sympathy. He is ripe and yet young. His illustrations are drawn from the life of the every-day world, which he and his hearers understand clearly. A younger man might put it more eloquently, perhaps with more fire, but not as convincingly unless those who heard him knew that even in his youth he had reached by some marvelous process to a deeper spirituality. There are such.

Now I have noticed also that most—not all—of our ablest ministers of mature years, started when young to proclaim the truth. Practice in the vocal ministry is as essential to success as in any other field of endeavor. Those who carry the great message should learn to walk before they would run. If we would be serviceable bearers of the Master's truth we must begin early in life. Preaching, and practising what we preach, will secure for our message an audience already in sympathy, because our unspoken life sermons have kept step with our declarations. The vocal ministry of Jesus was wholesome and frank. He was not a lifter of burdens. Rather he taught men how to carry them by increasing their strength. His was a tenderness exquisitely touching and yet charged with no shallow sentimentality. It was manly; fired the down-and-out with ambition; did not waste time in wordy consolation. He was at the same time a marvelous leader and a man among men, able to direct and to fire with a new glory and enthusiasm, and yet quite at home in personal converse with one who needed love and tenderness. Phillips Brooks says, "It was as man that Christ led men to God." If I may venture a layman's criticism of modern Friendly ministry, and I offer it with all tenderness and solicitude, that I may be understood as constructively critical, we are leaving out the warm side, the love side, the emotional appeal, if you wish to so designate it. The Christian religion is founded on Christ, and when its ministry gets away from the elements that were and are in him embodied, it is no longer a helpful ministry. If thousands were drawn unto him and if he was able to consecrate the twelve and send them forth, there must have been a fire, a zeal and a personal love of an unusual sort. Perhaps we particularly lack it. I think we do. Can our vocal ministry be effective without it? We must be able to say more of a minister than that he is a logical, convincing, clear. The preacher must forget, and we must forget the man in the message. Fire kindleth fire. Evident earnestness in any cause is half the battle. A man or woman of whatever age who loses himself or herself in the message carries us along to heights of conviction, desire, determination, consecration.

To do this, the messenger must have a deep appreciation of humanity and an unquenchable zeal for the spread of Christ's Gospel. God is love. Love is the motive power of the Christian religion. Without it our religion is a thing of terms and definitions. "Love is the greatest thing in the world."

John William Graham at a former conference emphasized the necessity for brevity in public vocal ministry, saying that he seldom found a sermon useful to him after the first fifteen minutes. It is said that Jesus' longest recorded sermon could have been spoken in five minutes. Personally I must feel that a time limit as brief as either of these is an unwise proscription. Some discourses lose their effect after a few minutes. To others we have listened with profit for a much longer time.

But there is another need for brevity. Brevity, particularly in a Friends' meeting, is democratic. It provides an equality of opportunity and is in itself an invitation for ministry from others. Often I have noticed that a telling, suggestive, pithy and brief message drew out others. When regular ministers are away and the responsibility seems to be thrown on those who are usually listeners, a different and not less helpful meeting frequently results.

Just a word on preparedness. In the old days in England, younger ministers in our society often traveled about with older ministers to gain experience and training. Not long since there were no schools of law. Young men who wished to "read law" and finally secure admission to the bar, secured first admission into the office of a successful attorney and while studying rendered clerical or other service to compensate for the privilege of observing and gaining a knowledge of routine. To-day young men who elect the law as a profession attend well organized schools of law and learn of specialists. The hap-hazard way has given place to order and system, and equality of opportunity. Some may say that the comparison is a poor one; that training for the law is chiefly the acquisition of mental equipment; that in considering the ministry we are dealing with things of the spirit. This is only partly true; mind and spirit enter both and are completely interwoven.

During the past 25 years many innovations that would

not have been acceptable before have found place in our church activities, and certain of these are clearly contributing to a better equipped ministry. These biennial conferences have grown in usefulness as they have added system. This year for the first we have courses of study. Numerous classes for Bible study, for training in philanthropy, for theological investigations, have found place in the extra work of different meetings. Most revolutionary, and I trust deeply appreciated by all, is the experiment in the establishment of Woolman School. These are a few of the steps in this growth toward better and more systematic training for service. If this service proves in some cases to show itself in vocal ministry, we shall rejoice.

Is it a surrender of our testimony upon the ministry? In 1895 (that is 21 years ago,) at the Manchester Conference, Joshua Rowntree said: "I have too much faith in the soundness of our general views to believe anything of the sort. If they are right, they are capable of practical application in this planet, and at this time. To give young men and women guidance and inspiration and some training in the most effective methods of service for others must surely be a possible thing without any departure from sound principles. We do not want a ministerial order, but we do want men fully equipped for every good work, not monopolizing the meeting, not overriding it, but with clear insight into the mental conditions of to-day, serving in the spirit of Christ. It may require much patience and wisdom rightly to train men and women to meet existing needs, but if the thing is right there must be a way of doing it."

Do you endorse this view of Joshua Rowntree? Our ministers who are rendering best service to-day are those who most premeditate. We want a teaching ministry, and shall more and more demand it as education and culture advance. The speaker we have just quoted said at the same time—"Such ministry must almost necessarily be the subject of previous thought, and would be in addition to the existing ministry, not a substitute for it. We hold strongly to the necessity of a *true preparation of heart and spirit, but we want deliverance from the view that this special preparation must be limited to the time spent in the meeting.*"

I would welcome without reservation the consideration of a plan that would likely produce a still better prepared ministry. Our society, I believe, is ready in some quarters to give attention to such a proposition. If wisdom directs and the action is conservative, growth should result.

In teaching and in the ministry the necessity for broad culture becomes more evident daily. The man well-read in history, science, art, literature, brings to his speaking trite illustration. The broader his knowledge and culture the more people he will reach effectively. His hearers are of all ages and degrees, as well as kinds of education and experience. To reach all, his must be a varied language. Richness in language and illustration hold attention, while the lesson is going home. Mere learning is of course not enough. If experience is lacking we soon know it. Assimilated learning only, develops culture and refinement. Our ministry cannot be over-educated, of too refined culture, of too broad experience.

We have spoken about the preparation of the man for the ministry. What shall be said about inspiration?

When I think back over my experiences as a child, under the ministry chiefly of one man, I am satisfied that the kind of inspiration under which he received and delivered his message left little to be desired. His preaching and his life were alike sermons to me. He had had little schooling, a meagre preparation of the bookish sort, but he was eminently prepared in spirit and in speech. Since those early days I have listened to many messengers. And as I write I am reviewing them. How grateful I am for the consecration, and fire, and good judgment of most! What a debt I have to pay for all I have received from the gallery, and from equally devoted speakers from the "body of the meeting;" and how conscious I am that the debt is not being properly met.

We have paid tribute to rightly inspired ministry, and we have as a society been splendidly favored by such preaching and are to-day. There is a lot of so-called inspiration, however, that bears a wrong label. Better silence than speech that is words only. Some of us who speak, were we spiritually less lazy, would get our inspiration long before meeting, and, guided by it, prepare a message of value. And while we have placed reliance on the ministry of mature speakers, some of the worst offenders in this particular are ministers of long experience. They are sometimes sure enough of themselves to give no preparatory thought for the meeting, and when, merely to provide a message, they rise and introduce a text, we can safely forecast the sermon. Such, for the time being, are unfaithful messengers. Some of us who are younger have spoken when enthusiasm was mistaken for inspiration, an error of youth. Mental and spiritual laziness have been fruitful sources of many useless discourses. Let us not call such utterances inspired. It is undeserved approval for the speaker and undeserved reproach for the Source of all inspiration.

It is clear to all that our vocal ministry throughout the society's borders is insufficient in quantity. For many years we have privately and publicly deplored the existence of this condition.

It has fallen to our own generation to keep alive, growing and productive, a scheme of religion that had its birth in protest, whose youth was nurtured by uncompromising opposition. That seed time has long since passed and many generations have reaped the harvest. It has been dangerously bounteous. Abundance sometimes produces slothfulness.

Caroline E. Stephen, in "Quaker Strongholds," says, "I do not feel that ours is the only lawful manner of worship; I do not even think that it is clear that it would be for all the people, and at all times, the most helpful; but I do believe it to be the purest conceivable."

Our democracy is at the same time our strength and our weakness. Unless our members individually are as active in their silence as our ministers are active in ministering aloud, our plan fails. It is difficult to conceive that any one of normal intelligence and broad brotherly love can continually remain silent in a meeting where it is not only his opportunity but his duty to be helpful to others. The one-time experience meeting was not all that could have been desired, but at times it was eminently helpful and productive of splendid religious results. In it the needs of all were ministered unto by exchange of experiences that, if given in humility and sympathy, found receptive soil in troubled hearts. If we knew it, none of us would let a neighbor starve when we had bread. None of us would pass, without offering assistance, a man found maimed by the wayside. But many of us with mental and soul food overflowing our intellectual and spiritual larders go to meeting week after week and are receivers only. We allow scores who are hungry or suffering to go away unsatisfied, because we are loath to deliver in love the food with which we are so abundantly provided. The reasons for our silence I shall not enumerate. Let each of us confess to himself the why and wherefore of his reserve touching vocal ministry. But let us be honest when we are unworthy messengers of the Master. Let us not excuse ourselves on the plea of difference, of unworthiness or a lack of talents.

He who has once spoken in public from deep-seated conviction is likely thereafter to be a bit more regardful of his speech and behavior. Do not understand me to imply that by this first, or by subsequent appearances in the vocal ministry, he has classified himself or been classified by others as wholly different or changed. But such is the nature of the effect of public declaration of conviction on religious subjects that we are thereafter more guarded in

word and act, endeavoring, consciously or otherwise, to live up to the mark our utterance has set for us. This effect of ministry on the minister is not to be underestimated. It is the reaction on one's self, and equals the action exerted on those to whom the service has gone. The lasting effects of all revivals depend on this fact. Get a man to declare himself as subscribing to a new life, and he will endeavor to live that life in the sight of men. If he fails, it is usually because a force that overbalances his justifiable pride has brought about a fall. Even then he rarely returns quite to his former low estate.

Let us say finally that, taken as a whole, the ministry of the Society of Friends under which it has been our lot to sit, has been most helpful and comforting. In its very spontaneity and freedom I find much to appreciate. As the years add themselves and experience ripens, the simplicity of our plan of worship and its democracy appeal to me increasingly. Somehow I see more clearly the real issues of life as I sit in silence or under the occasional vocal contribution of a concerned messenger in our meetings for worship. And so what I have said, I hope, has been constructive. I would not tear down. Time and experience have put the stamp of approval on our plans of ministry as a whole. We are living under conditions vastly different from those under which our religious services were organized 250 years ago. We have merely in this discussion so far asked ourselves some questions. We would not depart from the wise judgment of our fathers unless we are sure that new occasions call for new plans. If we find our old way inadequate for modern demands we shall go about readjustment fearlessly and with confidence.

DISCUSSION.

WENDELLA LIPPINCOTT SEARLES: In traveling around I, too, had noticed that churches are less well filled than formerly; but I don't think it is indicative of a less religious age. I think we are living in the most religious age and time that ever has been. People generally are thinking for themselves. They cannot accept the bigotry that has been proclaimed to them by educated theologists, and even the theologists are preaching the Inner Light; it is the only way they can hold their audiences. I think this is an age of ideals; we all have them, every one of us. Phillips Brooks said of the man that was satisfied, that had no ideals: "That man has ceased to live."

ANNA M. JACKSON, of New York: On the subject of the vocal ministry, I hope that we will all remember one remark in Mary McDowell's paper, that the qualification for speaking is the desire to serve.

LUCY FOGG, of Salem, N. J.: It is very encouraging to feel that we don't have to reach the perfection of our ideals before we give voice. I believe each time we are faithful, we grow stronger and nearer that ideal. It seems to me that as we overcome, or receive a new light, it should be a joy to give it to others.

ANNA L. CURTIS: I can not quite agree with one idea that was suggested, that to be of service in the meetings, we must speak. I think that if we do our share in producing the right atmosphere, we shall be doing a great deal. Have we not all felt that moment in a meeting when it seems as if the angel of God had swept over us? An old Friend once said: "I think if we strive to be a channel through which the word of God may make its way in silence as well as in speech, if every one of us will prepare ourselves by the reading of good books and by meditation in silence and in prayer, it will help us to create the wonderful silence in meeting in which great thoughts are born."

Remarks were also made by Carleton McDowell and Jane P. Rushmore.

In introducing Thomas Mott Osborne, John William Hutchinson informed the Conference that after being vindicated by the courts, he had just been directed by the Governor of New York to return to his post at Sing Sing.

"PRISON REFORM": THOMAS MOTT OSBORNE.

IT is certainly a great privilege for me to speak to an audience of Friends. Not long ago, in the thick of the fight that we have been making over the Sing Sing matter, somebody said to me: "Well, I think you are a pretty good fighter." I said: "I ought to be, because I am Quaker on one side." My mother's father came of stock that arrived over here with William Penn. My mother's mother was a Coffin, of Nantucket; and her sister was Lucretia Mott, after whose son, Thomas Mott, I was named. It is, therefore, with great pleasure that I speak to those with whom I feel in such close touch.

I am going to speak to you about prison reform. It is a very natural subject on which to speak to Friends; for of all the divisions of mankind, I think perhaps we owe more to the Friends in the way of prison reform than to any other group of people. One of the great forward steps in civilization was first taken by the State of Pennsylvania in 1794, when capital punishment for all but the crime of murder was abolished. It is not usually understood what a very remarkable step that was, what a very great change it showed in the whole attitude of the community toward the wrong-doer.

We must remember that up to that time it was the custom to destroy every person who committed even minor crimes; for 200 different crimes men were hung and their souls sent back to their Maker by the act of man. Prisons, before the date of 1794, were not what they are to-day; and the prison problem that we have to-day did not exist. Prisons were places of detention solely. Men were detained there awaiting their trial; men used to go there, if found guilty, awaiting their execution; and, with that delightful logic which sometimes animated our ancestors, they were detained there for debt. Under the idea, apparently, that if a man couldn't pay his debts, his failure to do so shut him up in prison so that he never would be able to pay them; and to such an absurdity did that theory go, that men were frequently kept in prison after they had been tried and acquitted, because they could not pay their jail fees. We have a record of many cases in New York State where men were kept in prison because they could not raise 54 cents to pay the jailer for something they had had while awaiting trial.

After capital punishment was abolished, the whole theory of the prison changed. Imprisonment then became a modified punishment, graduated according to the crime. It would take too long to go into the development of the theory of imprisonment as a punishment. We will simply say that it was determined that a longer or shorter period of imprisonment was the best penalty to inflict upon those who committed more or less crime. The idea being, in the words of Gilbert and Sullivan's "Mikado," "to make the punishment fit the crime."

Some of the stricter Friends don't believe in comic opera; but allow me to say that the idea expressed by Gilbert and Sullivan's merry monarch:

> "My object all sublime
> I shall achieve in time—
> To make the punishment fit the crime,
> The punishment fit the crime,"

is an excellent idea for comic opera. That is just where it belongs. It doesn't belong in the ideas of reasoning people. We ought to realize that it is absolutely impossible for any judge and any jury to look into the soul of a human being that stands before them and say just exactly how much punishment he ought to receive. That is not possible. And that theory has worked very badly. The great curse of our prisons from the time when the Friends in Philadelphia abolished capital punishment in 1794, has been the eternal theorizing that has gone on, year after year, without ever a scientific study to find the truth.

Now, the first theory that was tried—and these poor creatures who committed crime have been experimented

with under these theories so that it makes one's heart ache as he reads the horrible record—the first theory upon which the managers of prisons proceeded, was the theory that crime being a sort of mental disease, the object was to restore the mental balance; which was followed by the theory that the best way to restore that mental balance was to put the man in solitary confinement, where he would have absolutely nothing to think about except himself and his past sins. And so the good people of Philadelphia built the Eastern Penitentiary, in which every criminal should have a solitary cell, in which he should be shut up without work, and with nothing to read except the Bible; where he should see no human being, month after month and year after year, except the jailer who shoved in his food, and the chaplain, who came on Sunday if he felt so disposed.

That, my friends, was pure theory. We were theorizing, believing that a certain method would be of use, upon the ground that these men who had committed a crime were entirely different from the rest of humanity. And upon that theory of the difference of the criminals from the rest of the community we have proceeded from that time to this. Now, that wasn't only a mistaken theory; it was a blasphemous theory; it denied the work of God. But Philadelphia wasn't the only place that theorized about the criminals. Next to the Philadelphia system of solitary confinement was placed the Auburn system—the system developed at Auburn prison in the State of New York, nearly a hundred years ago, the system which, as we look at it now, compared to the Philadelphia system, seems to be very much the choice between the frying-pan and the fire. It was a system where men came out of their cells to work in common and returned to their cells immediately the work was done. And during the work they must maintain a rigid silence. They could see their fellow-prisoners, but they must never communicate with them.

Well, even that was a reform. Even the sight of their fellow-sufferers was a great boon to these unfortunates. But the Auburn system broke down, precisely as the Philadelphia system broke down, because it was not founded upon the truth, because it was pure theory, which the facts did not support. One of the arguments that is used, one of the terms of reproach that is hurled upon those of us who believe that we have found a new and right system of treating prisoners, is that we are theorists. We are all theorists. You cannot descend from a carriage or an automobile, except upon the theory that the attraction of gravitation will take you safely down. You cannot eat your dinner every day, except upon the theory that your food will go properly down your throat instead of into your windpipe; and those theories are supported upon facts and authority as all workable theories are; and there is the only difference. Some people's theories are right and some are wrong, because some are supported by the facts and others are not.

Now one of the differences between the wise man and the fool, is that the wise man acts upon a theory supported by facts; while the fool continues to act without finding facts that conform to his theory. For nearly a hundred years, in most of the prisons in this country, as well as in foreign countries—because in prison reform America has set the pace for the rest of the world—the Auburn system has prevailed, in one aspect or another. There are certain superficial differences between the Auburn prison and another—taking the Charlestown prison in Massachusetts—through the fact that there the men, instead of being fed in a large mess-hall, on their way back from work each gets his dinner and carries it around to his solitary cell. In the Eastern Penitentiary you have no large mess-hall, the prisoners there being fed in their cells. In the Western Penitentiary, I understand (I have not visited it) there is a large mess-hall. As, perhaps, the way in which we sometimes let our theories fool us, I may say that not long ago Warden Kirchwey, who has been the superintendent of Sing Sing between my first term and my second, paid, not long ago, a visit to the Western Penitentiary; and as he stood in the hall and saw the prisoners eating, with numbers of guards standing around to see that the rules were not disobeyed any more than they could help, he noticed that they were raising a tremendous racket—the prisoners with their knives and forks and with their bowls and so on; and that underneath this noise there was a good deal of conversation going on. I suppose you know in prison men learn to talk without moving their lips, a very convenient way of communicating.

Warden Kirchwey turned to the prison keeper and said: "Do you allow the men to converse in the mess-hall?" "Oh, no," said the prison keeper, "certainly not. It is strictly against the rules." "Well," said Warden Kirchwey, "they are talking, aren't they?" The principal keeper took a look around him; "No," he said, "certainly not. They wouldn't be allowed to talk here." Warden Kirchwey said it was perfectly evident they were talking; and, as they got a sight of the visitor, they treated him in the usual way in which prisoners treat visitors under the old system: they began to make very disagreeable noises, amidst which could be plainly discerned cries all over the room: "Put him out! put him out!" Warden Kirchwey glanced over at the principal keeper, who looked uncomfortable for a moment, and then said: "I think we had better go." You see, he was still trying frantically to hold on to his theory that the men didn't talk in the mess-hall.

Now, the rule of silence is not only a blasphemous rule, but it is a ridiculous rule, because it cannot be enforced. Men learn to talk in prison in such a way that they can not be detected. I have told you I would show you how to do it. Well, I learned how during the brief time that I spent in prison myself. Perhaps it may not be a secret to most of you that I have "done time." I went for a week as a prisoner in Auburn prison; and it certainly was one of the most interesting weeks of real experience in my life, and one of the most fruitful, as it has turned out; and one morning I was very anxious to send a message to another prisoner. The only way to get that message to the other prisoner (for I never came in contact with him, in the severe routine of prison life) was to send it by a trusty. Now, in every prison, you know, much of the work of the prison has to be done by the trusty. There are certain men that have to be selected to do the menial work of the prison, and they are called trusties; they are selected by the authorities, and very frequently the successful hypocrite gets the job. That is one of the bad effects of the old system, that the successful hypocrite, the meanest man in the prison, is the one that commends himself most to the authorities. But occasionally there will be trusties who can be depended on, from the prisoners' point of view; and one of these trusties had the run of the gallery where my cell was located; or, in prison language, where I "locked in." That is the prison expression for residence.

And this fellow, the trusty who had the run of the gallery and could come in front of my cell, and through whom I could send the message to the other prisoner that I wished to reach, happened to march just in front of me into breakfast to the mess-hall; and so I practised up a sentence to say to him; but I must say it so the overseer could not tell I was saying it if he was looking at me. What I wanted to say was: "Come to my cell after breakfast." Now, you see, if I had said that in the ordinary way, even if the overseer couldn't hear he would know I was speaking. He could see my lips move. But I practiced that sentence in such a way that the overseer couldn't tell; and as we were marching to breakfast I got my mouth as close to his ear as I could and I said: "Come to my cell after breakfast." You see, I said that without moving my lips a particle, in that way sending my mes-

sage through the kindness of a guide I was sure of; and after breakfast a minute he was at my cell door.

That only shows you how futile are rules that can't be enforced. I presume the origin of the rule that men should not talk to each other in prison, was the theory that if they were allowed to talk the more wicked prisoners would corrupt the less wicked, and so they stopped all talking—which would be just about as sensible as to forbid an engineer to put oil on his engine because he might be tempted to throw in sand. As a matter of fact, the sand was the thing that got in; because anybody who wanted to sand the engine could sand it. The wickedness got through: it was only the blessedness that was stopped. It was just "Good morning," it was the pleasant word of friendship from one man to another; it was all those little humanities of life that make men better: those were the things that were stopped; but if a man had a conspiracy that he wanted to spread, if there was some wickedness that you wanted to do, it got through every time.

So the facts, as you see, didn't go on all-fours with the theory; the theory was good enough, but it was false; it was not founded upon the truth, and therefore it was not good enough. I must say that it was plausible enough at the beginning, but the facts didn't fit it.

The fundamental policy of our prison system—either the Philadelphia system, or the Auburn system, or any adaptation of either—lay in the theory regarding the character of the convict. We had a theory that these men were hopeless criminals; that the safest way for society to treat them, was to cage them up, either in solitary confinement or in cells with their fellows; to treat them as no human being could be treated without deterioration of character and physical condition and mental condition. In body and mind and soul these men have suffered; year after year we have been sending forth from our prisons men who were incapable of doing their work in the world physically; whose minds have suffered from stagnation, and whose souls have been made colorless by the habitual severity of the prison system.

What folly it is if these men who have gone wrong, and have been exiled from society because they were wrong, cannot be made fit to re-enter society; if they are to come back simply to perform new crimes and get back into prison, then the old system of capital punishment was better; because, after all, there was then no hideous problem of the men who returned to prison again and again and again. Talking in my office at Sing Sing with a prisoner several years ago, I asked him in conversation whether he had ever done a previous bit. Doing a bit, you know, is serving a term in prison. I said: "Have you ever done a previous bit?" He looked at me, rather suspiciously, and said: "Eleven." Up to six years ago the figures show that 7 per cent. of the men who went to prison had been sentenced more than twenty times. The most of the men in prison to-day in this country are those who have served time before. And I would like to know what you would think of the theory of the management of a hospital in which two-thirds of the patients were those who had been discharged as cured, and after spreading disease through the community had been returned because they were not cured. You would begin to have some pretty searching questions about the character of the theory upon which that hospital was run. But let me tell you, my friends, that the danger coming from the hospital run upon any such insane plan as that, would be nothing compared to the danger to society from the results of our prison management.

We have been sending men out not only diseased in body, but diseased in mind and soul; and they have spread such contagion through our great cities and through the other communities in the land as you have little idea of. What folly for society to let these men come out still diseased; what folly not to have some system in the prison under which they would come out in the right spirit, desirous and capable of leading an honest and useful life! We have come to the point, now, when we no longer have the theory that the criminal is a foreordained sinful man. We realize that the children about us in the slums of our great cities can hardly be expected to go right without proper education. We have come to the knowledge that there are many men who have successfully remained out of prison who are far more wicked in the sight of God than the poor fellows that get into prison through forces of environment and for other reasons of which we know little. There is not any dividing line in the sight of God between the man who is in prison and the man who is outside; and there is a great deal of truth in what one of the prisoners said to me nearly two years ago: "Mr. Osborne, you know perfectly well that the only difference between us and a whole lot of them outside is that we have been caught."

I am not saying that men should not be sent to prison. I believe in prison. I believe in it so heartily that I would include a whole lot of people that now are outside. I would consign to prison all those guilty people who escape through the wiles of crooked lawyers. I believe in prisons, but I believe that the prison should be a great educational institution; that it should be a chance after the man has done wrong and is put away from society; and society has a perfect right to put him away, because he is disturbing the working machinery of civilization, until he learns how to get along in society. Society has a perfect right to make its rules, and the man that won't play the game according to those rules, should be put aside; but while he is put aside, we should remember that some day or other that man is coming back; and in what temper will he come back under the present conditions?

I wonder how many of you realize the importance of this problem. Do you realize that in 1910, the last census of which the figures are before us, there were nearly 2,900 institutions of correction in the United States. And there came out of the doors of those institutions in one year more than 476,000 persons? There are some people who are terribly afraid that some enemy from a foreign shore will come over and make trouble for us. I wonder if those same people ever give a thought to this rampant evil right in the sight of our gates. More than 476,000 every year! Those are the people who destroy what has been slowly and patiently built up in the way of civilization. Those are the men who murder, who rob, who break down. Now, what folly, while we have such men abroad, not to have a system under which those men while in prison will educate themselves so that they can come back and become useful members of society, instead of destructive members of society.

No system which sends a man out from the prison in the temper explained to me once by a prisoner is right. He said to me: "Mr. Osborne, do you know how a man feels when he leaves an institution of this kind? I'll tell you how I felt at the end of my first term. I just hated everybody and everything. And I made up my mind I would get even." One of the former prisoners of Sing Sing wrote to me the other day: "Until the Mutual Welfare League started and I came in contact with you and your friends, I didn't believe there was such a thing as an honest man or woman." Think of it! How could you expect that boy to go straight? He never had met a man or woman that he believed to be honest. My friends, we have misunderstood the men that we have sent to prison; they have also misunderstood us. It may hurt to tell you what they think of us. But I think it may be summed up, perhaps, in this statement: that they think that we are just as big crooks as they are, with the added sin of success in keeping out of prison. They regard us as somehow or other having peached on them to stay out of prison, and then priding ourselves upon our superior virtue in staying out.

Now that, practically, is the way in which they look

upon us; and, thank God, we have both been wrong. They are not right about us, and we are not right about them. I have now had nearly three years of very close acquaintance and friendship with a great many men in prison. I have been on very intimate terms with the men in prison. I have worn their uniform; I have lived with them day after day; I have had an official relation with them; I have seen both sides of the problem, and I want to tell you that those men in prison are just as natural human beings as you or any of us Friends. Mind, when I say natural, I don't say normal. Indeed, we have the word of no less a person than George Bernard Shaw, who declares there is only one normal person, himself, and the reason men don't seem to understand fully is because each thinks he is normal, while everybody else varies from normal.

Of course, there is a large percentage of abnormal people in prison; of that there is no doubt. The point I want to make is, that every one of them is a perfectly natural result of his inheritance, whatever that may mean, and of his environment. If honest to yourselves you will see how, placed under similar circumstances, having received such an education, we should probably have done precisely the same thing. So we must base our new system upon the theory that these men are men like the rest of us: the only theory that will work for the prison is the theory that every man is different, and needs a different treatment.

One of the faults of the old system was that they treated all men alike; when, as a matter of fact, every one was a distinct, separate entity, differing from all other human beings, even as one star differeth from another star in glory. And the only system that will work is a system that takes cognizance of the individual: the moment the individual is crushed for the benefit of the institution, then there is no benefit of the institution left. You see, my friends, we have come, in the Auburn prison and in Sing Sing prison, to believe that every one of those men in prison is a sacred individuality, sacred to God. And he must never be crushed by the idea that the entire community of the prison has rights that he has not. Attached to the new theory of our prison is the theory of democracy, of the right of the individual.

In Auburn prison we began under another warden two years and a half ago to give freedom to these men—freedom to talk, freedom to act, within the limits of the right and proper rules of the prison. They had to work, because the law says that they must work; but, after the law has spoken, there is still a wide range of freedom, physical, and certainly mental and moral, that these men can enjoy. They can come together now in Auburn prison: friends can meet and help each other, and they do. They can talk all they want to. They have the privilege of the yard every afternoon for an hour or two; so that gives them physical freedom, inside the prison walls. In Sing Sing, there are no longer guards all along the walls of the mess-hall to see that a man does not even turn his head, under penalty; there is no being sent to the dark cell on bread and water—one slice of bread and one gill of water in twenty-four hours. That was the old theory. Now there are no guards in the mess-hall. They are not needed. Twelve hundred men—you will only see 1,200 out of 1,650 at a time—1,200 men come into the mess-hall without a single rudeness; they look after their own discipline; they have their own elected delegates and sergeant-at-arms to take care of any member who is inclined to make trouble. Once in a while we have them; but the system of the prison looks after its own trouble-makers; because we trust, not the individual prisoners, but the whole community.

And that is democracy. We give the whole community freedom; and that is where our welfare system differs from the so-called honor system. The so-called honor system is an extension of the trusty system; in other words it is nothing but the old system with a sugar-coating. The individual prisoner is trusted more extensively than he was under the old system; but, still, it is an individual matter between the prisoner and the warden: the community has no rights, no privileges. In Auburn and Sing Sing we give the entire community the responsibility for its own conduct; and they have to arrange the different machinery to look after the community, to see that it complies with the rules of the prison, with the rules of the state, and that good conduct is the rule and not the exception: the result is an enormous improvement in the spirit and conduct of the prison.

But far more important than that is an entire change in the spirit of the men who come out of prison. Men no longer come out of prison in a spirit of revenge, but come out of prison with a feeling that society, in their own words, has given them a square deal, that society has allowed them to educate themselves for a free society outside by giving them a free society inside, within the practicable limits of a prison; and so, having exercised their powers of dealing with free society by having a somewhat free society inside the prison, they come out prepared to deal with a free society outside the prison. You see, it is just as natural, just as logical, as the golden rule, which is its basis.

Why haven't we done that before? Well, because I am beginning to feel that we are only just beginning to understand the mission of Jesus. We are only just beginning to be Christians. Of course there have been great ones who have gone before and have had the vision; but, for the first time, it seems to me, we are making an effort to translate that vision into practical reality. Never before has there been such a quest of human brotherhood; never before have the strong felt an obligation to look after the weak, the wise to educate the foolish; and so our movement, our little movement, which began in Auburn prison two and a half years ago, is only one sign of the application of democracy to our present social problems as one way of trying to take the great vision of Christianity and put it into practical operation. And the wonder is that this group of men, that we have felt to be almost beyond the pale, are the very ones that are teaching us what Christianity really means.

These men in prison have their faults; I don't wish to minimize them; I never do, either individually or collectively with them. They are criminals and deserve to be exiled from society; there are very few who are not there properly, even though they may be innocent of the particular crime which has sent them there. Talking with a man in my office once, he was explaining to me that he was innocent of the particular burglary which sent him there; and I looked at him and said: "Well, I think you ought to be here on general principles, shouldn't you?" And he looked at me for a moment, and then grinned and said: "On the whole, I guess I ought." One of my friends in the Auburn prison did twelve years for a crime that he never committed; he was in Erie County, in the city of Buffalo; he was sent to the court with five charges against him; he was tried, convicted and sentenced on the only one of the five of which he was innocent. Well, he didn't do any kicking.

I have often told the story of my little friend Jack. Jack and I worked in the same road camp for some little time about two years ago; and Jack was a very attractive youngster. He spent his twenty-first birthday out at our camp; and we celebrated it with due celebrations. Jack and I became very good friends; and Jack told me how he had been put into prison innocent of the crime. It seemed that he was coming over from Brooklyn one night and was stopped at the ferry-house by the policeman and taken up; the same night there had been a burglary and an old man or an old woman knocked over the head in the process. The minute she looked at Jack she said: "Oh, that isn't the man;" but the policeman kept him there; and two days later, after being judiciously coached by the

police, she managed to recognize Jack; and it was her testimony that sent Jack up for two years for the burglary that he never committed. You see, I began to get a little sentimental about Jack; but, as we became better acquainted, he informed me why it was that a successful alibi couldn't be presented by his lawyer. It seems that when this burglary that he was being committed for and didn't commit was being pulled off, Jack was committing another burglary three blocks away. And so you see there are very few men who are not in prison for the advantage of society. We want to give them a square deal. We want to make them feel that society is willing to help them if they are willing to help themselves.

And right here comes the question of prison reform—what do we mean by it? I am always reminded, when I ask that question, of a story that was popular many years ago, when I was in college, of the daughter of one of the professors at Cambridge, who sat down one evening (she was trying to do her sums) and cried out: "Oh, I wish I were a rabbit in Australia." "Why?" her mother said; "why do you wish it?" And she said: "Why, the geography says that they multiply very rapidly." Sometimes, you see, there are so many ways in which you can understand a word. And I don't know that there is any one that is so frequently misunderstood as reform. When we speak of prison reform, if we speak as Friends, we ought to be specially interested in the prison reform of a woman, Elizabeth Fry, and all the rest of your ancestors—our ancestors. If we speak of prison reform, we must remember that prison reform has two parts: we want to have the prisoners to reform—to reform their minds, their bodies, their souls; but, my friends, we must reform, too. It is up to us, as the prisoners say, quite as much as it is to them, that we reform. We must reform our way of looking at the prisoner; we must reform the severity of the prison system; we must give those fellows liberty inside the prison walls so that they may exercise the qualities which will be necessary for them when they come out of prison. We must reform all those things ourselves. They cannot help us do that; nor can we help them reform, except by producing conditions.

No person can reform another. I used to think we could, when I was young. I used to think that reform consisted in my showing the other person that the proper thing to do was to do just what I told him: then he would reform. I know now that no man can reform another; in other words, no man, no teacher, can educate her scholars: the only thing she can do is to create conditions under which the scholars will educate themselves. After all, the person that is usually educated is the teacher. And no teacher is worth his or her weight—is worth anything as a teacher—unless they realize that they are schooled right along with the children that they are teaching. It is a reciprocal process: unless the teacher learns as well as the scholars, then she had better abandon that profession and go to something else.

And so, my friends, if we want to produce prison reform, you and I must reform ourselves, and then leave the rest to the prisoners. They will do their part, you needn't be alarmed. They are doing it in Auburn and Sing Sing now so rapidly that it takes away our breath: we cannot keep up with them, they go so fast. Even under the wretched material, even, of Sing Sing and Auburn; even under the half-hearted way in which the reforms can be carried out, men go out of the prison to-day in a spirit which shames many of us because their ideals are so high. That is as it should be. We must turn our prisons into great places of education; and, remember, that it is not the prisons alone; we must reform our children's institutions also.

One of the prisoners said to me some three years ago: "I regard myself as a finished product of the system. I began my criminal career at the age of seven months, when I was sent to an orphan asylum." He realized that the institutionalism first began in the orphan asylum; and so it kept on through the Catholic protectory, through the House of Refuge, through Elmira Reformatory, through seven penitentiaries and three state prisons in which this poor man had served; and he laid it all back to the orphan asylum which first had its hands upon him.

It is not only the prisons into which we must put the full principle of freedom, it must be in the children's institutions as well; because if we want to educate citizens, the only way you can do it is by making them citizens. The experience at Auburn and Sing Sing but shows us that the way to prepare for citizenship, to come into the free life, is to give them liberty to a modified extent, but still the real thing.

And so in the school we must have liberty, as I pointed out to the teachers in New York. If we should not be training those children under the blessed dispensation of freedom, then they come out waiting for some school teacher over them to tell them what to do in the business world. In order to get results we must make the man through making him capable of using his freedom. And we do that by a process which is many centuries old: "Resist not evil, but overcome evil with good."

SEVENTH MONTH 7TH, EVENING SESSION.

The Chairman called the meeting to order at 7.45 p. m. After a brief silence he introduced Herbert P. Worth, who read the following report, prepared by the First-day School Committee primarily for the information of the Central Committee, and by its direction read before this body.

Report of the Committee on First-day Schools.

Since the last report made to the General Conference, our Committee has given careful attention to the planning and preparation of lesson material. We have issued two series for Adult Classes; one on "The Development of Law" tracing the growth of primitive legal regulations found in the Old Testament into present-day codes expressing the ethical ideas of our own time; the second, a radical revision of the lessons on the "Society of Friends," originally issued as a part of the Christian History series. The revised lessons attempt to present the fundamental viewpoint of Friends upon questions of Christian doctrine, and to trace the growth of the institutional side of our organization.

We have strengthened our Intermediate Graded Course by the addition of a series on "Stories and Customs of Bible Lands." This set of lessons gives detailed attention to handwork and the use of pictures in connection with some of the lessons. We recognize the value of such supplementary material if properly used, but discourage all purely mechanical schemes for developing lessons dependent upon material aids.

For the use of primary teachers, we have purchased and sent to schools copies of a Manual for Primary Teachers, published by the Beacon Press. This volume is the first of a new series of graded material issued by the Beacon Press according to a scheme planned by eminent teachers and psychologists, Dr. Starbuck among them. The Primary Manual was prepared by Frances Dadmun, one of our members. It therefore seemed suitable that we should try it in our schools. If it meets our needs, the funds of the committee are conserved by buying it, rather than by publishing material.

Our standard graded quarterlies are revised and reprinted as occasion arises. Portions of the Ethical Lessons, the Life and Works of Paul, and the Bible History Series have been reprinted during the past two years. The changes in form and the addition of further questions have been generally approved by schools using them. It is a matter of gratification to us that an increasing number of teachers and superintendents express approval and appreciation of the efforts of the committee.

During the last year, we have added to our publications a quarterly First-day School Bulletin, in order to establish a regular and direct means of communication between the committee and the schools. This experiment is still too new to justly estimate its value.

The Central Bureau of Philadelphia Yearly Meeting has continued to satisfactorily look after our interests. The secretary gives much time to lesson-leaf detail and the careful answering of inquiries, in addition to the increasing routine care of lesson-leaf distribution and record making. The bureau reports the distribution of lesson leaves during the past two years as follows:

New York Yearly Meeting	59 orders
Genesee Yearly Meeting	15 orders
Indiana Yearly Meeting	41 orders
Baltimore Yearly Meeting	226 orders
Illinois Yearly Meeting	48 orders
Philadelphia Yearly Meeting	554 orders
Total	943 orders

56 copies of the Primary Manual have been sent to schools by request, and from 700 to 900 copies of each issue of the bulletin distributed.

The First-day School Committee of Philadelphia Yearly Meeting has placed at our disposal a number of small leaflets on Bible Teaching, Reference Book Lists, Picture Lists, Teacher Training, etc., which are sent out where it is thought they will be useful.

Statistical records of all our First-day Schools have been collected and will be published in connection with the proceedings of the Conference. From these we note no marked change in the number of pupils and teachers engaged in First-day School work. It is, however, a significant fact that we have evidence of an increasing appreciation of First-day Schools as educational institutions.

A few of our schools are well graded. Many are struggling toward better gradation. Teachers generally work hard in the preparation of their work. In a few places, separate rooms and special equipment are provided. We still have a long way to go before we are a complete and well organized system of schools for religious education, but we are clearly headed in the right direction.

Our Summer School and the Woolman School have helped to direct our thought to coherent ideals in religious education and have given many of our teachers a start in the right direction. We must not expect expert efficiency to be developed in terms of two weeks, or even three or six months.

Genesee has one flourishing school. Ohio has no regular First-day School work, though occasional sporadic efforts to meet as adult classes have been reported.

Indiana and Illinois about hold their own. Conditions in New York are not especially different from two years ago, but are less satisfactory than we had hoped for at this time. Baltimore has shown marked increase in interest and effective work. Philadelphia is locally well organized, and First-day School conditions are increasingly satisfactory in the country, while city schools suffer from the wide-spread tendency to live in suburban places.

Our committee has difficulty in getting prompt and definite information from the western field, and recommends increased local effort to systematize the method of collecting reports and keeping in touch with individual schools. In various places, groups of adults gather and go over a lesson. Such groups are not affiliated with any organization. No reports are received from them regularly and they do not appear in our statistical records. We know of their existence only through application for supplies or chance mention in letters. We endeavor to get in touch with such classes and to keep track of their work, but the response to such efforts is far from satisfactory. If Friends generally will appreciate how much strength there is in closer union, and will individually encourage all occasional classes to report their existence to headquarters, it will materially assist the work of this committee. We are attempting to cover as effectively as possible a definite, limited field, whose successful development we believe to be fundamentally necessary to the life and vigor of the Society of Friends. We want the helpful interest of all of our members in a work which is closely inter-related with our religious life, and our meeting activities.

Some of the things which would make for progress are:
(1) A regular editorial headquarters similar to the ones maintained by larger denominations which would plan and prepare, under committees' advice, all lesson helps and supplementary material, and supply all material aids needed in the conduct of First-day Schools;
(2) An increase of field work by a trained executive, in order to get in personal touch with all parts of the possible First-day School field. Visiting Committees may maintain social relations, but comparatively few members can do really constructive work;
(3) The working up of a correspondence department for isolated members.

We recognize the absolute impossibility of practically undertaking these things under present financial conditions. They would involve radical increases which may not be practical now. We indicate them to evidence that our vision is larger than our equipment.

By direction of the Committee on First-day Schools,

HERBERT P. WORTH, *Chairman*,
ELLEN PYLE, *Secretary pro tem.*

"HOW TO BUILD UP OUR SOCIETY THROUGH ITS YOUNG PEOPLE": WILLIAM BYRON FORBUSH.

UNTIL very lately our Society has been predominantly one of middle-aged people. At our meetings for worship and business, at our annual gatherings and upon our official board, it has been impressive to note the proportion of the hoary heads that are crowns of glory. It has been impressive, I say, but it has not been hopeful for the future of the Society.

But a new time has dawned, and the speaker feels that he has an initial advantage in beginning this address to know that the Society is now recognizing its young people. The tide is coming in, and upon this rising tide this little ship of suggestion may hope to ride into a safe harbor. Although the speaker has had connection with other Christian communions and a somewhat broad experience in social and religious work with young people, he has in no sense the feeling that he has come here to instruct or to advise. It has been a privilege to endeavor to apply these past experiences, in the light of a fresh and eager loyalty to the Society, to the gathering up of a few practical methods for conserving this deep interest that we already feel in the welfare of the young.

1. The first, the greatest means of building up our Society through its young people must ever be through home-training and traditions. The home-life of Friends has always been notably sweet and wholesome. It has been remarked by others outside our particular fellowship that in a household steeped in Friendly ideals actually a distinctive type of character springs up, a type of character that has in maturity been extraordinarily influential in comparison with our modest numbers. This is hardly the place to speak at length about religious nurture in the home. It is worth while, and it seems important, to urge that a merely nominal Friendly life does not produce the remarkable results that have been mentioned. Nothing is sadder than to see the large number of young people who neglect their birthright, who turn their backs on the meeting for worship, and who go away, not so often into other churches as into a worldly life which involves the giving up of church-going or of any vital relationship

(To be continued next week on page 17 of Supplement.)

his starting out until his last letter before his death. He started out religious—humane, full of self sacrifice and devotion to duty; after service in the hospital, he being a little over age for regular service, his mind is filled with resentment, vindictiveness and hate for the "Rebels." There was no "elevation of soul" as time ran on, but a brutalizing effect, caused by the horrors of war. Whatever virtues arise on occasions were present before the occasion arose. The incidents and demands made by war, are more spectacular than the isolated occurrences of peace; but it is not the occasion that teaches new duties, so much as the *response* to them, that should call forth our admiration. Even the poet, Rupert Brooke, the dilettante intellectualist, is quoted as having "the radiance and repose of an immortal" before he made the final sacrifice by going to the war. If humanity could contemplate the possibilities of the future and would arise, in its might to conserve all that is best, it would not allow its young men and strong, to be cut down in early manhood, or to be returned jaundiced and broken, after being subjected to "hatred, lust, carnage," and the loss of personal responsibility.

"Peace hath her victories, no less renowned than war." Thomas Hovenden flew to the rescue of a child on the track, and lost his own life; engineers stay by their engines in time of wreck; firemen climb the ladders into burning buildings, to rescue women and children; the men on the *Titanic* met death calmly and unselfishly.

We need co-ordinated action; and some day armies of men will go out on errands of mercy. They have done it already in many instances. The medical staff of the United States army do merciful work, in storming the citadels of filth and disease in Cuba, Porto Rico and Panama. The stamping out of yellow-fever was brought about by the heroic sacrifice of Dr. Reed and his comrade, who allowed themselves to be inoculated by mosquito-bites to prove that that was the agent which carried the disease to human beings. Colonel Waring, in Cuba, Colonel Goethals in Panama, Dr. Gorgas, Dr. Wiley, are a few of the leaders of men who make the world better for their having lived in it.

What has been done can be done again. Humanity *can* concentrate its *will* upon whatever course it chooses, but the paramount need is to believe, as Charlotte Perkins Gilman puts it, that

"Peace is the best thing for humanity;

"War is the worst thing for humanity.

"Then, if your hearers disagree, you may argue those points; if they agree, you may go on and say something."

Do we need war, to lift us out of selfishness, when it is instigated by greed for the "almighty dollar." I think not.

An awakened sense of the *larger brotherhood* accompanies earthquakes, pestilence, fire and flood, but we do not court them or praise them on that account.

SUSANNA GASKILL MAHAN.

FRIENDS IN PENNSYLVANIA.

The Playgrounds Association of Philadelphia, says "Peggy Shippen," in the *Public Ledger*, has just obtained permission from the Society of Friends to open a new rest centre on a plot of ground in the rear of the old Friends' Meeting-house at Fourth and Arch streets.

The shade trees and the long grass are delightful to look at, and statistics are being gathered with regard to the congestion of the population in the district. It is this, I am told, that brought about the interest which the Society of Friends has taken in the subject, and the ground it is understood, has been assigned to be used not as a playground, but as a rest centre.

It seems that a great many interments have been made on this ground. Therefore the Society of Friends cannot allow it to be used as a playground, as this must entail cutting up the surface of the soil, which naturally is entirely out of the question.

Certainly the example of the Society of Friends should be an inspiration to others. Already, in the first six days after the opening of the Fourth and Arch streets plot of ground, nearly 350 visitors have been admitted. The ground is open from 9 a. m. to 6.30 p. m. and the superintendent, who is a trained and experienced kindergartner, is really to teach children how to play, how to utilize their time to advantage to themselves, as well as how to read.

All this is in addition to the real purpose of the undertaking, which is to give a good makeshift to the people whose homes in the old and congested parts of the city do not supply them with as much fresh air as we all are agreed to-day is necessary for the well-being of man. By utilizing the existing resources of the city in this particular, instead of allowing them to remain idle, those in charge are working on good economic principles.

Under proper supervision such putting to use of these old open spaces around the churches can do no harm. Creating new recreation parks and rest centres wherever needed will take time, as it will require funds and considerable business adjustments. But meantime, if church-yards could be left open and turned into breathing spaces for the people, much benefit and immense comfort must be derived from a perfectly simple measure which can be carried out at once with very small expenditure.

THE SPIRIT OF UNREST.

The closing paragraph of "The Industrial History of Modern England" by G. H. Perris, seems to be an excellent statement of a trend in social events which, while natural, necessary and irresistible, is in its particular manifestations often quite disturbing to personal peace.

"For the spirit of to-day, at once scientific and humane, accepts the doom of perpetual change by which all our accomplishment is beset. We may guide, we cannot arrest, the universal movement. We must organize; yet the currents of life must have free play. The industrial revolution has no beginning and no end. Momently, new powers in nature are discovered which may eclipse all the wonders of the steam age, and therewith uncharted possibilities of happiness and woe. Ceaseless transformation is the one certain thing—this, and the power of the human will which, being forewarned, is forearmed, and, being nobly directed, is invincible."

J. RUSSELL SMITH.

"VOLUNTARY" ENLISTMENT.

A Baltimore news dispatch of June 25th, which the Chicago *Tribune* allowed to slip through, tells how militiamen are induced to take the federal oath "voluntarily," as follows:

In Company B, Fifth Regiment, twenty men refused to sign.

They were jeered and taunted by their associates, one of whom, taking a yellow ribbon from a girl who willingly gave it, forcibly tied it about the delinquent's arm.

Then a dash was made for the town of Laurel, where a bolt of yellow ribbon was secured and others similarly decorated. Nearly all of those who refused finally came in.

But three who held out were stripped of their uniforms.

If national guardsmen, refusing to take the federal oath, are to be subjected to such treatment, then it is impossible to tell how many have taken it out of what they believe to be a patriotic duty and how many out of fear. It is certain that the three men mentioned in the dispatch, who could not be coerced, displayed greater moral and physical courage than the bullies who tried to force them.—*The Public.*

Several things are necessary in a soldier besides the ability to shoot. One of them is a willingness to be shot at.—*Youth's Companion.*

Literary Notes



DAVID STARR JORDAN

"WAYS TO LASTING PEACE."

This excellent book, by David Starr Jordan, is said in the preface to be "an effort to summarize the most important of the various propositions which have been made during the Great War to secure Lasting Peace at the end of the conflict."

"It is fair," adds Dr. Jordan, "to recall the words of Doctor Alfred H. Fried to the effect that peace-workers are not firemen called in to put out a fire which was not of their setting. They are rather agents of fire-proof material for construction which if generally used would make conflagration impossible."

It would take too much space to give anything like a summary of a book which is itself a summary; but some characteristic paragraphs must be quoted here:

"For an animal symbol for constructive peace we should seek, not the innocence of the dove, but some more powerful creature which represents intelligent and watchful helpfulness—the St. Bernard dog, for example."

"People will patiently endure anything in the way of governmental usurpation as long as their boys are under fire in the trenches."

"It is plain enough that the wars of to-day do not originate in popular movements. But it is also true that a popular movement can be worked up in almost any nation by the groups directly interested. When a great war is actually on it creates a kind of hysteria in the neutral nations. This is felt at present very strongly throughout the law-abiding world, and to a painful extent even in the United States.

"The Socialists of America demand universal suffrage, including that of women. It is claimed that it will be impossible to militarize a nation so far advanced as to provide for woman suffrage."

"The Socialist Party declares that 'no disaster however appalling, no crime however revolting, justifies the slaughter of nations and the devastation of countries.'"

As to the end of the war, the following paragraph will be a surprise to many who regard the final triumph of the Allies as certain:

"To all appearances both sides are defeated. Unless some unforeseen element appears, the great war must end in a drawn game. When this fact is realized the ministries of the nations deemed aggressors will have a hard task to reckon with their own people. The sacrifice without parallel of some eight millions of men and women, of some forty-five billions of dollars' worth of property, and the permanent depletion of the breed of men will be charged to the gray old strategists, the war-at-any-price aristocracy of Europe and to their associated diplomatists. A great revulsion of feeling must ensue. Whether this revulsion at the end makes for reaction and tyranny or for democracy and betterment only time can tell."

GIBSON'S "BATTLE AND OTHER POEMS."

Probably Wilfrid Wilson Gibson is not a pacifist, but no pacifist could write anything better calculated to strip war of its "pomp and circumstance," and make the reader see and feel it as the hell that it truly is.

SALVAGE.

So suddenly her life
Had crashed about that grey old country wife,
Naked she stood, and gazed
Bewildered, while her home about her blazed.

New-widowed, and bereft
Of her five sons, she clung to what was left,
Still hugging all she'd got—
A toy gun and a copper coffee-pot.

THE BAYONET.

This bloody steel
  Has killed a man.
I heard him squeal
  As on I ran.

He watched me come
  With wagging head.
I pressed it home,
  And he was dead.

Though clean and clear
  I've wiped the steel,
I still can hear
  That dying squeal.

THE FATHER.

That was his sort.
  It didn't matter
What we were at
  But he must chatter
Of this and that
  His little son
  Had said and done:
Till, as he told
  The fiftieth time
Without a change,
How three-year-old
  Prattled a rhyme,
They got the range
And cut him short.

BACK.

They ask me where I've been,
And what I've done and seen.
But what can I reply
Who know it wasn't I,
But some one just like me,
Who went across the sea
And with my head and hands
Killed men in foreign lands.
Though I must bear the blame
Because he bore my name.

THE FEAR.

I do not fear to die
'Neath the open sky,
To met death in the fight
Face to face—upright.

But when at last we creep
In a hole to sleep,
I tremble, cold with dread,
Lest I wake up dead.

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

MISSION OF INQUIRY IN RUSSIA.

FRIENDS will remember that about two months ago a party of four, consisting of W. A. Cadbury, Joseph Burtt, Theodore Riggs and R. H. Tatlock, went out to Russia on a mission of inquiry. They were commissioned to inquire into the condition of the refugees, and to see if there was any special service which the War Victims' Committee could render.

After a most courteous reception by the authorities, both in Petrograd and Moscow, they were recommended to pursue their journey further southeast, to the province of Samara, to which many thousands of the refugees had been drafted, a province drained by the river Volga, and as large as France, Belgium and Holland put together. From the capital of that province they were encouraged to go still further, viz., to the district of Byzylyk (pronounced Boozoolook), itself as large as Belgium, when the refugee problem was said to be specially acute. There they were received by "the Marshal of Nobility," and the one motor car belonging to the local government was put at their disposal for six days, with a guide and an interpreter, that they might explore the district and make their own observations.

From Byzylyk R. H. Tatlock writes as follows, June 9th:

"Everybody here is delighted that we have come, and no officials were ever so considerate and kind as these are to us. With an excellent guide we have visited the parts of the district where refugees are mostly collected. In such places it seems improbable that a Britisher has ever been before. As for Relief Societies, I doubt if they ever heard of such things.

"It is Asia in Europe which we found, a people beginning, only beginning, to peer through the mist that is about them, and, for good or for bad, beginning to see. I should like to impress this upon you, not because of its picturesqueness, but because of its importance to us as a Relief Party. There is curiosity here and hope, and a great wholesome wonder still unsatisfied. There is a powerful spirit of sweetness and of love in these folk; their minds have been left uncomplicated by the incoming civilization of the West. They are waiting for someone to give them the first message from the new world. The messengers may be men of commerce or industry, they may be the writers of books, they may be politicians, but they may be the relief workers of the Society of Friends. . . .

"The life of the people here is a very strange one. Their land is exceedingly rich, so that manuring and the finer arts of agriculture are not practised. It is in the sowing time and at the season of reaping that all the work of the year is concentrated. All summer little is done but wood-cutting, and if a man has a gap in his fence, he may take from spring till autumn to repair it. In the winter his house is deep in snow, and he has no business to attend to but the burning of his wood and the feeding of his beasts, if he has any.

"Thus the long white days have made him very patient and long suffering. He knows many songs and tales and things to pass the time. He has a great family. Am I wrong in assuming that he is the gentler, the simpler and the more lovable for it? He has probably seen a railway train, his wife very likely not. In many places where we went a motor car had never before been seen. Once stones were thrown at us. The driver said that when he first began to drive here, he was stoned, because the people thought it must be a devil.

"At one part we took a guide into the car for a time. He appeared to guide us well until we came to a wide sheet of water. When he saw that we stopped he became crestfallen. He bit his lip in shame and said that he did not take us to the bridge, because he thought we could go over the water all right.

"'You see,' he explained apologetically, 'I am not yet very accustomed to motor cars.' . . .

"By dint of asking and remarking wherever we went, we came to find out a great deal of the lives of the peasants and the refugees. We heard their stories, told sometimes with laughter and sometimes with tears. Even our talking to them through an interpreter cheered them wonderfully, and a sweet given to a child made the women's eyes soften with gratitude.

"At one place we received a deputation. It was wonderful how their faces cleared and the smiles came when they were given a word of comfort. At another time when we dined at the priest's house a deputation of women actually asked if they could see the Queen Mother—(for whom our lady interpreter had been mistaken)—in order to lay some complaints before her. . . .

"The policy of the local authorities has been one of ridding the towns of as many refugees as possible, partly in case of disease and partly in order to encourage them to take up agricultural work. Most articles of food have been regulated in price by the government of Russia. The Tatiana Committee (which deals with all matters relating to clothing of refugees) has branches in Byzylyk district. This district is divided into departments, each of which in normal times has a medical staff and a hospital. Now, in spite of the enormously increased population, several of these are almost without medical help of any kind. The department under the village of Lubinoffka has absolutely no medical help and its hospital is closed. The district contains 42,000 normal population, to which are now added 3,492 refugees."

The recommendations which the pioneer party have made to the War Victims' Relief Committee may be briefly summed up as follows:

1. To bring to Lubinoffka two English doctors and eight trained nurses, and with this staff to re-open the hospital.
2. To station several district nurses in outlying villages.
3. To supply urgently needed drugs.
4. To care for acute cases of distress among the refugees in a special building.
5. To supplement the clothing supplied by gifts of boots, etc.

The committee, acting upon these recommendations, has already secured the services of three doctors, Drs. Tylor Fox, Pearson and Rickman, with nurses and relief workers as assistants, and the first party are expecting to start on July 15th.

FRIENDS IN ENGLAND.

THE subject of the shortage of labor and the consequent danger of older men and women laborers being overworked was brought forward at a recent Sidcot Preparative Meeting, says the London *Friend;* the need in question met with a ready response on the part of two of the leading boys of Sidcot School, who spoke of the desire there exists in the school to be of service. The matter has since been taken up with enthusiasm, and a "service corps" of eighteen boys, under the command of the Head Prefect, J. Quartus Smith, acting in consultation with the Headmaster, has been organized to work on the land in the Winscombe district on two afternoons in the week, as well as on alternate Saturday afternoons. Some of the older girls have also offered to help in weeding and fruit-picking. The rate of pay is 3d. (6 cents) per hour; the money earned will be devoted to one of the many existing agencies for the relief of distress. The boys, who are 16 years or more, voluntarily give up their share in the cricket of the summer term. During the past week fifteen boys and six girls were employed; eighty-two hours of labor were given by the boys, in some cases in gardens which could not otherwise have been kept under cultivation.

The Hon. Bertrand Russell, F.R.S., Lecturer on the Philosophy of Mathematics at Trinity College, Cambridge, and a grandson of Lord John Russell, was recently fined £100 and £10 costs, or in default 61 days' imprisonment, for being the writer of the leaflet, "Two Years' Hard Labor for Refusing to Disobey the Dictates of Conscience," the leaflet for the publication of which others have been punished. Mr. Russell gave notice of appeal.

CONFERENCE ECHOES.

SEA-SHELLS.

THE gleaming shells we gather on the beach
Shall oft recall to us this shining shore,
The children and the music and the mirth,
The lines of plunging froth, the billows' roar.

NAMES ON THE SAND.

Name after name we wrote upon the sand
And saw the waters wash them all away.
Not so the memory of those kindly friends—
They live unfading in the heart for aye.

HYDRANGEAS.

If great sea-winds and sun and silver rains
Can bring such splendid perfect flowers as these,
Shall we not seek afresh to ope our souls
For God's sweet sun and rain and vital breeze!

CHILDREN ON THE BEACH.

Who would not be a little child again
To share with them their innocent delight,
And, free awhile from dulling cark and care,
To frolic in the sand from morn to night!

MUSIC ON THE PIER.

Set to the mighty murmur of the sea
That music held a double charm for me—
Old opera airs, old Scotch and Irish strains,
That lead the heart down Memory's magic lanes.

OCEAN MEADOWS.

League on green league they melt into the sky,
Bordered with tangled woodlands weird and wild,
Where I would wander as in days of old
And gather flowers, happy as a child.

FAREWELL.

Farewell, green meadows and blue ancient sea,
Whose lure and loveliness no words may tell;
Through all we heard of high and noble here
There streams the glory of your wondrous spell.

Cape May. J. B. H.

THE CAPE MAY CONFERENCE.

OUR summary report of July 15th did not include the last two days of the Conference, in which there were some proceedings of unusual interest.

A report in the Philadelphia *Record* says:

That Friends could prevent war with Mexico by sending their young men on a peace mission to Villa without arms was a novel proposition advanced at this evening's session of the conference by L. Hollingsworth Wood. Dr. William I. Hull, of the Carnegie Peace Foundation, had been speaking on "Quaker Solutions of War Problems," and in the discussion that followed Hollingsworth Wood said that a Friend in the West already was asking for volunteers for a Friends' ambulance unit for service in Mexico. Then followed his suggestion of a way in which the advocates of peace could prevent strife between the United States and its southern neighbor.

Dr. Hull said Friends should turn themselves steadfastly toward educating the rising generation in the advantages of the judicial method of settling difficulties, spread far and wide William Penn's plan of world federation, and explain the vital difference between a police force and an army.

The evening session dealt almost wholly with what Friends should do to help solve the war problem. George W. Nasmyth, of the World Peace Foundation, spoke on "International Reconstruction After the War," and advocated the plan of the League to Enforce Peace as the most practical yet proposed, saying that an international police would differ from an army in that it would use its power only to prevent aggression. In the readjustment of national relation, he spoke of five forces that will make for democracy and against militarism, the social democratic groups of Europe, the rise of woman, the labor organizations, the business men, and the purified church. As a part of the social reconstruction he would have Congress appropriate perhaps $500,000,000, not for warships, but for Belgium, Poland, Servia and other desolated countries.

It was directed that a telegram be sent to President Wilson thanking him for keeping the country out of war with Mexico, and hoping that he would not let it become involved in the European war. A declaration for constructive peace was adopted asking States to refrain from constraining the conscience of men and boys by imposing upon them compulsory military training.

This morning was the young people's session, and J. Harold Watson, of Philadelphia, presided. "Why I am a Friend" was answered in five-minute speeches by E. Carleton McDowell, of New York; Florence H. Doan, of Indianapolis; J. Campbell Cox, Emma G. Chandler, James Lupton and Samuel J. Bunting, Jr. Among the reasons given were because Friends have no set creed. Watson said, in closing the discussion: "The thought that we have been called not servants, but friends, gives us a tremendous amount to do."

George W. Nasmyth said that in Berlin he heard thanks given in a church for the drowning of 3,000 Englishmen, and later heard that thanks were given in a London church for the drowning of 3,000 Germans. After that he attended a Friends' conference in Wales and found that those people were teaching that the Sermon on the Mount presented a reasonable working program, and this met the witness in his own heart.

How to spread the Friendly message was answered by Bertha Buckman, Ellen Bicknell, Marion Longshore, Anna B. Griscom, Tracy E. Clark, and Barclay J. White. The last-named spoke from the viewpoint of a business man. He said that every man must put himself in the other man's plan so that both may have a square deal. "You must be prepared to tell your business acquaintances in brief, clear sentences what Quakerism stands for," he said.

The following extracts from a personal letter written by E. Carleton McDowell tell something of the doings of the last two days. He says:

George Nasmyth's talk stirred the Conference to its depths. The people had never heard such statements before, and I think they felt keenly his challenge to let him "join a trunk instead of a branch." Some remained in Cape May on purpose to hear him again in the evening. That meeting was a very large one. He dominated the session. We took a second collection that night; this time for the translation into Japanese of extracts from newspapers and tracts that would help towards inter-racial brotherhood. Rachel Knight got me into that work, so in the evening, later, I worked up a series of nine signs to be carried through the train next day, in preparation for a further collection. I collected over $70 during the trip home. The final sign, which I carried together with a little bucket, read, "If thy cash is exhausted, will thee subscribe what the Light dictates?" Perhaps I can get a photograph of the signs.

The last meeting was very wonderful indeed. We had heard the report of Woolman School; Elisabeth Stover had described "The Field" and Tom Hull had discussed the spreading of the message. Our ears were ringing with sacrifice. When Allan Farquhar arose we little realized that in ten minutes over $1,600 would be collected for Woolman School. Fifteen pledged themselves for $100

each, and then there were many fives and tens. It sounds mercenary—it was inspired; and the meeting at once continued to the heights of inspiration as Mrs. Hull, Edward Cornell and Hollingsworth Wood presented the heart of it all. When the end came, I guess we all felt too stirred to trust our voices in ordinary conversation.

Hollingsworth Wood caught my arm, and we made one last charge into the breakers—in *rented* suits. Then lunch, and the procession of signs through the train, ended the Conference.

FRIENDS IN NEW YORK.

On First-day, Seventh-month twenty-third, it was my pleasure to be one of a party of Friends who met at the home of Enos Willson, preparatory to attending an afternoon meeting at the North Collins Meeting-house. Among those present were Friends Arthur M. Dewees, of Arden, Del., and Percy Clapp, of Buffalo, N. Y.

After dinner, the party—sixteen of us in all—made ready for the five-mile drive. Many of the older Friends doubtless remember when as children they drove with grandmother to meeting in a dignified carriage drawn by a span of staid horses. Alas! times have changed, for in this particular instance, grandmother and grandfather, as well as the younger members, all "went to meeting" in the auto truck used at the fruit farm!

At the village we met the two o'clock train when Friends Elisabeth Stover, Eliza Hampton and Gus Wende, of Buffalo, and Isaac Wilson, of Biglerville, Pa., were added to our number.

About seventy-five people, Friends and those of Friendly descent, attended the meeting at two-thirty. We were pleased to have a Friend from Kansas make herself known to us. Visiting in this vicinity, she had read of the meeting and come twenty miles to attend.

Isaac Wilson and Elisabeth Stover spoke inspiringly, both emphasizing the unconscious influence of good as particularly evidenced in the lives of young people, and the importance of heeding the Inner Voice. Arthur Dewees gave an earnest talk in the interest of Peace.

At the close of the meeting for worship an executive session was held, this being the first held in North Collins for eleven years. Great interest was manifested in the meeting, and a desire expressed that meetings be held more frequently in this immediate locality, three people making application to join the society.

The meeting was brought to a hasty close in order that the visiting Friends might take the five o'clock train for the city, where they were to hold an evening meeting.

As each went his separate way I am sure there was a feeling in every heart that the day had been full of rest and peace, one well spent. NADIA LANDON.

FRIENDS IN PENNSYLVANIA.

WESTTOWN SCHOOL.

In joint collection, on First-day evening, Fifth month 21st, Job Gidley, who is an old friend of Westtown, and has been at the school several times before, recited that beautiful poem, "Snowbound," by John Greenleaf Whittier. The speaker recited the lines so remarkably well and with so much expression, says the *Westonian,* that it seemed as if we could see the large flakes falling and transforming the bare fence-posts into beautiful white-capped and long-coated ghosts.

WHAT AN OHIO FRIEND FINDS IN CALIFORNIA.

Willis T. Keese, of Cardington, Ohio, writes from Visalia, California:

"I have been much interested in the Western Pilgrimage of Friends to Ohio, Indiana and Illinois meetings and schools, visiting among Friends, as reported in the Intelligencer. I wish they could have extended their pilgrimage to the Pacific Coast.

"This is my first summer in California, and I am the only Friend known of in the city of Visalia. There are, however, many friendly people here, who belong to no church organization—good folks, too, who say that war and Christianity don't go together, so they join neither church.

"I do not see how any isolated Friend, or *any* Friend, can get along without the Intelligencer."

R. F. D., B., Box 17, Visalia, Cal.

PERSONAL.

Laura A. Boram Bloom, a member of the Advancement Committee, expects to visit Friends in the State of Washington on her way home from the Cape May Conference. Before her marriage and removal to a ranch in Washington she was active in the Pendleton (Indiana) Meeting. Since living in a place really isolated from Friends she has felt the hunger for Friendly associations, and so understands the feelings of others who are far removed from their home meeting. She expects to be in Spokane July 27th, North Yakima on the 28th, Seattle on the 29th, and Tacoma on the 30th.

BIRTHS.

Seaman.—On Seventh month 1st, 1916, to Frederick W. and Eda Hicks Seaman, of Glen Cove, Long Island, a son, named John Samuel.

DEATHS.

Borden.—At Mickleton, N. J., Seventh month 1st, 1916, Ann L. Borden, widow of Thomas J. Borden, in her 92d year.

At sunset, in the season when the days are long, this dear Friend ended her long, useful life, the oldest member of the Meeting, as was her husband when he passed on, more than thirty years ago.

She was one of the pioneer members of the First-day School, and when health permitted was faithful in her attendance there as well as at Meeting. Possessing unusual intelligence, she took a keen interest in the higher things of life, and was a mother to many beside her own children.

For months she had felt her work was done, and patiently awaited her summons home. M.

Field.—At his late residence, near Port Chester, N. Y., on the second day of Seventh month, William H. Field, in the 74th year of his age. He was a lifelong member of Purchase Meeting, and from a long line of Friendly ancestry, inherited a strong preference for the simple life.

Janney.—At Philadelphia, Pa., entered into rest, on Seventh month 24th, Major Benjamin Taylor Janney, husband of the late Mary E. Skirm, in his 79th year. Interment Riverview Cemetery, Trenton, N. J.

Rue.—At Camden, N. J., on Seventh month 24th, 1916, Rachel S. C. Rue, widow of Charles Rue and daughter of the late George W. and Elizabeth M. Comly.

LYDIA E. COX.

The death of Lydia E. Cox, in Kennett Square, Pa., on July 14th, at the age of 90 years, removed the last of the children of John and Hannah Cox, the well-known abolitionists, whose farm at Longwood was an important station on the famous "underground railroad." Lydia Cox was born in Willistown Township, July 31st, 1826, but when she was a small child her father moved to the Longwood farm, which was her home for more than half a century.

She was one of the earliest members of the Progressive Friends at Longwood, when to be identified with Longwood Meeting was in itself a liberal education. Men and women of national and of international fame attended the yearly meeting, and many of them foregathered at the Cox home. It was an era and a community of "plain living and high thinking," of which Whittier has left record in his "Golden Wedding at Longwood." Lydia Cox participated in all the reformatory movements of the times and her zeal never lagged. She was the soul of hospitality, and the pilgrim and the stranger was sure of a welcome at the Longwood hearth. She cherished throughout her long and sunny life the friendships of her youth, though she outlived most of her contemporaries. In her later years the memory of these early friends of two continents was precious and comforting to her, and when the last summons came she sank to rest like a tired child.

Miss Cox is survived by two nieces, Mrs. William W. Polk and Miss Isabella J. Cox, both of Kennett Square, and by a nephew, Russell S. Cox, of Escondido, Cal.—*Local News.*

Whatever informs the understanding corrects and enlarges the heart.—*Benjamin Hallowell.*

At Corfu there are still about 600 refugee men awaiting trans-shipment to France. Handicrafts are being encouraged amongst them, and some bamboo baskets have been made. One man has made a violin out of a mess tin, a piece of hide and some horse-hairs. He accompanies poems of his own composing on this instrument, and is a source of much entertainment to the others.

A TEACHER in a North Carolina school asked the pupils to sketch the events surrounding Julius Cæsar's death. A boy in the class wrote as follows: "Cæsar was killed by the ides of March. Somebody told him he had better watch out for the ides, but he said he wasn't afraid of them. One morning when he was going along the street a man said to him, the ides are here. And Cæsar said, but they ain't all here. Then he went in the senate house, and the ides went over in one corner. Directly one of them ran up and struck his dagger in Cæsar's back, and then all the others stuck their daggers in him, and he fell over and died." —*Harper's Weekly.*

MIXED METAPHORS.—Having stood for the steam roller process as long as could be expected, the worm backfired and our East made a clean sweep.—Bozeman Bulger, in the *Evening World.* When a good pilot is at the throttle nothing can stop the early bird in its drive up the ladder.—*New York Tribune.*

Coming Events

SEVENTH MONTH.

29th.—Westbury Quarterly Meeting, at Westbury, N. Y., 11 a. m. Joel Borton expects to attend.

30th.—Association meeting will be held at Octoraro Peoples' Church, at 2.30 o'clock, at West Nottingham, Eighth month 6th, at 11 o'clock. We invite a general attendance of all interested, to consider the new, vital problems that demand our earnest attention.

30th.—Joel Borton expects to attend the meeting for worship at Jericho, L. I., at 11 a. m., and an appointed meeting at Bethpage, L. I., in the afternoon.

30th.—Marianna Burgess, of Chicago, expects to attend the meeting for worship at Rancocas, N. J., at 10 a. m., and an appointed meeting at 2.30 p.m., under the care of the Committee of Burlington Quarterly Meeting.

EIGHTH MONTH.

1st.—Concord Quarterly Meeting, at Concord, 10 a. m.

2d.—Purchase Quarterly Meeting will be held at Purchase, N. Y., at 11 o'clock. Ministry and counsel, same day, at 10 a. m. Friends' Association, 2.30 p. m. Conveyances will meet train leaving New York, Harlem Railroad, 8.50 a. m., reaching White Plains at 9.30; also train from the north about same time. Mary Travilla will attend. The afternoon meeting will be addressed by Thomas Mott Osborne.

4th to 13th.—The seventh annual conference of Friends' Young People at Cedar Lake, Ind.

6th.—A meeting will be held at the old Quakertown Meeting-house, near Pittstown, N. J., at 2.30 p. m., under the care of the Committee on Unused Meeting-houses of the Advancement Committee. Joel Borton expects to attend.

5th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia, at 1.30 p. m.

7th.—Miami Quarterly Meeting, at Green Plain, Ohio, 10 a. m.

10th.—Abington Quarterly Meeting, at Gwynedd, Pa., 10 a. m.

12th.—Blue River Quarterly Meeting, at Benjaminville, Ill., 10 a. m.

12th.—Salem Quarterly Meeting, at Salem, Ohio, 11 a. m.

14th.—Indiana Yearly Meeting, at Waynesville, Ohio, 10 a. m.

17th.—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, 10 a. m.

19th.—Pelham Half-Yearly Meeting, at Sparta, Ontario, Canada, 11 a. m.

19th.—Short Creek Quarterly Meeting, at Emerson, Ohio, 11 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Fairfax Quarterly Meeting, at Lincoln, Va., 10 a. m.

21st.—Illinois Yearly Meeting, at Clear Creek, Ill., 10 a. m.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m.

31st.—Bucks Quarterly Meeting, at Falls, Pa., 10.30 a. m.

NINTH MONTH.

5th to 12th.—The Haverford Summer School will be held at Swampscott, Mass.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Jericho, L. I. (Hicksville Station), 11 a. m.; First-day School, 10 a. m.

New York City, 221 East Fifteenth Street, First-day, 11 a. m.; Fourth-day, 10.30 a. m.

Brooklyn, 110 Schermerhorn Street, First-day, 11 a. m.; Fifth-day, 11 a. m.

Syracuse, at the home of Robert R. Tatnall, 101 Clarke Street, 10.30 a. m. All interested are cordially invited.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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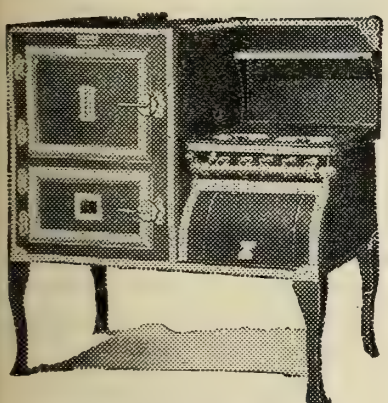
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FRIENDS' INTELLIGENCER

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HENRY FERRIS, Editor and Business Manager

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THE religion of Friends is based on faith in the "INWARD LIGHT," or immediate revelation of God's will to every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among them and with all religious societies.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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PHILADELPHIA, EIGHTH MONTH 5, 1916

Volume LXXIII
Number 32

"TO GIVE IS TO LIVE."

FOREVER the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold,
His wealth on the homes of want and sorrow;
To withhold his largess of precious light
Is to bury himself in eternal night.
"To give is to live."

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his lifelong ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
"To deny is to die."

MORAL EFFECTS OF THE WAR UPON AMERICA.

REV. CHARLES S. MACFARLAND, General Secretary of the Federal Council of the Churches of Christ in America, who has recently returned from a visit to Europe, says:

Recent experiences in Europe may have led to over-emphasis, but I am constrained to the feeling that the moral effect of this war upon America may be worse than upon any of the nations involved. Among the belligerent peoples there are compensatory influences for its awful tragedies. One witnesses examples of splendid bravery and self-sacrifice, the spirit of both patriotic devotion and Christian resignation, of allegiance to conscience, and many other moral and spiritual elements which, perhaps, go far to counteract the demoralizing influences. Many or most of these elements are wanting in the moral atmosphere of our country.

"What right has the United States to intervene!" protested the wife of a pastor in Paris as we were at dinner on Sunday, when the word "intervention" happened to be used. "The United States has shown no interest or concern in matters of justice and righteousness. They have simply kept their eyes out for commercial advantage. To be sure, they have supplied the allies with munitions, but it has been a purely commercial transaction, and they would just as soon have sent the munitions to any other country for the same or more money."

My friend in Paris was not without ground for her vehemence. We have given ourselves over in many directions to the commercializing of the misfortunes of our brethren across the sea, even to the amplitude of complacency. And we have exhibited at the same moment the spirit of Pharisaism and thanked God that we are not as other men are, especially as these poor publicans in Europe. We have forgotten that the same material ambitions and selfish competitions and suspicions which have caused this war are right in our own midst. The nations of Europe are suffering not only because of their immediate sins, but because of their past iniquities, and we are not altogether free, at least, from blots upon our history. Some of our militarists are not very much better than the militarists of Europe. The same social disorders that must bear their share of responsibility over there are present with us also.

If the nations of Europe had only thought less about their foes without and more about their foes within, they might have preserved their common civilization, but we are making the same sort of analysis. Our brothers and our sisters across the sea have been trained and guided wrongly? Grant it all! The children of their fathers were conceived in national sin and born in racial iniquity, and the result is international depravity? Yes. But how far is our own better state due to our better national morals, and how much to our more favored station upon the map of the world? Yes, we have been guilty of the prayer of the Pharisee.

I feel sadly sure, moreover, that we are losing some of the moral idealism which was gaining its way in our midst. Our "preparedness" program has not been free from militaristic touches, and some of them are affixed to it by men and women who once were predicters of an international morality whose prophecies they have now cast off in contempt. But its worst influence has been that it has obscured that larger moral preparedness towards which we really were tending. We are not at this moment very much concerned about the violation of some of our own treaties, and we are trudging along very much in the paths of the same old diplomacy that has brought Europe to ruin. The ideals of international righteousness which we had begun to dream have been at least sadly obscured by the dust of our parades, and the imploring speech of the prophet of the armored conscience is drowned by the brazen band and the shouts of those who cry, "We trust in chariots and in horses." I am not speaking of a sane and normal consideration of protection, but of the hysteria which assures and admonishes us that moral power and physical force are convertible terms.

We have made some such impression as this upon thinking men and women in Europe, even though their feelings have not been very clearly voiced. A European correspondent, writing concerning our new plans for war relief says, "*we had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains.*"

The American churches and the American people have before them an open door, but it can only be entered in the habiliments of unselfishness. We have not yet entered it. For Belgium and her three million destitute and starving people we have given *seven cents per capita,* while New Zealand, bearing its own war burdens as part of the British Empire, has given *a dollar and a quarter per capita* to Belgian Relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the war, might furnish the food supplies for Belgium, but the Commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears. For Serbia, with her five millions of suffering peoples and her five thousand orphans, we have given less than three hundred thousand dollars, while the British Serbian Relief Committee three months ago had raised a million and a half pounds ($7,500,000), and France two million francs ($400,000). To the more than one million Armenians, whose story forms one of the darkest chapters in human history, we have given, covering the whole period, about one dollar for each sufferer. For the sufferers in Northern France little or nothing, and for Poland's millions of homeless, wandering peasants, mostly women and children, a total of something like two hundred thousand dollars.

It is estimated by those who claim to know, that our national wealth increases at the rate of about twenty-two

million dollars a day, and I suppose it would be larger than this at the present time, owing to the commercial influence of the war. If that be the case, then, up to April, 1916, we had given to *all* the war sufferers during the entire period a total of something like *one day's profit.*

And yet the effect of what little we have done has been startling. After my friend in Paris had ended her outburst, I said somewhat calmly, "But just what intervention has the United States of America attempted? I have been going about through your country, and I have found our physicians and our nurses and other men and women from the United States whose only intervention seems to have been for the alleviation of suffering and want." I had not proceeded very far when she broke down utterly and made unnecessary confession of her unjust reproach. But still, she knew it had not been unjust, and that she had merely been confused.

Our only counteracting influence to a reproachfulness which is in danger of reaching the feeling of contempt, is and will be our work of relief. I will frankly say that I might have found access to French Protestants difficult had it not been for the reason that we had helped (little enough) to meet the needs of their churches. And yet Pastor Roussel came over here to raise a little fund of one hundred and ten thousand dollars, and we had to let him go back with only twenty thousand of it.

In pursuance of this end, the Federal Council has sent out a first message directly to the churches and the Sunday-schools, for their own contributions. The second message went two steps farther, and translated the message from one to the churches to one which should be sent through the churches to the American people, urging not only a war relief committee in every church, but also urging a community committee and movement in every city and town.

"The task of the church is the creation of a new atmosphere in the nation," said Professor Samuel T. Dutton, Secretary of the Armenian Committee, at a conference of Relief Societies. It is the invoking of the spirit of unselfishness and self-sacrifice. The representatives of the war relief organizations, many of them, have expressed their feeling that this has been the one thing lacking. One of our European brethren writes concerning our first message: "Every expression of unselfishness is a chord of love between America and the nations."

I am profoundly convinced that the spiritual effect on our own churches would be as great if not greater than the reaction which has come to us from Foreign Missions, and if the voice of the churches can reach the American people, it may be the means of lifting our nation itself out of its economic and industrial confusion to a higher idealism which shall make us a moral power in the world. Indeed, if this movement should induce the Congress of the United States to make a great appropriation for the relief of suffering Europe, it might be at least as wisely expended as the same contribution for ammunition and armament.

The United States has the most magnificent opportunity for moral power in the world that ever faced a people, a chance to make herself inviolate, unassailable, immortal, if she will listen to the law of Jesus: "He that saveth his life shall lose it, and he that loseth his life for my sake, shall find it." In the hour of reconciliation and reconstruction, the power of America then will be simply the measure of her sympathy and her compassion now.

He who would insure peace—aye, he who would bring peace in its full true meaning—must endeavor to build the very foundations of the State upon the firm rock of justice. War comes from injustice; peace comes from justice, from the securing to each man of that which is his due.—*Henry George.*

FREEDOM.

Think not, O man, that thou art free,
Because no prison walls detain
The freedom of thy will,
Nor armed sentry stands on guard
To curb thy liberty.

For thee the palace doors fly wide,
The gilded porter takes thy cloak
And menial servants bow their pride;
Thy wealth commands the church,
And heaven's high-sent priests are dumb,
Nor dare to lift God's light
To show thee who thou art, nor speak
The sting thou feelest in thy heart.

Thou art not free, though armies at thy will
Compass the earth and sow red hate,
While kings and princes call thee great.
For thee the Nameless Terror walks,
And God's strong justice locks thee in
While outraged conscience talks.

Thou art not free till God's great love is thine,
And then—no prison walls detain
Though armed guards surround,
Though sparkling bayonets gleam—
Thy risen soul is free,
For thou hast seen.

—*Henry Victor Morgan.*

THE PARSON'S BABY.

BY J. BENSON HAMILTON.

A prominent manufacturer in a bustling little western city took me to lunch with him during the session of the Methodist Conference which I was visiting. He was proud of the enterprise and beauty of the city, and had much to say of its early history. I imagined, from the zest of his recitals, that he had been a principal character in many of the stirring scenes he portrayed.

He never tired talking of the Methodist minister who founded the first church. The bravery and eloquence of this first parson were the subjects of unending eulogy. The beauty, sweetness and courage of the parson's young wife were topics concerning which the old gentleman spoke with deep and affectionate feeling. He was in the midst of a loving panegyric on the little woman when I interrupted him a little banteringly:

"You speak as if you loved the parson, but had worshipped the parson's wife."

"I have the best reason in the world for worshipping her," he replied earnestly. "I owe everything I have in this world and everything I hope to have in the next world to her. I was a wicked wretch, who had only escaped the gallows, which I richly deserved, by a streak of good luck. I was on the road to eternal ruin, and was dragging down with me scores of others, when her little white hand stopped me—about face."

After a short silence he fervently but softly said, "God bless her little heart!"

"Tell me something about the parson's wife," I said.

After a few moments' thought he began to smile, and then laughed softly to himself.

"How would you like to hear the story of the parson's baby when it was the only one in town?"

As my silence gave consent he proceeded:

"The parson's baby was the first baby born in our town. It received a welcome equal to the Fourth of July. Every bell was rung, every shop and store was decorated in honor of the arrival of the new citizen. It seems childish now, but it seemed very proper and fitting then. The whole town was illuminated and a torchlight procession marched through the principal streets. The Fourth of July was nowhere.

"As soon as the parson's wife was able to sit up she was placed in the front room, and sat there for hours, singing to her baby. She was a cunning little woman. She

knew the boys were wild to see the baby, and she sat by the window, where all who walked by could look in. One of the fellows who had been hanging around for several days, hoping to get the first peep at the baby, was rewarded that morning by seeing the little woman carried close to the window and seated in a chair.

"I was the fellow. Like a great fool I stopped and looked in. She just smiled and shook her finger at me, and then held up the baby for me to see. I bowed, and threw the baby a kiss, and was off like a shot.

"I told a hundred fellows what I had seen. Would you believe it? Hundreds had an errand that day that took them by the parsonage. I'll be blessed if it didn't set the town almost crazy. If you ever have seen a pack of school children run to see an elephant, you can imagine how the boys hustled to see that baby. The happy mother knew how hungry we rough men were for the sight of a baby's face. She did not resent our curiosity, but took pains to let every one have a good peep at the chubby little creature.

"You would have laughed to see the presents that poured in for that youngster. The boys got to speaking of it as 'our baby.' All began to wonder when it would make its first appearance in public. We clubbed together and sent for a baby carriage. I was appointed as the one to present it. About twenty fellows went along with me. As we wheeled the empty carriage through the streets we had cheers from every corner. I went into the parsonage. The others stood on the sidewalk, and looked in at the window. The parson's wife accepted the carriage with smiles and tears, and made me kiss her baby as my reward. She promised that I should wheel it out for its first ride in the new carriage.

"It was several days before I received word that the baby needed a ride in the open air. I put on my best clothes, and told everybody I met that if they would be on the lookout they could see 'our baby.' Before the little woman gave me her baby she asked me if I was safe company for the little one. I knew she was not joking. I felt hot all over. I knew I was not fit company for anything good or pure, and I started for the door as I said, 'Madam, I am not worthy to be trusted with your baby. I am a wicked man, and ought to be ashamed even to look you in the face.'

"Her blue eyes were swimming in tears and her lips trembled as she said:

"'Jack, you were once a pure baby yourself. Your good, sweet mother loved you as I love my child. It would have broken her heart to have you grow up and become a wicked man. I would rather bury my baby than have him become a man like you. I am going to pray for you while you are giving my baby a ride. I wish you would pray for yourself. If you will ask God, he will make you as clean and as pure as you were when your mother held you in her arms. Go, now, and take care of my darling.'

"Although I was so awkward in starting that the parson's wife laughed like a school girl at my clumsiness, I managed to get along without upsetting the carriage. I found every man on the lookout. I went up one street and down another. I found crowds everywhere. Everybody was happy. Some shouted and cheered, and some cried. The roughest toughs in town seemed to be the heartiest in their cheers, and some of them cried the hardest. One bloated old bummer, who hardly ever drew a sober breath, got right down on his knees and took the hem of the carriage robe in his trembling hands and kissed it, and wept like a whipped schoolboy. He sobbed out:

"'I had a baby like that once. It died, and its mother died. I broke her heart. I wish I had died before I had ever come to this!'

"I had listened to many sermons by the parson, and had laughed at the little talks of the parson's wife, but I could not get away from the silent preaching of that baby. As I pushed the carriage along I saw my own sweet mother as she held me in her arms and rocked me and sung lullabies to me. I saw her face as plainly as if it had been but yesterday that I had rested my head upon her breast. I heard her voice as she sang to me. The words all came back to me, and the tune, and I found myself humming:

"'Hush, my dear, lie still and slumber,
Holy angels guard thy bed!'

"I was so blinded with tears that I had to stop and wipe my eyes, and to conceal my weakness I pretended to tuck the clothes about the little one. The baby looked up into my face and cooed and gurgled, and caught my finger in its chubby little fist. The touch of the little hand and the trustful look from the baby eyes did more for me than all the preaching and praying of a lifetime. I found myself praying as I wheeled the carriage. I became a new man while giving the baby its first ride. When I took it back to its mother, I said:

"'Madam, your prayers have been answered. Your baby has done for me what neither you nor the parson have been able to do; I am going to begin a new life.'

"We had some kind of a celebration in the Methodist church, and the parson's wife and baby made their first public appearance. As the little woman walked in, the men cheered and clapped their hands. She smiled and blushed, but did not seem to be offended. During the exercises the brass band played a selection. They had hardly begun when the baby, frightened at the blare of the horns and the crash of the drums, broke out into a shrill cry of terror. It could not be quieted. The horns blew louder and the drums pounded harder, and the baby tried to cry louder. At last one big fellow jumped up, marched down the aisle, and seizing the leader of the band by the collar, gave him a savage jerk, and shouted:

"'Stop the racket of this band and give "our baby" a chance.'

"'The band stopped instantly, but the baby kept right on. It cried for a minute at the top of its voice. When it ceased, round after round of applause filled the house, and scores of voices shouted 'Encore! Encore!' The man who had stopped the band stood up on a seat and cried:

"'Three cheers for the pastor's wife and a tiger for "our baby!"'

"That let pandemonium loose for several minutes. The baby had got over its scare, and seemed to like the roar of the crowd. It crowed and cooed, and tried to clap its little chubby hands. The cheering only ceased when the crowd was exhausted. The leader in the interruption of the program now shouted:

"'You can go on with this show now, unless "our baby" wants another chance!'"—*Independent.*

"EACH FOR ALL."

If a cross-section showing a single day in the life of a civilized man could be exposed, it would disclose the services of a multitude of helpers. When he rises, a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His merino underwear he takes from the hand of a Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk-grower, his shoes from a Brazilian grazier. At breakfast, his cup of coffee is poured by natives of Java and Arabia; his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his orange by a Florida Negro. . . . In return he has contributed his mite to add a unit to the common stock of necessaries and luxuries from which the world draws. Each is working for all; all are working for each.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

PHILADELPHIA, EIGHTH MONTH 5, 1916

"IF I BE LIFTED UP."

"AND I," said Jesus, "if I be lifted up, will draw all men unto me."

Few men can read or listen to the teachings of Jesus without feeling their sweetness and loveliness, and realizing their wonderful power to draw men to him. His conception of God not as the exclusive God of Israel, the stern judge and law-giver, but as the loving Father of all men, of itself draws us most powerfully. "Our Father, who art in heaven," "Give us this day our daily bread," "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give to them that ask him," "Love your enemies; bless them that curse you," "Come unto me, all ye that labor and are heavy-laden," "And he was moved with compassion toward the people, because they were as sheep not having a shepherd," "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven," "By this shall men know that ye are my disciples, if ye have *love* one to another,"—such expressions seem only to grow more sweet and winning with every fresh reading.

Yet the drawing power of his religion is not the power of love alone, but of truth and light and freedom. "For this cause came I into the world, that I might bear witness to the truth," "The Spirit of truth will guide you into all truth," "Ye shall know the truth, and the truth shall make you free."

Freedom, truth, justice, love, light, power, mercy, peace—is it any wonder that such a religion should draw men unto the great Teacher?

If it were possible to present the teachings of Jesus so as to give them still greater attractiveness, surely it would be by dwelling, as George Fox did, on the Inward Light, the "Christ within," "the true Light that lighteth every man that cometh into the world." Surely such a teacher, if he be lifted up, must indeed draw all men to him.

And in the early years of Quakerism, as in the few years of his own preaching, so indeed he did draw them. In our own day it is most striking to read the story of the message brought two and a half centuries ago by the "Children of the Light," as Friends were then called, and to see how its power seemed to "draw all men" to the Light of Christ within, which they so clearly taught and so closely followed.

Has the religion of the Light lost its power to draw men? Why is it that nearly all the members of our Society, now are those who have *inherited* their Quakerism, not who have been *drawn* by its power?

Is it not because we of later generations have lost the vision, have not fully realized the true character of Jesus, and the power of his teachings, and have therefore failed to "lift him up?"

Those who call themselves Christians are to-day most singularly divided. While many who, to use his own expression, regard Jesus as the Son of Man, accept his teachings as the words of eternal truth and life, great numbers of those who regard him as the only-begotten Son of God nevertheless reject his essential teachings as foolish and impracticable. Instead of being "lifted up," he is thus utterly cast down by his professed disciples.

It was against this nominal honor and practical rejection that Jesus protested in his life-time, saying, "This people honoreth me with their lips, but their heart is far from me." "Why do ye call me Lord, Lord," he exclaimed, "and *do not the things which I say?*"

Is not this still the real reason why the Christian church, including our own little Society, fails so largely to draw men to it? If we will "lift up" the Inward Christ by following his teachings, and showing in our lives that we are truly his disciples, then we may see his word fulfilled, that he will draw all men unto him. H. F.

OPENING MEETING-HOUSE GROUNDS.

THE action of Orthodox Friends of Philadelphia in permitting the use of the meeting-house grounds at Fourth and Arch as a "rest centre" brings up again the question of permitting similar use of the grounds of Race street and our other meeting-houses.

In nearly all forms of work for others, in helping the colored schools, the Belgians, the Armenians, the "war victims," almost the first thing needed is *money;* and if we cannot give money, we can often help very little. But when it is a question simply of allowing others to use grounds or buildings that are partly or wholly unused, the matter of expense hardly enters into consideration. We have simply to decide whether we will let our meeting-houses and grounds be *used.*

It is true that some windows may be broken, and some bare spots worn in the grass-plots, where the children play; but a few dollars will repair such damages—and suppose that even a few tired mothers were rested, or that a few weak babies were helped through their "second summer" by our willingness to sacrifice our grass and the paint on our shutters, would it not *pay?*

There are few things that seem to me more incongruous than closed meeting-houses and school-houses, with high walls or fences to keep people out, and protect the grass and the window-panes. Let these be cared for, of course, as well as may be; but for what does a religious society exist, with all its buildings and property, if not to do all that it can to help men, women and children?

H. F.

Note and Comment

IMPRESSIONS OF THE CAPE MAY CONFERENCE.

By ELIZABETH LLOYD.

THOSE who were privileged to attend the recent gathering at Cape May were generally united in the feeling that it was the best and most helpful conference we have ever held. The number of young people in attendance was very gratifying, but still more encouraging was their presence at its sessions generally and the part they took in them. That they are developing spiritually as well as intellectually was shown by the general atmosphere of their devotional meeting on First-day afternoon, and the character of the messages delivered there and elsewhere. There is evidently an increasing number who are experiencing the deeper things of life and are willing to share this experience with others.

The program arranged by the committee proved to be an excellent one and was faithfully adhered to. The plan of having two series of talks on religious subjects instead of having addresses on disconnected subjects, proved to be very satisfactory. Those who listened to all of these and took notes of them must have found themselves growing larger as they listened.

The round tables were unquestionably more successful than those that have been held on other occasions. The attenders at the Conference realized that they could not take in all of them, and so chose each morning the one in which they were most interested. The leaders did very little

of the talking, but they succeeded admirably in getting others to express themselves. These discussions were more satisfactory than those held in the tent, because the speakers could be heard better.

Then there was very general satisfaction with the place selected. There were very few complaints concerning the accommodations. The rooms were mostly comfortable and the fare clean and good. Nearly all were within a reasonable distance of "the best bathing beach in the world," and were also not far from the tent or from headquarters.

The amusements were a real recreation to those who participated, as well as to the onlookers. The "Beach Gymkhana" was an unqualified success, and none who witnessed it will soon forget the leap-frog race, the human chariot race and the other thrilling events.

In other conferences we have noticed from time to time the increasing influence of Swarthmore College, George School, and other Friends' schools. This year we had an opportunity of realizing a little of what Woolman School is doing for us. Conferences and summer schools have been very helpful factors, and will continue to be of great use to the many who cannot leave their work long enough for a term or more at Woolman, but the individual development of many who were able to do the work of a school term has been so marked that there is little doubt of this school's becoming more and more a source of strength to the Society of Friends. The endowment fund which has had a modest beginning, will grow as a snowball grows, and year by year Henry W. Wilbur's vision will become more and more a power in the development of a genuine Christianity.

ORGANIZATION OF THE SOCIETY OF FRIENDS.

II.—The Yearly Meeting.

While our General Conference corresponds roughly with the national organization of other bodies, the Yearly Meetings take the place of the State organizations. Their territory, while it follows natural lines and the path of early settlement rather than political divisions, is in general about equivalent in extent to a State.

The Yearly Meeting is among our oldest institutions. Several of them were founded during the life of George Fox. Their function is practically the same as it was then, primarily fellowship and inspiration, adoption of a discipline, consideration of the state of the Society, the taking of action needed to improve it, business details, and the propagation of the principles of the Society.

It is one of the distinctive things about Friends among religious Societies that so large a proportion of our membership gathers at our annual business meetings. It is perhaps due to our entirely democratic method of conducting business. Of recent years Friends have grasped this opportunity, when so large a group is together, for the presentation of our important messages. The time was when at some of our Yearly Meetings the whole week was considered dry by the young people, except the session when the Philanthropic Report was read. That contained items of current interest and was made a special day. Now nearly every session is filled with matters of vital concern. This year at Philadelphia Yearly Meeting the Young Friends' Movement made a special effort to have the young people come, and to make it a time of deep spiritual experience for them. There was the first of the "William Penn Lectures," and a supper conference every evening. The only criticism was that some had not the strength for so continuous a series of meetings, filling both noon period and evening. To meet this difficulty, Baltimore will this year try the experiment of meeting in business session in the morning only, and leave the afternoons free, as at Conference and Summer School.

Our Yearly Meetings have all been "set off" from each other or from the same parent meeting. They show the similarity in procedure and in discipline. Many variations, however, have come in and there is no reason in our scheme of organization why there should not be wide variations to fit the needs in the different fields. If there are more inconvenient differences of detail like the following, the committee making the study of the organization of the Society would like to have its attention called to them.

This example is in regard to the membership of birthright children when the parents belong to different monthly meetings (as they should *not*). New York Yearly Meeting's discipline writes the child where the mother is. All the other Yearly Meetings give the child membership in the meeting of its father. Some babies are claimed by *two* meetings, and some let slip between!

All of the Yearly Meetings have a Representative Committee, the heir of the original Meetings for Sufferings. It is the official body which can act for the Yearly Meeting between sessions.

The office of Philadelphia Yearly Meeting is its Central Bureau, which represents the Yearly Meeting directly as well as serving the three committees, First-day School, Philanthropic and Educational. In Baltimore most of the corresponding work of the Yearly Meeting is conducted by the office of the Advancement Committee. Our two most western Yearly Meetings join in supporting one field Secretary for their Advancement work. In New York there is an efficient Advancement Committee without a paid Secretary, and the Monthly Meeting office by courtesy serves in many ways as headquarters for the Yearly Meeting. One of the members of Genesee compared his Yearly Meeting to a lawyer without desk-room—"who carries his papers in his hat." They have appointed an Advancement Committee, and hope to start definite work centering in a central city of their field.

Ohio, our smallest Yearly Meeting, is not to be left out of our brief summary of the organization for Advancement work, but the definite plan cannot be told until after the approaching Yearly Meeting decides whether to join forces with another Yearly Meeting or keep up their meeting as it has been.

J. B. W.

LETTERS FROM DISTANT FRIENDS.

In reply to Philadelphia Yearly Meeting's letter, Gertrude Kent Walton writes to Elizabeth Lloyd: "Only a few days after my arrival here in Fifth month, I accompanied my son to one of those delightful gatherings of Friendly folk for which we hold thee responsible. So although I was in the East when thee was visiting here, upon my return I very soon saw the fruits of thy visit.

"Last evening (7th month 24th) mother and I had the pleasure of having these Friends meet at our home. The weather was unusually warm, so that it required an extra amount of effort to attend an indoor meeting, nevertheless there were 28 of us. At these meetings there is always a short time devoted to reading some Friendly literature, or any communications that may have been received; the rest of the time is given to social mingling—games, refreshments, and getting acquainted. . . .

"We are grateful for the account of the Yearly Meeting. It was truly an eventful one. The letter from Arch Street Yearly Meeting, and the visit of Joseph Elkinton to our meeting, were to me a precious sign of the change of heart taking place amongst us. May we indeed forget the past and work harmoniously together at the great problems that confront us to-day. . . .

"May the Friends as a body never weary in their struggle against military preparedness. It makes me heartsick to see the very finest young men of this State out in the encampment being trained to fight. A large proportion of them are from our State University and our college. . . . The Cape May Conference surely took a royal stand against it all."

Margaretta I. Cullen writes from Wilmette, Ill., "I keep in touch with you through the columns of Friends' Intel-

LIGENCER. I am now interested in the Cape May Conference, and am sure the bringing of Friends together will be helpful in the good work you are doing; also the visits of traveling Friends amongst isolated members and distant meetings will be the means of bring them in touch with one another. I am glad to hear of the interest the younger members are taking, also that the smaller meetings are being looked after. It seems to me that the work being done at Woolman House is going to be of great benefit to the Society, giving something it has needed in the past."

ABOLITION OF SLAVERY AIDED SOUTH, SAYS TILLMAN.

A NEWS dispatch in the Philadelphia *North American*, dated Washington, July 29th, says "I never believed it possible that I could do it, but slowly and by degrees I have come to think that it was best for all concerned that the South was defeated," said Senator Benjamin R. Tillman, of South Carolina, to-day, urging passage of a bill dealing with Arlington National Cemetery.

"Slavery," he continued, "was a curse which had to be destroyed ere the South and the world could advance."

In sending the above item to the INTELLIGENCER, Frank L. Neall writes:

"As I glanced through this item yesterday, and recalled our old home in Arch street below Ninth (barred against the Pennsylvania Hall mob in 1838), the discussions I listened to there, and the slaves that were brought in after dark by William Still to be "fixed up" (teeth replaced that had been knocked out by the butt end of drivers' whips, etc.,) I thought of Warner Mifflin in 1775, before the Revolution, freeing his remaining slaves, and then Daniel Neall, senior, as President of Pennsylvania Hall, and young Daniel as secretary in 1838, and of the Anti-Slavery Fairs, held when they dared to do so, of George William Curtis's address, and how the mob was bested, etc., etc. Recollect Pennsylvania Hall was located at Sixth and Cherry, within three blocks of Independence Hall.

"How the faith that was in these dear old folks has been justified."

SUFFRAGE COMPLICATIONS.

THE *Crisis*, the able organ of the colored race, says:

The South and its "Copper-head" friends, like Borah, of Idaho, are straining every nerve to make woman suffrage a "Negro" problem. Harriett Stanton Blatch, who has been talking in Idaho, goes after the Senator this way:

"Senator Borah argues that as the Fifteenth amendment has not been enforced for the colored man, a federal amendment for women's suffrage would be but a fraud upon the Negro women. The answer is obvious: If Senator Borah thinks the amendments his party passed are not enforced and yet ought to be, why has he not fought steadily ever since he has been in the Senate for the accomplishment of his beliefs? Why does he seek to ease his conscience by penalizing women politically?"

The suffragists of Columbus, O., in appealing for help from their colored sisters, elicited this sharp reply:

"We are of the opinion that in a general sense there is no good reason why all women should not have suffrage. If by assisting in the procurement of this great constitutional right we do not injure ourselves, and on the contrary, can add anything to our means of defense and betterment as a race, we are willing to do it. It is certain that the granting of suffrage would be of no practical advantage to colored women, if by the enfranchisement of white women we help to increase the number of our civil and political oppressors.

"We have the impression that some of the members of your organization favor race discrimination and segregation as against colored people with reference to their political and civil rights. In fact it has been stated that much of the race discrimination now apparent in places of public entertainment, amusements, hotels, soda fountains (even in our department stores), and discrimination against colored employees has its origin among the prominent white women of this city, including some of your association.

"If your association will actively and earnestly aid us in our movement to prevent race discrimination in this city against colored people, and will co-operate with us at all times, and ways, to prevent the abuses to which we are constantly subjected in public places of accommodation and enjoyment, in residence localities, office buildings, employment, etc., we will use our influence energetically among the men of our race to further the adoption of the suffrage amendment and will co-operate with you fully and sincerely in the promotion of your cause at all times and places where it is wise and profitable that we should do so.

"It is a generally known fact that the men of our race have been so deceived and mistreated in their efforts to secure justice, and their civil and political rights, that they do not generally favor women's suffrage because to them the ballot in the hands of white women appears only in the light of an increased number of civil and political oppressors. Therefore, we will have a task of some magnitude and difficulty to prevent their voting against it. But we think if the white women prove their fairness by assisting us as herein mentioned we can wield a great influence with the men of our race if we undertake to do so."

MILITARY TRAINING IN SCHOOLS AND COLLEGES.

BY PRESIDENT ISAAC SHARPLESS, HAVERFORD COLLEGE.

These extracts are reprinted from the Proceedings of the Association of Colleges and Preparatory Schools of the Middle States and Maryland.

Is military obedience the sort which our American boys need? In his noted definition of a liberal education, Professor Huxley describes the educated man as "One who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience." Is either will or conscience educated by the military process? Is it not rather an abnegation of personality, a complete atrophy of individual sense of right or duty? If a superior officer tells you to stab your opponent through the heart with a bayonet, to shoot a noble woman engaged in the relief of suffering, to burn a city in which thousands of non-combatants reside, to ravage a country and leave the inhabitants to die by starvation, to sink a liner and all that it contains, the man obeys as a machine obeys, without hesitation and perhaps without inner protest. Or, if the protest comes he smothers it with the thought that the officer and not himself is responsible.

The unquestioning obedience demanded by the military code is hardly the remedy which America has ever submitted to, nor will she ever submit to it, until the principles of our founders and fathers are forgotten and their spirit deserts us.

But if wars may not reach us, the spirit of warfare is with us now in some of its most malignant forms. The European nations are baptized in suffering. They are learning its lessons, and John R. Mott, who has just been among them, tells us that never before have the men who occupy the trenches on both sides of the line been so seriously concerned about the things of the spirit. The men will be apostles of peace henceforth. But *we* are enjoying a triumphant materialism based on the instruments of human destruction that we are sending abroad. Residents of two cities which contain munition plants have told me within a few days of the wild orgy of speculation in war stocks into which the young men and boys have

(Continued from last week's Supplement)

to organized Christianity. It is the peculiar peril of a Society that exalts the life of the spirit, without forms or ceremonials, that parents shall easily forget how strongly young lives are attached to spiritual realities through devotional habits, and how essential it is that a sincere, conscientious walk with God should begin in early childhood. That silence which is holy when we wait upon God in worship becomes criminal when exercised toward children, who have a right to expect from us careful instruction in the means of grace and habituation to those outward expressions that are so useful in the nurture of the personal religious life.

Our first step in the building up of our Society through the home must necessarily be that of recalling parents to their duties and responsibilities. And to this end, it seems wise to advocate the introduction in our adult classes and even in our young people's classes in First-day schools of courses in child study and religious education; the circulation of books upon these subjects; and the revival of the olden habit, in some form, of family worship.

2. After the little child has grown to be old enough to receive instruction and guidance in the company of other children we take him to First-day school. So this is the place to make some suggestions toward the betterment of our church schools, bearing especially upon this theme of using the First-day school as a means of upbuilding for the Society.

Our best authorities in religious education now consider that the First-day school has three functions: Worship, Teaching and Expression. Our own communion is not the only one that has exalted the second to the neglect of the other two.

What may we do to exalt the spirit of Worship in the First-day school? In answering this question let us remember that we are doing so at this time chiefly with the narrow aim in mind of considering the relation of worship to the life of the Society; and this naturally leads us to think of its place in the so-called "meeting for worship." It may be a refreshing frankness for a new-comer to say that the element of worship which he most misses in the meeting is that of communion with God through prayer. Accepting with heartiness the thought of a worship based on silence, and granting that vocal expressions in the way of exhortation of the truth that has come through the silence are an appropriate and useful part of public worship, must we not acknowledge that we are too generally ignoring the fact that the good Spirit as often inspires men to speak out their desires to him as to instruct their fellowmen? I go to meeting hungry for a contact with men and women who are drawn near to God, and too often I come away hungry, having been told much about duty, but little about God.

Is there not the greatest need that we should train our children in the spirit of prayer? Is there any larger thing that a First-day school can do than to help a child to have a listening heart?

In the cathedral of Chartres there is an annual processional through the crypt past a sacred spot, called the Well of the Martyrs, because in the first century it became the tomb of Christian maidens who gave their life for their faith. On one occasion as the procession was passing that spot the officiating priest had come to the place in the service where he chants "Peace be with you," and a choir-boy sings back, "And with thy spirit also." This day the response was lacking, and afterward it was found that, in the crowd, the choir-boy whose duty it was to answer had been crowded into the well. After that for many days no response was sung, because there was no other young voice in training that was sweet enough. But not long after when the boy's mother and the great multitude in the church above were listening in the service, they suddenly heard in the clere-story aloft the response sung by angels. And ever since, they say, while in the rest of the Catholic world the response to the *Pax* is sung, in Chartres the folk are still silent, listening for the voices of the angels. If, as is too often true in our First-day schools, our conception of worship is that of a talk to children by some older person, we may miss the music that there is in silence, and unless we train our children to love to pray and praise, their worship in later years is likely to be dry and fruitless.

I plead therefore for the exaltation of prayer in the First-day school. I accept, with some hesitation, the plan of using at times prepared prayers, perhaps the prayers into which the devotion of past ages has poured itself, but as such prayers are not often child-like, I rather favor that they come out of the lives and experience of the children themselves. Many Sunday schools to-day are encouraging the practice of asking their classes to unite in composing simple petitions that are the unanimous expression of the wants of the children themselves, and the use of such spontaneous, crude but genuine expressions has often been found blessed.

I have no hesitation in asking for the occasional use of hymn-reciting and hymn-singing in First-day schools. I have no desire to advocate regular singing in meeting, and I do not think the use of hymns in First-day schools will tend in that direction; rather otherwise. The only argument I have heard against the use of hymns in First-day schools is that no hymn expresses at any one time the genuine aspiration of all present, and therefore it is not a suitable form of public worship. But in our First-day schools we already have the general practice of the concert use of "sentiments." And I wish to say with the heartiest emphasis that if this dull, deadly, forced and meaningless exercise of reciting dried-up moralities is the best Friends can do in the way of expressive worship, it is an indictment not so much of our religion as of our ingenuity and common-sense. "Sentiments" as usually employed are not consistent with our principles, for they are not the expression of the child's standpoint, which is lyrical and picturesque and not formal and gnomic.

I do not go to the other extreme and urge the general purchase of pianos and organs as a cure-all for devotional dulness. I would not use any one method regularly or to the exclusion of any other. I would more frequently employ seasons of silence, prepared for and explained in advance. I would use sentence-prayers and class-prayers. And on occasions, when the air is full of springtime songs, I would have the children sing together songs of worship. And when there comes a time that is sacred with personal or general associations, I would imitate the example of our Master, who closed the last supper with a hymn and went out to meet his Gethsemane with that paschal song on his lips, flung forth in the face of death. Music in the First-day school is to be used, wisely and only occasionally, as the thoughtful instrument of religious feeling. It is not magical, and there is no danger that children will demand it so frequently that it will crowd our silent meetings with noise, but to allow our youngsters to sing rag-time on the street and to introduce songs and hymns in the home, and then keep the singing heart of the child silent in the place where he learns about God, is both inconsistent and foolish.

When we come to teaching, let us urge at this time the need of new courses in Friends' principles and ways for our children. It seems strange that, with our passionate devotion to our standards and the plain ways of a peculiar people, and with our copious tract-literature, we have not at present a single text-book in these subjects suitable for First-day school use. There was an admirable booklet, for the junior grade, prepared by Edith Winder, now out of print, and she has expressed a willingness to revise and re-issue it. She should be encouraged to do so. There is abundant room for a text for young people on "Quaker

Ways," and another, briefer and brighter than our histories of Quakerism, on "Quaker Worthies."

In thinking of the service-side of the First-day school, we bring ourselves in close connection with our Young Friends' movements. The present trend of the young people's society in the churches is to make it the service-end of the Sunday school. Indeed, there are many who believe that if the Sunday school had realized earlier the necessity of guiding its pupils to service we should never have needed the Christian Endeavor Society and its imitators. I myself feel very strongly that this is the right trend. I look with much hope upon the fresh developments in young people's work in our Philadelphia Yearly Meeting. The two essentials, in my mind, for success in this direction are these: that any movement to which the name "young" is given should be confined strictly to those who are really young, that is of school age, and that it should be regarded as the week-day extension of the First-day school. There is abundant evidence that our First-day school interests generally and our Young Friends' interests generally are soon likely to develop to the point where they will need skilled, salaried supervision. It would be not only economical but wise that such supervision should be from one office and from one unified standpoint.

It is for the sake of our young people chiefly that I pause to urge that we are in the deepest need for causes, new, fresh and inspiring, to which all this young Friendly energy may be devoted. All that we know about childhood tells us that the interests and loves of children are intensely personal and pitiful. Their little hearts are drawn to physical suffering and need, and expecially to the wants of other children. And when they become young people they desire that which is heroic and yet personal. They want to give their lives for human uplift and to lay their hearts close to human need. A few of our young people are finding such an outlet for their lives in the Neighborhood Guild, in settlements, and in teaching. But it strikes a new-comer with a chill—I speak now merely as a psychologist—to watch a strong Christian sect offering as its only crusades for youth the large, vague, impersonal causes of peace and woman's suffrage, when a world is lying in wretchedness, disease and heathenism. Let these have their place, even in young people's lives, but church history fails to record a Christian body that has ridden to victory upon the wings of a political cause, or that has saved the loyalty of its youth to itself by the advocacy of issues that must inevitably be the product and not the root of a world-wide Christianity. To proclaim peace when there is no peace, even in nations so-called Christian, is a noble idealism, but it is by no means the previous question.

3. I turn abruptly now to a third consideration: the relation of our young people to the meeting for worship. The meeting for worship is to an outsider the most peculiar and significant thing in our scheme of religious living, and to us who are inside it is an institution of rare preciousness and value. Let us not allow any theories of its sanctity to conceal from us the fact that it is not generally an institution that means much to children, or that the saddest sight in Quakerism is the company of adults that is seen going into meeting just as a larger company of children is issuing from the same doors out of First-day school. Is the meeting for worship an ark of the covenant that must not be touched? Are we to continue to conduct it as an adult enterprise, and give children no place in it? Or to put it plainly, shall we keep on inviting children to meeting and expecting them to attend, and give these guests of God no place or entertainment in God's house?

If it be our theory that the Spirit speaks to men in the silence of their expectancy, it is reasonable to suppose that he speaks also to children then. And if we encourage, through our elders, the message of those who have spoken acceptably to grown-ups, why should we not, through the same body, not only encourage but seek out and bring to consciousness those whose message is acceptable to children? We have, I am sure, come to see too narrowly the range of suitable prophecy. We have conceived of the sermon as a formal and unadorned address issuing from the lips of an aged man or woman of exhaustive experience, and intended chiefly for those of the same age. But the prophecies of Jesus were of quite another sort. He himself was a young man; he never spoke formally or without a parable; his chief instrument of speech was the story; and he was listened to with absorbed attention by children and the ignorant.

I stand up therefore for a new-old type of ministry, the newest and the oldest in human history. When a man has learned truth, either out of nature or books or life, and feels moved to transmit it to others in the meeting for worship, let him look humbly into his own heart, and ask himself three questions, instead of the two that he has been asking. Let these three questions be: First, Is it true? second, Is it profitable? third, How can I so become the mouthpiece of the Spirit that all present, young as well as old, may be certain to receive and understand and employ this message?

To this new-old type of ministry many young men and women should feel themselves called. While speaking once in the Baltimore meeting, giving utterance to this thought, I said: "There is perhaps in this very meeting some young man or woman, who has the gift of telling stories to children. This one has never thought of himself as having the gift of prophecy, but if we will consider we shall all recognize that it has been given, and our children will be the poorer unless we call it out." About ten minutes after meeting broke a young woman came to me, and said: "Mr. Forbush, what have you done? Six persons have already told me that I am 'it.'" I hope that out of this conviction an acceptable preacher has been added to the Baltimore meeting.

The elder has been too often regarded as a functionary whose duty is to sit on the coat-tails of a too profuse minister. It would seem to be wiser and more constructive for him to revive his honorable office in the positive way of searching out and helping to call those to whom have been given ministries to the lambs of the flock. And when such have been found, it will be strange if that does not occur which has occurred in other Christian bodies, that this simpler way of speaking will show that many have been speaking over the heads of the congregation. This realization will tend to silence those who speak in an unknown tongue and give utterance to hitherto quiet but worthy Christians.

In our Wilmington meeting, where children are given an unusually cordial and intelligent treatment, it is the custom to set apart the first First-day of the month as the day in which messages particularly adapted to children may be expected. This custom by no means limits any speaker, nor does it prevent the utterance of such messages on other First-days; it simply recognizes the fact that if a thing is worth doing it is worth giving thought and plan and place, and it acts as an entering wedge for the regular recognition each First-day of the presence of those to whom belongs the kingdom of heaven.

4. I come last to a very important neglect in the constitution of our Society. We, like other sects, were established before the days of child study, and it would not be strange that there should have been many ways in which, in the days of our ignorance, we have mishandled children. One of the discoveries of this science has been that the adolescent years, between twelve and twenty, are marked by unusual religious sensitiveness and a state of crisis. This fact was realized in a general way years ago and was taken advantage of by seasons of religious endeavor, known as revivals. Our denomination, by neglecting this crisis-element in life, not emphasizing the phenomenon of conversion, and never holding revivals, has spared itself many

regrettable emotional reactions, but has not provided anything as a substitute. The speaker has made the interesting experiment of asking the Woolman House students each term individually to testify as to whether this adolescent period was in their own experiences marked by any unusual turmoil. The majority have indicated that it was not, but there never has been a term when a considerable number have not stated that there had come to them, during these years, some unrest, doubt or alienation. We have absolutely no provision in our economy for those who find the years of their mental development years also of spiritual storm and stress. Furthermore, it seems to be a characteristic of youth that it is self-conscious, desirous of appreciation and recognition, and willing to enlist royally on the side of its loyalties. The youth is in the painful position of feeling that he has arrived—and has not been expected. In our Society we make claims for allegiance from our young, but we have no instrumentalities for causing them to feel that we are glad that they are now old enough to be loyal and helpful.

We have providentially a beautiful instrument just at our hands, in our historic birthright idea. Some are urging that it be abolished, but I claim rather that it ought to be revived. And to do this we have a force at hand, in our well-nigh obsolete body of overseers. These persons, so far as they seem to have any work, appear to be expected to keep busy in driving wolves out of the sheep-fold. Why not busy them to much greater import in keeping the lambs within the fold? In other words, it would seem to be worth while for the overseers to keep a careful record of all birthright young people as well as of others in the First-day schools, and when the adolescent years come on, by careful conference with parents and First-day school teachers, discover the religious attitude of each. Then they should, in ways appropriate to each case, encourage each to make a fresh committal of himself to the Society. This may be done by a simple covenant, taken either publicly or privately, a bond of affiance to the Society, analogous to the bond and vow of wedlock, and it may also be done practically by giving each young person some definite and helpful work to do, by which he shall become an active factor in the work of his own community and local meeting.

Our Orthodox brothers have met this problem by considering birthright children as associate members, and then setting apart a definite confirmation season on maturity. But this savors of suspicion of the birthright itself and sets half-outside and exposes to the danger of neglect those who, if cordially accepted from birth as a part of the family, could, by sane and loving inducement, be led to retain consciously and loyally as their own by choice what was theirs by the gateway of birth.

5. As I close, I feel led to say a brief but strong word in behalf of that new institution among us which stands more than any other for the recognition of the rights of our children and the leadership of our young people—Woolman House. I do not claim that the convictions I have mentioned are those of every member of the faculty and student body of the House, but what is more important is this: that Woolman House is the one place where these problems are being studied, where research, patient and enthusiastic, is possible, and where earnest experiments are being made for their solution. We know we as a Society have these problems to face; we know that some of these things need to be done; we do not wish to take any false steps. How fortunate we are that we have both an experiment station and a power-house for this very end: a place where wise endeavors can be made on a small but real scale, and a place where, when we know what to do, we can bring our leaders and teach them how to do it. Woolman House is the most hopeful single fact in the Quakerism of the twentieth century, because its eyes and its heart and its hands are consecrated to the men and women of the coming generations.

THE CHAIRMAN: We have with us to-night, as a guest of the Conference, one of our English Friends, who has an earnest message for us. I am glad to present to you Lettice Jowitt.

LETTICE JOWITT: I am just going to tell you of my last begging, because it has such a peculiar interest. Two days ago I was in Buffalo, through the kindness of a friend here who made connection for me, and there was a big German-American conference going on. There were four German delegates there. I was the only English person in that big audience. I was told I might speak to them for five minutes, just at the end of a session when everybody was wanting his dinner. There were about two hundred Germans, all smoking their big cigars. I told them for five minutes of the work that English Friends are trying to do for the Germans and Austrians in the internment camps at home. You know, we have 32,000 German and Austrian civilians imprisoned through no fault of their own. At the end of the speech, one of these Germans got up and proposed in German a toast expressing sympathy with and appreciation of the English Friends for the work they were doing, which I was very glad of; another one proposed that a man should go around at once, and they gave me straightway $129.00, which I thought was a very generous contribution. Quite apart from the money, which I will be very glad to send home, I was so glad of the opportunity of making a good-will link with people who are, while American citizens, naturally of German sympathies.

Our work among the war victims is still going on. Several of our people have said to me: "We are so tired of hearing about it, we don't want to hear about it any more;" but, friends, we must not relax our efforts; we must go on and work still for those refugees in the five great camps in Holland.

You know that we have forty young Friends working in those five great Dutch camps teaching the Belgian refugees handicrafts and other things. And I had a pitiful letter yesterday from Margery Fry, who is in charge of our relief work in France, saying that we must do more to employ the women; that we must find people in America who are ready to help this work.

Now a new field of work is going to open to us, though we have already got enough; but the need is so great in Russia. William Cadbury was sent out with several others to inquire; and he came home just in time to be at London Yearly Meeting the other day; and he says that the distress in the provinces of the Bulgars this winter is going to be something terrible and that we must send there four or five workers, some medically trained and some doing relief work, to go and administer help in that district. I think that we will have to do it. The Meeting for Sufferings in London is considering it now; and, you see, the sphere of work is widening all the time; and great are our responsibilities, and we are grateful and thankful that you are willing to help us with this great burden.

And now I want to urge the claims of one other side of our work. Down at the headquarters at the Lafayette we are going to have an exposition to-morrow, of the work that is being done by these German and Austrian civilian prisoners in our camps. It is imperative, if we possibly can, that we should employ more than we are doing at present. We are employing at present only 5,000 out of the 32,000 men in those camps. I wish you could see the letters that come to the Meeting for Sufferings from some of those men. If you could come to the hotel and see that display and purchase some piece of that work, some of which is very beautiful, we should be very grateful.

SEVENTH-DAY, SEVENTH MONTH 8TH, 3.30 AND 7.45 P. M.

The Chairman: I have a very pleasant duty to perform at this time. I believe that when people do good service, others want to tell them so; and we have with us to-day our friend, John William Hutchinson, who has been one of the most faithful members of the Conference, from its very beginning, before there was a *General* Conference; and this happens to be his birthday. He is sixty (?) years young; and in the name of the Conference, with our great appreciation, our secretary is going to hand him a little bunch of flowers.

John William Hutchinson: I am too full for utterance. I am not a speaker, but I want to thank my friends. I have attended, I think, every Conference from the first one in 1868; first, the First-day School General Conference, then the Philanthropic Union, and later this organization, which is now just sixteen years old; and I feel that I want to continue to attend many more. I thank you, friends.

Arthur C. Jackson, chairman of the Committee on Nominations, reported the names of the officers chosen by the Central Committee for the ensuing two years. (See minutes of this committee.) These were accepted for the officers of the Conference.

"Development of the Religious Life, II—Work": George A. Walton.

In yesterday's talk, the main thought was that we ought to look upon man and upon God with the eye of faith. Looking upon men with the eye of faith makes us see the good that is in them, however much it may be intermingled with wrong; and thereby we are enabled to love them, and thereby they help us; and the spiritual side of our nature is uplifted by that contact. In looking upon God with the eye of faith, it removes from us the fearing as to the truth of God's existence; and God's benevolent purpose has first to be proved by intellectual processes. There is another ancient quotation well worth bringing before you: "A Christian is never made, but he is always making. He, therefore, that is yet a Christian, is not as yet a Christian." In that never-ending process of development, in that never-ending process of growth, we need to take the attitude of faith. So much by way of summary.

It has seemed to me that I ought to correct, and at the same time emphasize, a statement made in yesterday's lecture. The statement was this: That there were only two ways in which religious development could take place—as the result of direct contact with the divine spirit, and as a result of contact with the human spirit in the person of our various friends.

I retract nothing of that statement. I simply want to make clear the idea that while God is all around us, and while our friends may offer us, as it were, a most stimulating contact, it doesn't insure religious development on our part. The crux of the whole thing is our own personal attitude. If there is no religious development in our own lives it is our own fault. The church cannot make us religious. The Bible cannot make us religious. The most perfect system of religious education yet to be devised cannot make us religious.

Friends, I am inclined to think that it is God's way that he himself will not make us religious against our will, and without our own co-operation. It is our attitude which counts; and that is the reason why, in these three talks on the development of religious life, I have chosen to say nothing about the church, nothing about the Bible, nothing about our own particular form of worship, but to deal only with the personal attitude. Yesterday I begged that we begin, you and I, to take an attitude of faith, so that we might make the most out of those things that we rub up against every day; so that we might make the most out of the church, make the most out of the Bible, make the most out of education, make the most out of contact with our friends, make the most out of the spirit of our Heavenly Father which throbs through this meeting, which throbs through the lives of these persons here assembled, which is manifested to us everywhere and every hour. We have to open the shutters of the room ourselves.

Now, to-day, I want to describe an attitude of mind towards our work and towards our leisure time. For I believe, friends, that unless our work contributes to our religious development, all other agencies will fail. God has made this world so that we have to work. And some of us have to work long hours; and when we work, we have to center all our power on the task in hand. And if the time spent in winning a living yields no stimulus towards the development of a religious life, it is lost. The leisure time is play time; the working time is not enough to get away from the loss that would come if our work counts for nothing.

People used to believe that work was time wasted, as far as the religious life was concerned; I mean the work of winning a living. And, accordingly, men and women went apart from the world in monasteries and tried to do without the ordinary world's work; they concentrated on the living of the religious life all the energy, all the strength, all the time, that would otherwise have been given to bread and butter work. That period has passed by. In the world in which you and I live, active men and women are going to work. If it makes against religion, religion will suffer. I don't see that we can help ourselves. We are caught in the grip of the way the world is made. We have to work, and we despise the folks that won't work—the tramp and the idle rich get no respect from us; the man who works and the woman who works are the ones that we admire, and we try to bring up our boys and girls likewise to be workers.

In doing our bread and butter work, we find through experience that it can be a help to the development of the religious life; and we find, on the other hand, that it can be a hindrance to the development of the religious life. No doubt, each one of us here could testify, out of our own experience, as to the ways that our own work has helped towards religion and has hindered and interfered with religion. It all depends on how we take it.

Yesterday I made the remark that God hasn't yet finished creating the world. The world is young yet. There is development still to take place. In the work of that development he calls for us. To our hands, yours and mine, is laid some little task, however small, however humble—some little task towards making this world better, more nearly divine, than it has yet been. Side by side with that, may we not say that it is likewise God's concern to maintain, up to his perfect standard, the life that has already developed? I suppose, if there is any one thing that God hates, it is to see us slipping back from a height which has been attained, to see us giving up a standard which we have already reached. And if we, in feeding our children and clothing them, began to live in homes which were unsanitary; if we cultivated our farms in such a careless way that they produced gradually, year by year, less of the food which we needed for the upkeep of our life, God's great heart would grieve, and we would be working out of harmony with him, in opposition to his purposes.

Think of ourselves here in this Conference, considering the religious subject, Who fed us to-day? Who brought us here? If we are doing a religious act by being here, if we are doing ourselves and our meetings a service by being here, is it not also true that the work of the trainmen who brought us here shares in that service; and the men and women who minister to our needs in all these houses, whose names are unknown to us—are they not also sharing in whatever service we are performing here; and is it not true, all through our lives, those who feed us, those who clothe us, those who shelter us, those who provide the bare neces-

sities of life, are helping our Heavenly Father keep the standard of life up to the point that we have reached?

And if some of us, by the grace of God, are able to go a little further, and do something original, and something constructive; if we are able to reclaim the desert; if we are able to banish some dread disease which has stricken down the finest of our kind; if we are able to develop some new method in education that brings the boys and girls along with a better chance and more promise, everybody who helps is sharing in that service and is working for God. Friends, if we can look at our work that way, it will mean something to our religious life. If we can feel, however humble our daily task, however commonplace our bread and butter work, that that is work which God needs done for the fulfilment of his purposes, is it not a noble thing to be doing that work?

And ought we not, as individuals and as a religious society, to protest, with all our strength, against that popular fallacy which holds that the minister and the missionary alone are doing God's work; that they get a call to service which others do not get? Is it not true that the teacher, and the father and the mother in the home, and the man who raises grain, and the man who transports grain, and the man who grinds it, and the man who bakes it into bread, and the cook that puts it on the table—is it not true that all these are little links in the great chain that pulls the load? And is it too much for these boys and girls, these real, young folks at this Conference—is it too much for them to feel that some day there will come to them a divine call from God himself to do their little piece of work? Why should it be only the minister and the missionary who are called? Let us all feel called. Friends, I venture that if there is here one of us whose daily work will not stand that test, who cannot face this question, "Is my work the work of co-operation and partnership with God?" If there be such here, he is not happy; he has not been happy in his work and it is drudgery; he hates himself when he goes to work and there is no joy in his life.

Really, what work is, is this: co-operating with God in creating and maintaining life. Let us undertake it in this spirit. We can say it this way: the purpose of all work is life. Jesus came, as he tells us, that he might bring life, and that more abundantly. Let us work in the same direction—to bring life, to bring a more abundant life. This means that the work must provide for our own profit, that it must provide for our own living first, and forbid us to take so much profit out of it that the lives of others are lessened. The purpose of work is the upbuilding of life and not the making of profit. Our living ought to come; our living will come; but the enormous fortunes of the present day will not be made in the future, if all men and women learn to enter upon their work in that spirit.

Work is an opportunity for service; work is an opportunity to do something that needs to be done, something that God needs, something that the stranger needs, something that our close friends need, something that our own family needs. So strongly is it written in the human heart at the present time that work is for profit only, that pioneers and thinkers stress that our young men and our young women have no conception of service, and they believe that the nation should so legislate and so organize the life of our young men and women as they ripen into maturity, that they spend a certain amount of time in the service of the state, that they spend a certain amount of time working for something which the state needs to have done, at little or no profit. And we are told that the only way, the best way, that our young men and our young women can be organized into the service of the state is in compulsory, universal military training; I know lots of fine men and fine women, who abominate war just as much as this group of Friends, who are appealed to by the idealism in that point of view. They want to be of service; they think that our nation is stronger, if its men and women are imbued with the idea of service to others than themselves, of unselfish service, of work just for the sake of the common welfare and not for the sake of anybody's profit. And just because military service seems to offer that opportunity, lots of the finest men and women that we know are ardently supporting compulsory military service.

The iron is hot. It is time for a people who cherish the influence of religion in human life to strike. What would we think of ourselves, what would our descendants think of us, if it should be written of this generation that a religious organization could not offer to young men and young women an avenue of service as effective as war? And it seems to me that in our present crises we need to make much out of this idea that our every-day work is service to the state and is service to God. And we ought to make much of this idea that those who loaf and do nothing are unpatriotic and ungodly; and that those whose work makes for destruction of life, whether it be in the liquor traffic, whether it be in war—those whose work makes for the destruction of life, are unpatriotic and ungodly. Let us encourage the humble worker to feel that his work is a noble thing; and all of the humble men and the humble women doing the practical work of the world can feel that it is work which God wants done.

It is not reserved for teachers and ministers and mothers to feel that they alone are those whom God has called into his service. Have we the courage? Ah, friends, I was going to say, have we the intelligence? I know we have not; but are we ready to undertake the task of vocational guidance of our boys and girls? Are we ready to demand it of our schools? Are we ready to furnish the means for our schools to do it; so that our boys and girls may be trained to go to work intelligently, capably, and in the spirit of making the most of life, and expecting a living, not profit? There is no point in our educational machinery that is weaker at the present time than the effort for vocational guidance. We give our boys and girls a world-wide view: is it any wonder that they want to work away from home? Is it any wonder that they want to do something different from what their parents have done? Perhaps they are better fitted; but it is a fact that at the present time our educators don't know how to pick out what this boy is fit for, what this girl will do best in. We leave it to chance; and year after year we see the boys and girls going out from our schools adrift. They want to work, they want their work to be of service, but as a community we don't yet know how to connect our boys and girls with opportunities for service; there is some progress that we have to make, and the time is ripe for making it soon.

One of our poets—one of our American poets, of our own generation—has expressed this point of view of work in beautiful words worth reading. No doubt you know it; no doubt half of the audience could repeat this from memory—Henry van Dyke's familiar little sonnet on work.

> "Room but to do my work, from day to day,
> In field or forest, at the desk or loom,
> In roaring market-place or tranquil room—
> Let me but find it in my heart to say,
> When vagrant wishes beckon me astray,
> This is my work; my blessing, not my doom.
>
> "Of all who live, I am the one
> By whom this work can best be done
> In the right way.
> Then shall I see it not too great nor small
> To free my spirit, and improve my powers;
> Then shall I, cheerful, greet the laboring hours,
> And, cheerful, turn when the long shadows fall
> At eventide, to play, and love, and rest;
> Because I know for me my work is best."

When we undertake the work which is put before us to do, and when we begin to study the demands that our work makes upon us, when we become anxious to do a good piece of work, we shall find ourselves spending long

hours, we shall find ourselves doing much that is essentially drudgery; for there is no work anywhere, no matter how delightful, no matter how favorable the conditions, that does not call for the doing of some disagreeable things.

That is my experience; I have no doubt that it is also your experience. Probably we forget them soon; in the retrospect they do not loom large; yet when we are doing the work, the disagreeable things must be done. Work brings responsibility, work brings strain, work brings monotony; and as part of our experience, as the days and the years roll by, we find ourselves settling into a rut, the same thing on and on and on; we find ourselves doing our work mechanically, sometimes without intelligence, sometimes without spirit.

Isn't this true in our own experience? We could all testify to it; and it makes us dead, it kills out the spiritual side of our lives. If it was the custom in talks like this to be fully frank and call people by name, I could give you the names of conscientious folk who have ruined themselves by working too incessantly—the same thing done over and over and over and over again, in time produces a stiffening, and our characters settle down in rigid lines; and pretty soon we are not much good as workers and we are not much good as associates and nobody wants us very much; there is no greater tragedy, friends, than these cast-offs of the modern industrial system, the modern efficiency methods of workmanship. We have to specialize. I don't see how we can avoid it; I don't see how the demands that you and I make can be met, except by specialists; and the monotony of specialization kills the spiritual qualities of a man: whether it is running the machine, the same machine, hour after hour, day after day, year after year, until the senses reel, or whether it is minute specialization of the most intelligent college professor in the land, it kills the spirit that is in us. A man can be the best of specialists, completely without religion. It doesn't take religion to make a good physician; I mean, in the sense of diagnosis, in the sense of treatment. It doesn't take religion to make a skilful scholar in law, or in history. Notice that I am not saying the very best: I am talking about good, successful men in these lines, who can make big incomes; it will take religion to make the very best.

But a man can make a big income as a lawyer or merchant; a man can stand among the forefront in the profession of teaching, and have no religion in his soul. The spiritual life, the original spiritual life that is his, can be killed and yet he can be successful, as the world defines success. You and I know lots of men, lots of women, who are successful in this sense, to whom religion is but a memory of the past. When our meetings gather there are empty places meant for those folks, and they are not there, because they find they can live their life without religion.

The best illustration of all this is the Hindu fakir, who thinks that it is a work of righteousness to stand on top of a pillar upright, his arm out, and not move—all in the glory of God. There may not be a greater evidence of devotion; but before long, and after the agony is over, that arm is stiff and useless; and it is the same way with those of us who say to ourselves: "Here is my work; it is great work; I am going to give my life to it;" and we lean our shoulders against the wheel and we push and push and push, and never let up; and pretty soon we are just as stiff and just as useless as the Hindu fakir's arm. And the fortieth year of life rolls around—no good, cast off, heart-burning tragedy.

There is a reason, friends, why religion will not grow under those conditions. The specialized work which we all do is narrow, much narrower than it used to be. Even the farmer is much more of a specialist than his grandfather was. In the old days, when he first moved into the wilderness and set out to make himself a home and fertile fields, there was no specialization about that. He and his wife had to be all things to all men. They had to be everything. They had to be masters in every trade. They had to be educators and teachers and ministers; they had to be politicians and everything; and those conditions produced a type of culture amongst our ancestors, who had little schooling—a type of culture that we would do well if we should equal at the present time. But we needn't think to-day, with our conditions of working, that we will produce the same kind of broad, all-round, deep, sympathetic culture; because we specialize too much.

Our life has to be narrow. We use only a small part of our powers; we use them constantly; we develop a high degree of skill; but think of the human qualities that lie dormant in us when we are doing our work; and religion, friends, cannot be fed from any one side of our lives. Religion is not a partial thing, religion is complete: there is a glorious wholeness about it; and if a man's religion is going to develop to amount to anything, it must rest on every corner of his life, on every side; everything that is in him must give something into that spirit, that fragrance, that atmosphere, that life which envelops him. And if in our daily work we use only a small part of ourselves, that may be very efficient, but that is all we shall have out of which to develop our spiritual nature.

Religion is a matter of the whole life. To grow, it must be nourished in all parts of life. Everything that appeals to us, everything that we love to do, will feed our religious life. So a man cannot work all the time, else he loses his life. There must be a leisure which we can devote to the development of those things not called into play in our daily work. I suppose there may be some cynics somewhere who say that Friends' General Conference advertises tennis, and advertises automobiles and advertises stunts on the beach where we can see our dignified Friends dressed in strange costumes for our merriment; and there may be cynics who say we do this to attract the careless and the unthinking to our meetings; that we do this as a bait, so that people will be willing to come here, that it is sugar-coating the pill of religion a little bit.

Don't let us believe it for a moment. The spirit of this Conference would not be right if there was not a playtime here; it would not be truly a reflection of the spirit of God, if there was not time for a little of the playful, a little of the foolish, a little of the utterly senseless. For if we are working all the time, if we always have our shoulder to the wheel, our fate is the Hindu fakir's right arm; and it was a tremendous inspiration to some of us this morning to see that some of our leading Friends are not yet to the point where they are going to stiffen in this way.

Indeed, friends, as I have thought about this, I have seen a picture in my mind. I suppose a century ago the Friend, speaking along this line, would have said that he had had a vision. I won't call it that. I have just seen this picture in my mind. In those twenty years at Nazareth, when Jesus was developing into the wonderful manifestation of God's spirit and power which he became, don't you suppose he loved to play? And can't you see him as I see him, playing with the children? We read his wonderful words when they brought the little children to him and he said: "This is what I mean by the kingdom of heaven. Unless ye turn and become as a little child like one of these, ye shall in no wise enter in." I suppose, in those few brief months when Jesus was before the public, the work that he was doing crowded upon him so that there may not have been time for play; but I cannot help thinking that when he stopped there in the little house at Bethany, and Martha was fussing over the gas-stove trying to get supper ready and Mary was at Jesus' feet, they talked about things no doubt more serious and more beautiful than you and I know how to talk about; but I suspect they laughed, and I suspect that it wasn't all what we would call religious conversation. Oh, there must have been playful things in their conversation, as they were together.

To use our leisure time so that it develops the whole man and the whole woman, is the task. To use our leisure

time so that it restores us, fresh and strong and vigorous, and spontaneous, ready to get once more into the spirit of our work,—that is our task. How are we going to do it? I suspect that some of you older people would really prefer to be over there some place playing with the children rather than here. And any of you who have felt that way needn't be the least bit ashamed about it. There are various forms of recreation, available for men and women of mature strength, that are not available for the boys and girls, and these are excellent things to take part in; but they ought to bring into play the qualities, mental and spiritual, which are not exercised in our daily work.

It would be foolish for a lawyer, after wrestling all day with the most difficult of cases, to spend his evenings playing chess, because his mind would have to go right on solving intricate problems. Our boys take hold of a hoe, or the tennis racket; lots of them turn to golf. Lots of them have automobiles; and I suppose the most valuable part of the automobile is when they are tinkering over the engine, because it puts different senses into play, faculties they do not use in the daily work which they are doing. One need not talk longer about this; because each one of us has our own problem. All I want to plead for is this: that if at times some of the good Friends on the platform here, and not so very far from me, seem to be foolish in their play, don't blame them—it is their salvation.

Many people have daily work that brings with it very little responsibility. Many of our efficiently organized business houses limit the responsibility of the individual. In their leisure time they ought to hunt something responsible. They ought to find a place in church work, in politics, in some organization that is making for the good of the world, where they can have some responsibility and develop that side of their nature; for it is all-round men and women that God wants. God is no limited, narrow, puny being. God is great; God is as great as human life; God is as great as the universe; God is as great as the possible kinds of life that may exist elsewhere in the universe; and if we are going to understand that, if we are going to connect ourselves with him in harmony and realize something of his power and his purpose, we cannot be too big, we cannot be too well developed, in an all-round fashion.

Just at present is a very difficult time for those of us who would use our leisure so as to rebuild. Reference was made yesterday to the grief that all men and women must feel over the awful calamity of the war, even if it has not yet touched them. It makes us wonder how things are coming out. The duty of being cheerful, the duty of keeping up the play spirit in the midst of adversity, is the only way to good cheer; and, when all is said and done, we have not much time for any religion which is not essentially an embodiment of high spirits and good cheer.

Now, in conclusion, I want to call your attention to another method which men and women openly use—rush themselves on their life of recreation, on their method of making themselves over; and I will just ask the question whether it is to the glory of God, whether it opens the way to the religious development; for my point this afternoon is, that our worktime and our playtime must both contribute to the growth of the divine spirit which God has lodged within us.

Professor Hugo Munsterberg, the eminent psychologist of Harvard University, writes as follows:

"What would result if prohibition should really prohibit, and all the inhibitions which a mild use of beer and wine promise to the brain really be lost? The psychological outcome would be two-fold: certain effects of alcohol which serve civilization would be lost; and, on the other hand, harmful substitutions would set in. To begin with, the nation would lose its chief means of recreation after work. We know to-day too well that physical exercise and sport is not real rest for the exhausted brain-cells. The American masses work hard throughout the day. The sharp physical and mental labor, the constant hurry and drudgery produce a state of tension and irritation"—that is true—"which demands before the night's sleep some dulling inhibition if a dangerous unrest is not to set in. Alcohol relieves that daily tension most directly."

I have no doubt, friends, that it is a fact of psychology that it does relieve it most directly; that is, the most quickly. To-morrow it will take a little more; the next day it will take just a little more: witness your friends, you know some of them, subject to nervous strain, who seek relaxation through smoking. Many of them are great habitues, and smoke all the time, because it is their only way of getting nervous poise, nervous self-control. They have built up the habit of excess because a little more has been demanded all the time. "Most directly," certainly. But for a life-time does it make the man better or worse? You know the facts on that as well as I do: for a life-time does it make the man better or worse? And have we not a right to demand of our leisure time that it make us a little better for the task of living, that it develop the spiritual side of our nature a little more fully, that it bring us closer, fuller into harmony with the power and purpose of God?

"Friends and Citizenship": Wilson S. Doan.

"Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land?"

These words were inspired by the same sense of patriotic pride that burned in the heart of Paul, when he said: "I am a citizen of no mean city."

Jesus, the carpenter's son, recognized not only his allegiance to the Roman Government, but also his duty as a subject when he said: "Render unto Cæsar the things that are Cæsar's."

George Fox rose to a high place of patriotism when he placed the moral law and the law of the land upon the same platform, saying: "The spirit that leads people from all manner of sin is one with the magistrate's power and righteous law." Thus to him it became a moral and civic duty to write, to speak, to work and to lie in the foul dungeon as an effective and convincing testimony for higher civic and religious ideals.

The plea for religious liberty enacted into law, made by Mary Dyer upon the scaffold on Boston Common, was a thunderbolt to help to break in sunder the rock of intolerance and make way for the American constitutional provision of religious freedom.

It was no fashionable slumming expedition, with the expenses thereof paid by some charity ball, that led the cultured Elizabeth Fry into the foul prisons of Newgate. To her it was a moral and civic duty to become a beam of sunlight to her unfortunate, degraded fellow human beings. It was a lofty height of moral and civic duty expressed by the Roman emperor and philosopher when he said: "Observe that the life of a citizen is happy who continues a course of action which is advantageous to his fellow-citizen." But Elizabeth Fry surpassed these and reached the sublime height of the divine obligation of life declared by Jesus, "I came not to be ministered unto, but to minister, and to give my life a ransom for many."

The songs of John Greenleaf Whittier, on behalf of the slave and against the slave laws, were not written under contract with some publishing house for a royalty of so much per volume, but they were the burning, patriotic convictions of a great soul, that injected themselves into the life of the nation and helped to make possible the Emancipation Proclamation.

Perhaps there may be a few favored ones in this audience who remember the sweet face of Lucretia Mott, and who in memory now can hear her eloquence, as sweet as a chime of bells, as she pleaded for the liberty of a race. With her it was her duty, not only to the slave of the south land,

but to her country, to the Society of Friends, to herself and to her God.

Those who came in contact with the family life of John Bright have described it as beautiful. His mother-in-law, Mrs. Priestman, belonged to that type of Friends who sought seclusion from an evil world. It was a type that was spiritual in the extreme, believing in the quiet meditative life of the soul; a sweet type of character, but one that was so not of the world, that for practical effect, it was almost out of the world. When the cry of the hungry for bread touched the heart of Bright, he took the platform in behalf of the repeal of the Corn Laws and he became a candidate for the House of Commons, because he felt it his civic duty. Mrs. Priestman wrote him an affectionate, but solicitous letter begging him to withdraw and to turn his attention to his own household, warning him of the dangers of the life he was entering. He replied in a most affectionate manner and among other things said: "I should feel myself quite as possessing abundance and leaving others to hunger, nakedness and immorality and deepest ignorance and crime, if I were to retire into domestic quiet and leave the struggle to be carried on entirely by others."

The Holy Experiment of William Penn was not planned for the purpose of the promotion of a great land deal. But it was founded in the deep conscientious convictions that it was a civic and religious duty to establish in the Western Hemisphere a government wherein mankind could proclaim liberty throughout all the land and unto all the inhabitants thereof.

Besides these, as Friends, we are encompassed with a cloud of witnesses all of the same character, such as William Robinson and Marmaduke Stephenson, who made the gallows sacred like the cross. Friends who have suffered perils by imprisonment, perils by banishment, perils by beatings off, by confiscation of property, 30,000 of our ancestors in England in prison cells, and last, like a voice of two centuries ago, resurrected and brought into our very presence, the noble Edward Grubb in an English Court suffering a fine of one hundred pounds and costs, as a punishment for his religious and civic convictions, all speak to us in no uncertain terms in America as to our present duty. If these mean anything, they say to us in unmistakable tones in this dark day of the world's history, "It is your duty to mix actively with the world and win it over to the principles of peace, humanity and justice." Go now, not into the trenches, but if need be, like our English Friends, go in front of the front and sow the seeds of good-will. There is no fortress so strong as that of good-will. There is no projectile so far-reaching as love. There is no preparedness so effective as international friendship.

If America ever becomes a military nation, it will be because we have shifted our position from the governmental ideas of the fathers. It has been said that it is the national impulse of the Anglo-Saxon to resist authority. Penn's Holy Experiment, the Constitution of our fathers, the respective constitutions of the states prior to the last fifteen years, all contemplated a government wherein the state was subservient to society, and wherein the functions of the state were to subserve the rights and guard the happiness of the individual. The inalienable right of the pursuit of happiness to the Anglo-Saxon is the hunter's field of every citizen. Government is his faithful horse wherewith to make the chase. Government is but a means to an end. This Anglo-Saxon idea is to-day in conflict with the idea that the state is supreme. In some nationalities, the will of the individual is deliberately subservient to the will of the state. The individual studies when the state says he may and must; the individual buys and eats only what the state says he may eat; the individual works only when the state says he may; the state tells him what foods he can buy and what foods he cannot buy, irrespective of their purity; he cannot move from one house to another until the state says that he may; the state must see him when he is ill; it must examine his house from cellar to garrett, and when he dies his body cannot find rest in the grave until the state says it may. These things within certain limits may be all right within themselves, but the pendulum has swung a long, long way in this direction in America in the last fifteen years, and every step of the supremacy of the state over the inalienable rights of the individual, is a step along the road of militarism.

If the state is supreme, then bid an everlasting farewell to the divinity of man and the fundamentals of Christianity. Lay brotherhood in some new made grave from which no angel can ever roll away the stone, and let some unskilled but much learned professor of economics or political science, write a new Declaration of Independence and declare that all men are endowed by their creator with one inalienable right, namely, service to the state. Let him declare that property, life, liberty and the pursuit of happiness belongs to the state. It is against these tendencies of our modern legislation that I call upon you to set your faces like a flint. Four propositions lie at the very foundation of our civic duties, and they should be dear to every follower of Fox and Penn.

(1) Governments are made for men, not men for governments;

(2) Governments are made to secure to men the pursuit of happiness, rather than the perpetuity of governmental machinery;

(3) Governments are made to secure to men their own personal liberty, rather than some intangible national honor, and,

(4) Which comprehends all, governments are made to secure to men the free creative activity of the Deity within every soul, rather than for territorial conquest or commercial expansion. Let me transform that into the language of Dr. Walton yesterday. Governments are designed to be a forum where man can be unto God as the hands of a man unto a man. If this be the function of government, then here also is the field of the noblest civic service and of the truest heroism.

He who builds a home has rendered to his government a more patriotic service than he who builds a fort.

He who builds a college has honored the stars and stripes more than he who builds a battleship.

And he who in blouse and overalls follows the plough or makes the anvil ring with his hammer, is rendering more patriotic service to his country than he who, dressed in khaki and leggings in the name of national honor, is killing his fellow-men.

Man has been emancipated from the perils of imperialism. Man has been emancipated from the perils of theocracy. Man has long been emancipated from the perils of feudalism. Man has been emancipated from the perils of slavery. These are some of the battles our fathers fought and won. But the clock in awful tones is striking the hour and is calling upon us to give our every effort as citizens to emancipate the world from militarism, and to us especially, as citizens of the United States, to save our country from becoming a military government.

For such an hour as this were you born; two hundred and fifty years of heroic self-sacrifice and unfailing devotion to duty upon the part of our forefathers call us to action.

It is an easy task to sink into the peaceable quietude of our own homes; it is easy to close our eyes to the light of duty, and to eat, drink and be merry. Without effort, our hearts stir within us at the achievements recorded in Quaker History. We boast of our ancestory, but what shall posterity say of us if in this hour we fail to do our civic duty. Shall the light that has burned so brightly grow dim in this hour when of all others a dark world needs it most? Shall we, like our fathers, mind the light, or shall the light itself fail? The United States of America never stood in want of pacifists more than now. He who is slow to shed blood is not a Tory, and he who would save his

country from militarism is not a copperhead. Let us speak in terms of reason and not passion. When we lose our tempers, patriotism often retrogrades into jingoism.

You may agree with these fundamental propositions. The Quaker blood within your veins will not let you do otherwise. But you are saying, "What can I do?" This hour of this Conference has failed in its purpose if there is not found at least a partial answer to that question. We have few representatives in Congress. Not many of us find our paths leading to state legislatures. We are not an office-seeking people. We are a quiet, domestic people, tilling our farms, selling our merchandise or following our professions and believing that herein we are doing the service to which a divine providence has called us.

But we have a civic duty from which we cannot escape. There is no neutrality zone now on the question of Christian citizenship. Columbia stands to-day at the parting of the ways. She is at the cross-roads. The hand that will guide her is not alone the Congress for the United States, or the executive officers or the judiciary of the United States, but the hand that will direct her to the road of human brotherhood and higher civic ideals, or to the road of race-hatred, militarism and military serfdom, is the Congress of public opinion. We are members of this body, and the ballot is being taken now, and you and I, with our fellow-men, on farm and in factory and in school room, store and office, are daily casting our ballots. We talk of brotherhood in high-sounding phrases. Are we in our own neighborhoods extinguishing the flames of race-hatred? Does that German business man whom you meet in your store or on farm or office know that you respect him and honor him? Or if your sympathies are with the Central Powers, is the Frenchman with whom you are thrown in contact made to understand by word or action that you respect him as a man, that you respect him as a friend and a gentleman? It is easy to remove race-hatred if the race is 10,000 miles across the sea. We love the Chinaman in Pekin, but we have often acted in such a way that the Chinaman who does our laundry thinks that we have no more regard for him and his interests than we have for his wash-tub. It is easy for us to say we are brothers to the Japanese so long as they stay in Tokio. We will send them missionaries with the gospel of brotherly love, but when the Japanese come to California, it is a little too near for this brotherhood business, and then we talk about them in our newspapers as the "Yellow Peril." If we could stop thinking of the Mexican as nothing more than a bandit just now, (discredited as he may be) and calmly retire to our libraries and read Lew Wallace's "Fair God," it might be helpful to us. There is not a business man in this audience to whom there does not come almost daily some opportunity to quench some little flame of race-hatred. Race-hatred is the foul Pandora's Box out of which war comes. As a civic duty in your neighborhood, bear good-will to every man and to every race. Sow this seed morning, noon and night. It will create such a harvest of social and moral force that no country will turn her arms against it.

We boast of America and of her public school system as the great melting pot, and into this melting pot the young New Englander, the young Californian, the young German and Englishman, Slav, Teuton, Italian, Greek, Jew, Christian and barbarian, are all alike placed. It is for this melting-pot that I plead with you as to your civic duty. The time calls loudly now for some Horace Mann or Robert Dale Owen to sow in the hearts of the school children of America the seeds of international good-will. Let this be placed with these young souls into America's great melting-pot. It is a noble and patriotic thing to

> "Let Old Glory stretch out full length,
> As we are wanting her to,"

from the flag-staff of every school-house in America. But let every child be taught that the flag stands, not simply for the territorial America, but that it stands for the American Idea that knows no territorial limit, race or color —the idea that every government derives its just powers from the consent of the governed, and that this right should be respected everywhere.

Translate the cradle songs of Japan into English and let the school children of California sing them for awhile, and twenty years from now the probabilities are there will be no Japanese question to discuss. The fairy tales of Germany, the lullabies of Italy, the fire-side stories of Norway, the folk-lore of Ireland, the legends of the countries of Latin-America, taught in the public schools of the United States would plant in the hearts of American children, feelings of international good-will so deep that in the next generation, patriotism will not only be nation-wide, but will be world-wide. At the reunion of the boys in blue and the boys in gray on the Battlefield of Gettysburg, they mingled their tears together as in fellowship they sang "Dixie" and "Marching Through Georgia," and in that mingled song, all hatred was gone forever. Let the children of the world sing the child songs and lullabies of the world, and amid the rhythm of the music, race-hatred will go down, "unwept, unhonored and unsung."

We have recently witnessed the completion of the organization of the Boy Scouts in America as a national legal entity. It is not ours to criticize or condemn. We want boys strong in body and mind; but if that organization becomes solely a military training-camp, then it is most dangerous. Let it be our Christian duty to cast into that organization ideas of man's highest civic duty, and to make the Boy Scouts, not a training-school for war, but a training-school to make men: men who live above the foul air of political corruption; men who believe in a higher honor than that of shoulder straps; men who are not simply theorists, but men with lofty ideals, with their feet planted upon the rock of conditions as they are, and men who are able to cope with stubborn facts.

But the duty of the business man, the duty of the school, the duty of the church and of the state, are not equal to the civic duty of the mother at her own fire-side. It now seems as if every mother would have a civic duty at the ballot box. However important that may be, she is yet charged with a greater civic duty than the right of franchise ever gave to human being. Let one picture, rather than argument, suffice.

It is a winter night. In the Middle West stands an old-fashioned farm house. The winding road that leads to it is overhung with the boughs of great oaks and elms, and snow lies thick and deep over the ground. The wind is blowing one of those wild northwestern gales that takes every snow-flake and congeals it into a javelin of ice and hurls it against your face. In the old farm barns the cattle and horses are in their warm beds of straw. In the living-room of that old house, there is a great fire-place. A back log two feet long and more has been rolled in place, and on the dog-irons the fire sticks are piled good and high. The fire fairly roars up the great chimney. It snaps and pops and sparkles as if it too on this Christmas night were celebrating the birth of the Christ Child. The old wooden clock on the mantel is ticking its "never-forever, forever-never." Before the fire sits an old grandfather, the last remnant of Indiana pioneers. He wears a straight cut coat. His hair is as white as the snow without, and yonder in the rocking-chair by the chimney corner, with her long white kerchief pinned about her neck, and her white cap, sits the grandmother busy with her knitting-needles. Around them on this Christmas night are their children and grandchildren. A little boy, scarcely twelve years old, is in great glee as he unwraps a Christmas story which proves to be a child book of highly colored illustrations, entitled, "America's War Heroes." In childish glee he takes it to his grandmother. A look of seriousness comes over her sweet face as slowly and carefully she looks it through, and then she takes the boy by the hand and sweetly and softly whispers to him these words: "Let grand-

mother have this book. I want my boy to have higher heroes."

The old fire-side is no more. The voice that spoke these words has been stilled for a quarter of a century, but that boy feels the pressure of that gentle hand still, and across the track of almost two score years, sweetly and softly to this very hour, the words still come to his ears: "I want my boy to have higher heroes."

Finally, some day when the church shall teach and preach a life and not a belief; some day when the public school shall learn more of its moral duty; some day when parents shall implant in the hearts of their children the true feeling of brotherhood and love to all mankind, then we shall see as our Elder Brother saw, and at last be able to say, "Whatsoever ye would that men should do unto you, do ye even so to them."

DISCUSSION.

Mary Burrough, Camden, N. J.: There is one line of civic duty of which I think we as a denomination might all take hold; that is, in protesting against the introduction of military training into our public schools. This has so spread within the last year or two, that even in our own State of New Jersey there are public schools in which the young people are compelled to do military duty, and in which the teachers of the schools, even though they may be advocates of peace and belong to societies of peace, must go and take their boys to the drill. Now, if that is done in one city community of our state, it is likely to spread into other communities, and we as members of Friends' meetings must raise our voices, and protest against the supervision of this military duty in the public schools of our state and our land.

Anna M. Jackson, New York: It is a very critical condition for the Society of Friends to face, that the children in the State of New York, boys and girls from eight years of age, are required to drill in the schools; and it is something that we should take seriously to heart. I think that this General Conference is the place where there should be concerted effort made by the Society to resist these laws.

The Chairman: If New York State has passed a law which requires military training, under a military officer, in the public and private schools, from the age of eight until they are sixteen, as we have just heard, that means that militarism is already with us. Even England, in its present terrible condition, with an immediate danger of invasion, allows exemption because of conscientious scruples, but the law of New York doesn't; and that means, friends, that the time of persecution is right here with us.

Mary McDowell: I should like to add that other laws have been passed in New York State besides the one referred to, requiring boys of between fifteen and eighteen, to take a certain amount of summer camp training, and requiring those of military age to enroll, to be ready for any military service that the governor may require, which might include service in strike-breaking.

Anna L. Curtis, New York: The only penalty as yet imposed for not giving this military training in private schools is that these schools would be deprived of the benefits of the Board of Regents in New York State. This board sets all the examinations for high schools, admitting students to the colleges of the state; and the law will complicate matters greatly for private schools that could not receive these examinations.

Carleton McDowell: I am a citizen of New York State; I am a student of natural science and working at it all the year. Under certain conditions we are required to enter the army of New York State, and I could do nothing to stop myself.

John William Hutchinson: I want to say that New York is not asleep on this question; both of our yearly meetings are alive, and no doubt will make a protest. A sub-committee of our Representative Committee on the laws is already taking the matter under consideration.

Mary Burrough: The matter of extending military training into the public schools of New Jersey, was up before the last legislature, and a commission was appointed to investigate the matter and report at the next session of the legislature. It seems to me that whatever resolutions are passed here should be sent to the members of that commission.

Caroline M. Cooper, Wilmington, Del.: The Religious Society of Friends should stand for the act of the New York legislature being repealed, because it is wrong, and not because it may affect Friends' schools or colleges. Many others besides Friends will suffer if it is enforced. We need to stand for the American principle of liberty for all men.

Others who took part in the discussion were Abel Mahan, Caroline J. Worth, Daniel Willetts, Benjamin Satterthwaite, Joseph Flowers, Joel Borton, Charles Paxson, Henry M. Haviland and George B. Cock. It was stated that the bills were rushed through the New York legislature without any public demand, without any time for consideration, without any opportunity for a hearing, and that no doubt an aroused public opinion will demand a repeal. It was agreed that it be left with the Peace section of the Philanthropic Committee to prepare a declaration of the attitude of Friends toward military training and war in general.

"The Christian Message of the Synoptic Gospels": Elbert Russell.

In the course of the talks that I am to give, I want merely to interpret the message of certain sections of the New Testament, and, first of all, is the Christian message of the synoptic gospels. I shall not take up the application to present conditions. It is my purpose merely to set forth in a brief way the message that is contained in the first three gospels. I wish that so important a message as is found in these had a more accurate and worthy interpreter.

I think one of the most striking things to one who comes to the synoptic gospels from the study of historical Christianity and the historical statement of Christian truth, is the different emphasis that one finds there. If we take, for example, the so-called apostles' creed, we find that it emphasizes certain facts of the early church's position in reference to the life of Jesus; and if we turn to the synoptic gospels, we discover that the emphasis is quite different. As a matter of fact, the so-called apostles' creed was not an attempt to represent in its fulness or in its emphasis the testimony of the twelve apostles. It was an utterance against the doubts and denials of certain sects in the early church. The synthesis of the synoptic gospels is similar to that found in the tenth chapter of Acts, where Peter tells "how God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

The message of the synoptic gospels is, first of all, a message of a unique life. It tells the story of one whose outward life was unpretentious, from the point of view of the judgment of the world, unpromising, a Galilean peasant, who had an uneventful boyhood; but when the Baptist, his kinsman, began to stir the religious pulse of Judea and to quicken the conscience of a self-satisfied people with his wonderful message, Jesus came and identified himself with the baptist's movement, declaring the insufficiency of Abrahamic blood to fit men for the kingdom of righteousness, and the necessity of a new moral dispensation if they would be fit subjects of the kingdom of God. In the course of that identification with the baptist's work, he became convinced that he, himself, was the expected Messiah. But he found the Messianic expectation of the Jews sensuous, political, external; and in the great struggle that we call his temptation, he realized that the kingdom of God was to be inward and spiritual and universal.

And so he began to preach, not merely in the words of the baptist, urging the people, the Jews, to repentance in order to prepare themselves for the kingdom of God, but going still further. The baptist was limited by his nation; he was somewhat stern and denunciatory, negative in his conception, solitary and erratic in his view of life. Jesus began to preach the positive gospel or good news of life, in its fulness and joy, its power and freedom. He began to preach that not merely the Jew, but men of all races, might become members of the kingdom that the Jews were looking for. At first in the synagogues of Galilee, but afterwards in the country across Jordan, and in Samaria for a brief time, and on his only two visits to Judea and the capital, he preached, bringing his message to all within the house of Israel.

At first the people heard him gladly; they thronged to him until the synagogues would not hold his audiences, and he had to preach by the seaside and on the mountain side, in the streets, in the deserts, to the multitudes that came to hear him. The people were attracted by the stories of his wonderful works, and of how in great compassion he healed their diseases. They were attracted by his original method of teaching; for he did not teach upon the authority of the ancients, as the scribes did: he taught on his own authority, calling men to open their eyes and use their ears to know and feel all that lay before them. But his indifference to the national cultus, the fact that there was nothing of the priest about him, that he ignored the sacrifices of the temple and forgave men their sins without sending them to offer sin-offerings in the temple; that he ignored the ceremonial washings and all the external ritual of the nation: these facts soon brought upon him the suspicion, the hostility, and then the fatal enmity of the elders of the nation.

He gathered about him a few disciples, and trained them, that they might carry on his work where he could not be, and when he should be no longer with them. Gradually he neared the crisis, as the people realized that he was not the Messiah of their expectation, that he would lead no army of revolution to free them from Rome, that his purpose was not to make them the ruling people of the earth and help them set their feet upon the necks of the gentiles. Gradually they discovered that he did not cherish their dream of a selfish religion, that would bring glory and revenue and power and freedom from labor to the Jewish people, at the expense of the peoples of the world, and so they turned away from him.

Then he faced the great crisis of his life. He had to decide whether he should save his life and fail of its purpose, or whether he should go ahead and accomplish his mission and lose his life. It was characteristic of all his ways that he asked only the will of God. He loved the people with a love that had no limitation. He did not hold back the enjoyment of life. He did not hold back the prospect of property. He did not hold back the glory and honor of friendship, even. For the people he sacrificed everything, even life itself, when he saw that it was necessary for him to go ahead and finish his mission. And so, having loved his people and begun to teach them the truth about God, and tried to lead them into the way of eternal life, when he saw that the end of that work was his own death at the hands of his people, he made the supreme consecration and pressed on.

He preached the necessity of entering into the kingdom of God by a moral change, by a new birth, by becoming again as a little child, striving in all things to do the will of him that sent him; and so at last the elders of the Jewish nation, in order to save their own place, in order to save their own honor, in order to save their own easy position as the religious leaders of the nation, decided that either they or he must fall; then they seized him and delivered him over to the Roman governor of that time, to be put to death. The story goes on to tell of his resurrection and reappearance to his disciples. One of the synoptic gospels has a brief sentence at the end that speaks of an ascension; but that is not found in the earliest text. Two of the synoptic gospels speak of this story: one, in accordance with the thought and the ideas of the time, speaks of the prelude to so wonderful a life—the story of the angelic host, of the divine conception and the virgin birth.

This, then, is the first message of the synoptic gospels; the story of one who came and saw the conditions of our ordinary life and, not blinded nor dazzled by the things that distract men from the chief purpose of life, he seized upon his mission, seized upon the fact of the spiritual nature of men, seized upon the supreme importance of doing the will of God in the life, and made what the generations succeeding have regarded as the perfect and successful attempt at human living. In that statement lies for us the first great permanent religious message: that there can be no failure in life if one fulfil the will of God; but that life must be a complete failure if it misses that; and that once, at least, in human history there has been one who has faced the temptations and the moral difficulties and the veil that seems to shut out from our outward gaze the face of God and, through it all, has successfully overcome the temptations and solved the difficulties and walked with God victoriously. That is the gospel: that which has been done by one who wore our flesh and walked our life and met our problem victoriously.

The second great religious message of the synoptic gospels is the record of the teaching of Jesus, for he was known pre-eminently as a teacher in his day. He loved to call himself a physician; but his friends called him "Rabbi" (teacher); and the most lasting result of his life in the immediate years that followed, was a group of pupils—"disciples," he called them—that he gathered about him and trained, and left to carry on his work after he was gone. Jesus, just because he was so supremely and so successfully a teacher, has never left for us a systematic statement of his truth. He began teaching by starting with the background of the message of John. A wise man who attempts to teach a new truth to the world, begins where men are; and the minds and the ears of Judea were full of the preaching of the baptist. He began with this message. "The time is, therefore, when the kingdom of God is at hand. Repent ye." But he went a step farther and called upon them to believe in the gospel. He began to preach in the synagogues; for there he found the most religious people of Judea. The synagogue worship was formal; there was a great deal of pedantry in the sermons and exhortations of the rabbis; there was much unspiritual in their interpretation and practice of the law; but, still, the most consecrated souls and subtle minds in all Judea to get this message were there.

But Jesus did not stick to the synagogues with any idea that they were sacred places or hallowed houses. When they no longer served his purpose, he allowed himself to be crowded out by the seaside and the mountain side; he taught where he found the multitudes and could get them within the range of his voice; and he began by speaking to the questions that were in the minds of the people. Jesus' teaching was always an exposition of his life. He lived, he taught; and those were not parts of two conceptions of life, but all of one. On the fast-days he ate the ordinary food. They came and challenged his right to do so; he expounded to them his conception of religion. On the Sabbath-day he did not keep the rabbinical ordinances; men wondered why, and he spoke to the question in their minds. His early teaching was occasional teaching—there was no attempt at system; he talked about many things; his audiences were not interested in deep, determined, systematic talk; but he always spoke about that place, that particular occasion and usually through what his own action called out.

Later, when he chose certain disciples, he was under the necessity of setting forth somewhat more systematically his conception of life: he gave them the Sermon on the

Mount. Later in life, when the disciples were becoming very enthusiastic and the elders were becoming hostile, it looked as though it might rush him into some crisis; then he veiled his teaching in parables. Toward the end of his life, when his disciples began to grow weary in following the dizzy heights of his conception so far in advance of their own thoughts, he fell back to teaching them as men teach little children, by object-lessons. In their most eventful ride, the triumphal entry into Jerusalem, they received the highest doctrine. He taught men where he found them; he taught his disciples according to their needs; he used the methods and the places that were necessary; and consequently, under these circumstances he did not set forth the truth in systematic fashion; and yet, if we go through his teaching as recorded in the synoptic gospels, we find enough of rather systematic follow-up, because there was a well-proportioned conception of life in his teaching.

We may set forth the motive that lies in Jesus' teaching under four or five great heads. First of all, there was the message of the progress and continuity of the religious life and development of mankind. Jesus was not an iconoclast, to cut and slash images and denounce existing practices, and undertake a French revolution just to wipe off the slate our accumulation of a thousand years of history and begin all over again. Two great sentences of his express this attitude that the germs of what he had to teach concerning life and faith, lay in the past: one was, "I came not to destroy, but to fulfil." In the old scriptures of his race he found certain helps toward finding the way of God; and, knowing the way of God, he refused to be bound by their letter; he refused to believe that all of the truth of revelation was in the past; but in the records of that past he found guidance for his steps, helps toward the religious life.

His second great thought was, that men do not put new wine into old wine-skins. I mentioned the fact that he ignored the baptism, that he ignored certain sacrifices for the body; that he ignored the temple and the sacrificial cultus and the ordinances and the ceremonies of Judaism. He realized that every new impulse of life must find its own expression, and in the balance between these two, we find the balance between the conservatism that clings to the past and the progressive spirit that believes the best is yet to be. Jesus would not be bound to the dead past, nor held by the dead hand: nor, on the other hand, would he be led to condemn and try to destroy wholesale the good as well as the evil of the past. His attitude was an attitude that shows the gradual progress of man's achievement of character and righteousness and the knowledge of God, step by step, age by age, as God is able to teach and lead his people.

His second great message, never formulated in any definite shape, but always underlying his teaching, was of the dynamic possibilities and infinite worth of human personality. No other phrase has seemed adequate to cover it. The rabbis had always taught in a manner depreciatory of their own wisdom and their own ability. It was the custom of the rabbis, in teaching, to quote the authorities of the past: "Rabbi Eliezer said that Rabbi Ben Ezra said that Rabbi Ben Jerahameel said;" but Jesus came to those people and said to them: "Why don't you yourselves judge what is right? He that hath ears to hear, let him hear. Consider the lilies, look at the morning sky. Behold God's way." He appreciated, thoroughly, the capacity in men—in men of any generation and time—to apprehend spiritual truth and to rise up to grasp the revelations of God.

Jesus was not an impractical theorist or idealist, ignoring the actual facts of life. He knew the weaknesses of men; he knew the blindness of men; he knew the sinfulness of men; but he also realized their divine and infinite possibilities. The twelve men that he gathered about him were not men who wore halos in that day, as subsequent generations have painted them. Judas sold him. Peter denied him. James and John wanted to call down fire from heaven to destroy those who would not receive him. Thomas doubted him. All forsook him and fled. Again and again, in the face of his teaching of love and self-denial, they quarreled under the very shadow of his cross as to which should have the chief honor and the chief positions in the kingdom of God. They were ordinary, weak, sinful mortals like the rest of humanity. And yet it was to these that Jesus said: "Ye shall be perfect, even as your Father in heaven is perfect." It was to these he said, "You must pray, Forgive us our trespasses as we forgive those who trespass against us." It was to these he gave the injunction to love one another as he loved them. And it was not because of any favoritism that blinded him to the faults of these men.

Jesus, with kindly warning, nicknames some of his disciples, to keep ever before their minds their great failure. He called Peter '"the rock," Peter the emotional and praise-loving. He called James and John the "sons of thunder," to remind them of that time they wanted to call the thunderbolts down, in violation of the law of love. But Jesus deliberately had confidence in these possibilities of humanity that could be called out. He gave a parable. He said, the kingdom of heaven is like a seed which a man took and sowed in a field; whereupon the rains came down and the seed sprang up and grew, he knew not how; and he taught that truth, like the appeal of the gospel, planted in the hearts and minds of humanity, will meet with a response there that will make it grow toward perfection.

Our friend George Walton spoke to us the other day about the transforming, uplifting, wonder-working power of faith in men. Jesus had it. He knew their faults; they knew them. Our pioneers had them. But he looked unto and called them to be servants for the time, and to renounce houses and lands and ambition and peace and all, and come with him. He called them to go out and spread the gospel, and they said: "If the master believes we can, we will try." His faith transformed them. Then all men were to come. We do not need any one to tell us how bad we are. If we have any spiritual penetration and know ourselves, we know that. What we need is some one to come and tell us how good he wants to make us. God makes men think of him, and Jesus came to men with this message of the dynamic possibilities of human life. He believed humanity was good soil for truth. On one occasion he said to Peter: "Thou art Peter (*petra*), a piece of rock;" or a better translation is "Thou art a piece of rock; and on rock of this sort I will build my church; and the gates of death shall not prevail against it." Out of fallible, praise-loving, cowardly, sinful, passionate men like Peter, he proposed to build the kingdom of God. That is a good gospel, my friends. That can be done with you and me and the commoner like us.

A third phase of this message of Jesus as we find it, is of the essentially social nature of religion. In going back into the roots of the religion of his people for a foundation, Jesus built not upon the ritualism of the law: he built upon the great social and ethical message of the old prophets. His ideal of human life was a brotherhood. He described the type of character that should constitute the ideal man. You find it in the beatitudes at the beginning of the Sermon on the Mount. I suspect Jesus had the Pharisee before his mind's eye, and the Roman. They represented the two great, compelling types of the time. Jesus on the one hand looked at the saintly Pharisees as a type, as the Middle Ages looked upon the monk that had the sainthood to renounce this world and get ready for the next. On the one hand was the ideal of the Pharisee and his purification and his ritual and his religiousness; on the other hand was that type of Roman whose credential before the minds of all the world was, that he had undertaken to subjugate the world and had succeeded.

Neither one was a social type. Both were essentially

aristocratic: one, the aristocrat of religious subrogation of property; the other, the aristocrat of world domination and exploitation. And yet, with that picture before his eye, Jesus said "Blessed are the peacemakers: for they shall be called the children of God." He said: "Blessed are the meek: for they shall inherit the earth." He said: "Blessed are the merciful."

You remember how the Roman felt about mercy. Recall, when the gladiator fell in the amphitheater and held up his arm for mercy to the great crowds on the benches, whether he saw upturned thumbs? To the suppliant this meant life—it was usually death; but Jesus said: "Blessed are the merciful: for they shall obtain the mercy of God in his kingdom." And when the Pharisee placed rites first, Jesus said: "Blessed are the pure in heart: for they shall stand in the presence of God." "Blessed are ye that hunger and thirst after righteousness;" and to the self-righteous Pharisee, who made the claim that he was perfect, Jesus said: "Blessed are they that are persecuted for their righteousness' sake;" "Blessed are the poor in spirit"—the meek, the teachable, the humble, those who are alive and sensitive and hungry and thirsting for fulness of life: yes, Jesus promised eternal life to them. That is the kingdom of God. But you, he said, are of a different sort; because it is the teachable, it is the humble, it is the meek and the merciful and the kindly, that you can get along with, that you can feel brotherhood with, that you can make a kingdom of God out of. Jesus spoke to the disciples when they were trying to ape the great captains of the world, athirst for place, position and power. He said: "No. You must go back to the humility and the teachableness and the indiscriminate democracy of childhood, or you will never see the kingdom of God."

Another word Jesus liked to use, to describe the character of the people who belonged to his ideals, was neighbor. Neighbor! Now, the Pharisees liked that word, too. In the old law the word neighbor meant fellow of the covenant and a fellow Jew. To be sure, Jesus quoted that old law: "Thou shalt love thy neighbor as thyself;" but he immediately expanded the limits of the neighborhood. To the Jew it was bounded by the—well, if they had had a flag, it was those that located under the flag. They had nationally no limit; but the Pharisees had racial limits, they had a sort of selected fraternity; there were about 6,000 of them and they called one another neighbor. Just as people nowadays sometimes get together and form a little select organization and call each other brother.

You remember a young Pharisee came to Jesus once and asked him what to do to have eternal life; and Jesus got him to quote the old law that said: "Thou shalt love thy neighbor as thyself;" and Jesus said: "Do this, and thou shalt live;" and weak, and adjusting himself in the narrowness of his Pharisaical exclusiveness, he said: "But who is my neighbor?" He wanted Jesus to say: "Your neighbors are the 6,000 fellow Pharisees;" or, at most, he hoped Jesus would say: "Your neighbors are your fellow Jews." You remember the parable Jesus told him about the crippled man down on the Jericho road: they had absolutely nothing in common, except they were men; they did not belong to the same nation, nor to the same religion, nor live in the same town. They had absolutely nothing in common except their naked humanity. If any of them felt any obligation to love his fellow-man, and helped him, it was because he was a fellow human, and that was all. And when he got the young man to confess that this Samaritan, a heretic in religion, with a mutilated Bible, having sacrificed, at least, with the fathers, who knew no society according to the Jewish views, who was a foreigner and a stranger—when he got him to confess that he had proved neighbor, whereas the priest and the Levite had failed, Jesus said: "Go thou, and do likewise." Which means, Go and live this part, touch another human life, of whatever race, religion, nationality, or caste, or state, or condition—wherever you can touch another human life, love him as yourself. That is the phraseology of Jesus' conception of human neighborliness.

The other phrase that Jesus liked to use was brother. He found the Jews talking about the kingdom of God. Jesus used the term, but he spiritualized it, and if you will examine his teaching about the kingdom, you will discover that under his mind that kingdom is transformed into the family, and next the family of God. Jesus went back of the old patriarchal law, whose first conception of the king was something too august, something too selfish, something too exclusive to suit his conception: he wanted to think about a family, for that is intimate, kindly, close, friendly, loving. And he found he would rather call God not king, but father; and he said to his disciples: "Ye are all brothers, sons of the common Father." And just as in a family, not selfishness but self-sacrifice, not rights but duties, not justice but love and kindness are the prevailing virtues, so Jesus enjoined his brother men that they should treat each other as brothers, whether they belonged to the same family or not.

I have just mentioned the fact that when Jesus speaks of the kingdom of God, he universalizes it. He came into a world that was marked off by artificial lines. The Greek looked down upon the barbarian—Jew or Gentile. The Romans despised the provincials. The master held in subjection the slave. And men robbed of the liberties of life and the privileges of life—just as much as they dared—women; and so there was a world of man and slave, of intellectual and foolish, of Greek and barbarian, of Sadducee and Jew and Gentile, of rich and poor and oppressed and common people, of Pharisee and sinner, public immorality, a world without a hope; and no one of them recognizing that the man across the line had a brother's claim upon his love and helpfulness. Jesus wiped out all these lines, and made men stand there face to face with each other and with God, for what they were. Not for what they were born, nor for the conditions that the world had forced upon them; nor the accidents of time and place and territory and speech.

Here is the great message that he brought of the brotherhood of mankind; of an all-obligatory love from man to man, under all the disguises of outward circumstances. For Jesus did not bring a system of ethics—of divisions that might set the world off into different relations and define the duties of each man to other men, the duty of slave to master, of wife to her husband, and of oldest son to his father, and so on. Jesus brought no system of ethics, just as he brought no system of truth. Truth and righteousness to Jesus were dynamic things, not abstract things. He came to plant only principles in men's hearts; he came to get truth to grip men's minds; and, having planted his seed, he was sure that the kingdom would come, that it would grow like the seed, gather like the drag-net, transform like the leaven. He did not bring a system of ethics; he came to get men to take a higher conception of their relations to one another and to God, and to stand square-faced with one another and let these things work themselves out in the outward life of men.

The ethics of Jesus was but the geography of his religion. Religion was to him an essentially social thing; but, first of all, it was religion. I mention last the thing that to Jesus was primarily, fundamentally, the root of all. "The first and great commandment of all is to love the Lord thy God with all thy heart;" and he believed that such was his character, and such the character of men, that one could not love the father without loving the father's children; that a people could not get near God without crowding up close to each other in the family of God.

Religions take their shape very largely in the teaching of their founders, according to the main form of what they are concerned about; and Jesus at the time was concerned mainly for the welfare of God's children. An infinite father, pervading all, immanent in all; an infinite father, who

cares for his children as he cares for the little bird; who fulfils their needs; who loves men too well to let them walk in destructive, suicidal wars without warning; with chastisement if need be, to try to save them from the consequences of their own evil way. A father who chose always to live in fellowship with his children, and to bring them into communion with him. A father who loves men so and is so concerned for their welfare that he lets nothing except men's ignorance and men's sin keep them away from him. If you will go through the teaching of Jesus in the synoptic gospels, you will find the illustrations there. The kindly father, and the pride of the prodigal's elder brother, which kept him out from the feast because he was angry and woud not go in; the greed of the rich young ruler, that kept him out of the way of eternal life because he had great wealth, and could not leave it behind to go in, so he went away sorrowing. The self-righteousness of the Pharisees made them stand aside and look with contempt, while publicans and harlots went into the kingdom. They were so self-satisfied that he couldn't get them in. These things separated man from God. But God seeks and tries, by all means, to overcome these barriers of pride and selfishness and passion and sin, that bar men from fellowship with their father. He sends us his prophets, sends us his light, gives himself for the souls of men; to move their wills he sends us his son, with a supreme demonstration of his care for man, trying to lead and draw men across those barriers of ignorance and sin, to have fellowship with himself.

And because the great purpose of God is the welfare of man, those who love him and go into fellowship with him, immediately, in that attempt to fulfil his will and purpose, begin to help each other. There are religions that place this concern of God in the next life; they produced monks. They turned men's thoughts to trying to save their souls in the next life predominantly—that colored religion; and there are those who identify God's purpose chiefly with the organization of the church, and a great ecclesiastical machine results from the devotions of such devotees. There are religions that identify the will of God with a ritual of service, who believe that a set order of psalms and prayers and sacrifices are what God wants preeminently. But if you go through the synoptic gospels, you will find that Jesus put human love above ritual—"If, therefore, thou, offering thy gift at the altar, rememberest that thy brother hath ought against thee"—notice, he did not say, "Thou hast ought against thy brother"—"thy brother hath ought against thee, leave there thy gift;" the brotherhood was more important than ritual in God's sight.

And in his parable of the last judgment, you remember that Jesus, in talking about the future welfare of man, everywhere placed the stress upon the present life; and you know he said, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me;" so everywhere Jesus turned men's minds from ritual and ecclesiasticism back upon that great time of fulfilment of the father's love in the welfare and well-being of his children. The great motive for benevolence Jesus always found in the will of God. And so, when he taught his disciples how to pray, the great, fundamental close of that prayer was, "Thy will be done on earth."

This, then, is the great message of the synoptic gospels—the story of a unique, holy, loving, self-sacrificing, victorious life, of one who knew God and walked with him in closest fellowship. This was his message to the thousands of sin-laden, weary, struggling, perplexed men, calling them to find peace where he found peace, to take the cross of victory that he took, to walk in the ways of life that he walked, even in the very joy of the cross, and to enter with him into eternal life. That is the gospel. There are some things in the form of these messages that are temporal. But in the face of so great a life, so great a character, so great a message, they seem to be unessential and to fall away. In the message of Paul to the Hebrews, and in the message of John, it becomes necessary to distinguish, at times, between the form of the message and its essence; but the great bulk of the message of the synoptic gospels—the outstanding response in Jesus' life, and the interpretation of those things vital to the lives of others—is a thing that belongs to all ages, and is the glad tidings of great joy unto all people.

At the conclusion of this address, Lucy Biddle Lewis was introduced, and told graphically what was being done to aid "alien enemies" and their families, and war sufferers in Belgium, Holland, France, and elsewhere. In response to her plea for help between $200 and $300 was given after adjournment to a few Friends who volunteered to receive contributions.

FIRST-DAY, THE NINTH, 7.45 P. M.

"The Mission of the Society of Friends": Thomas A. Jenkins.

It was at first planned that this evening's session should be given over to "the Message and Mission of the Society of Friends." Being asked to undertake this responsible task, it seemed to me, on consideration, that our Society does not greatly need, at this time, a new description or re-statement, of our interpretation of Christianity.

The fact is, we have in print several formulations of the Friendly faith which have been made by entirely competent and deeply concerned members of our body. To recall only those of very recent years, we have

"A Dynamic Faith," by Rufus M. Jones, 1900.

"The Mission of the Quakers," by Edward Grubb, 1910.

"The Modern Message of Quakerism," by Jesse H. Holmes, 1912.

"The Message and Mission of Quakerism," by William C. Braithwaite and Henry T. Hodgkin, 1912.

All these admirable statements are in our hands, and, if we read at all, these voices may speak to us from the printed page with as much persuasiveness and authority as if they were being heard from this platform.

As to this message of ours, if we look about us to-day it would almost seem that the great religious leaders of the outside world, who once upon a time heartily branded us as pestilent heretics, have at last come around to our ways of conceiving the religious life.

In a recent address in Chicago, Dr. McGiffert outlined in a interesting way the religious progress of the last fifty years. In the half-century just passed, he tells us, we have come to understand clearly that dogmas are relative, and not absolute, formulations of truth; we have witnessed a remarkable growth and spread of the idea of the immanence of God in the world; our conception of God himself has changed: to us now he is not "an absentee God," but a Being who is laboring to make the world over anew by the force of His boundless love; Salvation, from having been the selfish concern of one person as to the fate of his own soul, has broadened into an anxiety for the welfare of the whole of mankind. It is very plain that religion can never again be a set of propositions: henceforth it is to be a search after Goodness, a venture, a proving of God by human effort, experience and endurance.

How far the religious world has moved away from the overcharged doctrinal atmosphere of three or four generations ago!

We may take a moment to look at one or two of the volumes issued very lately from the religious press. Here is H. S. Coffin's "Some Christian Convictions." (Yale University Press, 1916). "Religion," says Dr. Coffin, "is experience, not dogma; the Bible is authoritative for us in so far as it appeals to our religious needs and aspirations; God is immanent in the world; every truly devout person reflects the divine, but Jesus more than any other person, so that Jesus becomes man's guide to communion with God; the Church of Christ is composed of those who are so vitally joined to Jesus in the Christ spirit that they share His life."

And here is another just issued, with a most suggestive title: "The Fruits of Silence," by Cyril Hepher. This good Quaker believes that prayer without words may lead us into a deeper consciousness of the Divine, and to a knowledge of God's will concerning us.

So it has come to pass that the true Friendly message is delivered nowadays from many pulpits and presses. Indeed, so general has become the Friendly point of view that some have even wondered whether it might not be that the Society had now accomplished its mission and might look forward to disbanding. A more foolish and mistaken idea than this could not be entertained: if our message has been given to a great many, it has not reached the one-ten-thousandth part of those who are ready to hear it; and as for our mission, which, I take it, is *to vitalize and advertise the message by being conspicuously faithful to it, that* has only just begun. A mission is a sending, or being sent, by authority, to perform some service, and the service which we are to join in performing is to help create a human society or community in which Jesus of Nazareth might come and live and move about without offense.

No; it may be true that the principles which were the hard-won treasure of our forefathers are now proclaimed from many house-tops, but it is still sadly true that there may be acceptance of the message without any real acceptance of the service, the mission, which goes with it. Why, why has the Church not done more for human kind? is the passionate cry in this present dark hour of the world's trial by Fire. Why? because, as Elbert Russell has well said, "because the world will not be impressed by a Church that calls Jesus divine and then treats his teachings as foolish and impracticable." Ideals are never woven into human conduct merely by presenting them. At this moment we have on the whole a hesitating Church, one which stands behind militarism and encourages distrust and suspicion of foreign peoples; a Church which has gradually accumulated vast funds, so that money considerations, the maxims of the market-place, have come to dictate church policies in many cases, instead of the "pure wisdom" of John Woolman. Let us make no mistake: the Church—any church—has helped the world forward whenever and to whatever extent it has been faithful to the simple teachings of the Gospel; conversely, the Church has stood in the way and hindered every time it has shuffled, evaded and refused to take the Gospel seriously, and would not bear the yoke of Christ.

The mission of Friends from the first was to vitalize and advertise the Christian message by being conspicuously faithful to it. This, dear Friends, has been our mission in the past, it is our mission now, and it ought ever to remain our mission. We have a type of Christianity, we use a method of worship, we have developed standards of conduct and habits of action, we have had a peculiar social atmosphere, all of which have enabled us, more than any other Christian denomination whatever, to stand fast for what we knew was right, even when others gave way. As one of us has said, ours is a result-producing faith. Our glorious tradition is that, as a body, we have taken our Christianity more seriously than any other modern group of Christians. We have from the beginning struck boldly for Christian perfection: the convinced Friend *could* not be unfaithful to the gift of God in his heart, for lapses and failures crucified anew the Christ-spirit within and smothered the innocent life of the soul.

I may say all these things without seeming to boast, because I am speaking of our past, as a whole, and I must hasten to add that, if a remarkable degree of faithfulness has been our glory and distinction in the past, the injunction "Be faithful!" is also our present grave responsibility and danger.

The faithfulness of the early Friends! Here was a great force opposed unalterably to the world's selfishness, its indifference, its shuffling and evasions. When two irreconcilable forces meet in human society, as they often do, tragedy results. The number of Friends imprisoned was about 4,200; of those a considerable number died without being released. "Oh! the blows, punchings, beatings, and imprisonments that we underwent," said Fox. "Oh! the rage and scorn, the heat and fury that arose! We gave them our backs to beat, our cheeks to pull off the hair, and our faces to spit upon." It is an inspiring story, this firmness, this steadfastness, yes, this stubbornness of the seventeenth-century Friends. They stood strong for the best, as against the second-best. It was quite openly that they violated the laws that offended their souls; they played fair; their testimony was usually clear-cut and plain, not clouded by evasions and compromises. A Friend in prison was told that he might slip away while the jailer's back was turned, and no notice would be taken: but he could not think it right thus to dodge the issue and blunt his testimony. He staid in prison. "A sharp war, the sooner peace" was their watchword, and they had their reward. "The trial of our faith (said one) works patience, and patience experience and experience hope." "I have gone through many censures," is the typical statement of William Armstrong, "and suffered much from wrong spirits who would not keep within the bounds of truth; but none of them could make me truckle under, and that is my comfort."

O band of humble soldiers, bearers of your human daily cross, you who march through the pages of our history with hearts now downcast and now uplifted: you stood "stiff as trees" against the passion and blindness of your day; you bought the truth for a price and sold it not; whether or not the tale of your sufferings has come down to this ease-taking generation, your labor was not lost! You were sure that the self-denials, small or great, the willing sacrifices of comfort or property, if made for truth's sake, were worth more to you than all your ease of life, your good reputations, your intellectual culture, or your social standing with the worldly great—and you were right. It is because *you* were faithful that *we* are here to-night.

In those early heroic days when religion was politics and preoccupied the whole nation, these "Publishers of Truth" believed that, having found the true religion, they were about to transform the whole of society.

Too hasty heads for ordering worlds, alas! they did not realize that the new earth could not begin to come until all there was of good in Calvinism should have been tried out. The process of raising the habitual morality of a people is a process desperately slow. Habitual morality is not naturally progressive, and the ideals of the group are not usually up to those which the best members of the group cherish in their best moments. The group will stand by only a moderate platform, and the "stickers" are in the minority. But these early Friends were far from making the careful analysis which we expect from a professor of ethics: they took the short cut themselves, and they confidently expected King and Parliament to follow. One of our leading American economists, a man who has devoted a life-time to the study of social problems and who has grown old amid the bitter strife of the modern business world, has this to say to those who, nowadays, are impatient for quick results and who imagine they may cure social ills by legislation: "The only thing that counts permanently," he declares, "is the slow, gradual, steady uplifting of human nature." He believes that economic and public liberty will be reached only by making the individual man a better man: all else is mere picking up of pieces, mere patching and palliation. In taking the short cut to Christian perfection, and in suffering for their faith, the first Friends accomplished wonders. Without reflecting overmuch about it, they had hit upon the great secret of moral progress: human nature is permanently improved only by good men and good women, singly or in groups, who show faithfulness to principle, especially in times of stress and strain, and at some cost to themselves. The time of stress and strain is the time of all times when it is useful to bear a faithful testimony to the goodness of God

as we have experienced it, and to declare our hope and faith in the generations to come after us. Listen to the sober words of John Morley, one of England's greatest Liberal statesmen: "A principle is a larger expediency. To abandon it for the sake of some seeming expediency of the hour is to sacrifice the greater good for the less, only because the less is nearer. It is better to wait, it is better to bear the burden of unpracticableness than to stifle conviction, and pare away principle." And further:

"There is a double evil in flinching from obedience to the voice of our better selves: first, we lose the possible advantage of the change we might have brought about; second, we diminish the amount of conscientiousness in the world. The world grows better only when people take steps to make it better; the exploit in which no one will consent to go first remains unachieved."

And what was the cause of the rapid spread of early Quakerism? Listen to this simple story, that of William Briggins:

"William Briggins of London frequented the Presbyterian meetings, and the informers and officers came to the meeting where he was. Their preacher slipped away by a private door, so he went to the Quaker meeting in Gracechurch street. There William Bayley was declaring, and after a little time came a mob with a band of soldiers. These rushed into the meeting, and William Briggins expected this preacher to slip away as the other had done: but, to his great surprise, William Bayley went on preaching until they haled him away into the yard. After they had carried him away, another Friend stood up and preached, and they took him away also. *At this time it was opened in William Briggins' mind that it was the truth they declared, and that they knew it was worth suffering for.*"

It was worth suffering for! Do we need any other explanation of the rapid spread of the Friendly truth?

But enough of the past: what as to the present? What as to the war question, now uppermost in all minds? The European conflagration having spread to America, are we Friends to look forward now to a period of testing, to a revival of persecution and new work for the Meeting for Sufferings? Who can tell? It looks very much as if a new testimony would have to be borne; for, even if Friends could find shelter for themselves behind an exemption-clause in the national militia-bills, present and future (which is quite uncertain as to the future), what Friend could sit comfortably at home while non-Friends who were conscientious objectors were being constrained? And, if there is to be suffering for principle, to what extent can the sufferer be assured that the Society stands behind him? I learn that we are far from being a unit on this question: how is it to be met?

On this most serious subject, no one has spoken more to my own condition than Professor Harold S. Goddard, of Swarthmore College, in his paper, entitled "Super-resistance," just issued for the Association for International Conciliation. I think we must heartily agree with his two main contentions. In case universal and compulsory military service is put on the statute-book, why should we refuse military drill and the bearing of arms? Not only because we love peace, and have an ancient testimony in its favor; not only because our forefathers have often refused to take up arms; not only because the spirit of the Master was one absolutely opposed to the war-spirit, whatever ingenious but false arguments may be made to the contrary; not only for these reasons, which are good, but also because we join with other right-minded people and intend to impose upon the nation, if we can, a better way to settle disputes than by indiscriminate robbing and killing of the innocent with the guilty: the rule of law is a better way of attaining the liberty that all are in search of. This program we shall try to put through in the spirit of goodwill, we must show our faith in it by patience and sacrifice, and we shall press it, if we can, without bitterness toward individuals.

In vain will we be told that a police force is necessary to society, and that we are not the best judges as to the proper size of the police force. As Bertrand Russell has formulated it, there is a great difference between the use of a police force and a nation going to war with another: war differs from the employment of force by the police through the fact that the actions of the police are ordained by a neutral authority in the interest of the common law; whereas, in war, it is the parties to the dispute who set force in motion. In other words, force employed according to law previously laid down by the community for its own guidance and welfare is not at all the same thing as force employed by one nation, or part of a nation, against another on occasions of which the one nation is the sole judge.

So, in my opinion, it is plain that a conscientious young man might qualify for police duty, using force for the capture and punishment of lawbreakers, provided the treatment of the malefactors was such as he could approve of: but he might under some circumstances, rightly refuse the enlistment oath, in its present form, because that oath as it stands might commit him to the killing of innocent people: war has often been waged merely because the evil passions of the more thoughtless and ignorant population have been aroused, while the real rights and wrongs of the matter have been lost sight of completely.

It has often been said, but it will bear repetition: the ancient, cruel and barbarous custom by which one nation imposes its will upon another by the indiscriminate robbing and killing of people under the name of "the enemy" will finally be abolished only when a majority of ordinary men and women like you and me arise and say not merely, "This thing is evil and unnecessary and must be stopped!" but they must say, "We have a much better way to arrange this difficulty, and to show you our faith in the better way, we shall refuse to share in the old way, suffering, if need be, for our refusal." And unless all history is to be reversed, some of this suffering will have to be done, or may have to be done, with a heroism equal to the best of that shown upon the battle-field.

Across the water, from England, a million young men have gone into the trenches apparently with a good conscience: a mere handful of other young men, whose allegiance is to Christ and humanity first, have gone into penal servitude, also with a good conscience. The first have sided with a majority of their countrymen; to the others, "God and one soul make a majority," and they cannot take part in what they believe in their hearts to be an iniquity. How superficial, not to say silly, are those who have accused these young men of moral cowardice! The Manchester *Guardian*, a Liberal organ which in the past has often spoken for freedom of speech and the rights of personal judgment, has this to say:

"The conscientious objectors have had a chance of showing themselves to be among the bravest boys in England. There are doubtless others as brave who have not yet gone to the front where they can show it, but to call a young man a coward who faces reproaches—the hardest of all to bear—from his workmates, his family, or his friends, who faces a bitterly prejudiced tribunal entrusted with a brief authority, and then stands the rigors of imprisonment, and a court martial giving two years' hard labor, this young man has *not* chosen the primrose path! Compare him with those joyous and honored lads, the pride of their parents and universally popular, who, amid the smiles of girls, take the path of adventure spiced with danger, the greatest of all sports, and who also have in doing so the answer of a good conscience."

"There are men in prison to-day in England," says the last (June) issue of *The Venturer*, "whose only sin is their

(To be continued next week on page 33 of Supplement.)

plunged, and these cases are not alone. Men are openly and gaily hoping that the war will last longer, that their profits may be still further multiplied. The time of reckoning may come, will surely come to some, when the inflation will burst, as did the South Sea bubble and the lottery system of our own country a century ago. Labor troubles, the disarrangement of the old industries, the creation of a number of new millionaires of unsavory reputation, the strain of readjustment, all these are our outlook, and may be our proper chastisement. What schools and colleges should hold most dear, the triumphs of intellect, the quiet quest of truth and right, the exultation of the spiritual over the material, are pushed aside by the wild scramble for unholy gains.

A few days ago a man who came from this city, after decades of quiet work in his laboratory over atomic weights and such other abstract and seemingly unpractical entities without thought of financial reward, received a just recompense in a Nobel prize. I am not a chemist, and do not know through what course the discoveries of Dr. Richards must pass or have passed in order to enter the field of industry which makes for human betterment. Nor does it matter how or when this will show itself. Such labor is the ideal of school and college effort. The triumphs of peace, not of war, are our texts, and the method of peace and justice the ideals for our boys in school.

MILITARY TRAINING IN SCHOOLS.

Dr. Dudley A. Sargent, director of the Hemenway Gymnasium of Harvard College, does not hesitate to discourage, most emphatically, the attempt to introduce military training into the public schools. Among his reasons, as given in an article published in the Boston *Transcript*, are: (1) That it is not an adequate means for physical training, being not only limited in its activities, but actually harmful in its effects on boys less than eighteen or twenty years old. (2) The most military nations of the world do not have military drill in their schools. (3) Military drill in the schools cannot teach boys the real art of war, since they are too young to handle the real weapons and undergo the rigors of adequate instruction. "Hence," he says, "it is apt to foster a bombastic military spirit of 'tin-soldierism' and a false sense of patriotism."

Dr. Sargent pleads for a "rational system of physical training in the schools and colleges" for both boys and girls, and insists that whatever military training is to be given should only come after young men have reached maturer years. "Upon the foundation of a healthy and vigorous youth," he affirms, "can be laid the technical training for peace or war which is necessary for the successful nation." This testimony from a scientific expert will be welcomed by those who would oppose military training in our schools primarily because of their objection to whatever might foster the spirit of militarism. —*Our Dumb Animals.*

Yes, war is hell, as General Sherman long ago told us; but he did not go on to tell us why. There is only one possible reason. Hell is not a geographical term; it is merely the expression of the spiritual condition of its inhabitants. War is hell because it transforms men into devils. And how naturally the terminology of hell accommodates itself to it! In different columns of a single copy of the New York *Herald*, describing, I think, different engagements, I read that the soldiers "fought like demons," and "yelled like fiends." It is all so natural that probably no one noticed it but myself. And so we found in the case of the burning Spanish ship the word "inferno" seemed the most appropriate.—*Ernest H. Crosby.*

I am nothing, but truth is everything.—LINCOLN.

Literary Notes

LYMAN ABBOTT'S REMINISCENCES.

Probably few persons are living to-day whose past lives and associations are more likely to be interesting to Friends than Lyman Abbott, Henry Ward Beecher's successor as pastor of Plymouth Church, Brooklyn, and for many years editor of the *Outlook*.

Lyman's father, Jacob Abbott, I regard as one of the greatest teachers and writers of the nineteenth century. He was one of the most prolific authors known, having written over two hundred books. I wonder how many readers of the Intelligencer have shared with me the delightful hours spent in childhood over the "Franconia Stories," the "Rollo and Lucy" and Jonas books? Later in life came "The Teacher," and "Gentle Measures in the Training of Children," two books which I believe are quite largely the cause of America's advance in educational methods.

Lyman Abbott tells a story of his grandfather which gives a vivid impression of his strong character, and also of New England theology:

What sort of man is my grandfather? A Puritan; but such a Puritan! That I have never shared the popular prejudice of our time against the Puritans is perhaps due to my delightful recollections of my grandfather. An authentic story of that time may serve to show that my veneration of him was shared by others. A layman who had never seen the interior of either a college or a theological seminary, but had taken to lay preaching in schoolhouses and rural churches, wished for ordination in order that he might administer the Lord's Supper and perform the marriage ceremony. Coming before a Congregational Council for examination as to his fitness to preach, he was asked: "What is your conception of God?" He hesitated a moment, then replied: "I conceive that he is some such person as Squire Abbott." It was a higher conception of God than I as a boy possessed. I revered both God and my grandfather; but I was very much afraid of God and I loved my grandfather.

Speaking further of his early religious ideas, Lyman Abbott says:

My religious experience was not, however, by any means always pleasant. I suppose all children create a theology of their own. My theology, as I taught it to myself, was something like this:

"You are a sinner, under divine condemnation. Your sins have separated you from God. They have also separated you from the men and women you most revere and admire: from Deacon Hunter, and your Aunt Clara, and your grandfather, and your father in New York, and your mother in heaven. To be like them you must have a conviction of sin; you must first feel very sorry because you are a sinner; then very glad because you have been forgiven; and then you can begin to be a Christian."

I do not know where I got this theology. Certainly not from my father, for the "Young Christian," which he had written before I was born, was the first book to lead me out of this tangle. Certainly not from my Aunt Clara or my grandfather; if I had gone to either of them, they would have set me right. But I was too shy; and as to going to Parson Rogers, he was too far removed from me to be a father confessor. So I worked at the problem by myself. In the evening twilight, when the dusk was gathering and the melancholy frogs were croaking, I used to go to my bedroom and try to think of all the wicked things I had done during the day, and, as that was not enough, of my mother in heaven and my father in New York, and of myself, a lonely, homeless, outcast boy, in the vain hope that conviction of sin would come. But it never came. The truth is, I was a fairly conscientious little boy; I had not committed any great sins; I was very far from being an outcast; and, though I thought I ought to believe that every one disapproved me, I knew they didn't, and I was too honest with myself to make believe. I could never get any further than to be sorry because I was not sorry. I had no pack on my back to sink in the Slough of Despond, and it never occurred to me that I could get to the Wicket Gate without it. It was all so curiously childish that to me it now has a certain humorous side. But it was tragedy

then. Nor did I get that more natural conception of religion which I have ever since been trying to give my fellow-men till ten years or so later. To this day, when I hear teachers insisting upon the necessity of supernatural religion, they recall to me this boyhood experience, and I always want to put in a protest in favor of a religion that is wholly natural.

At the time of the Fremont campaign of 1856, the first Presidential campaign after the birth of the Republican party, Lyman Abbott was nearly 20 years old. A letter of his gives a lively account of a political meeting in New York City.

On our way we were to pass the Tabernacle. There the Republicans held a grand ratification meeting. We went in. Such a crowd of men! Here and there a lady—but few and far between. On the stage is a man walking back and forth. Almost every sentence is followed with an interruption—a cheer—applause—or a remark from the audience. Presently he finishes. Then there is tremendous confusion all over the house. "Procession! procession! procession! Hamlin! Hamlin! Hamlin! the shoutings might be heard half a mile. His speech comes to an abrupt termination by reason of the fact that everybody is going out to form in a procession to go up to Frémont's house. Walter and I are carried downstairs in the crowd. What a jam! I am run alongside the wall. I press with all my might against it (sometimes with both hands) to prevent being bruised against it. So we go up Broadway arm in arm, a long procession, hurrahing, shouting, clapping sometimes altogether—anything to be enthusiastic. Here we are in sight of Frémont's house. The procession breaks up, and we all rush frantically forward to get good positions, and in a moment are in a worse crowd than ever before. "Off my toes there." "Don't put your arms *through* my back, if you please, sir." "Hats off." "Order! order! order!" "Which is the house?" "Where is he?" "Which one?" "Where?" The marble house there with the piazza is the one. What a crowd on the balcony!

Now Colonel Frémont comes out to speak. But he is cheered so much and so long you can catch only little pieces of what he is saying. Then there are more hurrahs. Then some one cries out:

"Mrs. Frémont!"

The crowd catches the idea in a moment. "Mrs. Frémont! Madam Frémont! Jessie! Jessie! Give us Jessie!"

Nobody in the crowd calls for *Mrs.* Frémont! louder than I. Some one on the balcony begins an inaudible speech.

"Order! order! hshshshshshshshhsh!"

Man in the Balcony. "Such occasions as this are apt to disconcert ladies. Three more for Frémont and then disperse!"

The three more are given with right good will, but they are mingled with cries of "Mrs. Frémont! Give us Mrs. Frémont and we'll go," and the like. There is no sign of any inclination to disperse.

My belief is that Mrs. Frémont has no objection to coming out, but desires to delay enough to be proper. For a lady to make her appearance before a political crowd like this is an innovation. Mrs. Frémont will not make it, of course. There is no objection to the crowd's making it. So I shout with the loudest, "Mrs. Frémont! Madam Frémont!"

Proper man in the crowd next me. "No! no! hsh! hsh! What do you do that for?"

I. "If Mrs. Frémont can see company, why shouldn't——" My sentence is interrupted by a universal shout. Mrs. Frémont appears on the balcony between two gentlemen. Proper man's hat goes off in a moment. Proper man has a louder voice than I have, and I cannot even hear myself cheer—he quite drowns my voice. The crowd are crazy with enthusiasm. They sway to and fro. They are bareheaded almost to a man, cheering with hats in hand in the air.

The whole crowd, eight thousand strong, cheer as though all their previous cheering were a mere practice to train their voices for this occasion. Then Mrs. Frémont retires, and, with three more for Mr. and Mrs. Frémont, the crowd disentangles itself, and Walter and I walk out to the cars and ride home.

(To be Continued)

SOCIAL PROGRESS AND THE DARWINIAN THEORY: A REVIEW.

The motive of a book is always interesting. The motive of Dr. Nasmyth's *Social Progress and the Darwinian Theory* is especially interesting because it leads into the very thick of the causes of present-day happenings. The purpose of the book is to turn men from the long-enjoyed belief that war is biologically advantageous to the less-accepted view that war is biologically suicidal. Any one who reads first hand will in all probability be surprised with the reasonableness of the argument that supports this claim.

Physics is somewhat distant from the philosophy of force. It was, however, indirectly by way of the former that George Nasmyth became unforgetably impressed by the latter. When a student in Germany he was so distressed with the militaristic aspirations, and the requirements of the military system then influencing the German people, that he determined to devote his life to combating the ideas that gave rise to the system.

The philosophy of force directs those individuals who have to do with the conduct of nations to consider antagonistic struggle between nations as the chief and proper method of natural selection. The worth of a nation is proportionate to its superiority in such struggle. According to Novikov, when commenting upon wars: "The doctrine that collective homicide is the cause of the progress of the human race."

Dr. Nasmyth's views are based upon the thought of Darwin, whose doctrines, upon last analysis, afford the "force advocates" a precarious footing, but properly supply a most firm foundation to Dr. Nasmyth's conclusions. It is true, man wars against inferior species and against his physical environment with a relentless energy. These facts are evident. But do species war within themselves? Nature affords few examples of productive intraspecies conflict, nor do the wars of men against their own kind contribute at all to man's "vital intensity." The organization of men and not their dissociation forwards allowable war against nature. Such is the conclusion that Dr. Nasmyth obtains from the writings of Darwin.

Another difficulty is the oblivion of those who entertain the philosophy of force to the fact that the employment of intellect in affairs has proportionately decreased the efficacy of force, so that we see in this day, when intellect functions so widely, the sad exhibit of social troubles reduced not to the arbitrament of reason but to the decision of force and the strength of arms. These current views are readily traced to the philosophers of a recent generation, such as Spencer, Bodin and others equally proficient in the perversion of biological facts. For instance, Nietzsche says: "A good cause halloweth every war."

Contrary, George Nasmyth continually insists that struggle between men always reduces the effectiveness of the contesting group, and that, conversely, it is organization, association and co-operation that produces "vital intensity."

Most interesting is the intellectual revolution described in later chapters.

The results of the industrial revolution have at the present time, to a large degree, surpassed the most sanguine imaginings of the 18th century. In a similar way the results of the intellectual revolution which has already set in will completely surpass our present conceptions. So the prophecy runs.

International morality will agree with current individual morality and once for all prick the bubble of romantic conception of an unmoral, impersonal state. At this future time, Germany will see clearly that to fine France in 1870 one billion dollars was both disadvantageous and also unmoral. England will enjoy a similar education. In short, the doctrine of good-will between nations, international honesty, together with social fair dealing, will supercede the present unmoral program. The reason for the change will be due to the sudden realization of the simple truth that good actions are an advantage. Men may properly contend, as Lord Cecil contends, "That the action of the State toward other States ought to be the same as the action of an individual toward other individuals."—*Howard W. Elkinton, in the Westonian.*

Current Events

OSBORNE BACK AT SING SING.

On July 16th, Thomas Mott Osborne, who a few months ago was suspended as warden of Sing Sing prison, returned to resume his duties.

According to the news reports, the "homecoming" was triumphant. Bands played, flags fluttered, banners waved, and through it all 1,600 convicts cheered lustily and some 400 other admirers of Osborne applauded.

From early afternoon until dusk they marched up and down the prison courtyard. They paraded with floats, improvised conveyances which burlesqued the critics of the reinstated warden, and listened to speeches, all of which were laudatory of Osborne.

The prison was decorated with flags and banners. Durston avenue, which leads to the prison, looked like a triumphal arch. Everywhere banners and placards greeted the eye.

"Citizens, Tom Brown is in again," one banner read. "Welcome to a man," another ran. A life-termer depicted "Tom Brown" as a pugilist, standing over the prostrate body of his opponent. This was inscribed: "Tom Brown scores a clean knockout."

About 300 yards from the prison gate, Osborne was met by a procession which comprised the convict band, the prison baseball team and about 200 delegates of the Mutual Welfare League.

The returning warden got an enthusiastic reception as he stepped from the automobile in which he had come from New York with his sister, Mrs. J. J. Storrow, of Boston; Mrs. Albert Herter, wife of the artist, and Mr. and Mrs. Everett Herter.

A score of ex-convicts who journeyed to Sing Sing to witness his return crowded about Osborne, delaying the official welcome by the men of the prison. Then, with the band in the lead, Osborne was escorted into the prison.

Inside the gates the real celebration began. From every window overlooking the yard prisoners waved pennants and shouted at the top of their lungs. Osborne, accompanied by George W. Kirschwey, the retiring warden, Spencer Miller, deputy warden, and a throng of women, mounted a platform in the middle of the courtyard.

As soon as Osborne and his guests were seated, the parade began. After reviewing it Osborne rose to speak. His first words were drowned in a chorus of shouts.

"Boys," said Osborne, "I want to recall the words I said in the mess hall last fall. I said that above the warden is the superintendent, above the superintendent the governor, and above the governor the people of the State of New York.

"If it hadn't been for the people of New York, I might have come back, but wearing different trousers.

"There isn't going to be any change of administration. We are going to have many picnics together. Oh, I'm not going to coddle you. I'll be one of the toughest 'screws' you ever had. All that nonsense about making prison too pleasant is the worst rubbish I ever heard.

"I don't want any coddling. We want no talk about the 'dear prisoner' and all that kind of mush. We want the prisoners to get a square deal."

Osborne outlined the plan of administration. He told the men that their first duty was toward one another; that it was the duty of the men in charge of them to "throw light upon their paths."

A complete psychopathic clinic, first of its kind in the United States, will be one of the innovations which Osborne will introduce in Sing Sing. All incoming prisoners and those already within the wall will undergo a thorough mental examination and the feeble-minded and mentally deficient separated from the normal group.

Dr. Bernard Glueck, a specialist of international reputation in mental diseases, will be installed at the prison as a resident psychiatrist, and will have assistants to carry on the work. Unlimited opportunity will thus be afforded to study the underlying causes of crime, and the prisoners mentally incapable of self-government will be separated from those who are ready for such a system as the Mutual Welfare League.

The Rockefeller Foundation has contributed the funds for the clinic.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

Since our last report the following have left for Russia via Bergen: Dr. and Mrs. Tylor Fox, Dr. George Pearson, Thomas D. Heald, Annie Wells, and Nurses Ellen Butt, Dora Fox, Hannah Graveson, and Margaret Webster.

They have taken with them a quantity of drugs, hospital equipment, etc., and hope to reach Petrograd on July 23rd, whence they will travel south to the Buzuluk district. A telegram received on the 17th inst. announces the safe arrival of the advance party at Bergen.

F. E. Woodhouse writes from Wycliffe Hall, Oxford, where he is working amongst the Serbian boys under John E. Bellows:

"There are here about 130 boys whose ages are mostly between 14 and 17 years, and it is hoped that these will form part of the backbone and brains of the new Serbia. The boys are for the most part surprisingly intelligent, and, better still, are anxious to learn English and also our games and manners. Could they but learn all that is *best* in England and add that to the best their own country has given them, they would some of them make great men in the future.

"The boys seem to have but little idea of what is known to us as sport. They nearly all find amusement on the billiard table, but play a game of tennis quite their own, the chief point of which is to hit the ball as high and as far as possible. We are now beginning to organize sports, and we have the use of the Somerville Tennis Courts and of St. John's Cricket Ground, besides a boat and a punt on the river."

Ethel G. Dunbar writes from Salonika:

"We are very busy, as the hot weather has now come. We have between 40 and 50 patients, and at present only one Greek nurse, but another is coming. The patients are very grateful, and very anxious now to come to the hospital if they are ill at all. It was 100° in the shade a day or two ago, but we are lucky in having a cool building. Water is a terrible trial, or rather the lack of it! The supply is cut off; in the last 24 hours it only ran for a short time between 1 and 2 a. m., so that means getting up in the night to fill everything and when our store is finished we have to fetch all water from a distance. The coolest time is about 10 p. m., when I often sit out on the garden wall, which still feels quite hot from the sun, and if it were not for the mosquitos and various other biting and stinging animals, it would be very pleasant."

"At Gouda, Holland, there are now about 40 workers. The farm work is giving temporary employment to many and such workers have asked to be taken back when harvest work is finished. The mat work and shoe making is improving under a new method. Four women work at lining the shoes etc."

At Uden the work is much improved since last year; it is really wonderful how well some of the girls tackle a piece of new work, and the interest which they take in it. Miss Lindsay has taken immense pains with the plain sewing of the younger girls and at the dress-making table we have one or two quite skilful embroideresses who have been taught in the Zaal.

On St. Peter and St. Paul's Day a delightful picnic was prepared by the Boy Scouts. They worked for the day under Mr. Rowntree, Mr. Wallis and other men workers,

and first prepared a meal for the men and afterwards for over 90 women. It was the greatest possible success, and the women were much pleased at the way it was arranged by the boys. The lake where it took place is about 15 minutes walk, but it is unexplored country to many of our workers.

One of the workers writes from France:

"I wrote to some friends a plain account of what the people have to put up with in a burnt village, and in these months of waiting away from home. It was as short and simple as I could make it. A French lady read it, a lady of no peace principles of any sort. She laid it down and just said, 'If it is like that, it says a lot for the Quaker point of view.'"

E. W. Brooks.
A. Ruth Fry.

FRIENDS IN NEW YORK.

Westbury Quarterly Meeting gathered at Westbury, L. I., on the 29th. A beautiful day brought out a number nearly as great as usual, in spite of the epidemic of infantile paralysis.

The chief business of the morning was the bringing forward of the business or directions handed down by the Yearly Meeting to its subordinate meetings. Attention was also given to the work of the Quarterly Meeting's Advancement Committee, which was asked to greatly increase the scope of its work, and co-operate with the Yearly Meeting's Committee in greater measure.

Joel Borton spoke from the text: "This do, and thou shalt have life." One of the queries of to-day is, how to have life, and more abundantly. There are many of us who do only half what we should; and who thus live only half a life. Yet we all seem so busy, so hurried, that this does not seem possible. The point is that we do not distinguish between what is worth while and what is not worth while.

Edward Palmer, of Philadelphia Yearly Meeting, said, in part: Religion is an appeal from an inferior to a superior. The old religion was fixed on the principle of sacrifice. We are to-day in a process of development, in a changing and growing idea of that great power which we call God. The desire to rise, and the desire to sacrifice, these two make up religion.

Henry M. Haviland told of a man who, troubled about his business affairs, attended church, hoping for comfort. The minister spoke about the justice of God. As the man listened, he saw a wren flying back and forth to its nest under the eaves, bringing food to his mate in the nest, and as he flew up or down, he stopped on every trip to sing. And it seemed to the man that the ministry of the wren in its song of joy in its daily work was more helpful than the ministry of the preacher who spoke of the justice and severity of God.

The afternoon meeting was, of necessity, short. Lovicia Hampton and Tacy Clark spoke of the Conference just past. The first speaker said that the thing which most impressed her there was the loving friendship among Friends. As a resident of the town said to her: "You seem like one big family." She told in detail of the trip taken by automobile to the old Seaview Meeting-house, erected in 1716. Here the old benches and facing seats, perpendicular and stiff, made of red cedar, still show the marks of the crude tools which fashioned them. The building is supposed to seat one hundred, but if so, they must have been packed in like sardines. "We held our meeting outside, under the old, old trees that stand close by. Gideon Peaslee told us that services are not held there now except on one day in the year, called 'Quaker Sunday,' when the other churches are closed and their congregations attend here. This touched me deeply. Why should there not be fifty-two Quaker Sundays in the year, here, and everywhere else instead of one?"

Tacy Clark spoke of the various reunions held at the Conference, Swarthmore, George School, Woolman House, old friends from different meetings who only come together at such times. One of the most delightful things about the Conference was the "get-together" feeling.

Lettice Jowitt was asked to tell about what the Friends in England are trying to do. "It matters not if a man is German, Russian, or Austrian, if you win him to his own self-respect you give him trust in his fellows, and more trust in his God. The 30,000 interned Teutons were fed and clothed by the English War Office, but there was no personal interest taken in them until we came. We have helped them to get back their self-respect, by giving them work, etc."

There is a great demand among these men for Friends' peace literature. Literature on the war is not allowed, but our peace pamphlets go in without trouble. One educated man is translating them into German, and has asked for pamphlets upon our principles that he may translate these also.

"The opportunity to-day is tremendous for the Society of Friends to live out the meaning of our peace principles. I am very sorry that there is so much anti-German bitterness in this country. Friends here have a great work to do right here, in doing away with this bitterness."

Anna L. Curtis.

FRIENDS IN PENNSYLVANIA.

Caln Quarterly Meeting.

The renewing of old associations and the exploring of new furnished the motive for the pilgrimage of three of us who met by chance on the trolley from West Chester out through the Chester Valley. Although the old Caln Meeting-house is a landmark as it stands on the crest of the north valley hill, yet it is so hidden by the leaves in summer that it is hard for any one not familiar to pick it out. At least that must serve as the excuse for our conductor taking us a mile beyond it.

Friends of the early day certainly were lovers of nature; and, as is often remarked, they always seemed to select the most beautiful places for their meeting-houses. History tells us that in 1716 Friends in this neighborhood worshiped in a log house in the valley; but that in 1720 they decided to move to the present location on the top of the hill. There, beneath the old forest trees, and with a commanding view of the fertile valleys on both sides, stands the present meeting-house. It is like two ordinary meeting-houses standing end to end. There is a double partition in the middle; and after the separation the two branches worshiped in the two ends. Now there are no Friends living within three miles. The house is left alone excepting for the one Quarterly Meeting in the summer and an occasional First-day Meeting appointed by the Friends of the other branch. Last year the building was restored, and either branch uses the eastern end when it desires.

There is but one Monthly Meeting in this quarter, and the Friends from Christiana come in a body on this annual occasion and hold their Quarterly Meeting in this historic spot. There was a goodly delegation of them on this occasion—Seventh month 27th. While there was practically no business, a very active discussion developed over the points raised in the queries, and over the question of what body really owned the meeting-house and was responsible for its bills.

After sharing the hospitable lunch of those who were wise, we returned home, and would have felt satisfied with a day full of experiences, even without the extra walk and the thunder-storm on the return.

J. Barnard Walton.

"Save an adult and you save a unit; save a child and you save a whole multiplication table."—*John Wanamaker.*

FRIENDS IN COLORADO.

A MEETING of the Friendly folk of Denver was held Second-day evening, 7th month 24th, at the home of Gertrude Kent Walton. Those present were: P. M. Fogg, Edna L. B. Fogg, Morris Fogg and wife, Miss Isabel Fogg, Dr. Perrott and mother, Hannah F. Perrott, Dr. Edward Jackson, Emily C. Jackson, Ellen M. Price, Mary Bell Wright, Florence N. Bell, John Few and wife, Susan Clapper, R. Alice Mills, Ruth Mills, Walter H. Wilson, Katherine Darlington, Alice Darlington, Jane S. Darlington, C. W. Savery, Francis Savery, Patience W. Kent, Henry Walton and Edith Walton.

Extracts from reports of the Cape May Conference were read, also the letter sent from Philadelphia Yearly Meeting to absent Friends. Copies of the new discipline of Philadelphia Yearly Meeting were on the table for any wishing one. A number seemed glad to get them. G. K. W.

FRIENDS IN NEW JERSEY.

STONE HARBOR is not known as a Friendly centre, and yet the summer months have brought Friends in touch at this place, so that a Friends' Meeting is held each First-day at 11 a. m. at the home of Frederic J. and Caroline W. Smith. The attendance has numbered twenty-six at its lowest, and at the last meeting thirty-two persons were present; comparing favorably with the attendance at parent meetings in their different home centres. Members from Abington, Norristown, Philadelphia, Swarthmore, Salem, and Plymouth Meeting, have been in attendance.

While those gathered would each count themselves among the silent members of the Society, there has always been some spoken word. R.

AN OUTING ON THE "EASTERN SHORE."

DURING our last Yearly Meeting, at Philadelphia, it was urged that Friends plan their First-days to include meeting *first*, and then the automobile ride.

The automobile ride may come first and take us to a distant meeting. Could we not plan pilgrimages that would make the joys of turning a spiritual blessing for ourselves as well as an opportunity for service to others? Friends need to get together this year as never before.

One family party recently went from Swarthmore to Easton, Maryland, over a week-end. The route is through Wilmington, Elkton, Church Hill—about one hundred and seventeen miles from Swarthmore to Camp Haiwonah, outside of Easton. The Maryland roads are wonderful—they put Delaware and Pennsylvania to shame. The country is beautiful—it was an ideal trip—and at the end of it was the wonderful welcome and comfort of Camp Haiwonah. Those of you who have not shared the hospitality of Guion and Annie Tyler Miller, and their son Edward, "the manager," have missed much and should certainly try to catch up. There was boating and bathing and fishing, delights for the young, the old and the middle-aged.

At the lovely meeting on First-day, in the shadow of the oldest meeting-house in America, we found that the Friends of Easton are talking of setting a time to invite Friends from north, east, south and west to spend the week-end with them. They can take care of us. I never saw such hospitality as that of "Eastern Shore." They need us, we need them, and whether they formally invite us or not, I hope many of us can go there. I can wish no one a better outing than a trip to the "Eastern Shore" of Maryland and Camp Haiwonah.

CAROLINE SARGENT WALTON.

Not that I love country less, but Humanity more, do I now and here plead the cause of a higher and truer patriotism. I cannot forget that we are men by a more sacred bond than we are citizens —that we are children of a common Father more than we are Americans. —CHARLES SUMNER.



ELIZABETH H. COALE.

FRIENDS IN ILLINOIS.

ON 7th month 16th occurred the 90th anniversary of the birth of Elizabeth H. Coale, who was born in Philadelphia, the daughter of Griffith Edwards, Jr., and Rebecca Johnson Edwards. Her school education was finished at John Jackson's boarding school, about 1843 or 1844. She married Benjamin Coale in 1846. All of her children, except the youngest, who lives in Stuttgart, Arkansas, were present to greet her on the reaching of her 90th milestone.

She has thirteen living grandchildren, of whom seven were present, and fifteen living great grandchildren, of which number eight were present. Many relatives and friends from a distance were present, and guests, mostly relatives, numbering forty-two took dinner with the guest of honor.

This gathering to do homage to Elizabeth H. Coale was made possible by the hospitality of her son and daughter-in-law with whom she has made her home since the death of her husband about 25 years ago. A son-in-law (J. R. White) in a few appropriate remarks at the close of the meal alluded to this fact. The guest of the occasion then read an original poem, which evidenced that her mind still maintains its original grasp and vigor, and had her many friends who are readers of the INTELLIGENCER been privileged to hear this one, they would have said that the latest production from her pen would compare favorably with any preceding it.

An elderly man among the guests, who was something of a palm reader, after tracing the lines in her hand decided that the reading gave her ten more years of life.

In the afternoon neighbors and acquaintances from near and far to the number of 88, came to offer their congratulations. Numerous presents were received, among them being 90 roses. The weather was extremely hot, but no one present seemed to feel it less than the aged guest of the occasion.

The family, the neighborhood, and the large circle of friends feel grateful that the life of Elizabeth H. Coale has been lived and so many within the reach of her influence have been benefited. G. E. C.

BIRTHS.

COALE.—To George W. and Eva Coale, of Holder, Ill., on Seventh month 25th, a son, named GEORGE WALDO, a great-grandson of Elizabeth H. Coale.

SHARPLES.—In Philadelphia, on Sixth month 22d, 1916, to Alfred Roberts and Clara Broadbent Sharples, a son, named WILLIAM BROADBENT SHARPLES.

THOMAS.—At Ashton, Md., on Seventh month 28th, to Frederic Leggett and Eliza Bentley Thomas, a daughter, named JEAN HALLOWELL THOMAS.

WENDE.—In Buffalo, N. Y., Sixth month 5th, to Gus Henry and Maude Crone Wende, a son, who is named JOHN CRONE WENDE.

MARRIAGES.

WARRINGTON – CLEAVER. — On Sixth month 14th, at the home of the bride, Philadelphia, under care of Gwynedd Monthly Meeting, JOHN BURWELL WARRINGTON, of Philadelphia, and S. ISABEL CLEAVER, daughter of A. Laura Jacobs and the late Chalkley K. Cleaver.

DEATHS.

FERRIS.—At Wallingford, Pa., on Seventh month 27th, 1916, KATHARINE LEHMAN, wife of Edward Ferris and daughter of George L. and Rachel F. Ashmead, in her 84th year.

IREDELL.—At Mullica Hill, N. J., on Seventh month 4th, 1916, DEBORAH H., wife of Charles Iredell, aged 81 years; a member of Pilesgrove Monthly Meeting.

PALMER.—At Avondale, Pa., on Seventh month 26th, 1916, ANNA, daughter of Henry and Phoebe H. Palmer. Interment New Garden, Pa.

PAXSON.—At Philadelphia, Seventh month 29th, 1916, HANNAH L., widow of Isaiah Paxson, aged 73 years. Interment at Fairhill Cemetery.

POTTS.—On Seventh month 26th, 1916, at Philadelphia, ANNA POTTS, daughter of Joseph K. and Sidney Potts, in the 89th year of her age.

WENDE.—At Buffalo, N. Y., Seventh month 5th, MAUDE CRONE WENDE, wife of Gus Henry Wende, daughter of Sarah A. and the late John A. Crone.

She bravely and sweetly crossed the valley of shadow into the sunlight of life beyond death. The world is better because her woman's life was lived in quietness and confidence. Love enfolds the infant son, born Sixth month 5th, and the everlasting arms are round about and underneath those near and dear to her who humanly feel bereft.

E. S.

Coming Events

EIGHTH MONTH.

4th to 13th.—The seventh annual conference of Friends' Young People at Cedar Lake, Ind.

6th.—A meeting will be held at the old Quakertown Meeting-house, near Pittstown, N. J., at 2.30 p. m., under the care of the Committee on Unused Meeting-houses of the Advancement Committee. Joel Borton expects to attend.

5th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia, at 1.30 p. m.

6th.—At 3 p. m. a meeting for divine worship at Newtown Meeting-house, Newtown Square, Pa., under care of the Circular Meeting Committee of Concord Quarterly Meeting.

6th.—William W. Cocks, of Westbury, is expected to attend the meeting at Fifteenth Street, New York City.

7th.—Miami Quarterly Meeting, at Green Plain, Ohio, 10 a. m.

10th.—Abington Quarterly Meeting, at Gwynedd, Pa., 10 a. m.

12th.—Blue River Quarterly Meeting, at Benjaminville, Ill., 10 a. m.

12th.—Salem Quarterly Meeting, at Salem, Ohio, 11 a. m.

14th.—Indiana Yearly Meeting, at Waynesville, Ohio, 10 a. m.

17th.—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, 10 a. m.

19th.—Pelham Half-Yearly Meeting, at Sparta, Ontario, Canada, 11 a. m.

19th.—Short Creek Quarterly Meeting, at Emerson, Ohio, 11 a. m.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Fairfax Quarterly Meeting, at Lincoln, Va., 10 a. m.

21st.—Illinois Yearly Meeting, at Clear Creek, Ill., 10 a. m.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m.

31st.—Bucks Quarterly Meeting, at Falls, Pa., 10.30 a. m.

NINTH MONTH.

5th to 12th.—The Haverford Summer School will be held at Swampscott, Mass.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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A $44.00 oak Sideboard, Louis XVI style, is in the Sale at $28.50; a $22.00 oak Side Table, to match, is now $13.50, and a $40.00 China Closet to match, is now $25.00.

These are only examples. Most of them can be matched up in suits at corresponding savings—and there are scores of other styles and prices in the collection.

We told you of one lot of $8,000 worth of MISSION FURNITURE at a great reduction. Just two examples: An $8.50 Fumed Oak Rocker, leather seat, at $6.00, and a $22.50 Club Chair, fumed oak, high square back and arms, leather seat, $12.50.

We told you of a purchase of $4,000 worth of LIBRARY TABLES. These two are representative values: A $33.00 Library Table, mahogany, oval top, at $24.00, and a $110.00 Table of brown antique mahogany, 60x36-inch top, at $73.50.

We told you of a great purchase of $70,000 worth of fine BEDROOM FURNITURE at one-third under price, and another lot of $35,000 worth at 25 per cent. saving. Just a few examples: A $21.00 Princess Dresser, mahogany or toona mahogany, at $15.50. An $80.00 Bureau, Louis XVI style, mahogany, at $54.00—entire suit to match at proportionate saving. A $99.00 Bureau, Adam style, ivory finish, at $60.00—other pieces to match.

We told of a purchase of $15,000 worth of UPHOLSTERED LIBRARY FURNITURE. In this lot a $74.00 Davenport, wing ends, tapestry, at $55.00. Chair to match, $28.00, worth $38.00, and Rocker at $29.00, worth $39.00. A $53.00 mahogany-frame Davenport, tapestry seat and back, at $40.00.

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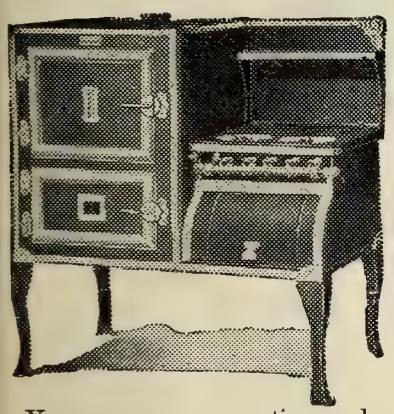
A Religious and Family Journal

"YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU."—JOHN XV: 14.

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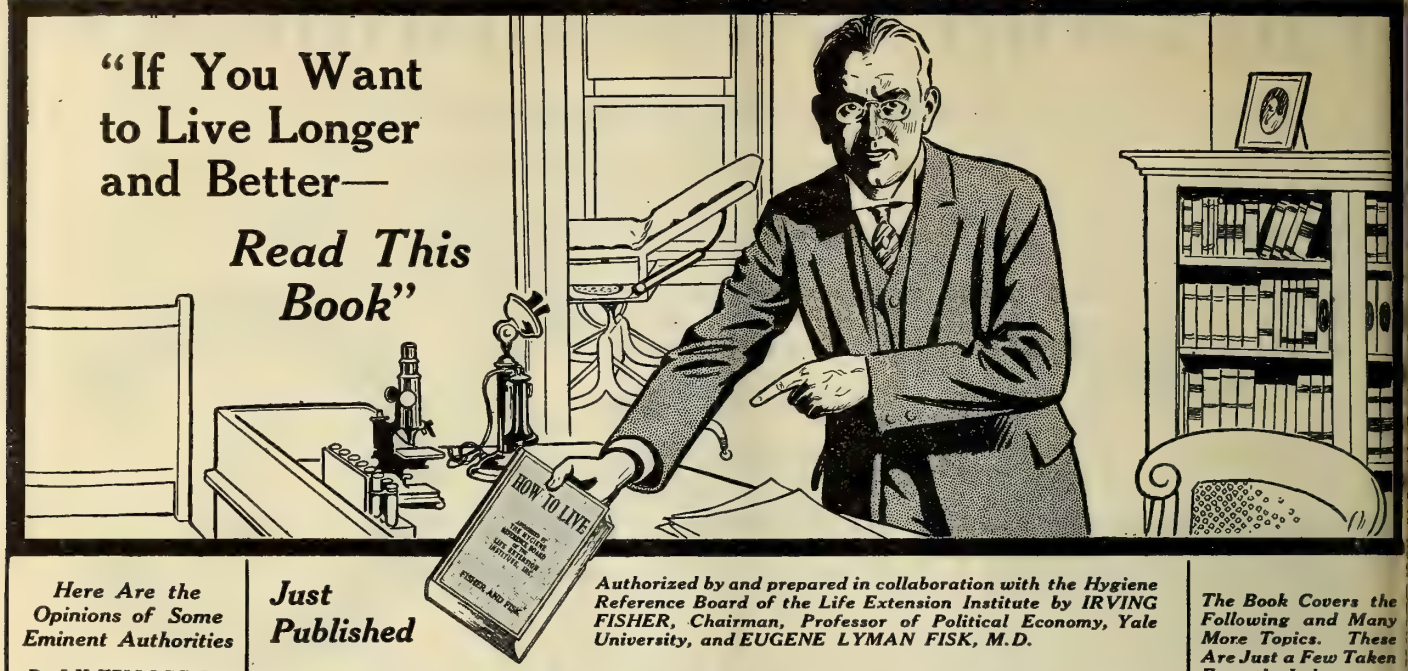
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PHILADELPHIA, EIGHTH MONTH 12, 1916

Volume LXXIII
Number 33

THANK GOD FOR WORK.

THANK God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
O, what is so fierce as the flame of it?
And what so huge as the aim of it?
Thundering on through dearth and doubt,
Calling the plan of the Maker out.
Work the Titan, work the friend,
Shaping the earth to a glorious end.
Draining the swamps, and blasting the hills,
Doing whatever the Spirit wills—
Rending a continent apart,
To answer the dream of the Master-heart.
Thank God for the world where none may shirk—
Thank God for the splendor of work!

—*Angela Morgan.*

REMINISCENCES OF LYMAN ABBOTT.—II.

LYMAN ABBOTT had in youth chosen the law as his profession, and at the time of his marriage in 1857 was associated with two of his brothers in practice. He found, however, that his early dreams of being a minister kept him unsatisfied; and in a chapter entitled "A Turning Point in My Life," he tells how he came to change his vocation:

In 1853 Mr. Beecher was the most hotly debated preacher in the American pulpit. It was characteristic of my brother Vaughan to resolve to form no judgment on this much-discussed man until he had heard him six times. The experiment was decisive. My brother speedily became a member of Plymouth Church and an ardent supporter of Mr. Beecher both in moral reform and in theological doctrine.

When I came to Brooklyn in the spring of 1854, my Christian theology was something like this: I regarded God as the Moral Governor of the Universe, the Bible as a Book of Laws, Jesus Christ as the giver of a law more spiritual and more difficult to obey than the laws of Moses. Sin was disobedience to those laws, redemption was remission of deserved penalty. Under Mr. Beecher's ministry I came to regard God as a Father, whose character and attitude toward me was interpreted by my own father; the law, whether the Ten Commandments or the Sermon on the Mount, as an interpretation to me of God's ideals for his children; Jesus Christ as the supreme manifestation of the Father; and redemption as a new and divine life of faith, hope and love which he inspires in all who desire to receive it. And as this new view possessed my mind and this new life inspired my motive powers, the passion to carry to others the message of love and life which had been given to me grew well-nigh irresistible.

Mr. Abbott's account of the great revival of 1858, and of the current theology of that time, is extremely interesting to all who are interested in the development of liberal religion.

This revival, he says, exerted so important an influence on the life of the nation that James Ford Rhodes has thought it deserving a brief though graphic account of his "History of the United States." "It was," he says, "declared to be 'the most extensive and thorough ever experienced in America.' Certainly no similar movement since has even approached it in fervor." It extended from Maine to Minnesota; its effects were felt alike in the great cities and in the backwoods; and its importance was recognized alike by friend and foe. To Christians it was "the great awakening;" to the Boston *Liberator*, the organ of Thomas Paine's infidelity, it was an "epidemic." It was not only the latest, but probably the last, revival of this peculiar type. It is scarcely possible that its like can ever be seen again in this country. For it is not conceivable that the conditions which produced it can ever again exist.

The old Calvinism treated the whole human race as a unit. In the person of its progenitor it had been tried in the Garden of Eden, and his failure had involved all his posterity in ruin. Man no longer possessed freedom of the will; he could not repent if he would; he was shut up in sin and misery by the one great disaster. From this ruined race God had selected some to be saved who were the recipients of his special grace. For the rest there was, and could be, no hope. The paralyzing effect of this doctrine of despair is illustrated by an incident in the life of the English missionary Cary; when he ventured to propose some organized effort for sending the Gospel to the heathen, an old Calvinist called out, "Sit down, young man; sit down. If God wishes to save the heathen, he can do it without your help or mine." The preaching of Wesley and Whitfield that salvation was offered to all men, and that every man could elect himself to receive it, was everywhere followed by great emotional excitement and great moral reform. This message was taken up in the Puritan churches by such men as Charles G. Finney, Lyman Beecher, and Albert Barnes, and was everywhere followed by similar results. It was a new theology; but it was more. For these preachers applied their doctrine to life and conduct; and in one respect more effectively than the early Methodists had done. Bred in the school of Calvinism, they held with the older Calvinists to the solidarity of the race, and pressed home upon their hearers their responsibility for the sins of intemperance and slavery. The revival of 1858 was a product of this new theology combined with the temperance and anti-slavery movements, which were partly caused by it and partly independent of it. The revival was far more than "an emotional contagion." It was an awakening of the conscience and a reform of the life. The spirit of the ministers of the new evangel was well illustrated by Mrs. Harriet Beecher Stowe's sentence: "We trust, since prayer has once entered the counting-room, it will never leave it; and that the ledger, the sand-box, the blotting-book, the pen and ink, will all be consecrated by a heavenly presence."

In the chapter entitled, "My Father," Mr. Abbott tells of Jacob Abbott's influence on the rigid theology of his time. This is preceded by this tribute to his father's character, and his influence on his children.

On the 1st of November, 1879, sitting by the bed where my father lay dying, I wrote a son's estimate of him for the *Christian Union*. I entitled it "Our Father in Heaven." The title was characterized by critics as irreverent. Nevertheless here, thirty-four years later, I repeat the opening paragraph of that article:

The earthly father lies at my side sleeping his life away. Before the lines I begin can be completed, the last troubled breath will have been drawn, and he will be at rest. As for the past few days I have been watching with my brothers by his dying bed, my heart has been ceaselessly and thankfully repeating the first words of our Lord's Prayer, "Our Father which art in Heaven." Blessed—more blessed, I am sure, than we can ever measure—are we who look into the life of such an earthly father for the interpretation of the tender mercies and loving-kindnesses of our Heavenly Father. More than all word-teaching has been the teaching of his life, not

merely in its lesson of the consecration, the firmness, the fidelity and gentleness of love, but in its suggestion of what must be the tender strength and the infinite condescension of the Heavenly Father to his children. It has fashioned and vivified all the religious life and experience of his four sons. If such a life is but a spark, what must the great sun be?

Two of the important works of Jacob Abbott were "The Young Christian" and "The Corner-Stone," written while he was principal of the Mount Vernon School for Girls, in Boston. Both of these books, says his son, attracted immediate attention in religious circles: they were reprinted in England, both in authorized and unauthorized editions, and in some of them with revisions to make them conform to the orthodox ideas of their editors. Both fell under the ban of orthodox critics, especially in England. One of these criticisms led to the following incident:

The age was one of theological restlessness. In America the older Calvinism and the newer Calvinism were engaged in a struggle which ended in the disruption of the Presbyterian Church in 1838 into the Old School and the New School churches; and would have led to the disruption of the Congregational churches if there had been any ecclesiastical organization to disrupt. In many places the fellowship in that denomination between the progressive and the conservative wings was more nominal than real. In England a similar struggle between the old and the new took place within the Church of England, giving rise to the organized Oxford Movement and the unorganized Board Church Movement. Both parties were dissatisfied with existing conditions. One sought rest by going back to an earlier tradition and a greater church authority; the other by going forward to a newer thought and a larger liberty. It was the age of Newman and Pusey and Keble on the one side, and of Maurice and Stanley and Kingsley on the other. It was dramatically illustrated by the life histories of the brothers Newman and the brothers Froude, all four Oxford men. John Henry Newman and Richard Hurrell Froude took the path which led back to Rome, though Mr. Froude did not live to finish the journey; Francis William Newman and James Anthony Froude, both originally Churchmen, took a path which led them to abandon the Church and its traditions altogether, and substitute a theistic for a Christian faith.

If this were history, not merely personal reminiscences, it would be interesting to trace the connection between this theological ferment and the simultaneous political ferment. In both, the same fundamental issue was involved: the age-long issue between tradition and reason, authority and liberty, the organization and the individual. Here a single sentence from John Henry Newman's autobiography must suffice as an illustration. He writes: "There had been a Revolution in France; the Bourbons had been dismissed; and I held that it was un-Christian for nations to cast off their governors, and, much more, sovereigns who had the divine right of inheritance." The temperament which led him to this political conclusion led irresistibly and inevitably to a like conclusion in theology: "From the age of fifteen," he writes, "dogma has been the fundamental principle of my religion; I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery."

At the time when "The Corner-Stone" appeared, the leaders of the High Church party in England had commenced the publication of a series of "Tracts for the Times," which has given to the movement the title of Tractarianism. One of these tracts was devoted largely to a review of my father's "Corner-Stone." It was written by John Henry Newman, then a clergyman of the Church of England, later to become Cardinal Newman of the Roman Catholic Church. In this review, as under such circumstances might well have been expected, the book was very severely criticized, and its author was adjudged guilty of heresy as a Socinian, that is, a radical Unitarian, with pantheistic tendencies. Words of commendation for beauty of style were not wanting; nor in the spirit and manner of expression did the tract transgress the bounds of legitimate criticism. But for the doctrines taught the writer of the tract had only the severest reprobation. In it Dr. Newman seems to me to deny that Jesus had or could have had any human experiences. One quotation from this tract must here suffice to indicate the difference between my father's point of view and Dr. Newman's. It is characteristic of the spirit of the tract:

J. A.—We learn in the same manner how distinct were the impressions of beauty or sublimity which the works of nature made upon the Saviour, by the manner in which he alluded to them. . . . Look at the lilies of the field, says he. . . . A cold, heartless man, without taste of sensibility, would not have said such a thing as that. He could not; and we may be assured that Jesus Christ had stopped to examine and admire the grace and beauty of the plant, etc. (Pp. 61-62.)

Now Jesus Christ noticed these things. He perceived their beauty and enjoyed it. (P. 62.)

J. H. N.—Surely such passages as these are simply inconsistent with faith in the Son of God. Does any one feel curiosity or wonder, does any one search and examine, in the case of things fully known to him? Could the Creator of nature "stop to examine" and "enjoy the grace and beauty" of His own work?

When my father went to Europe in 1843, he visited Oxford and took the opportunity which this visit afforded to make a friendly call on the author of this tract. This was about two years before Dr. Newman finally entered the Roman Catholic Church, but only about six weeks before he withdrew from the ministry of the Established Church because of his convictions against the Protestantism of that Church.

Lyman Abbott then quotes from his father's account of his visit and interview:

Mr. Newman received me very cordially. At first there was an air of some constraint, as I imagined, with an effort, very proper under the circumstances, on his part, to keep the conversation away from religious topics. I, however, was determined not to lose the object of my visit now, and forcibly introduced the subject of the Tracts and the Oxford views. I told him that one principal object which I had in calling upon him was to speak of the Tracts, and particularly of the strictures which some of the writers had made upon my own writings. I told him that the presumption always was in such cases that when an author was made the subject of such criticisms he of course resisted and resented them—but that I did not. On the contrary, I was aware that the criticisms were in many respects just, though severe, and that they would have modified in many respects my manner of expressing my opinions, if not the views themselves, if I had had access to them before the publication of the writings in question.

Then followed considerable conversation, which lasted for an hour. I expressed distinctly the views which prevailed among the Congregationalists of New England averse to the establishment or perpetuation of an ecclesiastical power, and that the unity which we seek for is a unity of feeling, a harmony and co-operation among all different forms and organizations of Christians.

I rose to go, and he asked me to sit a moment longer. He went out, and presently returned with a volume of his writings which he offered me. I told him I would value it more if he would write my name in it, as from him. He smiled and went out of the room again, and presently returned and gave me the book again. After some further pleasant conversation, I rose again to go, and he took his hat as if to accompany me. At the door I was about bidding him good-by when he said that he would go with me a little way to put me into the right road. He conducted me by a cross-road through the fields, which he said was nearer than the highway. After walking perhaps a quarter of a mile we came to a gate which opened upon the main road, where he gave me his hand, saying, "Good-bye. God bless you. I am very glad you came to see me."

After I left him I walked on feeling very much relieved. I stopped under a lamp-post to read what he had written in the book, which relieved me still more.

Dr. Newman in a note appended to his tract on "The Corner-Stone," reprinted in his volume of "Essays, Critical and Historical," reports the impression of this interview produced upon him, and this report is necessary to make the account of this incident complete:

"The author of the second of the works criticized in the foregoing essay met my strictures with Christian forbearance and a generosity which I never can forget. He went out of his way, when in England, in 1843, to find me out, at Littlemore, and to give me the assurance, both by that act and by word of mouth, that he did not take offense at what many a man would have thought justified serious displeasure. I think he felt, what really was the case, that I had no unkind feelings towards him, but spoke of his work simply in illustration of a widely spread sentiment in religious circles, then as now, which seemed to me dangerous to gospel faith."

I have given here at considerable length this incident, not only because of its inherent historical interest, but also because it illustrates in so striking a manner that spirit in my father which made him in the best sense of the term a "peacemaker." My father made no change in "The Corner-Stone" after this visit; Dr. Newman made none in his tract. It would not be easy to find another instance in theological controversy in which a theologian strongly criticized called upon his critic, not to complain, defend, or debate, but as an expression of his regard; and, when as a result, without any change in the views of either, the two representatives of the opposing schools parted in mutual amity and respect.

SILVANUS PHILLIPS THOMPSON.

1851-1916

BY FREDERIC L. PAXSON.

Ten years ago a group of college teachers were discussing the habits of their European colleagues, and one of them chanced the remark that in Europe total abstinence was rare. To this statement two of the group, strangers to each other, objected vigorously; and each cited as proof of his objection the name of Dr. Silvanus Thompson, of the South London Polytechnic. It was not an accident that this name occurred simultaneously to two casual acquaintances, for the impressive personality of Dr. Thompson was such that men naturally seized upon his attributes to give point and illustration to their arguments. And to many of his American acquaintances, London and Westminster Meeting can never be the same now that he is gone.

Silvanus Thompson sat at the head of Westminster Meeting for many years, spoke frequently, and made it his business to welcome the strangers who might appear. He first took me to his home in West Hampstead tweve years ago, and after that no visit to London was complete without a renewal of the acquaintance. In his last letter, lying unanswered on my desk, he was still steering his even course among "the jingoes who scream for vengeance" and the "self-seeking politicians who have axes to grind," and those who were pacifists "not from any loyalty to the Christian ideals, but for other reasons." Truly balanced, far-sighted, sane, he had much of the appearance and force of Lloyd-George and of the practical spirituality of William Penn, by whose side he now lies in the burying-ground at Jordans, Bucks.

He was a man versatile beyond our American custom. Not content with leading a city meeting of Friends, he was an accomplished artist, spending his vacations among the Swiss mountains and bringing back their spirit in water colors to adorn his home. He was a collector, too, and loved to show his friends his trays of gem-stones and to expound their various characteristics. He followed William Morris, and had in his library as complete a collection of imprints of the Kelmscott Press as probably existed. He was one of the leading electrical physicists of Great Britain, and his chief occupation was as president of the South London Polytechnic College.

Such a man left an imprint upon his associates, one of whom, his son-in-law, T. Edmund Harvey, may be relied upon to carry on the Friendly side of his work. The first Quaker to graduate at Oxford since William Penn, Mr. Harvey was Warden of Toynbee Hall, and lived in the slums of London for many years, then sat in the London County Council, and now as a Liberal in the House of Commons fills the necessary and unpopular post of spokesman and defender of the "conscientious objectors" who are to-day continuing the best Quaker tradition. He will be a worthy continuator of Dr. Thompson's preaching and practice, and when peace brings renewal of frequent intercourse, he, too, may expect the acquaintance of the whole body of American Friends.

Madison, Wis.

ORGANIZATION OF THE SOCIETY OF FRIENDS.

III.—The Quarterly Meeting.

The Quarterly Meeting holds an anomalous position in the scheme of organization of the Society. It has almost no power, and very little function, except to pass on reports from the Monthly to the Yearly Meeting. The gatherings are usually large and popular, and have tremendous social and religious influence. In several localities this influence has been enhanced by holding an afternoon meeting with a valuable address, or by setting the date of the Quarterly Meeting on Seventh-day or Second-day and making the occasion a week-end conference.

Different Quarterly Meetings interpret the scope of their powers differently. Some have no working committees, no money of their own, and do not consider they have even the right to add anything of their own to the reports of the state of the Society that come up from the Monthly Meetings. Other Quarterly Meetings have undertaken active service in their field. Among the lines of work being successfully conducted by Quarterly Meetings through their committees are:

Circular meetings.
Meetings in their unused meeting houses.
Aiding children in getting an education.
Boarding homes.
Friends' Neighborhood Guild.
Peace.
Philanthropic work in its various departments.
Advancement of Friends' Principles.

The Half Yearly Meeting is the same as a Quarterly Meeting, permitted to omit two of its regular sessions. In size a Quarterly Meeting can vary from Scipio Quarterly Meeting in Genesee, which has four members who attend, and no meetings for worship nor meeting-house, to Concord Quarterly Meeting, which includes nine Monthly Meetings, or Philadelphia Quarterly Meeting with its 2,221 members.

In the old days Quarterly Meeting was the occasion of a great deal of family visiting among Friends. In the present age of automobiles and lives full of other interests—when in our more democratic way we have the social time all together over lunch at the meeting-houses—there is just as much opportunity for this social feature, and Friends can well be on the alert to make the most of it. J. B. W.

To preserve our doctrines by living them is the one best guarantee of a greater Quakerism. All Europe to-day needs the gospel of the days of George Fox, and all the world needs a denomination that dares to practice as well as teach the rules of life as given by Jesus.—*American Friend.*

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PHILADELPHIA, EIGHTH MONTH 12, 1916

DEMOCRACY IN MINISTRY.

ONE of the most inspiring of the addresses at the Cape May Conference, as it seems to me, was that of Mary S. McDowell, on "Our Vocal Ministry." "As our religion becomes more fully recognized by other denominations," she said, "there might be less reason for our continuing as a separate organization, unless our peculiar form of worship itself is something worth maintaining. I wish to show why it seems to me decidedly worth maintaining, even at some sacrifice. I even venture to think that the great period of the Quaker meeting may not be in the past but in the future. For its fundamental features are in accordance with the principles of democracy; of the *true* democracy which I believe we are gradually working toward in things political, industrial, social and religious, not only here in America but in Europe and Asia as well. The European war seems to have called a halt in democratic progress, but those whose faith in democracy is based on the firm belief that there is an Inner Light which lighteth every man that cometh into the world, are convinced that this can only delay, but not prevent, democratic progress. So it seems to me that the religious organization of the future will contain at least some of the elements of a Quaker meeting."

To some of us it is cheering indeed to find thoughtful Young Friends considering how our peculiarly democratic form of worship can be made serviceable to the great numbers of people who are not satisfied with the preaching services of the churches. Not that we have "attained," any more than they; indeed, by all ordinary standards we have succeeded *less* well; but if we can make our meetings as well as our principles attractive and satisfying to those whose religious ideals are democratic, surely we may reasonably hope for new life in our religious Society, as well as closer fellowship with other churches.

"What are the qualifications for speaking in meetings?" was a vital question considered by the same speaker; and she answers, "One who is humbly desirous of serving God and his fellow-men is qualified to speak. . . . The essential is not accomplishment, but an attitude of mind, a desire, a striving toward one's ideals: the one who speaks should not be regarded as a preacher, but as a brother telling his faith and his aspirations. . . . The encouragement is derived from the sense of fellowship in striving for a purer life."

This idea, it seems to me, completes the democratic conception of the religious meeting. Instead of being separated into two classes, preachers and listeners, the meeting becomes a gathering of persons with equal rights and equal duties; and equal responsibility lies upon all to make the meeting in the true sense successful.

On the same subject Edward C. Wilson spoke most wisely on the need of brevity, which, he said, particularly in a Friends' meeting, is *democratic*. "It provides an *equality of opportunity*, and is in itself an invitation for ministry from others. Often I have noticed that a pithy and brief message drew out others." Many, I am sure, have had the same experience.

These addresses are not only interesting in themselves, but also because of their illustration of the manifest tendency toward real democracy in our meetings. Theoretically, indeed, Friends' meetings have always been democratic; but how far they have come short of democracy in practice is well known to all.

The life and power of our meetings for worship will be greatly increased when it becomes usual to have a number of short addresses from all parts of the meeting. H. F.

Note and Comment

THE QUAKERS AS SEEN IN GERMANY.

[Paul J. Furnas writes, "I am enclosing a translation of a letter published in the *Berliner Tageblatt*, April 28th, which was sent to me by Carl W. Ackerman, of the Earlham College class of 1911, United Press correspondent for Germany, Austria and the Balkans."]

DR. ELIZABETH ROTTEN writes to us:

Perhaps, in addition to the article about the work of the Quakers published in your morning edition of April 26th, your esteemed journal will permit us space for a short allusion to the related work being quietly but actively carried on in Germany, opportunity to speak about which more widely has, up to the present time, been granted almost alone in your columns.

The activity of the Society for the Information and Help of Germans in Foreign Countries and Foreigners in Germany is related to that of the Quakers, because in Germany, too, after the outbreak of the war, a small group of people felt the inner command to serve all those oppressed fellow-men who belong to a nation at the present time hostile, who had found a second home, and a place to carry on their education or business among us, related also for the reason that by the good offices of neutrals sanctioned by the authorities and entirely outside of all politics fine threads of mutual helpfulness exercised from purely human motives, are ceaselessly vibrating between us and the Quakers, who have given to their more beautiful name—that of Friends, who recognize no enemy—a new and profound meaning. Upon our request they helped a German boy who could not return with his mother to remain in school without paying tuition, and later to find escort to Germany; they bring families and persons without friends who have given out no news of themselves for a long time into connection with their relatives. They form a living bond between those interned and their families at home when the latter complain that the camp letters do not satisfy them, and upon our application the Friends visit them and write in detail about them.

By their activity they raise some 20,000 marks ($5,000) each month in their own country, securing this not alone among Quakers, and they assure us that no means of persuasion aids them more in the task than a statement of our work for foreigners in Germany which is being carried on in the same spirit. Our task is smaller but broad enough for citizens of almost all of the nations at war—among them many women and children of German birth—whom both external and internal bonds detain in our country, find counsel and help at our hands.

Men and women of known and unknown names have united to give moral and financial support to this work of practical Christian helpfulness. But there is a pressing need for new Friends, new enthusiasm, and more money in order to deal effectively with only the most burning need, and to give new impetus to our work by proclaiming throughout the country the work of the Quakers for our sufferers. On that account let everyone who feels our spirit open his hands to us or think of some means of help. Information may be obtained by word or letter at our office, Berlin, Number 24, Mondbijouplatz 3 I.

The Society for Information and Help has united with a large number of German benevolent societies. To the Board of Directors belong, among others, Professor Baumgarten, Kiel; Professor Dr. Blaschko; Frau Minna Cauer; Staatssekretär a. D. Dernberg, Winkel. Geh. Oberregierungsrat Dr. Kaufmann; Präsident des Reichsversicher-

ungsamtes Fürstbischöflicher Delegat Propst Dr. Kleineidam; Professor Dr. Felix Liebermann; Geh. Regierungsrat Professor Dr. Morf; Professor D. Martin Stade. (Translation by P. W. Furnas.)

PEACE WORK IN JAPAN—AN OPPORTUNITY TO HELP.

At the General Conference at Cape May, the Central Committee approved the suggestion that a sum of about forty dollars, raised for a special foreign mission purpose which cannot now be fulfilled, should be used as the nucleus of a fund of six hundred dollars to be raised for a year's support of a Peace Secretary in Japan.

Gilbert Bowles, a Friend in Japan and head of the Friends' Mission there, is devoting almost half of his time to the cause of peace. It is to him that both the American Peace Society of Japan and the Japan Peace Society owe their existence. From the time of the organization of the American Peace Society five years ago, its membership has been thoroughly representative of the official, business, professional and missionary groups of the American residents of Japan. Among its vice-presidents it counts Dr. Sidney L. Gulick, known to many American audiences during the past winter; and Gilbert Bowles is its secretary.

Of course all its members are not thorough pacifists, and Gilbert Bowles has seen the conversion of some of the most influential missionaries on that point.

The Japan Peace Society includes among its members some of the most prominent men in Japan. Gilbert Bowles is one of the Councillors of this organization. These two Societies co-operate in the monthly publication of the Japan Peace Movement, with republication in pamphlet form of a few special articles. During the last year through their Joint Committee on Japan-American Relations they have held frequent conferences with representative Japanese and visiting Americans. They also do publicity work, receiving and sending Japanese-American news items, including translations from newspapers, magazines and books; carrying on correspondence and exchange of literature with foreign peace societies and related organizations; and holding educational meetings. Through the efforts of Gilbert Bowles peace articles are accepted in the Japanese newspapers. To assist in this work a secretary whose entire time may be devoted to this work has been urgently needed.

During the Conference and on the special train coming home about one hundred and thirty dollars was raised for this purpose. This, with the fund of forty dollars, makes the total now available one hundred and seventy dollars.

Dr. Thomas Atkinson Jenkins, University of Chicago, Chicago, Ill., is the treasurer of the fund, and will be glad to receive contributions. It is hoped there may be no delay in securing the rest of the money promptly, in order that the secretary may be available to assist in the work during the coming winter.

Will not Friends be generous and prompt in their response to this call for assistance in the urgent work for international good-will?

The following group of Friends will also be willing to receive contributions:

E. Carleton McDowell, Cold Spring Harbor, Long Island; Margaret H. Riggs, 3624 Baring Street, Philadelphia; Bertha Buckman, Accotink, Va.; Florence Doan, Indianapolis, Ind.; Rachel Knight, Somerton, Pa.

On looking at all the wars which have been carried on during the last century, and examining into the causes of them, *I do not see one of these wars in which, if there had been proper temper between the parties the questions in dispute might not have been settled without recourse to arms.—Lord Russell.*

A REFERENDUM ON MILITARY TRAINING.

The Philadelphia *North American* has for some time been taking a note of its readers on the question of universal military training. The ballot provided was decidedly objectionable to most advocates of peace, being worded as follows:

BALLOT—NATIONAL MILITARY TRAINING.

(*To cast negative vote write the word "not" in blank space. This will negative the entire ballot.*)

To the Editor of The North American:

I am.....an advocate of national legislation which will place the military policy of the country on the basis of a true democracy as provided in the constitution of the United States.

I believe this can be brought about only by making all young men who are physically and mentally fit liable for military training before reaching the age of twenty-one.

I believe that such a policy would not only produce the force of trained citizen soldiers necessary to the preservation of the nation, but would conserve the human resources of the nation so as to reduce the criminal rate, produce a higher type of manhood and destroy all traces of class distinction by training and educating the poor and rich alike in the higher duties of citizenship under the same ennobling and invigorating system.

I believe that the Chamberlain Swiss system bill (S. 1695) or legislation—worked out with the advice of the general staff of the army—along these lines, will solve the problem.

(*Name, date and address.*)

Ballots to be counted must bear the names and addresses of signers.

It is requested that women signing the ballot indicate their sex, so that a separate record may be kept.

The Joint Peace Committee of the two branches of the Society of Friends sent out the following appeal by mail:

MILITARY TRAINING?

The *North American* is conducting a ballot campaign to determine the sentiment of the community with reference to compulsory military training. If you have not already voted against the attempt to militarize this country, do so *at once,* and with your ballot enclose a brief statement of the reasons for your vote.

The form of the ballot is such that you may not wish to use it without alteration. In this event we suggest that you interline the necessary words to make the ballot read: "I am not an advocate of universal military training," and that you thus strike out the remainder of the ballot form. Here is a unique opportunity to throw the weight of your opinion in the right direction.

American Union Against Militarism
Peace Committee of Friends,
111 South 13th Street, Philadelphia.

During the progress of the voting the *North American* reported that the vote was overwhelmingly in favor of military training; but the majority of the *letters* published took the negative side, and many of them were very clear and strong. Some objected to the form of the ballot, among them being the following from J. Barnard Walton, general secretary of the general conference of the Religious Society of Friends:

To the Editor of The North American:

Your write-up in this morning's *North American* of the answers from the ballot on military training omits some of the principal reasons why many people oppose the plans that are being urged for military training in the schools; first, that educators are virtually agreed that such courses would be harmful to our best systems of education; and second, to instill ideals of war in the minds of the children would tend to cause wars rather than prevent them.

The wording of your ballot prejudices the conclusion, and since it is therefore manifestly unfair as a ballot, I will not use it.

J. Barnard Walton.

"Almost as if in anticipation of Mr. Walton's letter," says the editor, "one arrives under the same date from Samuel T. Bodine, president of the United Gas Improvement Company. Mr. Bodine, however, does not write as a

U. G. I. man, but as a trustee of Episcopal Academy." Mr. Bodine's letter follows:

To the Editor of The North American:

As you will learn by reading pages 31 and 32 of the inclosed pamphlet, the board of trustees of the Episcopal Academy, with which was united in 1915 the De Lancey School, have decided (after receiving favorable responses from a large majority of the boys and of their parents and guardians) to embody military drill as a voluntary course at the academy.

Such action in isolated cases, while an advantage so far as it goes, will not meet the national need so clearly set out in your ballot, which I inclose herewith duly executed in favor of legislation to make such training national and compulsory.

SAMUEL T. BODINE.

HELEN KELLER'S DEFENSE.

The Selma, Ala., *Times* publishes this reply of Helen Keller to attacks upon her on account of a letter in the *Crisis*, the organ of the colored race.

"'I have gone through my letter to Mr. Oswald Garrison Villard, of New York, printed as a paid advertisement in the Selma *Journal*, sentence by sentence, and I do not find a phrase that justifies the editor's assertion that I advocate the social equality of white people and Negroes, so repugnant to all.

"'The equality I advocated in my letter is the equality of all men before the law, which the Constitution of the United States is supposed to guarantee to every American citizen. I believe we should never do unto a son or daughter of God what one would not have done unto his own son or daughter. That is my idea of the teachings of Christ.

"'In my spoken and written words I try always to be faithful to the truth as I understand it. If my words written in this spirit, result in the loss of engagements in any part of the country, I shall regard that loss as an offering to the cause of honest thought, and the sacrifice will afford me true happiness.

"'The editor of the Selma *Journal* printed for a consideration words which he described editorially as "full of untruths, full of fawning and boot-licking phrases." There are times when we are honored by the enemies we make. The insult which the "Alabamian" flings at the woman who has been my teacher and faithful helper for twenty-nine years deserves the contempt which I am sure it will receive from every right thinking man and woman in the South.

"'HELEN KELLER.'"

A writer in the *Times* says:

"This girl, noble in character, superb in intellect, marvelous in attainment, came not into our midst to inflict nor promulgate any views she may have relegated to herself the right to possess, but came to tell the simple story of a life, the marvel of the world to-day. She was brought as a guest to whom we might do homage, having attained the highest pinnacle of fame, a life unscathed, unspotted, without blemish, pure, undefiled. Yet, now upon Selma's boasted escutcheon must needs lie the dark blot of having offended by gross injustice this world-famed, world-beloved daughter, the marvel of all nations, and with it all the beloved daughter of our own State. (Helen Keller is a native of Alabama.)

"She fled the city in the bleak darkness of a cold night, shaking, as it were, the very dust from her feet, yet doubtless throwing over it all the mantle of charity from the depths of her broad, sympathetic, trained heart and mind."

The world cries out as never before for the extirpation of war. Only as a means to that end is it conceivable that the soldier's profession is noble, or the self-sacrifice of mothers expedient or admirable. To question definitely the object of a given national campaign becomes, therefore, the first duty of American motherhood.—*Percy Mackaye, in Mother's Magazine.*

A SWARTHMORE PROFESSOR ON PREPAREDNESS.

The Philadelphia *Inquirer* in an editorial says:

Professor William I. Hull, of Swarthmore College, has written a large book on Preparedness which is an argument against any military preparations—surely a rather strange title for such a book. We assume that the author is a member of the Society of Friends, and his views are certainly in accord with those of that religious body. What he has to say is interesting even if not conclusive to normal minds.

The burden of his argument is that even if this Nation made all the military preparations which the most ardent militarist advises, we should still be unable to keep out a strong foe. He paints with great vividness the horrors of war and the destruction wrought by modern machines. He thinks we could never catch up with Europe. Hence we ought not to try.

This seems rather queer reasoning, and in line with those who have argued that it is better for us to be invaded and pay an indemnity worth all the cost of the European war rather than make any opposition. Fortunately that is not his argument at all. He proposes "something better." Unfortunately it is nothing but arbitration at The Hague Court, and he ruefully admits that if the present belligerent nations had sought that temple of peace there would have been no fighting. They did not, because they preferred the Temple of Janus.

Precisely so, learned professor, and there is nothing to show that nations will not continue to seek the Temple of Janus. To most people the very fact that in a clear-cut case arbitration was rejected when there was every sound reason for accepting it when offered by Serbia, argues that The Hague plan is not to be depended on. That we should agree to arbitration is likely in almost any case that can be assumed, but that a strong military power able to eat us up should do so is giving the lie to history, of which the author is professor in an esteemed college of learning.

We shall not argue with Dr. Hull. His book answers itself. We are not living in Plato's Republic or in More's Utopia. We are living in a very practical age of bitter competition. War seems likely to outlast this generation. While we may talk peace glibly, we shall be sacrificed if we do not prepare for war. Probably Dr. Hull is one of those who lament the American Revolution. We do not.

SOLDIERS OR TEACHERS FOR MEXICO?

In an article reprinted from the *Outlook*, President Dabney, of the University of Cincinnati, after an interesting review of the nation's history and present situation, says, in addition to elementary education and training for citizenship, Mexicans, of all men, need industrial and agricultural education. Although Father Hidalgo started his revolution in protest against interference with his industrial schools for the people, schools of this type have made little progress. They are the great need. Agriculture in Mexico and the mechanic arts are very primitive. The rich man objects to manual labor as beneath his dignity. Technical and industrial schools are needed to overcome this sentiment. Practically nothing has been done for agricultural education. In view of the richness of the soil and the other resources and the need of men to develop them, industrial and agricultural education would seem to be one of the most important tasks before the Mexican people.

Mexico has no college or university of the modern type. She needs intelligent leaders, but she has no institution to train them. One of the best possible things, therefore, that could be done in Mexico, while helping her to start her elementary, agricultural, and industrial schools, would be to give her an independent modern college of the type of Robert College, of Constantinople. The advantages that would accrue to Mexico from a college of that type are too evident to need argument. Its influence on education, on

(Continued from last week's Supplement)

loyalty to the leadings of conscience, and prison has become the place of all loyal souls. We utter no lament for these men. We envy their good fortune. They are leading in a two-fold fight—the fight for the liberties of conscience, and the war against war." In Australia boys are in prison for refusing to drill. In France, where liberty of conscience has never made much headway, a school-teacher who refused to fight, not long ago, was shot to death as a "deserter." But a Frenchman, Romain Rolland, has been bold enough to raise his voice amid the passionate clamor to encourage "the rare hearts who have remained faithful to the old ideal of human fraternity. In these hurried times," he says, "when justice cannot wait to study evidence, everyone who will not rave with the rest is a suspect and a traitor. But of what value is a faith for which no risks are run." Co-operation, not war, is the right, and the destiny of nations."

As to England, a crisis was reached on the 26th of last month when an Under-Secretary for war announced in the House of Commons that the death-sentence originally imposed upon 34 conscientious objectors had been commuted to penal servitude. The fate of these brave soldiers of Christ cannot fail to interest us profoundly. If any of them are Friends, their lot is not so hard as that of those objectors who, not being members of our Society, have no organization to stand or vouch for them, and hence derive no benefit, as we do, from the faithfulness of sufferers in the past. May their hearts be cheered by the knowledge that they are fighting for something better than the support of government, good as that motive usually is, and for something infinitely better than victory over the enemy, so-called. "When the Lord giveth quietness, who then can condemn?"

There is a second proposition contained in Professor Goddard's paper, an impressive warning: it is, that if this country does not wish to be dominated by the war-machine which it now seems bent upon creating, social reforms must accompany the vast increases of armament. The new taxation, for example, must be so laid as to make for greater equality and justice within our gates. This is not "the home of the free" so long as competitive business holds thousands of employees in degrading fear lest they lose the means of a livelihood; this is not the land of law and justice so long as lynchings continue at a predictable rate of so many per month, and are openly defended in the public press; this is not "the land of the brave" so long as the whipping-post is still maintained by one of the eastern States in open defiance of that clause of our fundamental law which provides that "cruel and unusual punishments shall not be inflicted;" the State of Illinois has passed a Sunday closing law, but the city government of Chicago cannot enforce it, and the liquor trade is allowed to openly defy the law. It is unsafe for a lawless nation to carry a big stick, says Professor Goddard, just as boys cannot be trusted with firearms nor mere children with edged-tools.

Here, then, is another sort of preparedness, worse needed than the other, and upon which we can surely all unite! If anyone sets about to forward this sort of preparation, I imagine his hands will be too busy to help in preparedness of the high-explosives kind! Here is practical work to do! it challenges the hearts and brains of the sturdiest youth among us. Why should we not, all of us, give our spare time, and more of us our whole time, to work in these fields? Have we settled down to the idea that life is a cheap and easy affair, to be lived in a mansion with servants, and paid for out of a comfortable inheritance? Have we abandoned the good causes because, little by little, our whole time, effort and attention have gone to the care and enjoyment of wealth? Are we cultivating our religious emotions for the pleasurable indulgence of those emotions—that is, for an essentially selfish purpose? Are we dwelling in a spiritual pride which is willing to see the Society of Friends *in* the nation, but not *of* the nation? If this last be true, we merit the sneer of the Springfield *Republican,* whose editors said recently: "The Quakers and other pacifists who won't help (in preparedness) are lucky in sharing the protection of those who will."

So, in summary, it may possibly prove to be our duty, and soon, to refuse military service and to support other conscientious objectors. If it comes to that, let there be organization for the prevention of needless suffering. It will never be known how many Friends, in the early days, suffered unnecessarily or excessively because communication was slow, because the Society was imperfectly organized, or because the sufferers had no way of making their plight known to those who might have aided them. There is no reason at all why the Christian soldiers should not be as thoroughly organized, drilled, and financed as any other kind of troops!

But, whatever happens, it is our certain duty to be thinking about what we propose as a substitute for war, to be working for the cause of justice through law, to be aiding the social improvements which should accompany war preparations: in other words, we must help prepare the day when the minority shall be a majority. An American historian has well said: "It is one thing to advocate an ideal theory when you are in a hopeless minority and not responsible for results, and quite another thing to put such a theory in force when you are in the majority and in power which you wish to retain." Very true! Resistance, passive or otherwise, is not enough, useful as it may be, if used alone; a positive program is also needed, and it is my last proposition that we cannot have the organization and leadership needed for a positive program, without education, and higher education.

If, as a body, we are committed to seeking truth and ensuing it with little or no regard to expediency; if we feel that we ought to refuse any compromise with evil, and that we cannot escape our personal responsibility: then, all the more, if we take this advanced position, are we committed to a clear understanding of the public policies which affect us. We do not want to produce or encourage fanatics, for they hinder progress. A fanatic is not one who has zeal, but one who has unreasoning zeal—his zeal is based upon imperfect knowledge. I never knew an educated fanatic, but I do know valiant Christians who are highly educated. To refuse to hear both sides, all sides, is that same blindness of mind against which the tolerant Cromwell cried out: "I beseech you by the mercies of Jesus Christ to think it possible that you may be mistaken!" The refusal to see any good in those who differed from him was George Fox's only weakness. Now, ability to enter into the views of others comes largely through training of the imagination, and there should be development of the critical faculty.

What is a scholar? what is his function? A scholar is a mature and trained mind at work disentangling truth from error. His work is to penetrate the illusion and the sham, and to know a fact when he sees one. Scholarship is trained common-sense. We know that, until quite recently, our Society has been notably deficient in scholarship, as judged by the best standards. As I have said elsewhere, we have never been fully persuaded that there exists any vital and necessary connection between the world of intellectual studies and the welfare of the Society of Friends. "Our history," President Sharpless is reported to have said, "is strown with the wrecks of great men:" men great in heart, but untrained in their often splendid mental gifts; useful to a few, when they might have been useful to thousands.

James Nayler earnestly warned against "feeding on knowledge:" we have misunderstood this warning and taken it to mean: "Knowledge is negligible to the real Christian." But, unfortunately, the penalties for neglect of knowledge are serious and often tragic: misapplied and wasted effort, narrowness of sympathies, inability to co-operate, lack of

outlet for precious energies, loss of enthusiasm, aimless drifting: these are a few of the evils which flourish where there is no interest and no guidance in the things of the mind. Ideas are a most potent force and source of influence over others, and no religious body can afford to neglect to utilize their aid.

But our traditional hostility or indifference to learning, I am happy to think, is weakening, and it should weaken still more, if, as I believe, the schools and colleges are going now to give more and more time to the teaching of conduct and morals. One of the many after-effects of the war will be a swing back to the humanistic studies, to those studies which most nearly concern human problems, man, and man's nature, his history and institutions. Science, of which so much has been hoped, has temporarily gone over to the enemy: she now sits at the councils of the nations, but she sits there in a scarlet robe. Sir Edward Grey has said that it looks at this time as if science, instead of helping, would now compass the destruction of mankind. We know that, when things have righted themselves, science will return to her legitimate fields. But it will be true then as it has always been, that conduct is three-fourths of life, and that conduct is profoundly influenced by religious ideals and experiences. Young people will always need knowledge of the world from the point of view of morals and religion: the teachings of the great religious leaders of all times, the history of religious movements, these matters not only have a legitimate place in a college or university course of study, but some real knowledge of them is indispensable to the well-educated person. This fact is being increasingly recognized not only by educators, but by the young people themselves. Even for our high schools, expert opinion is now demanding that, instead of practically no time at all, one-third of the whole working-time shall go to civics and social service, to religion and morals: in the near future, then, literacy, the professions and the trades will no longer be considered as complete and satisfactory preparation for life. These are most encouraging signs, and, as to our own Society, we must accept the fact that without education, and higher education, we cannot develop in young people the precious qualities of public spirit and intelligent public action; and the colleges will never get the spirit of service which they desire to awaken without a sincere religious culture, fed by teachers of the highest personal character, and they in turn by a religious ministry which shall deal faithfully with conscience and be no respecter of property or persons.

In this connection, I express a profound regret, on my own part and that of many others, that Woolman House has not been made an organic part of Swarthmore College: both, I am sure, would gain by a stable and permanent union of effort. It is not fitting that so important a work as that of Woolman House should remain upon its present meager and precarious financial footing. On the other hand, it is generally admitted that the old denominational college of the Eastern states had impressive results to show in developing character and public spirit; the now-neglected "chapel-exercises" certainly succeeded in imparting to large numbers of young men the indispensable motive to be of use in the world. The recent institution of four well-paid social-service scholarships at Haverford is an important event in the history of Haverford College; it is even more significant as a forward step by the Society of Friends. "It has been undertaken: may good come of it!"

So, Friends, we cannot fulfil our mission, we cannot vitalize the Christian message unless mind and heart are both sure that it is a practicable message; we cannot spread the Christian message unless we are faithful to it, especially in times of stress and strain, at some cost to ourselves; and much more of the mission will be accomplished with a trained leadership than without one.

Besides faithfulness in great crises (for which some of us are not well-fitted), let me add in closing that there is also needed, quite as much, a faithfulness in home and school, in the everyday contacts. We who are parents and teachers, do we perceive that the mind and heart of the child is another modern battle-field? In Europe, ever since Napoleon, the school has been the storm-center of political struggle: to this day, kings and politicians are contending for the minds and souls of children. Thus, teachers and parents to a large extent hold the key to the future. It is they who should attack war in its birthplace—the human heart. Only perfect love will cast out fear, and selfishness, and war.

Let me relate an experience of Sir Francis Vane, a graduate of Toynbee Hall, veteran of the Boer war, soldier and social worker (as told by him in the *Contemporary Review*, last September). Lying out one night on the wide grassy field of South Africa, watching the stars of the Southern Cross and brooding on the underlying causes of bloody conflict between Englishman and Boer, between Boer and Zulu and Kaffir, pondering the seemingly endless frictions and hatreds which make the fair world a wilderness, he asked himself, Can these evil influences never be overcome? Is the world never to live in peace and concord? In the starlight and solemn stillness of the fields an answer came to him, an answer which he tells us influenced his life ever after; the truth was this: that the young, the children, do not inherit prejudices of race or class, and are not divided by them: that when this fact shall be recognized, and the innocent hearts and minds of children be left uncorrupted by the prejudice of their elders, many of the most troublesome social problems will be well on the way towards solution. As long as we begin by assuming any original sin or sins in the hearts of children, we shall be side-tracked at once in dealing with race problems. "Whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone be hanged about his neck and that he should be sunk in the depth of the sea." Our real problem lies here: "A little child shall lead them." Hatred, says an ancient Buddhist proverb, does not cease by hatred at any time: hatred ceases by love, this is an old rule." The child-like spirit is compatible with great abilities and the firmest will. George Fox, we are told, was a man of lion-like courage and of adamantine strength of will. If he lacked at times something of the gentleness of Christ, in dealing with his religious opponents, he held the true faith in a clear conscience, and he was entirely faithful to the mission which he bequeathed as its most precious possession and opportunity to the Society of Friends. He vitalized and spread the Christian message by being conspicuously faithful to it, in a time of stress and strain, and at great cost to himself.

SECOND-DAY, SEVENTH MONTH 10TH, 1916, 10.30 A. M.

This session of the Conference was held in the Methodist Church, a rainstorm having rendered the tent unfit for occupancy. The opening silence was followed by prayer by Sarah B. Fliteraft.

"The Message of Paul": Elbert Russell.

[Owing to the rapidity with which Dr. Russell spoke, the stenographer was not able to get all of his statements, so in several places paragraphs have been omitted.]

The great message of the apostle Paul has been a message of spiritual freedom in every age in which the spirit of man has striven to emancipate itself from the grave-clothes of religious forms. It was not an accident that Martin Luther, in his great struggle to emancipate the spirit of Europe from the domination of ecclesiasticism, priest-craft and ceremonialism, took his watch-word from the epistles of Paul; and in other great epochs of struggle for religious freedom this apostle has been the spiritual leader.

The sources from which we derive the message of Paul are the Pauline epistles. The epistle to the Hebrews is excluded, of course, from these; since it is a matter definitely

established, I think, in the minds of all who have studied it, that Paul was not its author. It is possible, also, that in some of the pastoral epistles—epistles to Timothy and Titus—there are elements that are not by Paul; but, certainly, they represent in a general way the apostle's attitude. His great message, however, he has formulated for his followers and for succeeding generations of Christians, in his controversial epistles: Romans, Corinthians, Galatians, and also in the epistle called the Epistle to the Ephesians, which was probably a circular letter to the churches of Asia.

Paul is one of those great characters who is great in more than one respect, an evenly balanced man; and he has furnished both the mystic and the theologian with a gospel. A great mystic like St. Augustine found in Paul's writings the inspiration and the authority that shaped his religious experience. Augustine's Confessions, one of the great expressions of religious life, one of the great handbooks of Christian mysticism, breathes to a large extent, the language and thought of Paul's epistles. On the other hand, Calvin, who forged, perhaps, the greatest system of theology that the Christian church has ever known, also drew his language and his ideas of sacred truths from the apostle Paul. So Paul has given both the mystic and the theologian the expression of his religion. And he drew from two great sources for his message, first in the Hebrew, from pharisaic Judaism. He had been brought up at the feet of Gamaliel; he had been trained to the pharisaic world-view. On the other hand, he was a man of very rich and varied and wonderful religious experience. And in the terms of both of these, he set forth his message.

So in trying to understand the message of the apostle Paul we find what actually are two messages: one, the message to the Jews, of mysticism, the other the message of pharisaic theology; but, examining them carefully, we discover that it is only a single message, told in the language of two types of religious life and thought. It is taken from the same sources; and by the message as I understand it, and the language in which it is expressed, Paul had a wonderful religious experience. As a Pharisee, he was not content with a fifty-per-cent. righteousness, a deficiency to be made up by the virtues of his ancestors in the great day of judgment; he wanted to be perfect. He had read in the law that the man that did not keep every single observance of the law, was guilty of all. So he had tried to be a perfect man, in the great day of judgment as well as before God, and says it is a matter of merit and right that he be accounted a righteous man before coming into the kingdom of the righteous.

He tells us, in that autobiography in the seventh chapter of the epistle to the Romans, of his first breakdown. He had been able to keep the ten commandments, up to the tenth; but the tenth forbade something that you might do in the inward disposition, not an outward act, like stealing; and in that form of conduct and righteousness under pharisaism we find the companion idea of that thirst of us all that made him susceptible to the gospel of Jesus. He came in contact with Christianity; and at last, on the road to Damascus, there came that wonderful recognition in his life which he describes as the revelation of God's Son in him. Those experiences constitute a large part of what Paul has to say concerning religion. As a result of this contact with Christianity, and his experience on the road to Damascus, he became a follower of Jesus of Nazareth as the expected Messiah of the Jews; and there came into his soul peace and power and hope.

Such hope as had been dawning in his soul as a result of his failure to keep to the Judaic law of perfection, he describes in one of his epistles, and subsequently in various forms again. "For me to live is Christ." "The life that I live in the flesh I live in the faith of the Son of God, who loved me, and gave himself for me." "Yet it is no longer I that live, but Christ that liveth in me." On the other hand, Paul, had been brought up from budding manhood at the feet of the great teacher of pharisaic Judaism, Gamaliel, the grandson of Hillel; and from him he got a fairly complete system of theology, which we call pharisaic Messianism; that system can be stated very briefly. It was something like this.

The history of the world is divided into two great epochs. The first of these is the period in which the powers of evil are represented as dominating the world, and is called the evil age, or evil world; but God agrees that he will send his Messiah, or Christ, and at the coming of the Messiah, those who are accounted righteous, or justified in the judgment, will be allowed to enter the heavenly kingdom, and there live in rejoicing and peace and happiness, as the rulers of the world with the Christ during the period of the Messianic kingdom. That is the outline of the scheme of religion which pharisaic Judaism had. It was believed that when the Messiah held the great judgment-day, at the first trial men would be accounted righteous or accounted as wicked, according to whether they had kept the Jewish law or not. But the Pharisees had made certain concessions to weak human nature. They held that God did not expect that all men would keep the law absolutely; but that if they kept it more than half—something over fifty per cent.—the merits of the dead patriarchs would make up for the deficiencies of other thousands. This system, at the time of John the Baptist and Jesus had not obtained very vigorously, but there was a sort of feeling that men's conscious shortcomings would be made up by the virtues of their ancestors.

The two great pivotal points in this system were the Messiah and the judgment; and we shall find that when Paul became a Christian, he kept to this scheme of thought, but his Christian experience made striking changes in it. Instead of expecting that he would be justified or anointed through righteousness, and therefore admitted to the heavenly kingdom because he had kept the Mosaic law, he came to believe, now, that men would be accepted as righteous and allowed to enter the Messianic kingdom because they had lodged with Jesus Christ—because they believed in him, or, to use Paul's phrase, "believed on him." We should understand, whenever we read the Pauline epistles, that by faith Paul does not mean religious opinion; by faith he does not mean acceptance of a creed, or anything of that sort: he means personal loyalty; and this has an obedience in it, a heavenly faith in Jesus Christ, a loyalty to Jesus Christ, the interpretation of him as a Messianic King. And in that sense I have accepted the words of Paul. . . .

After the great change in Paul's life, he spent some three years in Arabia, he tells us, probably in the attempt to adjust his thinking to his great religious experience. And out of this came the message which he calls in the Epistle to the Romans—"my gospel." And with this explanation I want to give a résumé of Paul's gospel, Paul's message, as nearly as I can in his own language, and following the logical order as far as it can be gathered from the five great epistles which I gave at the beginning.

It is something like this. The first man, Adam, sinned, a deliberate decadence, and so involved all his descendants in his sin. As a result of this, man's nature was so corrupted that there is in human nature an evil disposition, which Paul always called the flesh, which makes the tragedy of man's life, and makes his better nature powerless to do what it knows to be right in God's sight. This evil disposition is termed guilt and death; it is demonstrated that some men are guilty before God because of their sinfulness; others by the immorality of their lives. You remember that great argument in the first epistle to the Romans, in which Paul illustrated the principles and practices of the great world of culture by their own consciousness, and evil for the Jew by his own law. This double thought of the guilt of humanity before God, and of man's slavery to his own evil impulses, makes it necessary for man's salvation that he be good; but when God judges the world, man can be restored as righteous and be allowed to enter the heavenly

kingdom. In creating the world, God chose the nation of Israel to be his servants, and promised them that they should be his people; he gave them the land of Canaan and the Mosaic law—the law of God and the law of Abraham; and this through no merit of their own, but simply through the grace and loving purpose of God. He gave them a law to live by, not a law to save them; because of the sinfulness of the Jews, it was impossible that they should absolutely and perfectly keep the law and therefore be saved by keeping it; but he gave them the law to show them their sinfulness and their wickedness, and prepare them for a higher life, and for a savior yet to come.

If men only could obey their consciences or the law perfectly, they could be taken in the great day of judgment as God's righteous ones. But Paul asserts, most emphatically, that on account of the sinfulness of human nature, none of them have been or are able to do so. But, on the other hand, from Abraham's day on, God has always accepted the test of obedience and the good desires of man, instead of righteousness and, confirming the parable of the branch abiding in the vine, he has accepted them as his people, according to the original covenant of his love, made to Abraham. From time to time, through the prophets that he sent to his people, God promised that he would send his Messiah to establish his kingdom, and stop the oppression of his people, and in the fulness of God's time, when the law had done its preparatory work and the world was prepared to receive and understand the thing, God sent forth his Son, the Messiah, who was none other than Jesus of Nazareth, whom the Jewish nation rejected and crucified because of self-righteousness and pride, but whom God raised from the dead and by this means proved that he was the Christ.

The purpose of the death of Christ was that he might serve notice of a propitiation, that he might so manifest God's saving and forgiving love, as to be the means of reconciling men to him; and yet, at the same time, while he had, at no time past, appeared to be lenient toward human sin, often openly punishing each sin as it was committed—at the same time, therefore, to show men that forgiveness is not due to God's indifference to sin, but that it cost him so great a sacrifice as the death of his own Son. All who accept Jesus as the Messiah, and become loyal to him as his followers, will be accepted by him in the day when he sits to judge the world, will enter the promised land and will become added to his kingdom; not for their righteousness, but because of their faithfulness and loyalty. The assurance that this will be the case in the future day of judgment, lies in the belief that God, having shown his love toward men while they were still sinners, by the death of his Son, will not reject them after they have repented of their sins and become loyal and obedient to him; also, through the rest and peace in the hearts of men that follows faith in Jesus and repentance of their sins; and upon the new moral nature and power that through believing in Christ transforms men's lives; for in the crises of their lives, spiritual union with Christ enables the believer to be victorious over the flesh, and promotes righteousness through the spirit and life in the power of surrender to him; so that the very faith by which men are to be justified leads us to the holy living that makes the justification true.

The death of Christ on the cross showed the powerlessness of the curse. There is a fine phrase of Paul's that I think very few readers understand, because it is so thoroughly Jewish. Paul speaks about Jesus, and tells his hearers that they may be "joint-heirs with Christ." The law had condemned Christ for us. As I understand Paul's thought, it was something larger. There is a passage in the book of Deuteronomy that says: "Cursed is the man that is hanged on a tree." . . .

Jesus was hanged on a tree; but instead of being cursed, he was blessed; and that shows that the curse of the law was powerless; and by that demonstration Jesus abrogated the curse of the law, delivered man from the fear of it and from the dominion of it.

The death of Christ on the cross showed the powerlessness of the curse of the law just as truly as Paul's experience had shown the powerlessness of the law to make a man righteous. While the law as a rule of life has passed away, every believer here lives no longer by the law, but according to the power of the spirit; not by refraining from doing the things which the law forbade, but by realizing the righteousness which the law enjoined and to which it is competent for him to attain. . . .

Citizenship in the kingdom to come, is made manifest in love, purity, a sense of devotion to one another, subjection to authority, social consideration, and all those virtues that go with lives industrious, outward, frank and saintly in this present world. . . .

I have tried, to give, in a rather compact statement, what Paul called his gospel. It remains for us, in order to understand that religious message, to give an evaluation to the two elements of which it is composed. These two elements and theories are derived largely from a very rich and varied store; and yet in their whole scheme of thought there is a pharisaic Judaism. We may designate the two elements as vital and experimental. It is very important to distinguish between the spiritual aspect of religion and the vital or experimental aspect. In talking with one another we always have to have some common world-view, some common conception of things, in order to speak in the terms of it. Paul preached effectively to the Jews and to the gentiles who had come under Jewish influence; but he never preached successfully to gentiles who had not come under the influence of the synagogue. On Mars' Hill we find him talking to Stoics, Epicureans and other philosophers. He ventures out gently, talking in a general way on all sides of the matter, about God, who made heaven, and so on; but he doesn't get a grip on his hearers, because he is not in contact with them; and finally, when he begins to talk about resurrection, judgment in Christ, they go away because they cannot follow him. The resurrection, and judgment in Christ, were Jewish conceptions; so is repentance, so is forgiveness, so is righteousness: these Stoics and Epicureans lost touch with him.

Paul went to the people and began to preach; he could talk about God who gave his only begotten son, but the moment he began to talk about Christ he lost them. Paul was an apostle to the Gentiles who understood pharisaic Judaism, not otherwise, because his concepts were entirely lacking. As we sweep onward in the New Testament we shall find that John and the apostle to the Hebrews got to the place where they attempted to interpret that message in some other terms. In talking religion it is always necessary to use terms that the hearers understand. . . .

There are different kinds of truth. There is historical truth, which has to be established by historical evidence, on the testimony of men that lived in past time and the reporters of past ages. There is this peculiar thing about historical truth: while it really records something that has occurred among men, it lies beyond the range of personal verification. If somebody comes to me and says that in the year 2000 B. C. the Nile river ran south instead of north, I might disbelieve it, or I might believe it on the ground of what somebody has said. As I was not there to see, that is a historical statement that doesn't admit of personal verification. If somebody says the Nile river runs south to-day, and I have any reason whatever for doubting or wanting to verify it, I can go see; it is a thing that can be experimentally verified; and therefore that truth is experimental truth, because it lies within the range of personal experience to-day; yet there is much that can be known only on testimony, and must be accepted or rejected, according as we value the testimony or regard it as unreliable.

There is still another kind of truth that is speculative. We have our theory of evolution. It is a thing that rests

upon deductions from certain evidence, that cannot be absolutely proven. It simply remains a controversy in the minds of men. Now, as we examine this whole question, we find that different kinds of truths arouse different questions. The historicity of the first chapter of Genesis is a historical question. It is a question of historical probability as to whether those stories are to be taken as literal history, or whether they are to be regarded as something else; but it never can be a matter of experimental religion. None of us can ever get back to see whether there was a garden of Eden there so many thousand years before the time of Christ; none of us can ever know, from our own observations and travels, anything about it; we may accept it as a question of historical credence, weighing the evidence for and against, and deciding on the question of historical probability; but it can never be a vital matter, a matter of religious experience, because we cannot get into that garden of Eden. It is too far in the past.

In Paul's scheme of thought, there was the future expectation of the resurrection and the day of judgment and the coming again of Christ on earth, and many other speculative matters . . . that never can be experimentally verified by anybody here and now.

On the other hand, there are a good many things in Paul's message that sprang out of his experience, which he sets forth as matters of perennial religious conditions and which, therefore, are open to verification. I think that it is a tremendously helpful thing for us to make clear the distinction between these things that I have mentioned; because it helps us clear up our religious thinking. Who wrote the Pentateuch is a question for historical and literary criticism to decide. But when we read in the Pentateuch "Thou shalt love thy neighbor as thyself," that is presented as a law of life: whether it is true or not can only be decided by trying. In our day every man should love his neighbor as himself—try it and see if it works. It does not matter whether Moses wrote it, or some other man. Whether Jesus of Nazareth lived in Galilee in the first third of the first Christian century, is a historical question; we weigh the evidence, we examine the sources, we study the conditions of contemporary history, we do our best to decide whether these accounts are historically reliable or not; but when Paul says to the Philippian jailer: "Believe in the Lord Jesus Christ, and thou shalt be saved," that is not a historical question; that is a religious question, for personal verification. . . .

If we decide that the philosophy of unity of theological attainment, which Paul carried over from the school of Gamaliel into his interpretation of his Christian doctrines, is not very large, and that we have outgrown it, still it remains to see how much is salutary now for our present adoption in the message of Paul. . . .

In the first place, there is a solid historical basis. Christianity rests not upon a supposed revelation that came down from heaven to a single man regardless of contact with human life, like Mohammedanism; but Christianity professes to interpret religious possibilities, social and moral possibilities in human life that have already been largely facts in the life-time of history. So, first of all, it has a solid historical foundation in the work, the life, the teaching, the death, the resurrection of Jesus Christ. In the second place, there is the great historical fact of the moral nature and life of man. When Paul talks about the flesh and the spirit as two elements in human nature that drive against each other; when he talks about the cruelties and the lusts and the greed that he saw everywhere in high society and in low society, among Jews and among Gentiles, in his own day—he is talking about historical facts, the sins of humanity, the cruelties and the greeds and the unsocial aspects of humanity.

Regarding that, I might digress, for a moment, to illustrate how solid is the experience that Paul was building on there. I heard an English missionary, who went to China, say that he went one time into a Chinese village, and told the people he was going to read them something from the oldest book in the world, knowing that the Chinese have great reverence for old things. He did not explain this book, but he opened it and read a few chapters of the epistle to the Romans, which describe the way in which men had sinned against life and sunk in the depths of immorality. Unexpectedly, when he got through, an old man came up to him and, with Oriental politeness, called him a liar. The missionary asked, "Why so? Why do you think I have not told you the truth?" The old man replied: "You came here and lived amongst us awhile, and you observed the way we worshipped and did; and you wrote it down in a book; and now you come back and try to palm it off on us as the oldest book in the world."

The need of humanity for a better mode of life, and the way in which generation after generation has fallen short of this high ideal, even on the testimony of its own inward light, is a great, solid historical fact, on which Paul builds the need of the gospel that he brings. And another great historical fact upon which Paul bases his message is that stream of righteous and higher life which has flowed from the influence of the historical Christ. Wherever the message of the gospel that I speak of here to-day has been accepted, it has reinfored, even as it did with Paul, the better in man and put down the evil. Thus a stream of higher life has flowed down through 2,000 years of human history, out of the influences of that gospel of Jesus Christ, even as Paul said it did and was doing in his own day. And who that has read Paul's epistles and has watched the fluctuations and the lives of the Greek and the Roman and the Jew, can do so without regarding this infinite and accepted Jesus as the cause?

These are the great historical facts of Paul's message. And then, speaking of universal religious experience, there is the fact of the difficulty in men's living toward each other on the highest conceptions of right. "The thing I would not, that I do; and that which I would, that I do not," is universal experience. And the powerlessness of external traditions, whether written on the statute-book, or on the canon law of churches—the powerlessness of externals, whether they are embodied in your art, or rituals, or creeds—to make men good: that is a great, solid fact of experience. If the tribulation that comes into a man's life so that he can in the most evil age accept a better age—"not being conformed to this evil world, but transformed" by living the life, Paul expresses it—that is a great fact of experience. We should open up our lives to God, through human personalities, through the great characters of history, through the spirit of God within us, and link our wills up with other wills, through others and directly with the will of God, for that transformation which Paul describes in his epistle to the Ephesians, so that men who were selfish and feverish and lustful and sensuous, upheld all these things no longer. As his heart touched the great gospel, he had found himself released from this futile effort to keep the law that was his despair, had entered into the life of victorious faith and righteousness, and walked with God; and he claimed this not only for himself, but brought it to other men, by opening up possibilities of a redeemed life—the possibility of taking power from the spirit of God himself, and of living in communion with God and fellowship with man, in the light of love, with an enhanced hope of life immortal!

"Development of the Religious Life, III.—Sacrifice": George A. Walton.

Some friends have requested that I refer briefly to the quotation from Professor Münsterberg in my last address, and the purpose with which I quoted it. (See page 23.)

One of the main points of the previous talk was to promote efforts against the dulling effect which a state of tension has upon our spiritual life, and to plead for the necessity of some kind of relief for those who must do monotonous work through long hours. Now, you will bear in mind that all that is claimed for alcohol is, that it is

the most direct means of relieving this tension. There are many other ways of relieving it, most of which are not as direct as alcohol, but I leave it with you to decide, if they do not in the long run build up the human body better than alcohol does. One could refer to the fellowship of family life and the fellowship of social life as a means of relieving this tension. One could refer to physical exercise and sport.

I take issue with the learned professor, in believing that physical exercise and sport that absorbs tension does refresh and build up the tired nerves and the worn-out brain-cells. If activity does not absorb the tension, there will be no rebuilding effect. If a person doesn't like the game of tennis, and plays tennis just to be agreeable, that activity which is not pleasurable to him does not build him up. But if he can be absorbed by tennis, so that everything else in the world is forgotten, it does have the effect of restoring and up-building. The game has to absorb our attention, in order to refresh us. That is why it is less direct than the alcohol method. Any dolt can swallow a glass of alcohol and get the physiological effect in feeling rested; but a person has to know the game to get the sense of restoration out of tennis or soccer or baseball. The point of it all is, that our young people ought to be brought up with the means of making the best use of their leisure; that our education ought to be expected to give to all young people, as they grow up, the ability to use their leisure time for the building up and refreshment of the worn-out nerves and the congested brain-cells; and it is right for our schools to teach boys and girls how to amuse themselves in sane, wholesome, up-building ways; indeed, more than that, it becomes the duty of our religious organizations, our churches and our meetings, to afford to their members opportunities for recreation which will truly build up and refresh, and leave no stream of evils in their wake.

I know one meeting-house where one-half of it, seldom used except on great ocasions, is set apart as a playground, as a clubroom, and is available for the young Friends of the neighborhood.

A second reason for bringing this up again is to protest against the tendency which we see among some of our young people, of overdoing these things while they are young. These pleasures of life—games, music, dancing, and so on —are enjoyed by grown-up, mature folks; and it is a shame for boys and girls of 14, 15 and 16 to go so headlong into all these pleasures that they destroy their appetite for them, and when they reach 25 have no longer the capacity of playing. In bringing up our children, in managing our schools, in influencing the social life that will center around our meetings and churches, the need is to exercise a restraining hand upon the boys and girls, so that they never forget the practical truth that the longer a person lives, the more he can enjoy life. Is it not true with most of us, that we have more real fun after we are thirty than before? It is true in the case of many of my friends who have spoken to me on this subject; and I have heard people go so far as to say that they never enjoyed life so much as after they were fifty. I believe this is true in all cases where the capacity for enjoyment has not been destroyed by over-indulgence in the days of youth.

The subject for to-day is to consider still another attitude of mind which makes for the development of the religious life; and that is, the willingness to sacrifice. Jesus makes much of this in his teaching: he told his disciples that they might expect nothing more than to take up their cross daily and follow him—that was the plan they would take for his companionship. He told his disciples another time that the only way to save their lives was to lose them; that expenditure, the giving out of energy and life and time, was the only way in which they really could save their lives. One always remembers a striking incident, which is very deep in the imagery of the fourth Gospel, so that many of us read over it without realizing its full significance. Just a day or two before the fatal climax of Jesus' life there came into the group of disciples a number of Greeks, who said to Philip and Bartholomew, the disciples bearing Greek names, that they would see Jesus; these disciples came to Jesus and told him that these Greeks, who lived away off so far from Jerusalem, wanted to see him. Jesus immediately told them that his hour had come, the hour when the Son of man should be glorified; he said that the only way for a grain of wheat to bring forth fruit was to fall into the ground and die and decay; so that at the end of the season no man could find the seed that had been planted, but in its place the stalk of grain.

What was it in the request of the Greeks that suggested this to Jesus, except that he saw in their request an opportunity to get away more easily, to get away honorably from the impending doom in Jesusalem, to go forth amongst a group of people who would welcome new ideas. Jesus was laboring among the stiff-necked Pharisees, who refused to welcome new ideas; but here was a chance for him, among the live, higher-minded, curious, intellectual Greeks, where he would be received with plaudits, and great crowds would gather to hear him. That was not the way of life. Progress came through sacrifice. Jesus saw that he must leave the carrying of the message to the Gentiles to his followers, and he himself must go unflinchingly to the doom that awaited him in Jerusalem. It is this willingness to sacrifice which has traced progress; it is this willingness to sacrifice which has opened the human heart to its largest and fullest understanding of the power and purpose of God.

It is not my purpose, at all, to talk this morning about the great sacrifices which are required of some in crises. Last night Dr. Jenkins talked to us about persecution and martyrdom; and he told us how there was no more efficient way to advance a cause than to suffer for it. We have had that idea before us sufficiently; the sacrifices that I want to talk about, as opening the way for religious development, are the every-day sacrifices, the kind of sacrifices that we have to make daily, if we are going to do good, if we are going to be of those who grow and develop. And I feel that if we learn how to make these daily sacrifices in a willing and cheerful spirit, should the moment come in a crisis when persecution or martyrdom hung over us, there would be those who would meet it unfalteringly.

It calls for sacrifice to know people intimately. Isn't that true? Within the sacred bonds of the family, the intimate association forces upon us grief and suffering and pain for the deaths and the sicknesses and the failures and the tragedies that come to light within the circle of the family. So with our intimate friends: there can be no real intimacy of friendship, unless there is a sharing of experience, a sharing of joy and a sharing of sorrow. And isn't it true when the tragedy happens, that many lie awake that night sleepless in grief because of it? In the same way our business associates, if we approach them on a human basis, make claims upon our sympathy; the people that we are working with every day feel grief and joy, according to their daily experience; and if we are close to them, we cannot but share the experience of their hearts; and it takes the strength, it takes the courage out of ourselves; at times even it takes the hope and good cheer away from us that we should have.

It would be trite to refer to Jesus of Nazareth as the Man of Sorrows, the man who knew and felt the tragedies that were being worked out in the lives of the people that he loved. We might go into our own time and see the same thing. Just a little later than this, last summer, Jane Addams came to us at the Friends' National Peace Conference at Winona Lake. When she came into the dining-room at the hotel at which we were staying, she sat down looking very grave. A friend sitting beside me, said: "This is the first time I ever saw her. How very sad her face is. Does thee suppose that she ever had a good time in her life?" If you remember the dates exactly, you will recall that she came to us the day after an excursion steamer had been

destroyed, with thousands of laborers and their families; these laborers and their families, most of whose names you and I could hardly pronounce, lived around Hull House, and were people that she knew and loved. The sorrow that went into those thousands of homes that morning, she felt, and it showed in her face. As we are close to people and come to know them, we cannot escape this daily sacrifice of sharing in their experiences. Some try to escape it; some are not willing to make intimate friends, because they do not want to pay the price; some prefer to treat their business associates simply as cogs in the machine, because they are not willing to pay the spiritual price of intimacy. Too often, alas! parents are the same way towards children, not sharing their spiritual life, not feeling their ups and downs of spirit, which ought to be one of the daily sacrifices.

Another daily sacrifice is suggested by Jesus' definition of the greatest man. You will recall how his disciples disputed with each other who should be the greatest in the days to come, who should sit with him when he should be crowned, when he should be the head of the full kingdom of the future; and he told them that the greatest was the humblest—the greatest amongst them would not lord it over them as the great ones do amongst the Gentiles; but would be the one who could serve the most; that he himself came amongst them not to occupy lordly position, but to seek out those who needed help, and give it to them. And in that idea of giving—giving of time, giving of energy, giving of money—we find the daily call for sacrifice. Oh, the thousands of ways in which we are called upon to give in these days! And how far these demands exceed what we have! The most that we can do is to give our all. Some have more money than time; some have more money than knowledge; some have more money than counsel; each one of us has a little something that can be given; and, friends, it is my belief that the world doesn't run right unless each of us is constantly giving.

We ought to get distressed if our meeting doesn't call upon us constantly to be giving money; if the overseers realize that the meeting organization has not been calling on the members of the meeting for contributions during the year, it is a serious matter; and in the long run it will inevitably deaden the spiritual life of that meeting. It is not always well to leave a meeting an endowment, especially if the endowment is to be used to take the place of the daily, the weekly, the monthly or the yearly contributions from the hands of the members themselves. Isn't it true that we as a people give too little, compared with what our brethren give who are members of other churches? Many give a great deal of time, which is much appreciated, and carries on the work of our church. Indeed, it is hard to see how some are able to give as much time as they do. But we cannot give time, we cannot give money, we cannot give energy to good things, without recognizing the loss of it ourselves; and it really doesn't count unless we feel the loss of it. It means nothing to say: "Here! I am throwing this away, it is of no use to me. Take it!" That is not giving; that is not sacrifice. The thing that counts in the upbuilding of God's kingdom, or, to use a little more modern phraseology, the thing that counts in the making of life sweet, pure and just for us all, is giving the thing that costs; and we ought to be on enough committees so that we hate the idea of going to committees. Our meeting ought to be calling on us for enough contributions so that we hate to see a letter coming with the treasurer's name in the corner. That is one of the daily sorts of sacrifice.

Now, the third point is much harder to state. For many a week it has been on my mind to state this rightly; and I don't know whether I shall succeed or not. We cannot all be leaders. We cannot all do as we please. Most of us have to be followers, and to follow rightly, calls for the sinking of oneself. Following rightly demands some sacrifice. The time is past, friends, when an individual can set himself against the world and say: "I will live my life my way, as I please." The time is past when the money that a man makes is his own. The time is past when the professional skill which a man has, is his own. Things do not belong to us any more in the sense that they used to in the old capitalistic days when our country was young. Whatever we are, whatever we have, belongs to society, in a large sense, and our duty is to give it; and we cannot give it by doing exactly as we please.

In my experience with boys and girls approaching maturity, I find a large number of instances of over-developed individualism; that is, a large number of instances of cocksure, know-it-all specimens of young Americans who are not willing to submit to leadership; who want, above all things else, to go their way regardless of the rights of the world. It is also my experience that this kind of boy or girl no longer retains the respect of the rank and file of boys and girls, because the social idea is gaining ground; the fact that we owe some duty to others has even now permeated sufficiently into the minds of our boys and girls that they will not respect the arrogant individualist who thinks only of himself. We cannot submit to leadership without making some sacrifices; the follower has to take orders to a certain extent, and this is one of the sacrifices that we shall be called on to make, again and again and again.

This seems to be the day of big business and big institutions and big organizations; a man doesn't have the chance any more to do his own business, he has to work with others. This social movement, this coming together, this coalescing of humanity, is too strong for us. I guess it is God's way. I guess God expects us to work for each other, and is making it inevitable, as he oversees and guides and directs the development of conditions at the present time. A few of us will be leaders; but the leader cannot do as he pleases, any more than the follower. The foreman, the general manager, the superintendent, the president—whoever he may be in a position of leadership—has always to consider his followers, and has to make corresponding sacrifices. They may not be his equals; he may be eager for progress, but he cannot go any faster than his associates are able to keep up with him. Every leader must feel the need of keeping in close touch with his followers, thinking of them and not asking more than they are able to give; and this is another daily sacrifice—adjusting ourselves to those over whom we have authority. We see the need of this, sometimes, in the case of parents who attempt to predetermine their children's vocations. I think of a definite case, where the father picked out the vocation that the boy should follow, and forced the boy to prepare for that vocation. Being a good boy, he honestly and sincerely tried, and three good years had been thrown away; for the father has learned that leadership calls for some sacrifice, for some adjustment, according to the capacity of the follower; and this is true in every walk of life. We can be arrogant when we want to do as we please, and make none of these sacrifices, and every person that touches us will suffer unnecessarily; but if, as we go about our daily life, we make these sacrifices, if we share the impulses of others, if we give our time and energy right up to the limit of what we have, if we are willing to submit ourselves to the leadership of the group to which we belong—if, when placed in authority, we are willing to consider the capacity of those who must follow us, then all the time we are making daily sacrifices, giving up something of ourselves, following the pace of others.

At times these sacrifices come hard. At times, we may inure ourselves to them so that we make them without disturbing pangs, and feel them only in retrospect as we look back over the past and think what might have been if only things were different! The result from all this is sympathy, understanding, and consequent development. The person who makes no sacrifices, shuts himself off from man, shuts himself off from God, fails to understand; he ceases to be a good judge of character, and of the motives of

those whom he meets. It is usually through misjudgment that the wrong-doer is detected. It is the inevitable result of wrong-doing that the felon shuts himself off from his fellows, and so comes to make the mistake which betrays him. The result of sacrifice is a deeper sympathy, more vital understanding, of our associates, and a clearer grasp of God's way with men. But it is only as we understand and perceive that we grow. And so I say with confidence that religious development depends, also, on sacrifice.

By way of summary of the leading thoughts of these three talks, let me say this: We are seeking the way of progress. The fact that I have been asked to talk about religious development means to me that this Conference desires progress in the religious life on my part and on the part of each individual here gathered. Progress is a future, new, unknown. Faith is not the easy acceptance of a certainty; it is the working basis on which we approach the unknown; it is original, heroic, creative. Faith brings to us in our futures the support of God and the backing of our fellows—not all of them, for some lack courage, but enough; the appeal of faith is before us in our daily work; our faith in men, and the consequent love for them, will give to our work its dominant purpose, maintaining and perfecting the life of this world which God has brought into being. The dangerous tension of our work and the degrading misuse of leisure must be intelligently resisted; both play havoc with our spiritual life. In all our relations, in work and playtime, our capacity for understanding men and our grasp of the Father's love will grow out of bearing each other's burdens, co-operating for the common good, spending our own life that others may live, and live more abundantly.

It seems to me that there is yet one phase of this consideration remaining: Why is religious development necessary? We have talked about the state of mind which makes religious development possible; we have assumed the interest of our Heavenly Father in our religious development; but why is it necessary? What do we expect to get out of it? In my opinion, friends, the main purpose of religion is to raise the level of human life. It is not primarily to save ourselves for some future existence; it is not primarily to screw our courage up to the sticking point for a certain high standard of moral accomplishment; but it is to lift the level of human life a little higher than it ever was before; and, if our religion amounts to anything, it makes each generation a little better than its predecessors.

But this melancholy fact remains, and is the basis of the lives of some of the finest men and women that you and I know anywhere: one can live successfully on the present level, without religion. It is only when we seek to raise the level that we become conscious of the need of religion. If a person is interested only in making a living, and a good living, and maintaining the respect of his associates, he doesn't need religion; and there are lots of men and women who ignore it. They take no part in the affairs of any church; they don't read the Bible; they are not particularly interested in religious education; they tell you, if you place them in a corner, that Christianity is an impracticable sort of myth, a beautiful sort of thing, but the world has outlived it. There are lots of scoffers in the world at the present time; and their scoffing is just the cold, discouraging neglect of all things religious. I think we must consider, therefore, the need for religious development, because the main purpose of religion is to raise the level of human life.

Last night we listened to the prophetic words of Dr. Jenkins when he spoke in the spirit of the prophets of old telling us of the mission of Quakerism; and I thought, as he was portraying for us the work that had to be done and the means at our hand, that the animating force would have to be the spirit of God. Unless there is a real religion in our own personal lives, the mission of Quakerism, which he so beautifully portrayed, which he made appeal so keenly to our sympathies, will never be accomplished. The purpose of religion is to raise the level of human life; the purpose of religion is to make men and women; the purpose of religion is to make available a portion of the spirit of God, and thus make out of just such ordinary folks as ourselves, men and women worthy of a halo, just as Friends were centuries ago. Jesus chose just ordinary folks to be his disciples; and later generations loved to picture them with the halo, despite their faults; religion will do the same in us.

Then it seems to me there is the most vital need for a revival of religious energy, for an outburst of the spirit of God in human life, such as we have never known. In a time of crisis like this, God calls us to resist the forces of evil, not by force of arms, but by the force of his spirit, which can be made available in our affairs only through our own lives. We need men and women for the drive against war. God doesn't expect us to stick still in the mud and bare our backs to the impending blows of evil forces; God expects us to work against those things; there is the Christian ideal of life, that men and women shall throw themselves into the work against evil. We need men and women full of overpowering faith in the essential goodness of themselves and of all men in God's world; men and women who will wield the weapons of good-will, of mercy, of justice, of generosity; these things are the best defence, far more efficient than guns and swords.

For instance, who would think of waging war against the Society of Friends, except their own countrymen, blinded by the passions of the moment? Suppose, friends, that all the rest of the world were filled up with men and women like those who belong to our own denomination in England; would the people urging war against them have any cause whatsoever under our hands? Assuredly not under our hands. Not long since one of my friends was kind enough to show me a clipping from a German newspaper, breathing a spirit of gratitude and thankfulness for the service which the English Friends were rendering to the subjects of Germany in prison in England; the idea that the people of Germany had any cause for warfare against such was unthinkable, in the spirit of that press quotation from this German newspaper; and I would that our American press would be on the lookout for such things, and would get them on the front pages, thus reconciling the warring elements in the world at the present time.

Can we be that kind of men and women? Can we make our nation full of that kind of men and women, from one end to the other? There can be no better defence than such a spirit of love and justice, of mercy and generosity, kindness and big-heartedness. Friends, we resent the present move towards military and naval preparedness, because it diverts our minds from this spiritual preparedness which alone can save us from the dangers that impend. I am not one of those who think that there is no danger. There is danger; and I believe it is our Christian duty to prepare ourselves against it. I would that we might use the weapons that will win the day; guns and swords and battleships and armies are no good, unless your opponent is a coward. If you can ward him off with them because he is cowardly, that is all right; but if the enemy is really courageous, and if the weapon is turned around to him, he is going to fight back; and he can fight back to our loss and his with the carnal weapons of murderous warfare.

Why are we unwilling as a nation to rely upon the spiritual weapons? We should trust ourselves. We have not sufficient confidence in our own character. We have not sufficient confidence that the people of this country can be trusted to meet foreigners in the spirit of good-will, mercy, justice, big-heartedness and love. We are accused of negligence. We are accused of ignoring the means of defence in armies and battleships. What shall we say about the ignoring of the spiritual modes of defence? What shall we say about the neglect of the church and the school? What shall we say about the neglect of all means at our

hands for transforming our spirits into the spirits of mighty men and mighty women whose spiritual force will be great enough to resist the accumulation of the powers of evil?

My attention was called last night to a paper on "Super-Resistance," by Prof. Harold C. Goddard, of Swarthmore College.* I would every Friend might read it. He says: "Men speak about this term of non-resistance as if they thought it meant lying down in the mud and being run over. It doesn't. It means a militant, vigorous effort to develop the powers of the spirit, so that they shall be masters over the powers of evil." If a religious organization has any duty at the present time, is it not to help make men and women full of the spirit of God? The spirit of God in the human heart is the greatest power on earth for overcoming evil. Let us use it.

Now, there is one mistake that is likely to be made. All of the religious life, all of the fervor, all of the outburst, all of the religious development that is going to take place and make us strong, will start in our own individual hearts and will be an individual matter. We cannot get away from the individual character of religion. If we do so, it is at our peril. Friends, it is true that in the educational system of Continental Europe more time and attention is given to religious education than we have ever dreamt of giving over here. It is true that religious education is the means by which the German people have been subjected to Prussian militarism. This is a simple fact, which any student of European education must admit; but it has not been an individual type of religion that has been taught. The kind of religion that we plead for, and the kind that we want to bestow over here, must be the kind that grows in the heart of each individual soul. Our life and our preaching, our books and our schools, our services and every influence that we can bring to bear, will produce some result in the individual lives of our fellow-citizens. Let each individual do his own; and you and I, as individuals, must realize our responsibility in the matter. We are responsible for ourselves; we are responsible that the religious development on our own part, which is growing up and coalescing with the religious spirit of our brothers and sisters, should make one great, strong, national spirit typifying righteousness, justice, mercy, making this nation in very truth strong at home as well as abroad; because our conceptions of righteousness, of justice, of love, of faith, will work themselves out not only in our foreign policy, but also in our domestic policy—in the arrangements that we make for the working and the living of vast multitudes of citizens in this land.

What sort of a national spirit shall we develop in our own beloved country? Shall we yield to the passion of innovation which is already here? Shall we yield to the god of efficiency that which would enlist us all and enroll us all and compel us all in the fatal course which is to-day ruining one of the fairest nations of Europe?

Think what a change that would be—how foreign to the traditions of this country! Think of the liberty-loving ancestors who sought opportunity for each individual to develop his own religious life! Friends, shall it be said of us in our day that our religious life has so decayed, that our power of standing on our own feet before God has so deteriorated, that we have lost the art of self-government, that we have lost the ability to make the most out of ourselves, just because we ourselves are responsible? Shall it be said that we have to enthrone the God of War to rule us all, and to determine upon our measure of work, and find when we call to him that human life has steadily degraded and that the great experiment of the Pilgrim Fathers, the great experiment of William Penn, the high hopes of Franklin, Hamilton and Jefferson, and the ideals of splendid Abraham Lincoln are no more, and that an unworthy race has proven false to the trust? For, in the past, our country has grown, our national life and our national institutions have developed, not in response to a central authority, but out of the individual responsibility of each consecrated citizen, and out of the willingness of each individual to fall in with the rest.

I want to read just a few words from one of our most competent leaders at the present time, John Dewey, Professor of Philosophy in the Teachers' College. You will find it in the March, 1916, number of the *Teachers' College Record,* New York City. "We are struck," he says, "when we look back over such a progress as has been made, with the importance of voluntary leadership and voluntary co-operation. When we look back to the significant movements of this country which have accomplished important things for education, we find—do we not?—that they have originated, for the most part, in the intelligence and the enthusiasm and the self-sacrificing devotion of individuals and groups of individuals." I will never forget, friends, how I felt when I read that. I first heard Dewey speak this, and then got this magazine and read these words. What a right statement of the Quaker principle of progress! We don't organize our church so that our own ministers shall make us do everything. We choose to follow the typical American way of standing upon voluntary leadership and voluntary co-operation, and this is the only thing that is keeping us alive. This typical, distinctive American way must be preserved at all costs.

The point of Professor Dewey's article is to inquire what is to be the typical American trait, which will command the admiration of the world, as the intelligent, trained obedience of the German peoples commands the respect of the world. That is their big contribution—trained, intelligent obedience. What is ours? We cannot give up the policy we conserve of depending upon voluntary and private initiative, and upon the processes of persuasion and conviction, discussion, publicity, and exchange of ideas to form public opinion; but we need a greater recognition of responsibility to the common weal; and my contention is that we need a tremendous revival of the religious spirit, to give to us the power to perceive the need, and the sense of responsibility to undertake the work.

DISCUSSION.

In the discussion that followed these addresses, Dr. Pusey Heald said that alcohol is always a poison to the human body, and must be expelled from the body at the expense of its vitality.

Elizabeth Lloyd said that there is a place on the editorial page of many of the leading papers of our country, where readers may express their opinions, and urged Friends to make more use of this opportunity for spreading our testimonies.

Jane P. Rushmore said that many Friends are not doing what they might for the Society because they are too proud to attempt services that they think some one else could do better; and that if we are going to make a continued success of our religious democracy, they must sacrifice their pride, and be willing to perform the needed service as well as they can. Also we must be willing to sacrifice some of our leisure (but not needed recreation), some of our social obligations, some of our solitary habits, in order to give continuous service in meetings, First-day schools, study circles or Friends' associations.

John W. Hutchinson thanked the officials of the Methodist Church for so kindly taking the Conference in out of the storm.

Mr. Judd, the pastor of the church, assured the Friends that it had been a great pleasure to have them come in.

Anne Webb Janney, as an illustration of sacrifice, told of an old colored man and his wife, in South Carolina, who had given two dollars toward the endowment fund of Schofield School, and afterward went without meat for two weeks, so that they might give two dollars *more.*

* Issued by the American Association for International Conciliation, Columbia University, New York City.

SECOND-DAY EVENING.

"Some Problems of Education in the Society of Friends": Bird T. Baldwin.

Friendly religion and educational progress have been inseparate in the history of our Society. We believe that there is a very intimate and direct source of communication between our higher personal states of consciousness and those of the Divine. Anything which refines and strengthens our higher intellectual processes and emotions brings us one step nearer our God, who is not something of the future only, but who is an ever near companion, and an essential part of our lives. The Friends of the past have contributed largely to the educational work and outlook of the present generation.

As early as 1689, a Friends' Public School was opened in Philadelphia, and a charter granted by William Penn.* Three charters, in fact, were granted by William Penn. These all state that the school is founded "at the request, cost and charges of the people of God called Quakers," and they carefully provide that while "the rich are received or admitted, taught at reasonable rates, the poor are to be maintained and schooled for nothing."

The earlier Friends made great sacrifices for educational work. Then there came a period in the early part of the nineteenth century when there was a lapse of interest; again, about the middle of the century, there was a revival of interest in educational work; and I am loath to say it, but I believe it is true, that in the Society at large there is a lapse of educational interest to-day. We do not find the loyalty, fidelity, sacrifice of time and energy spent on our educational institutions that our earlier Friends gave. It is true that we have some excellent schools. One of our best institutions is Swarthmore College. I know of no educational institution in America that has a higher standard of moral conduct than our own Swarthmore College, founded in 1689. A few Friends may not see this, but the world at large knows it, as I invariably hear in every State that I have visited. Our student government, our honor system, our societies, and our religious organizations are at a higher stage of development than ever before in the history of the college. We have our shortcomings, but, fundamentally, we are developing.

Many of our earlier educators were well-trained men and women, and they looked upon their work as a real mission. We love, cherish, and deeply respect the personalities represented by the names of Lucretia Mott, John Woolman, Elias Hicks, Benjamin Hallowell, Martha Tyson, Edward Parrish, Joseph Wharton, Howard M. Jenkins, Aaron B. Ivins, Joshua Hoopes, Jonathan Gause, Samuel Martin, Richard Darlington, Mary Anna and Susan Longstreth, T. Clarkson Taylor, Eli Lamb, Edward H. Magill, Joseph S. Walton, William W. Birdsall, Henry W. Wilbur, and our young friend, Roy Ogden, who was one of the most useful young men the South has known.

The Society of to-day is not as vitally interested in education as in the past, when that was its mission: neither is the Society at large as loyal to its educational ideals. Unfortunately, at present, our educational progress is seriously in danger because of the lack of fundamental loyalty in this respect.

A number of our Friends' Schools are centering their interest and best efforts on economic organization in place of higher educational ideals and endeavors. Members of our committees rightfully cherish the spiritual growth and training which they experience in those schools, but they do little constructive work toward increasing or even maintaing this invaluable asset of education. Many schools are carrying economic and obsolete methods which have been slowly but surely stifling and crowding out the spiritual and moral element which, originally, were so important.

Money, which has been especially willed for educational purposes, is being used to help keep up building properties, repair roofs, and in one case, I am told, to mend graveyard walls, while present-day educational needs and demands are ignored, or passed by with a word of sympathy. Several educational movements have been started by the Society, and some by this Conference, which have been dropped as soon as financial support and helpful co-operation have been suggested. Our entire system of schools needs re-organization from the standpoint of educational improvement. Our bequests should be distributed on an educational basis and not on an economic basis.

The two experts who made our educational survey report:

"In the previous times, schools of the Society of Friends were pioneers, either they were the only schools, or they led the way toward progress. But recently they have failed to make any such notable advances as the public schools have done; consequently to-day the Friends' Schools are in some instances actually inferior to the free public schools in the same neighborhood. We cannot say that in any instance is a Friends' School that we have visited conspicuous for its embodiment of the newer ideals of education."

It should be noted that this survey did not include our large city Friends' Schools or George School.

Another conclusion is:

"In the first place, Friends' children are in small minority in the schools. One school registers fewer than two per cent., and all the schools together only about thirty per cent. The number of children of Friends in the schools is said to be decreasing."

A section of the report states:

"On one school, every pupil, whether a Friend or not, received last year, above what he paid for, a contribution of some twenty-seven dollars—partly from the school's endowment, partly from the Jeanes Fund, and partly from the meeting. In another school, of the twenty-seven members of the upper classes, the classes by far the most expensive to maintain, only seven are Friends: the other twenty share equally in the beneficence of Miss Jeanes. As noted, the children in the Friends' schools are pretty generally from the better social and economic classes; in several of the schools, parents who would be indignant if offered aid in providing other luxuries for their children, are accepting as a matter of course the benefits of the Jeanes legacy. This may not exactly be charity; but the situation very naturally leads one to question, first, whether the funds should be given so largely to those economically independent, and, second, if these parents would not, after realizing the situation, be willing more nearly to pay for what they get."

* The William Penn Charter School was founded in 1689 and in 1796; the Nine Partners' Boarding School, where Lucretia Mott studied and later taught, was established at Washington under the care of the New York Yearly Meeting. Westtown began its work in 1779, the Hills School in Wilmington in 1809, the Providence School in 1819, and also Fair Hill Boarding School at Sandy Springs, Maryland.

Benjamin Hallowell began his boys' school at Alexandria, Va., in 1824, and Samuel Griscom, the Clermont School at Frankford, Pa., in 1828. Friends' Select School was opened in 1832, the Haverford Grammar School in 1833, and Race Street was opened as a co-educational institution as early as 1845. In 1856, Haverford College opened its door for students; Earlham College, in 1859; Wilmington College, in 1871; Penn College, in 1873; Bryn Mawr College, in 1885; Guilford College, in 1888.

The Darby Friends' School opened in 1854, Friends' Seminary, N. Y., in 1861; the Baltimore Friends' School, in 1864; the Chappaqua Mountain Institute, in 1870; Washington Friends' Select School, in 1882, and George School, in 1893.

The latest educational institution to be organized to meet the present needs of the Society was the John Woolman, in Swarthmore, which is now entering on its third year. This school is making a deep impression on the Society at large, and it is destined to be a great factor in the upbuilding of the Society.

My point is this: There are to-day in our Society great, active, living educational movements that need our encouragement and support. There never was a time when we needed modern, up-to-date Friends' schools more than to-day. Let us center our attention on our best schools; let us see that a Friends' school that isn't as good as a public school has no right to existence. Let us turn our attention to modern educational problems and the needs of the present day, instead of turning our thoughts back to the memories of those schools which did so much for us in a time when we needed it so much. The spiritual development and the moral instruction that we received in Friends' schools was invaluable; but that moral instruction and spiritual development in some instances is being crushed out by old buildings, old books, old methods of instruction and poorly paid teachers. Let us turn our attention, then, to our best schools; let us give those best schools our loyal and undivided support; let us think for a moment whether or not the times have not so changed that some of our Friends' schools may be laid aside and other work may be taken up that is more important.

I, personally, am getting to a point where I believe the discovery of truth is the most sacred thing that we can search for. A scientific truth discovered is of great moral and ethical value. We now know that the nature of the child is so complex that we may divide the child's life into five parallel and interrelated ages: a chronological age, in years, months and days; a physiological age, which denotes the physical development of the individual; a school-standing age, which denotes the relative position of the child in the school; a mental age, which denotes the ripening of certain instincts and mental traits; and a moral age, which denotes the development of the moral and spiritual life of a child. Every child has these five parallel and interrelated ages. In a normal child these ages balance each other. But there is a wide range of difference between the physiological ages of children. We have just found, after examining 4,000 boys in Baltimore, that the age of pubescence, for example, ranges from 9 to 18 years of age: there is no average. There is no average child.

You must think of boys—adolescent boys—14 years of age chronologically, as ranging from 10 to 18 years of age physiologically. We find that the girls varied as much as five or six years (3,000 girls were examined) in their physiological age. Two girls of 14 years of age chronologically may be as far apart as five or six years in their physical development. We are just getting at the truth; we are just beginning to find out how boys and girls grow; and some time we will have a modern school that will be based on physiological age, rather than on chronological age. We will say this big, tall boy of 14 is physiologically 16, 17 or 18 years of age: get him through school as rapidly as you can. He is an older boy. He is further along in his physical development and in his stages of mental maturation. The little girl, no matter how precocious she may be, is retarded in her mental development and in her physical growth. A little girl of 14 is no larger than a child of 11 or 12: she is physiologically younger, she is mentally younger; it is a crime to push her up beyond her years in school because she is bright. Give her some work in the grade adapted to her physiological age, to her mental age; and she will then develop into a useful, very well educated individual. She is precocious; but she is not mentally mature.

We are just beginning to learn something about the mental age of boys and girls in our schools. We find that individuals range from one to perhaps twelve or thirteen years in difference in their mental development. Last year four of our advanced students went to Sleighton Farm and examined 450 girls. They tested those girls in regard to their mentality; they stayed an hour with each girl; and they are getting at the very root and foundation of immorality, incorrigibility, delinquency, crime, dependency and mental subnormality. They found that of those 450 girls, 40 per cent. of them were feeble-minded—40 per cent. of those girls were below the age of 12 years mentally. They had the physical development, the physical passions and ambitions and desires of girls of 18 and 20. They had the mental control and will-power of girls under 12 years of age. Of those 450 girls, 150 had fathers who were drunkards; and 76 of them had fathers and mothers who were drunkards. Many of them are dependent; many of them came from homes that had been deserted; and these mental tests gave an insight into the mental and moral make-up of those girls which couldn't be gotten from any other source. At the present time, we have four advanced students testing 500 delinquent Catholic boys in Baltimore; and we are getting at somewhat similar results.

Now for my point. If we as a Society of Friends, in trying to discover the conditions which stifle and eliminate the good, it would just turn our attention to the mental development of boys and girls, and free them from the bonds of slavery, and do it with the same spirit that we helped the negro slaves of years ago, I believe that we could give to the world something new, something important, something valuable. My first point was that our educational interests have lagged a little. I know you don't like to hear that; and I don't like to hear it; but I believe that our educational interests to-day are in the hands of a few, who are doing more than they ever did before; but is the Society at large back of our schools? Has it been back of our schools? The second point is that we should do more for our better schools, give more time, more money, more enthusiasm.

New conditions bring forth new opportunities; and I believe the time has come when we should turn our attention to discovering the causes of the lack of education—and of crime and dependency and that sort of thing. There are a large number of people in the Society that are well trained, that could devote their time to certain types of research along this line, that would bring to the Society not only the credit that it deserves, but would bring to humanity certain immediate benefits which we would like so much to give them.

In conclusion, some of the fundamental educational problems among Friends to-day are:

1. We should revive and increase interest in education in the Society of Friends.
2. We should express a deeper loyalty to our good schools and our colleges that are meeting the needs and the requirements of the present day.
3. We should reorganize our distribution of educational funds and the supervision of the schools, and centre our efforts on the educational point of view in place of the economic one.
4. Our educational funds should be shared by the good schools, by needy students, and by those qualified to carry on educational research for the Society.
5. The John Woolman School at Swarthmore should be considered one of our modern Friends' schools.

"Moral and Religious Education in the School": John W. Carr.

The nineteenth century was the marvel of the ages in the number and utility of mechanical inventions, in the progress of physical sciences and their application to the industries, and especially in the accumulation of wealth and the capitalistic centralization of the control of the output and distribution of the comforts and necessaries of life. The chief problem of the twentieth century is to control these gigantic energies, to bring them under the reign of law, to make them ministering servants.

Out of these new social and economic conditions arise new moral problems of great importance—problems of public health, food adulteration, individual responsibility for corporate action, exploitation of labor by capital, accidents on account of the use of high explosives and dangerous machinery, public corporations and individual rights, the boy-

cott, the lockout, the strike, the freedom of contract, the right to labor without molestation, and, greatest of all, the freedom of innocent nations and peoples from the horrors of war. In addition to these new moral and social problems, there is a superabundance of old-time vice and crime —vagrancy, pauperism, drunkenness, gambling, licentiousness, divorce, fraud, theft, arson, assault, murder, and other crimes against property and persons. Disregard for law is fast becoming an American characteristic. Witness the pernicious practice of giving rebates and discriminating against shippers; the prevalence of graft, boodling, and bribery; the white-slave traffic; the circumvention and defiance of law by many corporations and other organizations; the numerous mobs, riots, white-cappings, and lynchings in different parts of the nation. These are the moral cankers, the deadly virus, which, if allowed to go unchecked, poisons and destroys nations.

The chief problems of trade, government, and society, as well as of individual character, are ethical problems—questions of right and wrong, justice and injustice, truth and falsehood, honesty and dishonesty. The great need of the times is not so much for men with brains and money, but for men who possess common morality. We need electors who can read their ballots, and officials who are capable of managing official affairs; but the greatest need is for men who will not prostitute their talents by buying the poor man's vote, bribing the weak official, or corrupting courts of justice. Much vice and crime are still due to ignorance and inefficiency, but learning and skill alone will not solve our most important economic, social, and political problems. Along with these must be the awakening of the moral conscience, the development of moral judgment, the disposition to be guided by moral principles, and especially to apply ethical principles to the practical affairs of life.

The subject of moral education is a world-problem, and is engaging the attention of all the leading nations. An epoch-making change was effected in France when, according to the law of 1882, instruction in morals and civics was made compulsory in all the elementary schools of the Republic. Japanese education has been practically remade since the Imperial rescript of 1890. In the autumn of 1906 a number of persons met in private conference in London "to consider whether more might not be done, by means of moral instruction and training in schools, to impart higher ideals of conduct, to strengthen character, and to promote readiness to work together for social ends." The outcome of this meeting was the appointment of an International Committee, which has investigated the subject of moral education in most civilized nations, and which in 1908 submitted an elaborate report.

There is a general moral awakening among the people of the United States. Witness the higher moral standard in business, the enactment and enforcement of the pure food laws and laws guarding the ballot box, and witness especially the higher standard of morality required of public officials. Social, economic, and political questions are all being considered as moral questions. Public officials are being driven from office for acts which, even a decade ago, would have been regarded as a matter of no consequence. The conscience of the nation is awakening and a higher moral tone is to be observed on every hand. The time has, therefore, arrived for a general forward movement for moral education.

If we would have strong and beautiful characters in adult life, certain elemental virtues must be inculcated in childhood and youth. These the teachers should have as definitely in mind as they do the nouns and verbs in grammar or fractions in arithmetic. They must know, not only what virtues they would implant, but how they would develop them. Among these elemental virtues we would include those which are generally accepted as forming the very basis of character, such as obedience, kindness, honor, truthfulness, cleanliness, cheerfulness, honesty, respect for self and the like. Pupils should not only have some idea of the meaning of these virtues, but they should be *trained* in the practice of them until they become fixed habits.

Moral education in the schools should include a knowledge of certain duties which each child should perform. He should be taught that he owes certain things to himself, but even more to others. As time goes on he should be taught what he owes the school, the State, the society in general, and that it is his duty to begin even while a child to discharge some of these duties by obeying the rules and regulations of the school and the laws of the municipality, the State, and the nation.

Proper regard for law and properly constituted authority should be inculcated in the child from the time he enters the school, to the end that, when he leaves it, he will continue to respect and obey the law and endeavor to have others do likewise. The school which fails to inculcate proper regard for law and order has failed in one of its chief duties.

In order that moral instruction may not be left to chance, or neglected altogether, a course in morals should be part of the curriculum of every school. This should be a well graded course, suited to pupils of various ages. In its report of 1911, the National Educational Association has outlined such a course, which with certain modifications is being used in many schools throughout the country.

PRINCIPLES UNDERLYING MORAL GROWTH.

Moral growth depends more upon nurture than any other kind of education. The fundamental principles of moral growth may be summarized as follows:

1. Direct the fundamental instincts of children into proper channels.
2. Allow harmful impulses, instincts, and interests to die for lack of stimulus, or from repression, or by substituting better ones for them.
3. Cultivate desirable emotions such as joy and sympathy, and repress evil emotions such as anger, hatred, and envy.
4. Exercise in any virtue or desirable trait of character is necessary for its development.
5. Habits are largely acquired by imitation and suggestion.
6. Noble ideals are important in the formation of character.
7. A clean, healthy, well-developed, well-nourished body under good control is a powerful aid to moral development.
8. Knowledge of what things are helpful and what are harmful is important.
9. Strong, positive, abiding interest in things worth while is one of the effective means of developing moral character.
10. Training for efficiency wards off many temptations as well as leads to the development of much that is good.

MORAL INSTRUCTION AND MORAL TRAINING.

The school relies upon moral instruction and moral training for the development of moral character in its pupils.

The time and manner of giving instruction in morals should differ with the age and condition of the pupils. Sometimes the lesson consists of an appropriate story told by the teacher illustrating the topic. This may be supplemented by explanatory remarks and appropriate quotations. In the grammar grades especially, incidents from the lives of eminent men and women may be related, or appropriate selections read from literature illustrating the topic under consideration, or there may be discussions in which teachers and pupils contribute something relative to the meaning and practical application of the topic. The high school period is the time of new ideas, new impulses, new interests and new desires. These come in rapid succession, and with almost resistless force. It is the time when social instincts and social interests are dominant, and when social ideals are formed. Moral instruction prior to this period is largely individual. Now it should be social. The chief concern is the development of the moral life of the

individual as a member of society. It is a time when nature, science, music, history, literature, adventure, religion, heroics of many kinds, make an appeal to the child, and all should be used in the development of his moral nature as an individual and as a member of society.

The course of study has a moral content, and almost every subject may be, and should be, utilized in giving moral instruction, or for moral guidance. The truths of mathematics and science are in essence moral, and the habit of making accurate statements and deducing logical conclusions is one of the best methods known for training in truth telling. The study of history, and especially of biography, is valuable in the development of moral character. When we wish to bring home to the child a lesson in courage, fidelity, justice or magnanimity, we have only to point to the deed of some noble man or woman and say, "So, there it is." In this way we may study not only the acts of men, but understand the motives which prompted to action, and thus view the real characters back of the masks. "The study of good literature," says McCunn, "will do tenfold more to oust the tales of scandal, frivolity and crime, than a thousand repressive '*thou shalt nots.*'" "Above all," says Percival Chubb, in describing the influence of good literature, "we shall surround the children with a cloud of witnesses to the glory of courage and nobility; we shall give them the companionship of the great and the friendship of the tried and true, to win them to their likeness."

A suitable physical and social school environment has a marked influence on the moral development of children. The buildings and surroundings should be attractive and wholesome. Beautify the school grounds; bring plants and flowers into the schoolrooms; adorn the walls with beautiful pictures and copies of the sculptor's art; let these things be arranged in accordance with the canons of good taste, and through the power of suggestion we have silent teachers of neatness, orderliness, cleanliness, self-respect, purity of thought, and nobility of action.

But more potent still for good or evil, is the influence of the social environment and the moral atmosphere of the school. Children are creatures of imitation and acquire their habits chiefly from what they see others do. If the school administration is clean and wholesome, if the attitude of teachers and principals is that of mutual confidence and esteem, if there is a wholesome school sentiment in the community, then there is a social moral environment in which goodness is contagious and through which every child receives a moral uplift.

Of even greater importance in the development of character is the spirit among the pupils themselves. If they refer to the school as "our school," if they are jealous of its good name and seek to promote its best interest; if they are studious, loyal, and well behaved—trying to do something themselves and striving to help others—wherever such a spirit exists, the school becomes a veritable nursery for the production of moral character.

As a means of moral training, the social life of the school is usually underrated. Here children of different classes meet and commingle. They talk with each other, play together, share each other's joys and sorrows. They form clubs, cliques, and gangs for all sorts of purposes, good and bad—athletics, debating, predatory excursions, offensive and defensive warfare. This is democratic society in the making.

But who can estimate the value of such social intercourse? It is in this way that friendships are formed and tested. It is a training school in courage, honor, fair play, manliness, and leadership. Here every boy and girl is tried out and learns the meaning and requirements of social fellowship. The things most needed relative to the social life of the school are proper guidance and ample opportunities for development in the way of free play, athletics, and school organizations of various kinds.

The discipline and routine work of the school furnish many excellent opportunities for moral training. In the best schools, this means is more fully utilized than any other. If the school is well organized and well disciplined, if lessons are carefully assigned and carefully prepared, if recitations are properly conducted, if the right spirit is shown by teacher and pupils toward their work and toward one another, then the school becomes a veritable nursery for training in many of the elemental virtues—promptness, regularity, obedience, industry, cheerfulness, self-control, self-direction, perseverance, self-reliance, initiative, politeness, helpfulness, honor, honesty, diligence, justice and responsibility. These things are not taught in any perfunctory way, but children are trained daily in the practice of them: promptness in obeying signals, directions, and commands; regularity in school attendance and preparation of lessons; obedience to the requirements of the teacher and the rules and regulations of the school; industry, perseverance, and diligence in the preparation of lessons and doing other school work; politeness to the teacher and to each other; helpfulness in keeping order; passing and collecting materials, and in many other ways; neatness and orderliness in the preparation of written work and care of desks; cleanliness of person, clothing, and speech; responsibility for the preparation of work assigned, for the care of books and supplies, and conduct.

The discipline of the school should be similar to that of a well regulated home. The discipline should be reasonable and carried out with regularity, kindness and firmness. Pupils should learn the meaning of justice by seeing it applied—not stern justice, but justice tempered with mercy.

The most important of all school agencies in the development of moral character in pupils is the teacher. We would not minimize the value of a good course in morals, of wholesome environment, of proper school spirit, of good discipline and a good course of study, yet it is the teacher who makes the vital connection between these things and the lives of the children. It is the teacher who sets the example in neatness, orderliness, politeness, cheerfulness and kindness. It is the teacher who furnishes, or should furnish, a constant example of poise, self-control, self-reliance and true dignity. It is the teacher who teaches the children industry and the right spirit toward their work by helping them plan their work and by doing his own work with fidelity and zeal. It is the teacher who makes justice a vital thing by exemplifying it daily in the school. It is the teacher who molds public sentiment in the school, who gives timely advice, who encourages, comforts, restrains, guides and controls the children, and whose every look, tone, and gesture help make or mar character.

The influence of a true teacher as a moral force is exhibited in manifold ways. It is constantly felt in the schoolroom. It is potent on the playground and on the athletic field. It pervades every school club, every social gathering in which the children participate. It serves as a guide in the choice of books, playmates and friends. It is shown in conduct on the street and in the home. It is the precious thing that lives in memory and abides in character after lessons have been forgotten.

While the school can and many schools do, perform an important part in the moral education of children, yet it is only one of several agencies which must be employed. If the best results are to be attained in the way of moral development of the race, there must be co-operation between the school and a number of other agencies and institutions—the home, the state, the church, the press, and general organized society. Of these, the home must play the chief part. Parents are primarily responsible for the moral training of their children. Of the thousands of unfortunates who find their way into police courts, parental homes and reform schools, practically all of them come from homes in which the children have been neglected. Parents should not be relieved from the responsibility of training their children, but they should be guided and helped to do it more effectively. The state should not attempt to take

the place of the home in the nurture of children, but it can and does greatly aid the home and the school, by the enactment and enforcement of proper laws protecting childhood—laws compelling parents to support, care for and educate their children; laws requiring children to attend school; laws prohibiting the employment of children under certain ages and in certain occupations; laws prohibiting the sale of liquor and cigarettes to minors; laws establishing juvenile courts, parental homes and reform schools. In many of our states, the scope of these and similar laws needs to be extended and more adequate means provided for their enforcement. There is especial need for more stringent laws for the protection of female children and the punishment of crimes against them.

I shall not attempt to discuss religious education at this time. The principles involved and the methods to be employed are similar to those already mentioned. The sanctions of religion form the basis of morality, and the Bible is not only the great religious book but the great book of morals. From an early age children should be taught the precepts of the Bible and trained systematically in religious observances. Especially should they be trained in the truly religious life. At least four things should be emphasized—the fatherhood of God and the brotherhood of man, the moral order of the world, the dignity and nobility of life, and the law of sacrifice and service. These things can be taught in our public schools—they should form the very foundation of the course of study in all schools controlled by the church. Think what it would mean to the world to-day, if such instruction had been vital and universal a generation ago. The scourge of this awful war would doubtless have been averted. The hope of the future is not in science, or art, or wealth, or power, but in goodness. "Not by might nor power, but by my spirit," saith the Lord. It is the spirit of the Lord which must become the heritage of the children, and it is to the children that we must look as the creators of the new earth. In science and art, we are in the twentieth century, but in morality and religion we are in an earlier century.

But, my friends, I believe that we are on the eve of greater and better things. There are unmistakable signs of a great moral and religious awaking. At the great meeting of the National Education Association held in New York last week there was plea after plea for moral, yes, religious, instruction in all the schools—public and private. Missionaries report that there are hundreds of thousands in India and other countries ready to accept the Christian religion as soon as suitable teachers can be provided. We read of the marvelous religious revivals in Japan, that the intellectuals as well as the common people are being converted. Alcohol is being driven out of our own beloved land, and also out of foreign lands. Note especially France and Russia. It seems now probable that following this dreadful war there will be a great revival of religion. A few years ago it seemed that France was drifting into secularism and irreligion; now there is a veritable religious revival, especially among her intellectuals. So pronounced is this movement that many of her intellectuals might almost be called modern apostles of religion. The same thing is said to be going on in Germany. Many of the soldiers went to war with copies of Nietzsche in their knapsacks, but now the book that sells more copies in the German army than any other is the gospel of St. John. In man's extremity he has always turned to God. Will he not do so now?

Shortly before his death, Tolstoy wrote two prophecies—one entitled "Europe in Flames;" the other "The World Redeemed."

In the first he prophesied that about 1913 the greatest war that the world had ever known would sweep over Europe. That awful prophecy is now being fulfilled with woe unutterable. He also prophesied that about 1925, would occur the greatest religious revival that the world had ever known. God grant that this prophecy may also be fulfilled in even greater measure than the first. It is the supreme work of the schools, as well as of all other agencies of righteousness, to hasten the day when the kingdom of God shall be established in the hearts of men.

DISCUSSION.

Bird T. Baldwin: There is just one practical side of Dr. Carr's paper that I wish to emphasize. We now know that there is no such thing as general mental training. We know that there is no such thing as general moral training. And it seems to me that we as a Society of Friends discovered this psychological truth years and years ago. It is simply this: that if one wants to train one's memory, one has to train one's memory for things that one wants to memorize. One may train his memory to remember dates, and still be very, very poor in the retention of algebraic formulae. The same thing is true of morals: there is no such thing as a general idea of honesty. The boy must have an opportunity to be honest many times, under many conditions, in many conflicting circumstances; and after he has been honest in this game and that game, in this report and this examination and in a thousand and one different ways, he has developed an ability and capacity for honesty in many different lines. The same is true of justice and all of the virtues; and I don't know of anything that tends to better moral training than the introduction of modern athletics into our schools. We must give our boys a thousand opportunities a week to be honest, to do justice, to suppress anger and the other lines of activity which are not in accord with general moral development. We must give our boys and girls a chance to be honorable and upright in their examinations. I believe in the honor system in our Friends' schools. I believe in student government in Friends' Schools. I believe that every type of virtue comes by specific exercise, many different ways, under many different circumstances.

Jennie Davis: I should be extremely sorry for our Friends' schools in rural districts to be abandoned; for I think the work that is done by the teacher can never be measure.

I remember hearing only a short time ago a young lady who was educated in one of our Friends' schools and who is now the wife of a minister, say that the training that she received in that school had a very great effect on her life. Another, who is very actively engaged on committees of Friends, says that where she received her first impulse for a religious education was from what she heard when a school-girl attending the meetings at Fifteenth and Race. And a Lutheran minister of Philadelphia has stated that it was what he heard from the lips of Lucretia Mott that gave him the first impulse toward the religious life and the good work that he is now doing. Even in our smaller schools in the country, while there are apparently some discouragements, we do not know what religious and moral influence they may exert on the communities in which they live.

Charles Paxson: I think with many of the younger pupils who come into the schools there has been a perversion, through weakness of parental example, before they ever get into the schools. I am not one who feels that we have any right to expect the school to do it all. The home ought to carefully supplement and prepare for the work of the school. In my own mind I am entirely convinced that the most important preliminary work is at the home. And I really believe that where there is any breakdown in the example in the home, it grows out of pure selfishness, maybe not so-called, on the part of the mother, or of the father, who simply doesn't want to make the effort or take the time to control the little ones.

We have heard a good deal to-day about sacrifice; and I am one who believes definitely and soberly that sacrifice is an essential law of progress, and that no perfection or success in anything can be attained except on the principle of giving; that is exactly what many people do not realize is essential in educating their children.

Mary Burrough: I feel rather doubtful of the success

of any system of moral training in the schools. We may have definite instruction given along certain lines, but if the examples of the teachers does not agree with that system of instruction, the system will be inefficient. We have had in our schools now for some years systematic and scientific instruction in the evil effects of alcohol and tobacco; and at the same time we have sometimes at the heads of our schools people who indulge both in the use of alcohol and of tobacco; and, espeially, on our boards of education, as they come around to visit our schools, we have men who don't hesitate to use tobacco even as they come to the school-room to visit. We must have teachers whose lives are right, and who show the effect of good morals before their pupils, if systematic training is to be of any effect.

John W. Carr: I wish to say that the most important factor is the teacher. I desire to emphasize that point. I also wish to say just one word in reference to the scientific teaching of temperance. For some reason or other, we are making decided progress in the temperance movement; and I, for one, believe that the fact that a noble body of men and women in this country started out with the idea that we were going to teach the principles of scientific temperance to our children, has had its effect and it is going to bear still further results; and God grant, in the teaching of morals, that we may make progress commensurate with that of the teaching of scientific temperance.

THIRD-DAY MORNING, THE 11TH.

"Work That Calls to be Done in the Country": Charles A. Zavitz

It is probably safe to say that the call of the country was never greater than it is at the present time. The amount of work to be done is increasing and the number of laborers at present is surely decreasing. Problems are appearing in connection with rural life which need to be met with brave hearts. Certain conditions in the country are gradually changing and we need a comprehensive view of the whole situation. The opportunities for service are great, and I feel inadequate to deal with this subject satisfactorily. I am pleased, however, to have the opportunity of drawing attention to certain phases of rural life which, to my mind, should receive attention in the immediate future. We must try not to be discouraged over the greatness of the problems and the comparatively small amounts which we can accomplish as the Society of Friends, or as individual members. It is for us to do our best both individually and collectively. If we do this in faithfulness it is possible that the results realized may considerably surpass our present apprehensions. We must have the greatest faith in true rural life and endeavor to understand its real meaning in its bearing to the life of a nation and in the welfare of mankind. The present unsettled condition of so large a part of the world is directing particular attention to rural life in its relationship, not only to the moral welfare, but to the real existence of nations. With a pure, wholesome, progressive rural life the country has much on which to build, but if the country life is corrupt, militant, or unprogressive, the very foundation material of a nation becomes unstable, unreliable and unnatural. We should, therefore, emphasize most earnestly the great importance of doing everything which will in any way better rural conditions and improve the foundation material of the highest type for nation building.

THE COUNTRY HOMESTEAD.

To me the ideal country homestead has many attractions peculiar to itself. It is surrounded by the works and the beauties of nature. Free wholesome life is abundant everywhere. The processes of nature are evident on every side. Creative powers are manifest and new growth is interesting, refreshing, and of tremendous influence and importance. The work is wholesome and is always in abundance. Whether it is made attractive or a mere drudgery depends largely upon the individual. The farmer may look upon his work as a wonderful opportunity of co-operating with God in bringing forth those things which are of great importance to mankind; or he may look upon his work as a hard method of making a living and of securing a comparatively small amount of money. The way in which the farmer looks upon his life-work makes a great difference upon the life of himself, upon that of his family, and also upon the influence of his service for others. It is this particular phase of farming life to which I wish to draw special attention at this time. No man can do the best service for himself or for others unless he looks upon his work in the truest possible sense. If the farmer has the right view point in regard to his occupation, it seems to me his farm will be worked successfully, his home will be attractive, conveniences and economy will be manifest, and the moral and social influences will be wholesome and uplifting. In every farm there should be the right sort of co-operation and helpfulness amongst the various members of the family in order that each might make life fuller and better for all the others.

THE FARM FOR SERVICE.

I believe I am not unmindful of some of the unfair criticisms that are occasionally made about the farmer, and also that there are certain methods in city life which make it more difficult for the farmer to accomplish the greatest good. Having overlooked some of the seeming inconsistencies between productive and non-productive industries, we might consider the farm as a means through which real service can be accomplished for our fellow-men. In working from this view point the farmer should make a careful study of the demand and the supply of food stuffs. He should try to ascertain the greatest needs of the people whom the farm is to serve either directly or indirectly. Attention should be given to the production of those products which are likely to be of the greatest service. Within the next few years there is sure to be a considerable increase in the proportion of humanity who will be in great need of the real necessities of life. The farmers have it in their power to do a vast amount of exceedingly helpful service for their fellow men in this, and in other countries. There is almost sure to be a great need for concentrated food products of high quality and which will permit of comparatively easy transportation. Owing to the scarcity of labor, economy should be exercised in every way in order that the best results might be obtained from the land. The use of the best varieties of farm crops, the selection of seed of the highest quality, the sowing and the planting under the most favorable conditions, and the adoption of a rotation where every crop forms a preparation for the succeeding crop, are all valuable factors in securing the most serviceable returns. Particular attention should be taken of existing organizations in helping to make the farms serve the people to the best advantage. There are Agricultural Colleges and Experiment Stations in practically all of the Provinces of Canada and of the States of the American Union which have in their possession much helpful information, and are always ready to give assistance and co-operation in the betterment of agriculture.

Let it be understood that the man who grows good potatoes when potatoes are needed is a public benefactor. In the Province of Ontario, according to present production, from twenty-five to thirty people, or from five to six families, are supplied with potatoes for one year from each average acre of land which the farmer plants with this crop. An increase of fifty per cent. in yield would mean an increase in the amount of potatoes produced on each average acre of land, sufficient to supply about one dozen people for twelve months.

OPPORTUNITIES FOR SOCIAL UPLIFT.

The people in the country have opportunities for service, not only as individuals and families, but also as parts of organized communities. In order to foster community spirit

in the highest form it is necessary for the individuals to do their best as a true basis for united effort. With the proper foundation the opportunities for achievement in the country are exceptionally great at the present time. The country people in the United States and in Canada should study well the underlying principles of true citizenship. We are now entering an era of reconstruction which should be developed with great care and earnestness. The spirit of co-operation, mutual helpfulness, and social uplift should be encouraged and developed.

If we study the matter carefully we will probably find that in the past many opportunities for social service have been overlooked. By united effort the rural schools in many localities might be greatly improved. The beautifying of school grounds, the use of school gardens, the introduction of manual training and of domestic science, and the teaching of elementary agriculture, are all features which tend to make the education more interesting, more wholesome, and more practical, and to give the education a richness which we do not yet fully comprehend. If Friends, through united effort and by the help of others, would encourage these features, and would endeavor to make the school house a centre for community work, it would be almost sure to have a cementing influence in the various neighborhoods, and would improve the education and create a greater love for rural life. In some cases this richer education can be carried out most successfully by the consolidation of schools into larger sections which give a better opportunity for more effective work.

Wholesome co-operation should be fostered in every way possible. We have recently experienced in the Province of Ontario the power of co-operation and of organization in connection with the temperance question. Through united efforts about seventy-eight per cent. of the voters signed petitions to prohibit the sale of intoxicating liquors in the Province to the full limits of the Provincial powers. As the result, Ontario is to become dry on the fifteenth of September next. In a similar way other social evils might be swept from the land.

RURAL LEADERSHIP.

While co-operation and organization are important, much depends upon proper leadership. If any person in the neighborhood has the natural ability and the earnestness and tact to form a good leader he should do his best to fulfil his obligations and he should receive the encouragement, the advice, and the backing of those most interested. Such a person would be greatly strengthened by spending a time at Woolman School, or by taking a short course on Rural Leadership, such as is being held at the present time at the Agricultural College, Guelph, Ontario. In this way many valuable suggestions are obtained and methods of operation are studied which assist greatly in enabling a neighborhood or a community to do service which might have very wholesome results of a far-reaching character.

THE MEETING AS A SOURCE OF STRENGTH FOR COMMUNITY WORK.

It is undoubtedly proper that Friends should use their influence in co-operation with others, to create a community spirit of a wholesome kind. The bringing together, for united social service work, representatives of existing organizations in the communities, is urgently recommended. The town hall, the school house, the library, or some other central place, can often be used to excellent advantage to furnish opportunities for community work. By uniting members of different churches, different schools, different societies and different occupations in wholesome recreation and in co-operative methods of improvement, a powerful force is established for the betterment of rural life. In all this work the members of the Society of Friends who live in the country should become actively and earnestly engaged.

In addition to this the Friends' meeting-houses might be used to advantage for social occasions, for summer schools and for other week-day gatherings, and the meeting-house yards for camp-fire circles and for wholesome games and recreation. The meeting itself should be a source of spiritual strength to all its members, enabling each to perform more fully the work which is waiting to be done, not only for the betterment of the communities in which they live but for the nations of the world. May there be an awakening during the coming year throughout rural America as was never witnessed before. May each do his part in the great work of social betterment.

(To be continued next week on page 49 of Supplement.)



SCENES IN THE "BEACH GYMKHANA" ON SEVENTH-DAY MORNING.

politics, on industry, and on morals would be all the greater because of its independence. Only such an institution can train Mexicans in a way to make them into the wise, unselfish, and independent leaders the people need.

Mexico cannot have a free and ordered government so long as the great masses of its people are illiterate. A democracy must be based on an organized public opinion, and such a public opinion can be made possible only through a system of education which, while it trains in the industrial arts, also disciplines the character and develops leaders of scope and vision. The best aid to a man is to help him help himself. Our best aid to Mexico would be to help that nation train itself.

A TRIBUTE TO FORD.

THERE is a man living in Detroit, Michigan, who has been called a fool by some people and classed with copperheads by Colonel Roosevelt. The product of his factory has gone on its own merits and by its own power to every part of this country and to many parts of the world. His patriotism has been impugned in ringing editorials, and the funny man of every joke column has held him up to public ridicule. This man has voluntarily given his men double the accepted wage of the labor market and not satisfied by that, he trains men to sobriety, and good citizenship. To make twenty thousand people contented and efficient, to teach them the English language and their duties to the state, seems to me at least as great a contribution to the national weal as Mr. Vincent Astor's gift of a hydroplane to a New York regiment.—*Dr. E. A. Steiner, at Chautauqua.*

BETTER THAN GILDING.

APROPOS of the offer of Mr. Widener, of Philadelphia, to pay for *gilding* the statue of William Penn on the City Hall, Dr. C. H. Gubbins writes:

"Would it be desirable for Friends to avert, if possible, the incongruous work of gilding the dome and the statue of Penn which stands thereon?

"Perhaps Mr. Widener might be persuaded that a drinking fountain would be of equal honor to himself, and much more useful to the public."

IT is always worth remembering that the money spent in one battleship would build a Harvard University and then leave enough to build a Tuskegee and a Hampton Institute. An arbitration costs perhaps $1,000,000, Mrs. Lucia Ames Mead has called attention to the fact that "Three weeks before Paul Kruger's 'ultimatum,' Joseph Chamberlain, British Minister, refused to refer the difficulties to an arbitration board of two Dutch and three British chief justices. Had he done so, England would have saved three years of bitterness, a setback to all local progress and reform, and the hatred of a people who lost 20,000 women and children in concentration camps; she would have saved $1,100,000,000, which might have given that third of England's population who are living in dire poverty on less than six dollars a week per family the following things:

"100 Old People's Homes at $100,000 each.
1,000 Public Playgrounds at $50,000 each.
1,000 Public Libraries at $50,000 each.
1,000 Trade Schools at $200,000 each.
500 Hospitals at $200,000 each.
3,000 Public Schools at $100,000 each.
150,000 Workingmen's Houses at $2,000 each."

—*Frederick Lynch.*

IF we are going to have peace, it must be proclaimed by the common people. We shall not have peace till they understand that it is their interest as well as their duty. When that time comes, we shall have peace guaranteed so that no tyrant can move it.—*Henry Ward Beecher.*

Current Events

GOOD-NIGHT!

[An unknown friend sends the following verse, saying: "This stanza I found hanging on the wall of the guest-chamber of my son's home, where I was recently visiting. As I am passing through deep waters of affliction, it seemed to soothe my grief, and I thought it might be appreciated by others who are mourning, if printed in the INTELLIGENCER. No author's name was attached."]

SLEEP sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterdays
Disturb thy peaceful heart;
Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless Friend,
His love surrounds thee still.
Forget thyself and all this world;
Put out each feverish light;
The stars are shining overhead.
Sleep sweetly, then—good-night!

FRIENDS IN KOREA.

The following is extracted from a letter from M. Ethel Mills, a granddaughter of Joshua L. Mills, the much-loved minister of Clear Creek Meeting, Illinois. Her husband, Dr. Ralph G. Mills, whose family also were Friends further back, represents his home church, the First Presbyterian Church of Decatur, Ill., as medical missionary in the Severance Hospital, Seoul, Korea.

WE are just about to move into a new house, and anyone of you who may have been living in an unsettled way more or less of your lives will understand why I should be so happy over this. We have been in Korea now for eight years, and have never been in a house for more than eight or nine months at a time, and have always been planning where we would have to go next. . . . We have a Chinese contractor for the house, and constant supervision is none too efficient. I was not able to devote my whole time to it, and consequently some small mistakes have slipped through, but nothing that makes any real serious difference. They have so little idea of what we want and expect in a house, and to them there is no reason why a door shouldn't swing one way as well as another; nor why a difference of a foot on the height of a window should matter at all.

I have had such funny experiences with the carpenters, as they speak no English and very little Korean; less if possible than I, and I of course can't understand a word of their chatter. So we would discourse in a sort of a new language. They use the past tense for everything, and I would think they were going to have a thing all finished when they hadn't even begun it.

Dr. Mills has been too busy with his work to give it much attention, and you can never guess how glad I was that I had taken a course in house architecture in college. It helped me more than I ever thought it would, and left him much more free to carry on his work. . . .

I am sure you will be most interested in the work that Dr. Mills is doing and the problems that concern him. For the last three years since our return he has been working very hard building up his department work. He has had from three to four hours of teaching in the medical college daily, as well as all the work connected with the laboratories in the hospital and dispensary. Besides this he keeps up his enthusiasm in his research work, for which I think he is most remarkable, as he has little encouragement.

In the first place his time is so occupied with the immediately necessary things that all the time he has for his research work should really be considered as a recreation. As a result of this, one can see there is great difficulty in any consecutive work, and yet in some wonderful way he manages it fairly well. The faculty of the medical school recognize the great need for the work and the fact that he is very able to carry it on, and are supporting the plans for it in a very encouraging way. They have great hopes that sufficient support may soon come from home to really

put it on a basis that will make it possible for him to carry out his plans. At present he has ten men in his department doing work under his personal supervision, and that alone is enough to keep a man rather busy. One of these, his translator, and his highest-salaried man, we are supporting out of our own salary, as there are no other funds available for this work. You can understand the need for the man to do this work when I say that there is no other way of getting in touch with the research work being done in this country and all of Japan than that of having it put into English. There is very little published in any other than the native language, and in many instances work is being done along the same lines making it very necessary to keep in touch with all that is being done in certain fields. Dr. Mills has been working along one line in the problem of the "lung fluke," but he is by no means the only one in this country who is trying to find the intermediate stages of the life-cycle of this lung worm.

There are in Korea, Formosa, and Japan about ten million people afflicted with this disease, and the number is increasing each year rather than decreasing. In some places in this country the church work has been greatly interfered with, because the itinerating native evangelists have been afraid to travel to certain localities, or having done so have become infected with the disease. In some localities whole villages have been deserted because of death and moving away from the infection. Until the mode of transmission of this infection is known it is impossible to help our people protect themselves against it as we are able to protect ourselves against malaria by keeping out mosquitoes. Surely a work such as this is not only a missionary work for the Korean people but to all humanity as well.

Another one of the problems is that of tuberculosis. We have heard much of the danger of drinking milk from tuberculous cows, especially in regard to the feeding of children, but here in Korea tuberculosis is very common in both adults and children, neither of whom use milk or its products in any form. Obviously, therefore, it should be possible, by laboratory tests, to determine whether the tuberculosis in the Korean is of the human or the animal type. The facts thus obtained would be of inestimable value to the dairy interests on the one hand, and to all people who use more or less milk on the other.

These are only two of the problems that he has taken up and has been experimenting upon. There are many similar problems, but this gives you an idea of the work being done and of the hoped-for results. The men helping in this work get anywhere from five to ten dollars per month for salaries. In some cases we have felt they were not getting enough money to provide themselves with the proper food, so in several cases we have supplemented their salaries with one or two yen per month, under the condition that they use it for better food. They were being paid all the institution could afford to pay them, but early privation and poor food had left them in such physical shape that they were much handicapped in their work, and we felt this was a way to help them and to make more efficient work possible. Some of this work, necessary as we feel it is, will have to be cut down soon, as we are unable to cope with the financial situation. Of course we are hoping there will be some way opened up which will make it possible to continue, as it is just now getting upon a satisfactory basis, and seems too large and promising a field to desert.

During the summer we expect to go to Sorai beach, where we were last summer, and will stay for two months, Dr. Mills having been relieved from work here in the city after the close of school to carry on his work in the country. This is a great convenience, as the rice-fields and Korean wells and things really Korean are so much more accessible than here in the city. Besides this, there is not the frequent interruption that is constantly occurring here. He will take with him as many of the men as he can supervise through the summer, probably three or four.

Dr. Mills is really a pioneer in this phase of mission work, and it has been rather uphill work to get the consent and approval of the mission for this new medical work; yet he has won out, and they are very ready now with praise and approval for it all. It has meant quite a change in the policy of medical work in Korea, or in fact in any mission field. In the last few months the Rockefeller Commission visited Korea on their way to China, where they are for the first time establishing this same sort of work. They were most appreciative of the work Dr. Mills has established here, and were very generous in praise and encouragement; but because of a predetermined policy to confine their work to China, we have no hopes of assistance from them. We can only hope and pray that the work may not suffer this serious interruption which threatens it. . . .

You would all have been very much interested to have been with me yesterday. I attended the Founder's Day exercises at the Methodist Girls' School. The kindergarten children were most adorable, and sang and played just as any little kindergartners at home would have done. The older girls gave a cantata in English, and it was splendid. The theme of the cantata was the choosing of the May Queen by the flowers of the forest. It was as pretty an exhibition as I have seen in years. The singing was fine, and every word spoken was in English—a great change from the time when a Korean woman could not even read a word of her own language—and that time has not so long ago past. . . .

Our mission, which is the Presbyterian, has also girls' educational work and boys' educational, as well as the church work. Seoul is naturally the center of mission work for Korea, and several different missions have work here, although there is a division of territory, so there is no confusion. In our hospital, in our medical school, and in some of the educational work there is union with one or several other missions, an end we are all working for in many other hospitals, and work all over the country. It conserves both energy and money, and when the object of all is the same, why double the work and confusion and expense because we want to keep separate? I think each year is seeing a great advance in this way, and we hope great good may come of it. The missions uniting in our medical school are: Northern Presbyterian, Southern Presbyterian, Northern and Southern Methodist, Canadian and Australian Presbyterian. The English Church had verbally united, and one doctor was spending some time in teaching; but they have now given up work, temporarily at least, and returned to England. There are about 200 missionaries located in Seoul. We have a union service for our foreign service each Sunday afternoon, also a union prayer service weekly. Our mission has eight mission stations and our number is about 110 adults.

Sincerely, M. Ethel Mills.

P. S.—I am always so glad to hear the reports from our Yearly Meeting, for though so far from the Friends' Church or from any Friends, I am still quite as much a Friend as ever.

SCOTT NEARING ON WAR PSYCHOLOGY.

We cultivate a war psychology. From the time the boy is three years old he has little lead soldiers, then a fife and drum, after that an air rifle, and finally a real gun and uniform. If we spent as much time in teaching peace as we do in teaching war, the youth would grow up with a different attitude in this matter. Whereas war has occupied about one per cent. of our national history, seventy-five per cent. of the space of our text-books is given over to war, and thus history is taught.—*Scott Nearing, at Chautauqua.*

"TOM BROWN" GETS BACK HIS KINGDOM.

With yells of ecstasy Sing Sing welcomed back "Tom Brown" on July 16, says the *Christian Herald*, a story so interesting that it is reprinted here, although the Intelligencer has already had a brief account of the return of Thomas Mott Osborne as warden. After a six months' absence to defend the charges made against him he came back, vindicated in the eyes of the world, back to the hearts of the men who loved and have never doubted him.

How well the new system is working may be guessed from the fact that several hundred convicts were allowed to come outside the prison and await the warden's coming a long distance from the gate. They were accompanied by only two or three keepers. But they had pledged their word as members of the Mutual Welfare League that they would not take advantage of this opportunity to "make a getaway." Along with the sight-seers they awaited Mr. Osborne's coming, ready to lead him back in triumph to his kingdom.

About one o'clock he appeared, left the automobile in which he had been riding and was greeted by the vanguard of his escort. Within the prison walls, the completed procession presented many amazing features. Floats, symbolizing the working of the new system, passed the reviewing stand; a squad of men in lockstep, with a uniformed keeper marching at their side, symbolized the old system. There were clowns, a "Charlie Chaplin," and a goat, bearing the inscription: "Tom Brown's goat—Try to get it to see what will happen." Another banner said, "He's in again—the most famous prisoner in the world;" another, "Right is right;" still another, "Welcome, Tom, old Pal." George Hawkins, a prisoner, personified Uncle Sam, wearing the red, white and blue Yankee Doodle suit and an enormously high hat. Tony, leader of "Tom Brown's Aurora Band," waved his baton triumphantly, as his men poured out their welcome with the instruments.

A truck decked with many flags carried a delegation of ex-convicts who had come from New York to share in the welcome. They were members of the outside branch of the Mutual Welfare League. Among them were such notables as "Monk" Friedman, "Patsy Rags" and others, now bearing their rightful names and well established as wage-earners.

Other floats exhibited the various crafts of the prison workshops. Most important of all was a group of men in cap and gown who were delegated to confer upon Mr. Osborne and Dean Kirchwey the degree of Doctor of Humanity. David Maier was the spokesman at this ceremony and read fluently the Latin degrees and titles the warden had already earned, adding his new degree, "Doctor of Humanity."

Mr. Osborne in greeting the men said: "I have repeatedly heard since I have been away from here that under the Mutual Welfare League plan men are treated too leniently, and you may find me a little stricter. I do not coddle you men, as they say I do. We don't want any coddling here, and will not have any. And I, for one, do not want to hear any mush about 'the dear prisoners.' I want prisoners only to get a square deal and be treated as men."

The Warden was particularly pleased to read the report from the Ford automobile plant in Long Island City, of twenty-one ex-convicts who are doing good work there. The reports contain such remarks as "good workman," "very good man—always on the job," "excellent man," "thoroughly reliable," "the best man we have!" Of twenty-eight ex-convicts employed in the plant, twenty-one had more than made good. Of the seven who had not, only one had "gone crooked." One was suspected of wrong-doing and the remaining five had failed because of drunkenness. Under the old system, not more than twenty-five per cent. of the men discharged went straight. The Long Island report shows seventy-five per cent. making good.

Much as the men love Tom Brown and glad as they are to get him back, there will be real regret over the departure of Dean Kirchwey. Mr. Osborne, in an address made the afternoon before his return to the prison describing the critical condition of affairs at the prison when the men knew he had been indicted and would have to leave them, said that there was only one man who could really take the situation in hand and save the day. That man was Dean Kirchwey.

In a rarely beautiful speech, Warden Kirchwey had just responded to an address of appreciation made by Mr. Adolph Lewisohn, who as president of the National Committee on Prisons had presented him with a magnificent silver loving-cup, the gift of the committee, in acknowledgment of Dr. Kirchwey's wonderful success at Sing Sing during Mr. Osborne's absence. This ceremony had taken place at the beautiful country home of Mr. Lewisohn at Ardsley, New York, where some two hundred members of the committee and their friends had assembled.

In accepting the gift, Dr. Kirchwey said most modestly that he knew he was not the real hero of the occasion. "If you had given me a crown of gold," he said, "I should pass it on to him. But," he added, "I think I shall keep this cup."

In explaining the real secret of the new system, he declared: "The world is to be saved by sympathy, not by brutality and force." "The way of friendship, mildness and sweet reasonableness" is to be the way of settling the world's disputes. "Mr. Osborne," he said, "had the chance to put his faith into practice. And lo—a miracle!" He believed that men are none the less men because they are behind prison walls. His work was a "great act of faith in our common humanity."

Dr. Kirchwey spoke in the highest terms of the men he had found in Sing Sing. Some of them, he declared, exhibited traits and qualities which he himself "admired, but did not possess." "If I come out of this experience a better man, it is not because of what I have given, but of what I have received."

He confessed frankly that he was sorry to leave. He said he would not choose to stay six months longer, because that would keep Mr. Osborne away, but he would like to have the past six months over again, and then he would like to have them over again after that. He would like to have them about four times. But he declared: "If Sing Sing were situated on the Mount of Vision, and all the kingdoms of the world and the glory of them were offered me, I would not keep Tom Brown one day longer out of his kingdom."

Both Mr. Osborne and Dean Kirchwey, while differing in some unimportant details, do their work on the same principles, the principles of love and of faith. They believe in the men; they win their confidence, then they win their love. To those who fear that the new system makes prison life too attractive, Mr. Osborne explains that the real purpose of the prison sentence is not to punish the men, but to cure them, to cure them of their desire to do wrong. A thief is loyal to his pals. That is his one virtue, his never-failing code of ethics. Under the new system the warden asks the thief to take him into his gang, to let him be his pal. The warden promises to be "on the level" and is taken at his word. The convicts' fellow prisoners, the keepers, the warden, are all admitted to his gang. They will be on the level with him and he with them. Then the man is asked to take all society into the same brotherhood and to regard all men not as enemies but as friends. When he has done this and has given evidence of the genuineness of his change of attitude and feeling toward his fellowmen; when he no longer regards society at large as his enemy and persecutor, but as the prisoners' friend—when this point is reached, the cure is complete.

Speak quietly, however great the Matter;
Loud Talking makes Wise Truth seem Idle Chatter.

—*Youth's Companion.*

RURAL CONFERENCE IN CANADA.

Ontario is furthering the interests of rural welfare by holding an annual Conference for Rural Leadership at the Ontario Agricultural College at Guelph. Six denominations were represented this year, showing the willingness to unite in a common cause. Prof. Edwin L. Earp, of Drew Theological Seminary, Madison, N. J.; R. W. Murchie, of Manitoba Agricultural College, and Mr. A. Maclaren lectured on "The Country Church," "The Country Home" and "Recreation." Other lectures dealt with practical phases of agriculture, and gave us a new idea of the dignity of the agricultural profession.

The benefits of the Rural Social Survey were discussed, as a means of bringing the assets and liabilities of country communities to light. The necessity for co-operation between different denominations was emphasized, and we were also urged to aim to make it financially possible for ministers to volunteer to serve in rural fields as they do in foreign fields. Workers in the Genesee field are particularly requested to give this conference their hearty support, as it is an important step toward the realization of greater possibilities in rural life.

ESTHER H. BYCRAFT.

FRIENDS IN INDIANA.

On Seventh month 23d, Fall Creek First-day School and Meeting were favored by the presence of Mary Whitson and Edna Wilson, while pursuing their labors in the Middle West. Their practical demonstration of class work in the First-day School was fraught with many ideas that will be of benefit to our school in the future, and their remarks in the meeting for worship were much appreciated by the whole audience. Their work will certainly be rewarded by important results in the building up of the Society of Friends in this section.

An afternoon meeting was held, at which Wilson S. Doan read to a very appreciative audience the address which he read at the Cape May Conference. M. F. T.

FRIENDS IN PENNSYLVANIA.

POCONO LAKE.

This season has brought some 500 campers to our lake, and we have found the fellowship of the group to increase as we have gathered about our camp-fires or in the homes of our group, or assembled in our grove for worship from week to week. This unity of purpose and satisfaction is the crown of our simple life in the woods.

Each week we gather to sew for the Serbians, and to listen to some worthy human interest—such as the War Victims' Relief work.

For a decade we have felt much interested in our mountain neighbors, and now we have organized a Pocono Lake Improvement Association which takes in all the surrounding country. The County School Superintendent and Farm Bureau agent are co-operating with us and the natives, so as to start a rural center for general social uplift, and to provide a visiting nurse. A baby-show is to be held before long at a village near the lake, and the State authorities have supplied what they can to interest these mountaineers.

We were greatly interested in having three egrets about the lake for a week, as these large white herons seldom come north of the Carolinas, although they have been seen on Long Island. Last winter I saw many of them in the everglades of Florida, but they generally seemed smaller than those which visited us here.

The veery and the hermit-thrush are still much in evidence, while the whip-poor-will, with very few exceptions, has retired.

Our First-day afternoon meetings are held at 4.30 p. m. in the grove at the Elkinton Camp. J. E.

FRIENDS IN NEW JERSEY.

On First-day, 8th month 6th, I had the pleasure of a trip with Joel Borton to re-open the old meeting-house at Quakertown, N. J. Quakertown is on a high fertile plateau between the Delaware and Raritan. Up from Frenchtown there is now an excellent stone road, but from the other side the neighbors still speak of the "Pittstown Hill" as a good thing to go around if you can. Naturally the railroads in their preference for valleys have avoided Quakertown.

The village consists of a handful of houses along a quaint street with the Friends' Meeting-house in a grove of trees at a commanding corner. The meeting was established by pioneers from Plainfield and was attached to Bucks Quarterly Meeting. Many readers of the Intelligencer will remember Abram Vail, who was for many years the dominant figure in the meeting. After his death the meeting was not kept up very long. His children are all out of the neighborhood, but they came back to this meeting.

The group of Friends at Easton and Phillipsburg made a pilgrimage to the old meeting-house for the day, for the distance is possible by automobile. There were also two auto loads from Plainfield and one from Buckingham. The whole party brought basket lunch and picnicked on the meeting ground. The meeting-house is of the native red and gray stone, and is in a very good state of repair. The grave-yard has been cleaned up and is now kept in fine condition; and an endowment fund has been raised for its perpetual care, thanks to the interest of John H. Vail and the esteem in which the whole neighborhood hold him.

In spite of the freaks of the thermometer, one hundred gathered for the 2.30 meeting in the meeting-house. Beside the visitors they were largely the attenders of the Methodist Church—the other religious organization in the community. Although nearly everybody in those parts is a descendant of Friends, or his wife is, there are now only two resident members of the meeting. Nevertheless all entered into the silence as if they were accustomed to it. Several said they would like more such meetings.

The following were the people from out-of-town: From Woodstown, N. J., Joel Borton; from Swarthmore, Pa., J. Barnard Walton, Charles Temple, and Mary Green; from Plainfield, N. J., Charles Vail, Clarence Vail, Elveretta Vail, Mercy Vail and Sarah Vail; from Dunellen, N. J., Fowler Vail, Charles Vail, Catharine Vail and Edna Gardner; from Bayonne, N. J., Clara Gary; from Easton, Pa., Amanda Young, Alma Young, Emily Young and Frederick Young; from Phillipsburg, N. J., Ellsworth E. Case, Rebecca Case, Josiah K. Trimmer, Elizabeth D. Trimmer and Jacob Smith; from Bangor, Pa., Laura D. Frost; from Philadelphia, Eva Taxis; from Flemington, N. J., Sue A. E. Prall, William Prall and Nellie Prall; from Buckingham, Pa., Charles Smith, Mercy L. Smith, Louis Quimby and Caroline J. Quimby.

After the meeting and a pleasant social time with the people who had gathered, our hosts took us to call on Dr. Wolverton and back to Frenchtown for the evening train.

J. B. W.

FIRST-DAY SCHOOL PICNIC.

On the afternoon of Eighth month 5th, 1916, a First-day school picnic was held on the grounds of Old Haverford Friends' Meeting-house, Eagle Road, Oakmont, Pa. Sixty-five persons, of whom half or more were children (ages varying from two years to eighty-five) were present. The afternoon was spent in social chat, croquet, quoits, baseball, ring toss, potato races and peanut races.

About six p. m. all enjoyed supper under the lovely old trees. Ice-cream and cakes were served, and all departed feeling satisfied the afternoon had been well spent.

MARY C. DICKINSON.

BIRTHS.

BROOKES.—On Eighth month 3d, to Thomas Roy and Hannah Munnikhuysen Brookes, a son, named THOMAS ROY, JR.

CLARK.—At Street, Somerset, England, Seventh month 17th, to Roger and Sarah Bancroft Clark (formerly of Wilmington, Delaware), a son, who is named NATHAN MIDDLETON.

DEATHS.

BIRDSALL.—At his late residence, near Croton-on-Hudson, New York, Eighth month 1st, 1916, WILLIAM BIRDSALL, in his 83d year, a member of Amawalk Executive Meeting.

BROWN.—Suddenly, at his home, at Swedesboro, N. J., on Seventh month 28th, DAVID Y. BROWN, aged 71 years. He was a member of Mickleton Meeting, and in attendance at the recent Cape May Conference. He is survived by his son, J. Herbert, and two grandchildren, Lucile F. and David L. "To live in hearts we leave behind is not to die."

L.

DARLINGTON.—At her home in Pendleton, Ind., on Seventh month 8th, ELMIRA F., wife of Ziba Darlington, aged 73 years. She was the daughter of Charles J. and Sarah Umstead Rogers.

HARRY.—At Whiteford, Md., on the 13th of Sixth month, RACHEL E. HARRY, in the 80th year of her age, a devoted member of Deer Creek Monthly Meeting.

HEACOCK.—On Eighth month 2d, 1916, at Wyncote, Pa., GAYNER, daughter of the late Joseph and Esther Heacock, in her 87th year.

JANNEY.—At his residence, "Waring," Jenkintown, Pa., on Eighth month 2d. 1916, EMMOR K. JANNEY, son of the late Thomas and Mary Kimber Janney, in the 76th year of his age. Interment at Abington Friends' Burying Ground.

PRICE.—At his home in East Orange, N. J., on Seventh month 29th, CHARLES W. PRICE, aged 73 years, a grandson of Sarah Hunt.

TAYLOR.—At Swampscott, Mass., Eighth month 6th, JONATHAN KIRKBRIDE TAYLOR, of Baltimore, Md., in the 78th year of his age.

TYSON.—On Eighth month 3d, 1916, near King of Prussia, Montgomery County, Pa., SARAH HITE TYSON, widow of Samuel Tyson, in her 92d year.

Coming Events

EIGHTH MONTH.

12th.—Blue River Quarterly Meeting, at Benjaminville, Ill., 10 a. m.

12th.—Salem Quarterly Meeting, at Salem, Ohio, 11 a. m.

13th.—Marianna Burgess, of Chicago, expects to attend Woodbury (N. J.) Meeting, at 10 a. m.

14th to 17th.—Indiana Yearly Meeting, Waynesville, O., 10 a. m. Ministers and elders, the Seventh-day preceding, at 2 p. m. Isaac Wilson, Daniel Batchellor and Mary H. Whitson expect to attend, including the meeting for worship at Waynesville on the 13th. Friends having a prospect of attending please notify Emma W. Pierce, Waynesville, Ohio.

17th.—Prairie Grove Quarterly Meeting, at West Liberty, Iowa, 10 a. m.

19th.—Short Creek Quarterly Meeting, at Emerson, Ohio, 11 a. m.

19th to 21st.—Pelham Half-Yearly Meeting, at Pelham, Ontario, Canada, 11 a. m. Reuben P. Kester expects to attend. The Advancement Committee of the Yearly Meeting are requested to meet with representatives of the Advancement Committee of the General Conference, at the time of Pelham Half-Yearly Meeting, to arrange for field work in Genesee Yearly Meeting. The Young Friends' Association of Coldstream will furnish a program for Seventh-day evening, the 19th.

20th.—The next conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Middletown, Delaware County, Pa., at 2.30 p. m., to be addressed by Lucy Biddle Lewis on "Internationalism." To reach meeting-house take trolley at Media, Pa., on line to Glen Riddle, and leave car at Lima Store.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Fairfax Quarterly Meeting, at Lincoln, Va., 10 a. m.

21st.—Illinois Yearly Meeting, at Clear Creek, Ill., 10 a. m.

21st to 24th.—Illinois Yearly Meeting, at Clear Creek, Ill., at 10 a. m. Ministers and elders, the Seventh-day preceding, at 10 a. m. Isaac Wilson and Mary H. Whitson expect to attend, and a young Friend from the Young Friends' Movement of the Five Years' Meeting has been invited.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

27th.—An appointed meeting at the old Cape May Meeting-house, near Cape May, N. J., will be held at 11 a. m., under the care of the committee of Salem Quarterly Meeting.

27th.—Meeting for worship will be held at the Mount, near Pemberton, N. J., under the care of the committee of Burlington Quarterly Meeting.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th to 30th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m. Ministers and elders, Seventh-day preceding, at 2 p. m. Meeting for worship at Salem First-day, the 27th. Daniel Batchellor expects to attend.

NINTH MONTH.

2d.—Whitewater Quarterly Meeting, at Lincolnville, Ind., 10 a. m.

2d.—Nottingham Quarterly Meeting, at East Nottingham, Md., 10 a. m.

4th.—Center Quarterly Meeting, at Center, Pa., 9.30 a. m.

7th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m.

11th.—Baltimore Quarterly Meeting, at Gunpowder, Md., 10 a. m.

14th.—Haddonfield Quarterly Meeting, at Haddonfield, N. J., 10 a. m.

25th.—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada, 10 a. m.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day

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Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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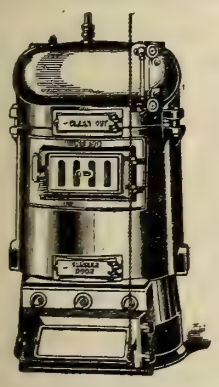
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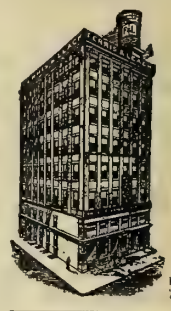
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PHILADELPHIA, EIGHTH MONTH 19, 1916

Volume LXXIII
Number 34

THE RISING TIDE.

At Cape Henlopen, looking toward Cape May,
I thought—upon a tranquil Sabbath-day—
Of those addresses that appealed to me
In our great Conference beside the sea,
Where late we spent such memorable hours
By the bright ocean and the brilliant flowers.

More noble in this setting did they seem,
Those records of the vision and the dream
Of Friendly leaders; for the sea and sun,
Quickening my feelings, made my musings run.
Forward unto that happy time foretold,
That ampler era like an age of gold
When brotherhood and loving service flower
Beyond all we dare hope for at this hour.

And as I mused and watched the waters creep
And murmur up the sands with glassy sweep
Till the strong inrush of the tumbling tide
Had climbed far up those sandy beaches wide,
I seemed to see an allegory there:

Each hopeful thought, and every heart-felt prayer
That stirred those listening Friends beside the sea,
A wave upon life's ocean seemed to be,
Lifting the levels of the striving soul
Yet nearer unto Time's eternal goal;
Not without storm and many a backward slide
In buffeting the rigors of the tide,
Yet gaining surely toward our heavenly home
Beyond the thunder of the falling foam.

Rehoboth Beach, Del. J. R. H.

THE RELIGION OF JESUS.

[The following extracts from a personal letter will, I am sure, meet a warm response in the hearts of many Friends.—H. F.]

I have been reading the last issue of the Intelligencer, with special satisfaction. The leading article, "Moral Effects of the War Upon America," has some, yes, *many* timely statements, and the papers read at the Cape May Conference also; but I want particularly to speak of thy editorial, "If I Be Lifted Up," as it seems to me to contain the very kernel of religious truth.

The highest and most complete revelation of deity and human brotherhood was, as we all know, made by Jesus of Nazareth, and it was the consciousness he had of that supreme relationship which enabled him to say, "And I, if I be lifted up, will draw all men unto me," that alone can satisfy the deepest longings of the human soul.

Thou hast linked this truth with the mystical life—without robbing either of their historical, personal or universal value. The tender companionship of that divine personality, which is so fittingly called "The Comforter," brings something into our lives which nothing else supplies. The historical record of the outward life of Jesus Christ has proved of incomparable value to mankind, but, as thou clearly points out, the knowledge of that record and of the teachings of the Saviour of men has not prevented a large number of his professing followers from sadly neglecting and misinterpreting those teachings.

One of the most important and at the same time difficult experiences in our lives is learning how to harmonize and realize the oneness of the outward and the inward—the intellectual and the spiritual. To the soul which has come wholly into the divine presence, or seen "the King in his beauty," or felt that eternal embrace of pure love, which encompasses our personality as the air encompasses our bodies, there will be little difficulty in perceiving that the life of our souls is inseparable from the Source of Life. It is to those who have only had a glimpse, as it were, of this fact that I would offer my own experience—which has grown from a dogmatic conception to a heart-felt perception of the Spirit—and this includes sympathetically every faculty of the mind.

We may have excellent ideas and ideals, and they will always accompany true character and "that wisdom which is from above," but the inner impress of heavenly love often draws us to serve our fellow-men in ways that neither they nor we anticipate. Indeed, our heavenly pilgrimage is much like a voyage of discovery—when every day brings a new outlook and fresh opportunities—and we have the most expectant attitude with an inspiring hope of "a better day."

All are not equally capable of receiving and responding to the inmost appeals of the eternal realities—any more than all eyes or ears are equally appreciative of the beauties of life—but as we all have a common "flesh and blood" inheritance, so we all have a common spiritual privilege, based on our kinship to the Infinite. We are all sustained by the same atmosphere day by day, and if we only substitute the divine tenderness for that firmament we may feel, as well as see, that we are all living by the same eternal goodness.

The conviction of the inwardness of the deepest breath of life is very different from a *mental* grasp, because the Spirit grasps us as the sunlight enters our eyes or the air our lungs, and gives us a thrill of joy or health—and both wins and constrains us by its sheer compelling loveliness—whereas our mental grasp is something which we can release or increase at pleasure. "The drawing cords of his love" has a real mystical meaning and fits into the best experience of every sincere soul.

As we grow older, a thousand preferences—and it may be prejudices also—are swept aside by the coming into our hearts of a better spirit than we have sometimes entertained. We feel the forgiving, healing, compassionate nature of Jesus Christ, and see how all that he taught is in perfect harmony with those eternal and universal bonds of brotherhood and fellowship, which forbid injuring our fellow-man.

Friends have always put the emphasis on this attitude of heart, which embraces the whole human family. The psychology of the mind is not antagonistic to this normal development of the soul, imbibing the very heart of infinite love, any more than the playfulness of youth prevents the service of maturer years.

What we need most, and what, sooner or later, comes to us, if we are open-minded and open-hearted, is the inexpressible tenderness of a strong and wise companion—one who wishes to share all of life's joys and sorrows with us. This sense of divine personality with the most human of companionships is to me the necessary focusing of all the spiritual forces in our soul—somewhat as our intelligence is the crown of our physical bodies and our free will the evidence of moral responsibility.

We can scarcely imagine love *apart from* one who loves, so when our spiritual eyes are open we see clearly "him who first loved us," and the moment we realize our whole soul to be in harmony with the supreme intelligence, oh! then it is that we understand how Jesus said, "I am *the* way, *the* truth and *the* life," because he revealed the highest and the most complete expression of infinite, universal love, and because he has come to us as a divine friend, counsellor and comforter. For we see our sin and the need of one who understands all about our difficulties and our wilfulness, and who can and does say, "Thy sins are

forgiven thee, go and sin no more"—because of his infinite compassion.

There is nothing arbitrary or dogmatic in this expression of the Fatherhood of God; for those who possess most of the Spirit of Jesus Christ feel how the same divine tenderness which he manifested in word and act so inimitably has moved human souls from time immemorial, in all nations, to give place to the best constraint of their minds and hearts.

What every one one of us needs is to strive earnestly to live in and by virtue of that which not only takes away the occasion of strife, but which keeps the soul out of the reach of words and definitions and mental attacks—so far as they can affect our faith. And here is where we have the message which the world so sadly needs to-day and for which Jesus Christ suffered even unto death that all men might plainly see that service and sacrifice which avails most, and never violates the purest and most heavenly aspirations of every heart.

JOSEPH ELKINTON.

PIONEER FRIENDS WEST OF THE ALLEGHENIES.

BY CHARLES E. WRIGHT.

[This paper, by the librarian of the Duquesne Public Library, was read at one of the Round Table meetings of Pittsburgh Friends last spring.]

From 1725 to 1775 there was a constant flow of Quaker families from Pennsylvania, New York, New England, and even from England, into the South. Large tracts of land were obtained by enterprising speculators, grants secured, and Quakers induced to settle thereon. A strong and virile immigration came from Nantucket Island which accounts for the names of Macy, Swann, Coffin, Starbuck, Wickersham, Dixon, and others in Guilford County, N. C. From these regions, *i.e.*, from the Carolinas, Virginia, and Georgia, came the largest migrations of Friends to the Middle West.

Towards the last of the eighteenth century this movement to the South lessened, and practically ceased. Slavery had always been a thorn in the flesh of Friends, and when they found that they could not stop it, they left the South in large numbers, migrating over the mountains into the Ohio country and Indiana. This movement should by no means be looked upon as a surrender, but rather as a protest against a system that Friends had been denouncing for two hundred years. There are, of course, Friends in the South to-day, but probably not over ten thousand.

In 1803, Zachary Dix, an able minister of North Carolina, visited Bush River Quarterly Meeting, in South Carolina. It was a meeting of several hundred members, and had a large new meeting-house. Friend Dix began his sermon with the words, "Oh, Bush River, Bush River, how has thy glory become dimmed, and glooming darkness eclipsed thy day," and he predicted a bloody war on account of slavery, in the lives of the children then living, and advised Quakers to get away from there.

This produced a panic, which resulted in increased migration to the free country. In 1787 slavery was excluded from the territory north of the Ohio River, and so, naturally, this region became an attractive point, the more so as the land was rich and fertile, and generally superior to that of the South, much of which had already been exhausted from over-cropping.

The Quaker settlers in the Miami country and Indiana included the families of Cammack, Coates, Cook, Cox, Evans, Furnas, Hollingsworth, Jay, Jones, Lewis, Miles, Mills, Thomas, Wilson, and Wright.

A noteworthy figure among Friends of that early day was Jeremiah Hubbard. He was an educator, and was considered one of the most learned and eloquent men of his time. He was one-fourth Cherokee Indian, and was a striking personality, being six feet six inches in height, with long black hair, and a dignified manner. He was a great revivalist, and his stirring and fearless ministry was the means of bringing out many new ministers. He died in Wayne County, Ind., in 1850.

Among the pioneer settlers foremost in the affairs of Friends was Elijah Coffin, who served continuously as clerk of Indiana Yearly Meeting for thirty-two years.

Charles Osborn was another noted Friend, whose life-work was not only as a minister of the gospel, in which he traveled extensively, but he was also the first man in America to publish an anti-slavery paper. This was *The Philanthropist*, published at Mt. Pleasant, O., in 1816. Osborn advocated the immediate and unconditional abolition of slavery. In after years the paper was published by Achilles Pugh, at Cincinnati, and it was destroyed by a mob in the early forties.

Levi Coffin, one of the most noted of abolitionists, settled in Wayne County, Ind., in 1826, and became a very successful business man. His interest in freeing the slaves continued, and he was very active in underground railroad work, finally becoming its president.

Miami Monthly and Quarterly Meetings were established in 1803, and Indiana Yearly Meeting was set up in 1821, at Richmond. This Richmond meeting was the progenitor of all yearly meetings in the West, and large meetings were established all over the best parts of Indiana and eastern Illinois, all, however, being subject to the parent meeting.

Friends took no small part in public affairs, especially in educational matters, in the early days. The Friends of Ohio and Indiana early established systems of schools, of both primary and academic grades, and also projected a school that became a pioneer among western colleges in the promotion of advanced instruction. A site of 300 acres was purchased at Richmond, Ind., and in 1837 a committee was chosen to establish the school, which afterward became Earlham College, in 1859.

Those Friends who moved into this new country, afterward to be known as the Middle West, were not at all peculiar in their simple modes of living. Practically all pioneers, of whatever belief, were perforce disciples of the simple life. In their every-day life Friends differed from others in perhaps being generally more advanced in the practice of temperance in the use of liquors, or in total abstinence therefrom. They were invariably abolitionists, and were more apt to refrain from horse racing, gambling and business speculation. Their church customs entailed considerable travel on the part of many families, in order to attend Quarterly Meetings, and especially the large Yearly Meetings. This naturally led to a large and generous hospitality, which expressed itself in the cordial entertainment of guests, sincere and hearty on the spiritual and intellectual planes, abundant on the material plane of hospitality. In this latter respect there was always such a bountiful outpouring of nature's fruits from a wonderfully fruitful country as to permit comparison only with the traditional New England Thanksgiving seasonal feast-making.

VICTOR HUGO ON PEACE.

"A day will come when the only battlefield will be the market open to commerce and the mind open to new ideas. A day will come when bullets and bombshells will be replaced by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the Parliament is to England, what the Diet is to Germany, what the Assembly is to France. A day will come when a cannon will be exhibited in public museums just as an instrument of torture is now, and people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in the presence of each other, extending the hand of fellowship across the ocean."

THE APPEAL OF JESUS TO THE WILL.

[The following extract is taken from Prof. Francis G. Peabody's great book, "Jesus Christ and Christian Character," published by the Macmillan Company.]

No aspect of the teaching of Jesus is more significant than his appeal to the will. It is not a question of origins. Psychology may still with justice urge that the beginnings of the religious life must be sought either in the primitive speculations of the reason or in the primitive agitations of the emotions. The supremacy of the will marks, no doubt, a later stage in social evolution, a late arrival in the history of the soul. Moral decision obviously assumes some knowledge of the objects of choice, and some feeling of attraction or repulsion concerning them. This confession, however, is precisely what gives its exceptional character to the teaching of Jesus. Its primary emphasis is given to a factor of experience of which primitive religion takes scarcely any account. He is not concerned with defining a philosophy of religion, but with communicating a practical religion. He is dealing, not with primitive man, but with developed man, and touching motives of the spiritual life which are not effective in less evolved religions. The origins of faith may be discovered in imagination and wonder, in crude cosmologies, in the sense of dependence, in emotions of hope or fear; but a new step is taken by the teaching of Jesus in his summons to the will. The Christian religion, as Kant taught, is primarily a moral religion. It creates, like other religions, a theology; it feels, like other religions, an emotion; but neither the theologians nor the mystics touch the characteristic note of the teaching of Jesus. What he desires first of all to communicate is not a system of doctrine or a rush of feeling, but an ethical decision. Before his public ministry begins he withdraws from human companionship and faces the special temptations of conscious power, of self-display, and of worldly glory, which threaten him. Once and for all he fortifies his will against them, and from that time to the day when he gives back his life to God, saying, "Not my will, but thine, be done," the dominating factor, both in his experience and his teaching, is not intellectual achievement or emotional exaltation, but ethical decision. "My meat," says the fourth Gospel, "is to do the will of him that sent me." "I seek not mine own will, but the will of him that sent me." The Sermon on the Mount concludes with the acceptance, not of those who confess "Lord, Lord," but of those who "do the will of my Father." "Whosoever shall do the will of God," says Jesus, again, "the same is my brother, and my sister, and mother." First obedience, then insight; first decision, then precision; first the following of Jesus, and later the understanding of him—such is the sequence of Christian experience. When modern psychology announces that "The willing department of our nature . . . dominates both the conceiving department and the feeling department,"* what is this but a reiteration of the teaching of the fourth Gospel, "He that willeth to do the will shall know of the doctrine?" Among the baffling truths which invite and defy the reason, and the tides of feeling which rise only to fall, the beginnings of Christian experience are, according to the teaching of Jesus, in the conversion of the will.

"Our wills are ours, we know not how,
Our wills are ours to make them thine."

* William James, "The Will to Believe."

"DOES GOD CARE?"

The public library of a great American city contains a modest little volume which has the title given above. It is entered inconspicuously in the catalogue; no author is given, and surely not many citizens of this hustling metropolis have ever noticed its existence.

Yet, if we reflect one moment, what more important subject is treated in any book? Science, history, art, technical knowledge, are all very valuable, but if it gives a satisfying "Yes" to the question it asks, this little book—if people get to know of it—will be read to pieces in a week, and the presses of Christendom will be humming with new editions.

Does God care? The world is very thirsty for a serene and sincere "Yes" in answer to this very question, because, if he does care when humans suffer, then all our difficulties are easier, and life becomes a joy and a privilege—the yoke becomes easy and the burden light.

If we mortal people, whose responsibility is relatively so small and so unsteadily borne, if we care a little whether or not things go right, how much more must God care, he whose responsibility is eternal and infinite! If it be right for us to bear up and bear on, we can be comforted by the thought that we are not by any means the main sufferers and burden-carriers of the universe.

If we are not at all sure that God cares, we can at least be certain that Jesus cared. Every page of the gospel narrative proves that he cared supremely. By his acts he made this so plain that every honest soul must respond with loyalty and love. There is no escape.

"Thou *needs must* love me who have died for thee."

Young people in the stress and strain of adolescence and the early years do not easily reach a point where "pure wisdom" of this sort is much help to them in their troubles. It seems to them at times that nobody cares, that the whole world is pitiless and indifferent. The first step away from this discordant condition of mind is to honestly measure oneself by the divine standards. How much do *I* care that things go well for everybody? Have I accepted my full responsibility towards making my world as good as possible?

To any who may not yet have measured themselves by this searching test is commended the following poem. translated (poorly enough) from the French of Armand Sully-Prudhomme, a recipient of the Nobel prize for idealistic literature.

TO ONE DESPAIRING.

You say your heavy cross will bear you down;
You suffer much—I know you speak the truth—
And death seems welcome for its rest (poor youth!)

The yearning that you feel for things divine,
On earth, you say, cannot be comforted;
It only winds the thorns about your head.

Hope and good-will you love to see abound,
You share your cloak with others; this, when seen,
The scoffing world ascribes to motives mean.

You study, pale with toil, and do your best
To lead men upward to the better land;
For gratitude—a nail in either hand!

You start in haste to realize great dreams,
To quickly force the jealous infinite;
A nail in either foot prevents your flight.

Deceit you hate, but while you lovingly
Sipped poets' honey, you encountered yet
A proffered sponge with gall and acid wet.

Your heart in timid silence loves, and seeks
Another heart beneath some beauty's pride;
An unseen spear is thrust into your side.

These torments honor you; but, friend, as yet
You are no Christ-like martyr. You have bled,
But, as his was, your blood has *not* been shed.

No voluntary martyrdom is yours;
That fiercest sweat of all you have not known;
You die a martyr for yourself alone.

J.

This country is not suffering nor is it in danger from any lack of physical courage on the part of its citizens. It is suffering and it is in danger, serious danger, from a lack of moral courage on the part of its citizens, particularly those citizens who are in public life and as such the representatives of the country's interests. What this Nation needs, what the world needs, most of all, is not *physical* but *moral* courage.—*Senator Works, of California.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, EIGHTH MONTH 19, 1916

A TURNING-POINT IN HISTORY.

WE seldom realize that a great crisis is upon us until it is past; and probably most of those taking part in the present political campaign would be surprised at the suggestion that it is a struggle of transcendent importance. Nevertheless, it is my belief that a century hence it will be regarded as one of the great events in the world's history.

The real question to be settled this year is, Shall one-half of the human race remain politically subject to the other half, or shall the whole race be free?

For more than sixty years some of the best and ablest women of America have toiled and struggled for freedom for their sex, and in spite of obstacles and opposition that often made the struggle seem hopeless, they have at last gained the right to vote in ten States. Now they demand a constitutional amendment that shall secure this right in all States of the Union, and the Republican candidate has declared himself in sympathy with that demand, and in favor of such an amendment.

The Democratic candidate, on the other hand, has taken the ground that the qualifications of voters should be decided by the different States. This means that if the Democratic party succeeds, the Woman's party must continue the long, slow, weary struggle to secure the right of suffrage in each of the remaining thirty-eight States.

Naturally, this decision will tend to throw the vote of the ten suffrage States in favor of the Republican candidate, and it is quite possible, and even probable, that this vote may decide the election, and return the Republican party to power.

But no matter which party succeeds, it seems certain that the cause of "Votes for Women" will triumph, for *all* the political parties have declared for it in their "platforms."

If we try to imagine the result of granting the suffrage to women, it seems obvious that almost its first effect will be to prevent war. General Joffre, the French commander-in-chief, uttered a profound truth when he said, *"Democracies do not want war."* If Germany had been half as democratic as even the United States, can it be conceived that she would have gone into the present war? Suppose, then, that the United States, by enfranchising women, becomes *twice* as democratic as she now is—who can doubt that we shall secure lasting peace for our own country, and probably for the world?

With supreme patience, ability and tact two generations of American women have waged a glorious and bloodless battle for their rights. If their votes should sway the coming election, and as a result our nation shall henceforth be ruled by the votes of *all* the people, then we may say with deep thankfulness,

"Peace hath her victories, no less renowned than war."

H. F.

CRITICISM AND CONSTRUCTION.

THE letter of Jonathan C. Pierce, in this issue, recalls a remark made by the head of a well-known college, a man of the wisdom that comes of long experience in constructive and administrative work. He said, in effect, that the criticisms made of educational institutions are mostly well-grounded and deserved; but, he added, in his experience the difficulty always had been to find persons who could actually bring about the reforms that everybody could see were needed.

It was with this remark in mind that I asked my Socialist correspondent to "draw up a bill," as they say in England when talking of reforms. It is so much easier to find fault in general terms with what is done than to do it better, that I thought it would be interesting to have definite plans and specifications for bringing about the reformed social state which he thinks we ought to have.

In a word, while idealists and critics undoubtedly do a very important work, they are much more numerous and easy to find than the men who can actually create and administer the ideal institutions.

It usually has a sobering effect upon reformers and critics to be placed in positions where they are responsible for putting their reforms into effect. If our schools and churches and newspapers are all wrong, why not start one that is *right*, and show the world how to do it? H. F.

Note and Comment

THE "NON-COMBATANT CORPS."

DR. H. H. WAY, of St. Thomas, Canada, writes:

"At a given place in our late Genesee Yearly Meeting exercises, a considerable information was brought forth as to the present persecution of Friends, both in England and France.

"After my return home I noted in our own Toronto *Globe* a brief sketch apparently of the same thing, but the name of *Friends* was not specially mentioned.

"In the enclosed clipping from the well-known correspondent, Frederick Palmer, our own Society is brought out in full relief.

"Such things feel to us of to-day more as a page taken from out of Sewell's History than from our own times."

HENRY H. WAY.

The following is the clipping referred to:

Frederick Palmer writes from British headquarters in France: Unique among all the variegated units of the armies on the continent is the British Non-Combatant Corps, or otherwise the "conscientious objectors," who do not want to fight and are not expected to fight. *Not fear*, but conscience, is their reason for being excused. Before the war in England, where individual rights are so strongly recognized, the Quaker was not required to bear arms, because it was against his religious scruples. When compulsion was applied another class arose. They said that they had conscientious scruples *against the taking of life*. If they would not fight then they must work, the Government decided.

Where a man who enters the army under normal conditions must drill for many months before he is sent to the front the conscientious objector is given a few days' drill, put in khaki and sent to France at once. There he wields the spade instead of the rifle. "There are the N.C.C.'s doing their bit," said their commander, an officer with a strip of colors on his breast who had been in several campaigns, and so badly wounded in this war that he was hardly fit for active service. "They get the same pay as the man in the trenches and the same rations with an extra allowance of meat which is given to the laborers' corps."

WORKING WITH HANDS.

At the time the N.C.C.'s were engaged in railway work. Practically without exception they are men unused to manual labor, but though it was pretty hard at first they said that they would be inured to it in time. One was a B.A. of Cambridge University. None had any complaints to make. The majority were clerks, and those who were not were usually shopkeepers. Many were members of the Plymouth Brotherhood, a sect which holds much the same

views as the Quakers. These said that it was against their creed to fight, and they would not break their creed. They spoke quite frankly about the charge of cowardice which is made against them, and seemed to realize that they were the anathema and laughing stock of the millions of their fellow-countrymen who are offering their lives for Britain.

"I do not want to kill anybody. I do not believe in war," one said. As an exponent of passive resistance he was ready to work at command, but *no powers could make him fight.* "If we are sent up to work under shell fire I think that you will find that most of us will not flinch," he added. One of the unmilitary characteristics which amuses Mr. Thomas Atkins is that the N.C.C.'s all address one another as "Mister." One mentioned that their conversation around the mess table was very "intellectual and thoroughly enjoyable."

ARE FEW; ONE DESERTED.

"If you want any proof that England is a free country," said a sergeant of regulars, "you have it in this lot. How much of a chance would a band of conscientious objectors stand in a German army? Meanwhile, the fighting army protects them from the enemy and from public opinion. But let them have their way. There aren't many of them." A "shirker" may not suddenly become a conscientious objector in order to escape service. Any one who aspires to the N.C.C. must prove that he held conscientious scruples against fighting before the war. One conscientious objector deserted. This backslider decided to fight, and went back to England to drill in a line regiment.

EDUCATION NEEDED.

[To our Socialist Friend Jonathan C. Pierce, of White Plains, N. Y., I suggested that he should frame a bill that would bring about the reforms he advocates.—H. F.]

If I could pass and enforce a bill, it would be to *compel* Quaker schools, and Quaker teachers, and Quaker papers (!) to teach the fundamental truths of democracy and self-government—to show those under their influence how all the evils and problems of our time are directly developed, from a good germ into a malignant overgrowth, by the influences attending our decreasing self-government and increasing industrial absolutism, with its attendant concentration of wealth and power in a few private hands—making them the Master Class.

How can average humanity become anything more than it is, when education universally ignores these self-evident and essential things, and stands for the ideal of *something-for-nothing,* as embodied in our profit system?

The church is desperate over the lack of spirituality; and yet it refuses to consider these fundamental causes of deterioration—or, rather, the master class will not allow the consideration of these things. Owning church, and school, and press, as they do, they suppress the truth, and dominate falsehood, just exactly as we see taking place on every hand. And as long as we continue to maintain economic conditions which produce a master class, we will continue to have this state of things.

Scott Nearing gets his walking-papers from University of Pennsylvania for telling the truth; Swarthmore, paralyzed by the Carnegie fund, has no more message for life than the Sphinx. Woolman Hall seems to have become an institution for doping into innocuous sentimental desuetude any stirrings of real life which could be captured and hold it there. I'm afraid the Society is as dead now as it was when it disowned Isaac T. Hopper and a lot more of the men.

This whole question should be considered in the INTELLIGENCER frequently and fully. The Philanthropic Committee should have frequent meetings to get the new outlook before Friends. We profess to be *progressive,* but we are open to the accusation of great indifference, if not of positive insincerity.

I confess I am losing my interest in the Society, because *it has no up-to-date message, and will not consider any.* Thee will remind me that we have a testimony against war; but what does that amount to when we have no testimony against the CAUSE of war?

Now, don't tell me I'm "warlike." I know I'm that, because I am a subject of the "conspiracy of silence and the enginery of contempt." But show me I am *wrong,* or let me show that things-as-they-are are wrong, and how to better them. Pray let us get at the CAUSE of the evils we wish to cure.

JONATHAN C. PIERCE.

ORGANIZATION OF THE SOCIETY OF FRIENDS.

IV.—THE MONTHLY MEETING.

THE Society of Friends is congregational in its discipline. To be explicit, there are three kinds of church government.

1. The Episcopalian, in which the seat of authority is in the bishop, and descends from him through minor officials to the priest, and finally to the members. The Roman Catholic and Methodist Churches have this form, as well as the church commonly called Episcopalian.

2. Representative, in which the final authority rests in a legislative body, on the order of our Congress, which is composed of the chosen representatives of the smaller groups. The Presbyterian Church is a good example of this form of church government.

3. Congregational, in which each congregation reserves the final authority in regard to its own affairs to itself. It may be federated with other churches for common action or service, but no one can try its minister for heresy or set its creed.

In studying the organization of the Society of Friends it is essential first to understand this point, that our church government is congregational. The Monthly Meeting is the real executive body. It represents the "town-meeting" of the colonists. It is the body which owns our meeting-houses and property. It is the Monthly Meeting to which our membership attaches.

Having grasped this point, we readily understand that all of the active work of the Society centers in the Monthly Meetings. They have the mass of committees on everything from "Best Interests" to care of the graveyard.

In the problem of how to reach the Monthly Meetings with communications, which was raised in an earlier article of this series, it has been suggested that instead of having correspondents who do not correspond (as is sometimes the case), we should, where possible, make the correspondent the same as the clerk. He is in touch with all of the active committees, and is usually the one in possession of the facts desired.

For the better handling of the work of the meeting, two Monthly Meetings now have secretaries who keep the office of the meeting, perform its clerical work, and serve its different committees in an executive way as far as they are ready for it. Another meeting has the same service through its Friends' Association.

It has been observed that Friends' Meetings have succeeded better in the country than in cities. Here is a new method of organization which may enable our big city meetings to better meet their problems.

J. B. W.

A CORRECTION.

JOHN COX, JR., calls attention to an error in the second article on "Organization," INTELLIGENCER of Eighth month 5th, where it states that children born while their parents are members of different meetings are considered to belong to the Monthly Meeting of the *father,* in all except New York Yearly Meeting. This statement should be that their membership follows that of the *mother* in all except Philadelphia Yearly Meeting. The Indiana discipline confirms this, but no reference to the subject can be found in the discipline of Baltimore, Illinois, and Ohio at hand. The correction is accepted with thanks.

Literary Notes

MOTHER TO SON.

BY IRENE RUTHERFORD M'LEOD.

Before I knew the love of man
The lovely dream of you began.
When I said: "Jesus meek and mild"—
My Jesus was a little child.
I nursed the kitten on my knee,
And nursed you where no eye could see.
When I grew up to woman's grace,
I saw you in your father's face.

Your hands were beating at my breast,
And gave my womanhood no rest;
Your little soul called each to each,
And laid bright Heaven out of reach.

My body fed your body, son;
But birth's a swift thing, swiftly done,
Compared to one-and-twenty years
Of feeding you with spirit's tears.

I could not make your mind and soul,
But my glad hands have kept you whole,
And tears have kept God's pastures green,
And washed the temple sweet and clean.

Think you that I have lived in vain
These years of wonder, joy and pain—
The years when Jesus, meek and mild,
Was my beloved little child?
And when the first shy touch of things
Waked in my heart a thousand springs,
And bade me open childhood's gate
And give my woman's hand to fate?—
The moment when your groping hands
Bound me to life with ruthless bands,—
When all my life became a prayer,
And all my days built up a stair
For your young feet that trod behind,
That your aspiring way should find?

Think you that life can give you pain,
Which does not stab in me again?
Think you that life can give you pleasure
Which is not my undying treasure?
Think you that life can give you shame,
Which does not make my pride go lame?
And you can do no evil thing,
Which sears not me with poisoned sting.

Because of all that I have done,
Remember me in life, O son!
Keep that proud body fine and fair:
My love is monumented there.
For my love make no woman weep;
For my love hold no woman cheap;
And see you give no woman scorn
For that dark night when you were born.

Beloved, all my years belong
To you; go thread them for a song.

LYMAN ABBOTT'S REMINISCENCES.—III.

[Under the heading, "A Religious Revolution," Dr. Abbott tells a most interesting story of his progress toward a spiritual religion.]

The view of the Bible held by a large school of theologians in the early part of the nineteenth century may be defined as follows: The Bible was dictated by God to amanuenses; it is wholly free from error; if in our version there are errors, they are due to copyists or translators; the inspiration is verbal, for there can be no inspiration of ideas or sentiments except by means of words; "as for thoughts being inspired apart from the words which give them expression, you might as well talk of a tune without notes or a sum without figures;" it is not only the infallible word of God, it is his final word and there can be no further revelation; the Bible is the truth, the whole truth, and nothing but the truth. This view of the Bible as "the very Word of God and consequently without error," though affirmed by a unanimous vote of the Presbyterian General Assembly in 1893, was not, I think, current in the Congregational churches in New England. I do not know that I ever regarded the Bible as an authority on scientific questions, such as the geological processes of creation, or the antiquity of man, but when I entered the ministry in 1860 I still held that it was an "authoritative and infallible rule of religious faith and practice," and so stated to the Council in Farmington which ordained me to the ministry. But the moral problems which this view of the Bible involves puzzled me increasingly. How was I to understand and interpret such passages as the miscalled sacrifice of Isaac, God's hardening of Pharaoh's heart, the massacres of the Canaanites, Elisha's cursing of the insulting boys, the imprecatory psalms? What answer should I make to the Biblical arguments for slavery and polygamy?

But these perplexities furnished no reason for discarding a book which in spiritual power had no parallel in any literature with which I had any acquaintance. Nowhere did I find such a brief and comprehensive summary of all moral obligations as in the Ten Commandments; nowhere such a hymn of praise to the Creator as in the first chapter of Genesis; nowhere such a parable of human frailty and folly as in its third chapter; nowhere such a vision of God in nature as in the one hundred and fourth Psalm; nowhere such a vision of God in human experience as in the one hundred and third Psalm; nowhere such a confidence in God's forgiving love as in the fifty-fifth chapter of Isaiah.

Meanwhile I had become convinced that the real issue before the American people was not one between theological theories of inspiration, Trinity, atonement, miracles, or any other, but between materialism and the life of the spirit: that the fundamental question was whether there is any life that is intangible, inaudible, invisible, which is operative upon us, of which we can have knowledge and concerning which we can form judgment, or whether all our knowledge is dependent on the conclusions which we can draw from the world that is tangible, audible, visible.

Materialism was a much more popular doctrine then than now. I studied Forbes Winslow, Sir Henry Maudsley, and, in translation, Buchner, and I rebelled against their bloodless teaching. I read Herbert Spencer's "First Principles," and they convinced me that all that science could possibly do was to show us a probable God and a probable immortality, if it could do so much as that. Joseph Cook, who was a great figure in the religious world in the years 1874-80, though forgotten now, was listened to by crowds in Tremont Temple while he endeavored to furnish a scientific demonstration of the truths of religion. I procured his volumes as they were published and read them with care, and what seemed to me his failures confirmed me in the conclusion to which Herbert Spencer compelled me—that I must choose between agnosticism and spiritual faith; that if I was to retain any really forceful belief in God and immortality, or even in practical morality, I must believe in the trustworthiness of spiritual experience.

I had made the life of Jesus of Nazareth the principal object of my study for five or six years, secured for that study all the helps I could find, from the skeptical Strauss to the churchly and scholarly Ellicott, and the result was that Jesus Christ had become, not only my model and my master, but the supreme object of my reverence. My faith in him and my faith in the men and women whom I loved and admired compelled in me faith in the spiritual life. Whether the Bible was infallible or not, whether the theological doctrines of the Church of my fathers were true or not, of one thing I was as sure as I was of my own existence: that there is a real and trustworthy experience of repentance for sin, divine forgiveness and resultant peace, consecration to duty and communion with an Invisible Companion. I had come to this assurance through my study of the life and character of Jesus Christ and to give that assurance to others was with me an increasing passion.

(Continued from last week's Supplement)

THIRD-DAY, SEVENTH MONTH 11TH, 1916, 10.30 A. M.

THE CHAIRMAN: We are to hear three papers this morning on organization for social service; and the representatives who are to speak to us have actually been at work in this line.

"THE WORK THAT HAS BEEN DONE": JOSEPH HAROLD WATSON.

Two years ago, when we met in Saratoga, the Philanthropic Committee decided that they would ask for three complete sessions at this Conference; then last year, when we met at Waynesville, Ohio, there seemed to be a feeling among a great many people that the first thing that should be considered was the inspirational or the devotional, and all of the philanthropic work, with the exception of peace, was turned over to the round tables, leaving the major sessions for religious and inspirational opportunities.

Then I am reminded that the first sermon that Christ is recorded as ever having preached, was in the temple; and he opened the scroll of Isaiah, and read these lines: "The Spirit of the Lord is upon me, because he hath anointed me to preach glad tidings to the people; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord;" so if in these sessions of ours which we are giving over to the inspirational and the devotional, we are going to hear God speak, we shall know that if we have heard him speak, with his spirit really upon us, it will mean that the things he has spoken are the things we are to do.

Last winter a letter was being prepared for the department of peace, to be sent to all the monthly meetings. We had quite a list of questions that seemed very good and very worthy. And then the idea came to us that probably in one sense that would almost be ridiculous, because Friends would have no way of putting them into effect. That Friends to such a great degree have withdrawn themselves from citizenship in the better sense; that so many of us are so respectable and so aloof from the major things of the world that things are not going as they might be; that when we ask the people to see to the kind of books that are put into the public schools they say: "No way of doing that, because we were not represented to a sufficient degree upon the public school boards," or the city councils, etc.; so that our first effort probably should be that we identify ourselves more and more with the duties of Christian citizens, that we watch the legislation a little bit more, and that we know the ideals that are coming into our cities and into our nation, so that we could act upon them, and might properly petition our Congressmen.

I remember a story that was told me when I was a small boy in school, of how a certain person in our city council, the representative of all that was bad in city government, stood on the floor and said that it was perfectly useless to present a certain bill in the city of Philadelphia, "because the Quakers wouldn't let it go through;" but that was fifty years ago, or more. It is sad to relate that no city councilman is standing up in our city council and berating the Quakers to-day because they wouldn't let things go through. However, in a little country community we were rather pleased, not long ago, to overhear a conversation between two hotel-keepers; they were berating the Quakers because no bar could come into Riverton on account of the Quaker population.

One of the things that the Philanthropic Committee has done in conjunction with the Advancement Committee, is to ask an appropriation to have a survey made of Buffalo, to be followed by advancement in philanthropic work along universal principles and the opening of a settlement house that might be one of the finest institutions in all our philanthropy.

In the *Department of Temperance* it is encouraging to know that our smallest Yearly Meeting—Ohio—raised $1,000 to contribute to a cause of this kind. So many of our large meetings, with many people, have not the enthusiasm and the funds to offer. An interesting commentary on how the cause of temperance is progressing in our country is this: in 1870, three and a half millions of people lived in dry territory; in 1900, 11,000,000 people were living in dry territory; in 1916, 52,000,000, or 82½ per cent. of our people in the United States are living in dry territory. Another illustration of how the temperance cause affects our life is that in New Jersey there is one liquor dealer to every 214 people, and one convict to every 1,834 people, but in New England where there is one dealer to every 632 people, or a third fewer saloons, there is but one convict to every 3,000 people. There are 20 dry States at the present time. There are five States that will wrestle with this question in the autumn, Michigan, Nebraska, South Dakota, Montana and California. I nearly failed to mention the Webb shipping resolution now pending in Congress, and that Jonathan K. Taylor, of Baltimore, and his committee, are raising $100,000, of which more than $25,000 has already been collected, for putting this bill through.

The *Department of Purity* is possibly the beginning of all our home life. We sometimes sorrow that this very important question is not finding the response and interest in active workers that it should. However, in Baltimore, New York and Philadelphia there is very active work done. About two years ago Baltimore Friends were instrumental in eliminating the red light district. Our workers along this line make some suggestions that are applicable also to other departments: the proper instruction of parents, so that they in turn may instruct their children; lectures on sex hygiene in high schools for both boys and girls; courses in sex hygiene in the normal schools; the distribution of purity literature, for which pamphlets may be obtained from the Women's Christian Temperance Union, from *American Motherhood*, the Society of Sanitary and Moral Prophylaxis; and Baltimore Yearly Meeting has other sources.

The *Department of Proper Publications and Amusements* communicates with newspapers. The effects of the work that they are doing is tremendous, though it cannot be measured by statistics; and the material that comes to people's hands through the newspapers influences the whole of our national life by forming opinions for good or for ill.

More tangible work is done in the playgrounds. Some of our meetings have opened their grounds for recreation centers, for children's playgrounds; and doesn't it sometimes seem a crime that we in several congested parts of our land own property, for which we are paying no taxes, and give nothing in return? I can think of one meeting where the meeting-house is opened but once a year, pays no taxes and gives almost nothing in return. The plea we are making is that our meeting-houses are built for the Lord's use, and should help people out at all times, and not simply one day in the week or one week in the year. I know that there is an old-fashioned feeling that meeting-houses are sort of sanctified places. Well, they are; but what greater sanctity is there than in doing something good?

Another problem that this department has faced, and one which gives a great deal of trouble and confusion, is the moving pictures; but the movies have come to stay. The proposition is, how are we to regulate them that they may be something for good, instead of something for ill? As there now is pending in Congress a federal moving picture commission, Friends should be prompt in order to inform themselves on that matter and help the thing through.

The *Department of Prison Reform* seems to be awakening interest all through the country. John William Hutchinson, superintendent of this department, has been most active during the last year, and for a good many years, and everywhere there has been a Friendly concern to help the prisoners. Two States, Oregon and North Dakota, have now abolished the death penalty. The whole attitude of the country toward the criminal is changing. As was said last night, very often the crime is not the fault of the man that commits it, but of us who allow the motive to be supplied either in the rum-shop, or through lack of purity, and in many other ways.

For some time past there has seemed to be little interest outside of politics in *Indian Affairs*. There are now pending in Congress some very pernicious bills relating to the Indian interests, whereby white men could wrest from them a great deal of valuable mineral lands and other land in their possession. However, there seems to be an awakening here. Since our last Conference, we have reorganized the Department of Indian Affairs, and Joseph J. Janney is the superintendent.

The Department of Industrial Conditions has met on several occasions; there have been some lectures on the subject; and it seems there are many things that the intelligent can do in conjunction with the Socialists. The spirit of internationalism is growing, notwithstanding the way it appears to have fallen down in Europe; and the economic value of Christ's teaching is being recognized more and more: this will gradually do away with race prejudice, child-labor, intemperance, immorality, long hours of work for women, and will help all to earn a living wage.

The Department of Work Amongst Colored People had a new superintendent two years ago. The Laing and Schofield schools have been visited and carefully studied; by corresponding with the Bureau of Education, the Department of the Interior at Washington, we find the standing of these schools is very good. It is interesting to know that Martha Schofield, whom we all know through our Schofield School, had the idea of industrial education for the Negro even before the Hampton School was started. The Laing School has added three new classes, and has also added a second story, and they say that the little pickaninnies down there call the enlarged building their skyscraper. The department has been able to collect in the last two years more than $1,000 for the support of these schools; and they urge that we contribute more in the way of barrels of clothing, and the proper kind of literature, etc.

In Sandy Spring some of the younger Friends had Friday afternoon classes in the public schools: they are teaching them sewing, cooking, cobbling, then their own folk-lore and, above all, teaching the colored man that he has a heritage, that he is respectable. Teaching the old-time music and the old colored folk-lore has a tendency to let him know that he has a past, and a worthy one, and that he must look forward to a more worthy future.

The Department of Child Welfare recognizes that preventive work is the first agency, coming before reform work and first aid. The Quarterly Meeting of Philadelphia last year employed a trained visitor, and the work that this visitor has done has meant much in and about that city. Some of the cases that she speaks of were her own personal experiences and how she has solved some of them. One is the story of a woman who had a number of children; she had been a widow; the children had died except one; she herself lived in an attic, and this small boy of twelve, very small for his years, could never get beyond the first grade in school. She found that this boy was underfed and underclothed and that all the water that came to this room had to be carried from the first floor; that his mother was a consumptive and could no longer work. Is there any wonder that the child couldn't thrive? Then there was help. Later, the mother died, and he was turned over to that visitor, and has grown more in the last two years of his life than ever before.

Most important of all is the *Department of Peace*. Most of those who were in the tent the other afternoon heard of the bill that has been passed in New York, which is practically a bill of conscription. There is now a commission in New Jersey investigating whether in that State we need military training in our schools. This matter was referred to the Philanthropic Committee; and a letter is now being prepared for general publication in reference to this matter which will be presented at a later session of the Conference.

The Chairman: We have heard of work that has been done: now you will hear from our work that can be done in the city. Louise M. Lawton, of New York, and soon to be of Philadelphia, in charge of the Neighborhood Guild, will address you.

"Work That Calls to be Done in the City": Louise M. Lawton.

If we were to listen to all the calls that come from the city, we should soon be impressed by the fact that one of these stands out distinctly. If I were to ask you what was the most universal influence in the democratic life of the average citizen, I hope your mind would settle on the public school, after having rambled around to the journals of the day and to the church. That is where I want to take it for a few minutes, to realize what the school has meant in the life of the average citizen. To see what it was in the time of the small school we have only to look at those conditions reproduced now in the country. Your schoolhouse was the center of the social life; groups met there at all times; the teacher usually came from the locality; she might be younger than some of her scholars. The teacher knew everybody else; she knew the school board; she generally lived in the homes of her students; she knew her community, from one end to the other; and whatever that old school may have lacked in educational theories, in advanced methods of teaching, it had a personality about it which has never been reproduced in the city.

When numbers came to complicate the situation, the average man trembled in the face of the task of devising a system which would fit 4,000,000 people living in a city. It meant to produce a single system which would give each locality its particular need, and at the same time provide that each unit be administered under some general form. The average citizen, as he usually does, shirked the task, and simply took the system which he had already founded and with which he was quite complacently satisfied, and stretched it a little at the edges to cover the growth at the top. We heard last night that education as a vital interest in the Society of Friends was lessening. That is not true alone of the Society of Friends: it was true everywhere. Having devised a system, the average citizen complacently went to sleep, and, with his children coming and his neighbors' children coming, paid no attention whatever to the methods or to the results.

Then when it became a thing of routine, a city was divided geographically, things were put down in it according to a certain easily devised mathematical scheme, a building was erected, books were bought, teachers were hired, by methods which differed very little from the construction of a factory; the work started right then and there, and a school was in session, very much the way you would turn out bricks. The average citizen lost touch with the school; the teachers certainly never knew very many of the scholars; the schoolhouses as centers of interest everywhere lost their influence. When the average citizen wanted to have a meeting, he would find that he would have to fight not only the school-board, but, very often, the principal of the school himself, who wanted to reserve the house for some other occasion, and school buildings stood idle.

In a locality where the home was cultured, where the parents were well educated, this particular development

meant not so serious a hampering of the children; because the parents filled out and supplemented the routine education which their children were getting. They helped the children to make what they were learning in the schools vital. But that was not the case with the great masses of the slum and tenement districts. It was there that the school had to stand for the interpretation not only of certain rudiments of education but for the whole of America; and, therefore, it was where foreigners had to learn through the schools, and very often through their children at home, how to get on in a new world. Education was a very unvital thing among them. The children had to go to school because certain officers came and caught them if they didn't; and that was just about all it meant to them. This condition of affairs would have gone on a great deal longer, if it had not been that, in the localities of which I speak, there were certain people who had made it their interest to settle and concern themselves with the interests of the people. As a social scheme, they began to look about them to see how the children that were coming to them daily out of school hours, could get more while they were in school: they found a very difficult task before them. They had to deal with a non-believing school-board, with over worked teachers and an indifferent public.

A settlement house is a very flexible thing. It can be made into a social laboratory to try experiments: being supported by private means, it can go ahead in fields where nobody else dare, where public enterprise very often misfits; and the settlement worker turned his attention to the school. The other two contributions which the settlements have made—the social and the economic studies which they have produced—must be ignored; but they are related to the school problem in this way, that the settlement worker, believing in democracy, believed in the public schools, and realized that the basis of every bit of work that she or he was to conduct, must be based on education: that it was the one key to the great problem that they were trying to solve. The settlement work started in and went to the family; it went into the schools, and tried to help the teachers; it tried to make them see the human side of these newer, dirty, unprepossessing little brats that they were teaching; it tried to show them the human possibilities of a family on the East Side. When you realize that if some portions of New York were supplied with enough schools, they would have a school on every block, one begins to realize the number of children in them. No wonder that a rather indifferent school-board made no attempt whatever to adapt the schools to the needs of the localities.

Those children leave the school, very often, under the pressure of economic need, the moment they can get their working papers. Education for them ceases; and the simplest thing is to get into the trade, on to the job, where they can carry themselves along and really make some money, living with no thought of the future. It was for the settlement worker to prove to the teachers and to the family that that was the greatest menace to American citizenship; that these children must be kept in the school, that their little minds should be developed, and they be so trained as to receive as much as possible of a more refining and more cultured influence; that it was up to teachers and parents to make them into American citizens. They tried to make the school-work very practical—where, at least, the numerous Jews, with their different racial genius, came in; they tried to show them that they must use entirely different methods; because, when you see a child playing around in your home, you realize very distinctly his individual nature; but when he is stuck down in a little bunch and made to keep still and reduced to the same dead level of discipline by an iron-handed teacher, you are very likely to forget almost anything but just one little piece of flesh to be kept quiet.

Then some of the things which our public schools have taken up would seem quite out of the line of theoretical education; most teachers thought them just foolish. It was the settlement which believed that aesthetic dancing was a practical method of keeping children's interest, being a more or less artistic form of physical exercise—not the old routine of drill and gymnasium. This form appealed particularly to these foreign neighbors of ours, who have in their own race heritages, some sources of wonderful artistic dancing; skill in this direction might be made a help to the community.

Probably in every town some one has had the thought: Why does school stay shut all summer? Probably everywhere, now, owing to the widespread work along that subject, people are beginning to make more use of school buildings and to realize that they are their particular and private property to be used. In a city of 4,000,000 people it is very difficult to get the community spirit, but it can be done, if you work hard enough; and some of us in New York are beginning to realize that that is the only method by which all of these problems are going to be solved.

The settlement work needs help in the establishment even of its neighborly qualities, so that it can give to everybody a chance to come in and work. If your community is sound, if your educational theories are down on the ground, if they are practical, look around you for somebody else to help. Keep the schools out of politics. Keep the board a rapid, live, up-to-date piece of machinery. The only person that really has a right, and a right which will not be resented, to say anything new, is the person who lives in it; and that is the way settlement places are trying it; because going down there and living under something of the same conditions and making use of the same opportunities, those people get the right to say what should be done in that community: that right they can give to you, if you ally yourselves with them, and work from their foothold.

You will find no more radical, no more up-to-date, no more striking theories than in the settlement; at the same time you will probably find some very conservative theories, because the settlements have attempted to be as broad-minded as the workers outside. They have constituted themselves the guardians of the community in which they live. They have faced the new conditions, such as: What are we going to do with our boys and girls? And because of their greater flexibility, they have tried experiments, where the schools have not been able to. Can't we keep the vital thing; can't we keep children from becoming tired and wasted; can't we keep their little minds from being filled with dull and uninteresting facts; can't we let them choose what they will learn and make it a vital part of them? When we give them a lump of clay, we are going to let them do something with it that nobody has told them to do. We are not going to make them sit still. We are going to let them wander at will, if they will only do something as experts themselves. We don't want them all made into one little uninteresting fact. To develop the children into citizens who can think as well as work, is the chance for all of you who are interested in the working class of a great city.

THE CHAIRMAN: You have heard what might be done in the city; now we will hear what might be done in the country, from a man who was born in the country, lives in it, and works for it, at the Agricultural Experiment Station, Guelph, Ontario.

(This paper was published on page 47.)

THE CHAIRMAN: Our friend, Henry Ferris, Editor of the INTELLIGENCER, desires to speak for a few moments.

HENRY FERRIS: When I was a boy at school, I remember meeting a lot of Latin sentences there that used to fascinate me, because I didn't know what they meant; and one of them was that sentence: *"Vox dicta perit, littera scripta manet;"* and I used to wonder what that meant, until I got into somewhat the state of mind of the old lady who used to say, Well, she knew only three botanical names, anyhow; and they were *aqua fortis*, and *aurora bore-*

alis, and *delirium tremens;* but I wasn't satisfied until I found out that this sentence meant; and I'll tell you in confidence now that it means that the spoken word passes away, but the written one remains; and that is the reason why the printed word is perhaps the greatest influence in the development and organization of society.

Whereas, in the beginning of the Society of Friends, the newspaper was not yet invented (newspapers did not come into existence until some years after the beginning of the Society of Friends), now the newspaper is essential—if you want to reach everybody, you've got to get into the newspapers. You may make speeches, and talk all you like; but you can reach only a very small part of the people. Now some of the older Friends will remember the immense influence wrought on this country by the *Weekly Trybune,* as they used to call it—Horace Greeley was the editor. It came every week; and the farmers would gather around the stove in the grocery store and the general store and talk over what was in the *Tribune,* and dispute and discuss it, and I suppose there was no other single influence, perhaps, so great as that.

Now, when we come to religious societies, the work of a religious society, if it has any work at all, is the spread of its message. We must be in the spirit of George Fox and the people who began working in the Society of Friends. That is to say, that we have found a good thing, and we want to let others know about it. What is the best way to do it? What I want to impress upon all the Friends gathered here—and I should like to impress it upon a good many others who are not gathered here—is, that in a weekly journal you have a tool of unlimited power and influence. You get a man in a corner and talk to him and argue with him; you may or may not convince him. Probably don't, as to my experience; but if you send him something every week—week after week for a year—you have certainly made a dent in that man's consciousness. Whether you have convinced him or not, he knows you are there.

Now, that is the point that I wish to call the attention of the Friends in this gathering to in regard to the FRIENDS' INTELLIGENCER. I think that as highly valued as the INTELLIGENCER is, we don't realize that it is not merely something to be satisfied with, to inform us and all that sort of thing; but we might use it as a tool, as a tool to carry the message of Quakerism to other people. Now all you have to do is to simply send the name of the man you want to convert to the office of the INTELLIGENCER with a dollar, if you want to send it to him for six months; if not for six months, send fifty cents and we will send it to him for three months. I earnestly believe there is no other tool for taking the message of the Society of Friends equal to that.

Accordingly, if you believe in a general way that the INTELLIGENCER is carrying the message of Friends, then I suggest that you—that all who are interested in the extension of the message—should do that thing: that is, will all the subscribers of the INTELLIGENCER, if they care to have the circulation of the paper doubled—and to double that circulation would, I believe, indefinitely extend the influence of the Society of Friends—then if you take the paper yourselves, will you also have it sent for a month, or three months, or six months, or so long a time as you like, to one, or two, or four, or a half-dozen—as many other people as you like—whom you would like to see influenced in the direction of the Society of Friends?

THE CHAIRMAN: Benjamin H. Miller has asked for a minute or two for a concern that rests on his mind.

BENJAMIN H. MILLER: I want to say that there is work to do, now, to-day, upon behalf of the Indians. It is largely work along legislative lines in Washington. There are efforts being made continually by designing men to pass legislation which will enable them to get hold of the property of the Indians. There is an organization in Philadelphia known as the Indian Rights Association, which has been in operation now for fifty-odd years, and has done good work in all that time. They are watching all the time over the legislation of Washington. They have an agent who spends his time during the sessions of Congress in the city of Washington; and during the summer time, when Congress is not in session, he is going around the country over the reservations to see the conditions in those places. That agent is a member of our Society. I have known him now for thirty years, and I believe he is thoroughly competent to attend to that business. The Indian Rights Association is watching to prevent unfair legislation to the Indians. It is also, at all times, open to assist in the passage of legislation which is to the benefit of the Indians. Anyone who will pay $2.00 may become a member of the Indian Rights Association. For that $2.00 they send him all of the literature which they prepare. Every payment of $2.00 by any member of this Conference will aid the Indian Rights Association in doing this work, and will keep him, or her, posted as to conditions, and I want to urge every one present who is at all interested in this question, to become a member of the Indian Rights Association. Their office is in the Provident Life & Trust Building, Philadelphia.

REPORT OF THE COMMITTEE ON PHILANTHROPIC LABOR.

THE Philanthropic Committee has reorganized with the following officers: Joseph Harold Watson, chairman, 409 Chestnut street, Philadelphia, Pa.; Eliza R. Hampton, secretary, 88 Hoyt street, Buffalo, New York.

The eleven departments of the committee herewith submit reports covering work of the last two years in their respective fields throughout the seven Yearly Meetings. The funds at our disposal are so limited they are almost negligible, when applied to the enormous tasks before us, but even more than money we need the consecrated assistance, the thoughtful and prayerful co-operation of all Friends in this our Father's business. At any time the superintendents will be pleased to assist and advise with local committees or supply speakers.

For the Philanthropic Committee.

JOSEPH HAROLD WATSON, *Chairman.*

Extracts from the reports of the superintendents of departments, not given in the summary presented to the Conference by J. Harold Watson, are appended.

REPORT ON TEMPERANCE.

PHILADELPHIA Yearly Meeting's Committee, of which Charles Palmer, of Chester, Pa., is chairman, reports that it has had two sub-committees, one on education and publication and one on legislation.

Much literature has been distributed. A four page bulletin was issued containing a brief summary of the liquor laws of Pennsylvania, copies of which can be procured at the Central Bureau, 150 North Fifteenth street, Philadelphia. Realizing the advantage of advertising, a small sub-committee has prepared and inserted in *Scattered Seeds* a portion of a page each month.

Joel Borton was our representative at the National Anti-Saloon League Convention held in Atlantic City, New Jersey, in Seventh month, 1915. A number of other Friends attended the same convention, some of them representing by appointment their home meetings. Two members of our committee attended the Pennsylvania Anti-Saloon League meeting held in Philadelphia in First-month, 1916. Our committee also has certain members in the various States of the Yearly Meeting appointed to take suitable action on temperance measures before the legislatures thereof.

A letter was prepared last year and a copy sent to each of our monthly meetings calling attention to the value of our temperance testimonies and principles, and urging our

members to uphold and promulgate them as widely as possible. Prior to the fall election a resolution urging support of candidates favorable to better legislation was approved and given to FRIENDS' INTELLIGENCER for publication.

On Third-day evening of our last Yearly Meeting week, the subject of temperance was presented by Emmor Roberts, of Moorestown, N. J., and Homer W. Tope, of Philadelphia.

NEW YORK'S REPORT.

NEW YORK'S report, signed by Phebe Wilbur Griffin, states that most of its temperance work has been done personally or in connection with other societies, notably the Women's Christian Temperance Union. She suggests that in the coming year each monthly meeting and each First-day school hold at least one meeting in the interest of total abstinence, having a program arranged to bring this subject interestingly before the members and the children. All other denominations observe World's Temperance Sunday: why not the Friends? She also suggests that Friends try to do work in the colleges for total abstinence, co-operating with the Intercollegiate Prohibition Union, which has D. Leigh Colvin, of New York City, at its head.

Baltimore reports through its superintendent, George T. Underwood, that the members of that Yearly Meeting, with very few exceptions, are living examples and active workers in the temperance cause. The male members are careful to vote for and support law-makers who are positively identified with the temperance forces for the enactment of prohibitive laws, as well as for National Prohibition.

Ohio Yearly Meeting reports through Sarah C. Fox, that the members of Short Creek Quarter are still active in the Women's Christian Temperance Union organization, and have aided considerably in the distribution of literature by contributing over $1,000 toward the publication and circulation of such, also toward the publication of suitable articles in the more than 200 newspapers in the State who have agreed to do this. The Yearly Meeting clerk and one other attended as delegates the National Anti-Saloon League Convention held last year in Atlantic City. They lost out in the Prohibition election in Ohio last year, but while they were disappointed they were not discouraged and hope yet to win.

William Griest, Indiana's superintendent, reports that as a meeting, they have not done much; Miami Monthly Meeting contributed $20.00 to the Anti-Saloon League. In every instance where elections were held, Friends were active and in many cases were leaders. They regret that in Ohio the unit for Local Option was reduced from the county to the township and municipality by a State referendum vote in 1913. It was submitted again in 1915 and remained the same, but relatively there was a great gain for the temperance forces.

Illinois Yearly Meeting, Edith M. P. Mills, superintendent, reports that during the past year there has been distributed a large number of anti-cigarette book markers, furnished by the Superintendent of Narcotics of the General Conference. It also recommends *The Boy's Magazine*, published quarterly at the Woman's Temple, Chicago, Illinois.

A number of temperance blotters were printed and distributed in the public schools in the Clear Creek meeting locality. The Women's Christian Temperance Union, to which most of the members of this meeting belong, endorsed the letter from Superintendent of Narcotics of the General Conference of Friends and requested its publication in local paers. Benjaminville reports that they have a temperance lesson in their First-day schools every three months. The anti-cigarette book markers were distributed by this meeting, also by Prairie Grove and Geneva meetings.

One friend from Peoria reports that she had 3,000 of the anti-cigarette book markers printed and twenty-five hundred of them were distributed in their schools. The rest were sent to different meeting localities.

At their committee meeting last year a suggestion was made that a letter be sent to the railroad companies, requesting that they consider the desirability of paying their employees with cash rather than by check, thereby lessening the probability of the saloon keeper becoming the workingman's banker.

A number of large temperance posters, known as the United States posters, were also put up just before the last spring election in towns where the wet and dry question was to be voted upon.

Genesee reports, through S. P. Zavitz, that their Yearly Meeting is so scattered that work along this line is mainly individual, but many of our members are very active in any work that is done in their neighborhood. Greater advancement has been made towards Prohibition in Canada than was ever made before in one year. Manitoba is already "dry," and Ontario's bars will be closed on September 16th. Alberta and Saskatchewan are dry, and British Columbia is likely to pass a prohibitory law in a few days. These are wonderful changes to take place in a few months.

Compiled by Joel Borton, Chairman of Temperance Section.

"THE MESSAGE OF JOHN": ELBERT RUSSELL.

THE message that we call by the name of John is found in the fourth gospel, and in the third epistle that bears John's name. The real authorship is still in controversy, as to what John, or whether any John, is the author of these documents; but they are unquestionably by the *same* author. The book of Revelation claims, also, to be by John, but the style is so different that, without passing on the question of authorship, we may omit it from the consideration of this distinctive message.

The moment we pass from the Pauline epistles to the first epistle of John, or to the fourth gospel, we discover ourselves, at once, in a different intellectual atmosphere. The point of approach to religious thinking is different. The vocabulary is largely different. The terms in which religious ideals are expressed are different. We find this true even in regard to the reported discourses of Jesus, between the synoptic gospels and the fourth gospel. In the synoptic gospels Jesus is represented as using, for the enforcement of truth, parables and proverbs and stories as illustrations. When we pass to the great discourses of the fourth gospel, we discover that the parable has given place to the allegory. You recall many such allegories—perhaps some of them are hardly more than metaphors: as, "I am the light of the world," "I am the vine, ye are the branches," "I am the bread of life," "I am the good shepherd," "I am the door of the sheepfold"—where you have truth set forth in these great metaphors, or semi-allegories, instead of the simple proverbs, stories and parables of the synoptic gospels. It is quite evident that in the fourth gospel the thought of Jesus is expressed as understood by the author, and expressed in terms which he expects will make that truth more clear and forcible to his hearers than the language which Jesus used to his Jewish hearers. Tradition has it that the apostle John spent his last years in Asia Minor; and it is quite probable that what we have here in the fourth gospel is the teaching of Jesus as it took shape in the mind of the apostle, after a life-time of tradition, as he saw it and attempted to express it again to an especially non-Jewish people.

Vane, in his great work on the teaching of Jesus, seems to have demonstrated pretty conclusively that the thought of the gospel of John contained in the reported discourses of Jesus is not different from the teaching of the synoptic gospels, but unquestionably the form of it is different. Under these circumstances it seems right to take all that is found in the fourth gospel and in the first epistle of John

as John's message, including the reported discourses of Jesus; for the writer has made them his own, and expressed them in his own way.

What strikes us in regard to this message, after coming from a study of Paul's Christian message, is that we have here an essentially full presentation of the gospel of Jesus. We have seen that the apostle Paul used the structure of Pharisaic Judaism as a medium of expressing the truth. He used its vocabulary, its famous history of the world, its legalism, and its dialectic method of presenting a truth. He was a Christian who spoke the language of the Jews to people who knew it. The remains of Judaism, however, in the Johannine writings are very slight; to be sure, we find some in the vocabulary, but even that has a changed meaning. Those of us who are familiar with the synoptic gospels know that in the thought of the people to whom Jesus talked and in the thought of the people who preserved the record, even angels and demons played a large part; but angelology and demonology have practically disappeared from the gospel of the first epistle of John. They are not put into any prominent place in the religious conception.

We find the Messianic belief is still in Jesus as the Christ, and we read about the antichrist. We read occasionally, though not very frequently, about the kingdom of heaven, or the kingdom of God; and we read about the judgment and the resurrection; but anyone who goes below the surface discovers that these words have a slightly different texture from what they had in the Pauline writings, or the synoptic gospels: they have changed meaning. You know that mankind is very consistently conservative about the implements of its life. We do not often create a brand new political party, if by any possible means we can capture the organization of an old one to serve a new cause. Nature is very conservative, likewise, in making new things. If nature wants statements about the flood, they are apt to be modified details; if nature wants to make a skull at one end of the spinal column, it is very apt to be modified ribs; and when we have a new message, we are very apt to take the old word. You know that everybody was talking to us for quite a while back about "mobilization;" now they are talking about "preparedness." We take the word that is on everybody's lips, and we try to put into it some of the message that we have.

And so the writer of the Johannine message takes the language of Judaism, but he modifies it, even as Jesus had modified the Messianic language; and if we will examine this, we shall discover that Christ to John is not merely the expected political Messiah of the Jews: he is the eternal and only begotten Son of God. Christ has come to have that meaning in the Johannine writing, we find that Christ has become the equivalent of a Greek term, *logos,* or word. Usually, in the Johannine writings instead of the phrase, kingdom of God, we have the spiritual phrase, eternal life. The phrase, kingdom of God, does occur in the fourth gospel; but where the phrase, "kingdom of God," is found in the synoptic gospels, you will find in the Johannine writings the phrase, eternal life, which is the spiritualized equivalent. It is not merely a future thing; it is not merely a kingdom to be looked forward to; but in the Johannine writings, eternal life has become a state.

If we take the fifth chapter of John, the saying attributed to Jesus: "Everyone that believeth on me and heareth my words, hath eternal life, cometh not unto the judgment, but is passed out of death unto life"—the point is, the kingdom is still further; that he believes the Christian is the first to be a witness of that good life in the time of an age to come; but it is still an age to come; and so I say that our heaven is a thing still coming in the kingdom that will dawn upon this world when the children of men have passed out of death unto life—into that eternal life. You see, the idea has been spiritualized, stripped of its temporal and Jewish content, and made a chief experience, a religious state. With John the judgment is a process, not a fundamental truth. Even the judgment, he says, is that "light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is a process of predetermining choice. Satan has become a growing principle, a principle of evil, and not merely the head of the hierarchy of demons. . . .

We have in the first epistle of John the phrase "propitiation;" a phrase that back in the early Jewish religion expressed a rather guarded conception of an angry God who must be propitiated by the greatest sacrifices; but if we will read the first of that phrase in the first epistle of John, we shall discover that the writer says that God loved us and gave his Son to be a propitiation—a propitiation through God to man, not from man to God; and thus the idea of propitiation has been smoothed, turned over, reversed in its signification. . . .

When you go from the synoptic gospels, or the Pauline writings, to the writings of John, if you find old, familiar words there, don't be deceived by the sameness of those words; looks at the meaning of them, re-define them. One other illustration, perhaps, I ought to give. The synoptic gospels in the discourses of Jesus used the word "righteousness" a great deal. It is the theme of the Sermon on the Mount, the righteous inherit the kingdom of God. When we turn to the gospel of John, instead of "righteousness" we shall find the word *truth*: it has reference to the Greek —a preference for thought to feeling, and for thought to faith; and instead of the word "belief," that occurs even in the fourth gospel in the first epistle of John, you will find the word "know." Another Greek influence, you see; the Greek intellect preferred "know." So instead of righteousness, in the fourth gospel we have the word truth; but don't think it means truth, the intellectual creation: it means the truth of a straight line, conformity to a right standard; just as righteousness means conformity to a right standard, so truth means conformity to a right standard. . . .

The Johannine writings display other Greek influences. We find, for example, words that were common in the philosophic investigations of the Greeks. The fourth gospel opens, as also the first epistle of John, with a new word, *logos,* which is translated "word." But the Greek word *logos* meant, first of all, thought; and then it meant reason, or reasonable thought; and then it comes to mean the expressed or spoken idea; and so the word that is translated "word" stands not merely for the *expression* of thought, but for thought as expressed. It was a common word of the stock of the Jewish Alexandrian philosophers —as common in their minds as the word "evolution" is to-day in the minds of thinkers. I have mentioned the fact that in the first epistle, and, to a slight extent, in the fourth gospel, the word "know" stands where we would expect "belief" in the writings of Paul or in the synoptic teachings of Jesus.

The effort of the writer has been primarily to interpret in general terms to the non-Jewish mind the genuine gospel of Jesus; and he has chosen, usually, the terms of simple, spiritual and personal relationship between the great head of the church and his followers—love, truth, knowledge; and he has used, also, in order to express the message, the great primary and universal metaphors of Eastern life, as, bread, light, life, water, gate, door of the sheepfold, the rod, the shepherd, the pasture; and, besides these, are those elements of commercial life that everybody understands—the common implements of human thinking, in terms of which the writer strives to express the message that his heart gave to humanity. I think the Johannine expression of the gospel of Jesus is the most nearly universal thing that is found in the New Testament.

The writings of John are free of false legalism: Paul was trained as a rabbi, he thought as a rabbi. You remember the allegory of the two wives of Abram, Sarai and Hagar, and their two children, one the son of a free

woman and the other the son of a slave woman. We find, again and again, Paul injects the *question* as a feature of his discourses; as with that question, "What shall we say then? Is the law sin?" It is a rabbinical dialectic, very much akin to what Socrates loved to use; but we note that Paul is thinking in terms of legal analogy, to give the thing a spiritual side with the adoption of legal terms. We find him following the Christian's relation to the law, the relation of a woman to her husband, the relation of a married daughter to both—legal, technical relationship. We find nothing of the sort in John. He conceives nothing in legal terms.

Another great characteristic of John's religious message, in its form as well as its point, is the fact that in the presentation of it there is no study of ritualism or of ecclesiasticism—it is more of a talk about faith. It is he that expressly tells us that while John came baptizing with water, Jesus baptized with the spirit. To him, entering the kingdom of God is not a matter of physical possession. He records a conversation of Jesus with Nicodemus in which He tells him "That which is born of the flesh, is flesh;" to be a Jew, or to be a Greek, or barbarian had nothing to do with spiritual relations; but what is born of the flesh is flesh. To be born a Jew doesn't make a man good nor bad, has nothing to do with his spiritual side: that is a matter that comes from a spiritual birth, from a source in the spiritual life. To be sure, there is a passage in the third chapter of John that is often quoted as showing that Jesus favored the rite of water baptism: "Except a man be born of water and of the Spirit, he cannot see the kingdom of God." But textual criticism is beginning to show us that that is probably a later interpretation from Egypt. . . .

An old Syriac gospel was discovered in the convent at Mount Sinai some years ago; and they were more than delighted to discover that the text read, "Except a man be born of the Spirit and of water," putting water second as a symbol, just as John the baptist said: "The Messiah shall baptize with the Holy Spirit and with fire," so there has been discovered in Poland an old Russian gospel that never came under the influence of the French; and the text there says nothing about the water in any way.

Jesus said repeatedly: "Except a man be born of the Spirit, he cannot see the kingdom of God." The writer of the fourth gospel evidently knew the synoptics, because he has very apparently never duplicated them. And I don't believe he could have told the story of the life of Jesus and omitted so nearly everything that is in the synoptic gospels, if he hadn't had them before him; and therefore, when he puts the foot-washing where he has, the last thing that happened at the Lord's supper, and relates the so-called institution of the Lord's supper, it was done apparently from the desire to fulfil the gospel of Jesus as he understood it; but anything like ecclesiastical observance he omitted altogether in the story of what Jesus said about drinking the wine and eating the bread with him as a memorial of him; and, instead, he tells the story of the foot-washing, with its obvious and plain and emphasized lesson. . . .

In the sixth chapter of the fourth gospel it is recorded that Jesus told the disciples that they must eat his flesh and drink his blood, but he closes with the expression: "the flesh profiteth nothing, it is the spirit that giveth life." The writer apparently wishes to emphasize that the message of the gospel of Jesus has nothing to do with treasured observances and he omits them altogether. The writer of the fourth gospel gives an account of the spirit being offered to the disciples before Pentecost, the gift of the spirit of the martyrs, and of the spiritual attitude of the believers, not of a time nor of a day. He says, I will come before the world after the resurrection. That is, when Jesus appeared to the assembled disciples, he breathed on them, and said, "Receive ye the Holy Spirit." The writer of the gospel of John emphasizes again and again the spiritual autonomy of believing. "He that believeth in the Son, hath the witness in himself." There is no suggestion, in either the gospel or the epistle, of an ecclesiastical order, or of a churchly organization, or of any external religious authority. Now, when we study these parts of John more largely, we have a conception of religion that has to do with personal and spiritual relationships. There is very little that is transient and temporal.

I have mentioned the fact that the vocabulary of John is in its origin Jewish, to a certain extent; I have mentioned the fact that there are a few words borrowed from the Greek, and the Jewish Alexandrian philosophy; but they all go to make universal the Christian concept of the gospel in this way: that, for the most part, you cannot miss their meaning. On the other hand, the concepts are largely expressed in terms of history—of man's spiritual history; in terms of the great, classical studies of human nature, and in terms of man's personal and spiritual relations.

Now, I want to call the attention of Friends to certain features of the Johannine message that appear particularly emphasized. Of course, the message of the various sections of the New Testament is one and the same. It is the gospel of Jesus Christ. But each has his own emphasis and his own way of expressing certain phases of it that make it worth while, if we would desire to get several aspects of the vast field, to inspect the particular point of view and emphasis. The writer puts primarily in his message the conception of Jesus Christ. I have mentioned the fact that he uses to express the meaning of the life of Jesus the term "word." To him the earthly life of Jesus Christ was to the mind and purpose and character of God what a word is to a man's thought—a visible kind of expression, in the world of time and sense, of the eternal spirit and the eternal love of God. He was the Word—the medium of God's self-expression in the outward world. He represents God as a universal spirit, eternally striving to make himself known to man, eternally striving to overcome the evil in mankind—the light of men, in all lands and throughout all ages. But, because of the spiritual darkness and sinfulness and ignorance and wilfulness of men, the light shining in darkness, and the darkness comprehending it not, some more forcible revelation, some means of reaching the minds and souls of men through all the generations, was necessary. But God perceiving that his own received him not, then, to get a new word, a more forcible expression, the Word became flesh and dwelt amongst us, manifesting the grace and truth of God. That is John's expression of the significance of Christ.

It is noteworthy, as we go through these various sections of the New Testament, how the early Christians use the very biggest words they know of to try to tell their contemporaries what they feel and believe about Jesus Christ. The biggest word the Pharisaic Jews knew was Messiah—Paul says Jesus of Nazareth is he. The biggest word that the Stoics knew was the term *logos;* some connecting link between the "Unknown God" and the world of time and sense is manifested, John sees, in that big Greek word, and to him it says that Jesus of Nazareth is the visible revelation of the thought and character of God: he is the eternal one. We shall find, when we come to the lesson to-night, that the writer of the epistle to the Hebrews, going to a people really more interested in the temporal courts, in the sacrifices and priests of the temple, than they were in Pharisaic Judaism and the law of the synagogue—that he seizes on the term high priest, the biggest word they knew, to tell the world what Jesus Christ was. So the writer of John says that here is this Word made manifest in the world of sense to men, in the human life of men, of what God is and means; and they who know him shall know God. "He that hath seen him, hath seen the Father," and know his grace and his truth and his love. So Jesus' life becomes the word expressed in terms of human personality and human life. And we find that

conception repeated constantly through the gospel and through the epistle. Jesus, who was the sent, whose words were light, whose death was the life and power of God gripping men, revealing God's love. Borrowing another epithet from the Greek philosophy, he says that Jesus was the only begotten or eternal son of God. And we find in two passages in the gospel the same divine conception: one is where Jesus says to the Jews: "Before Abraham was, I am;" and the other in the seventeenth chapter of John, where he prays: "Glorify thou me with the glory which I had before the world was"—as well as in the prologue of the gospel, where he says: "In the beginning was the Word." Now, there is a conception of the pre-existence, of the eternity, of the spirit of Jesus. You know the writer who could go on and say "the Word was God," could not have any other conception.

I do not believe, however (though I might take a moment to explain some of his reasoning) that the writer intends to represent Jesus as having a conscious and personal presence, a memory, of a life before the birth in Bethlehem. "The glory which I had with thee before the world was," is either a glory in God's purpose, as a phrase in the book of Enoch would represent it, or the glory that he shared in his divine nature, and which implies the thought that Jesus is one with God: "I and the Father are one;" and there again, to understand the thought of the writer, I think we must make a distinction between unity and identity. Jesus never says: "I and the Father are the same." The fact that Jesus prayed to the Father; the fact that Jesus said: "I can of myself do nothing;" the fact that Jesus is represented to have said: "I do always the things that are pleasing unto him"—shows that there was a consciousness of a personal difference between himself and the Father. But, on the other hand, he did insist that in his love to humanity, in his sacrifices, in his character and so on, he was at one with God. And, therefore, to know him, to know his character, to know his purposes, to know his work, to know his will, was to know these things in God. We may give full force to the modern teaching as to the unity, but not press it into identity—a thing that the old Nicene creed attempted to do in its floundering—the theory of unity and yet trinity in the nature of God: it was just an attempt to recognize that fact of the manly, unquestioning unity of Christ with God, and yet that personal distinction which he himself always made. One with God, doing his work, receiving from him his power and authority alike, and being through him the law-giver and judge and Savior and Messiah. . . . The sacrifice of Jesus was a voluntary gift of Jesus, in that he lay down his life on behalf of the people, expressing God's love, and thereby drawing men to himself, and thus proving that he walked in that fellowship with God which he himself enjoined. "That they may be one, even as thou and I are one."

Now, going through Jesus' course, the writer has given us what we might express as the worship of God; but it is not different from what we have seen in the synoptic teaching of Jesus, or in Paul, but phrased differently and emphasized differently. And you can see that God is spirit; and that idea of God expresses to us, in connection with the early Semitic notion of God, that God lived in their meditation and in their life. You remember the conversation between Jesus and the woman of Sychar at Jacob's well, underneath Mt. Gerizim; this woman was very anxious to know, because it was a vital question, about Jew and Samaritan, the proper place of sacrifice, the shechinah, or presence of God, to whom they could offer sacrifice; so she said: "Our fathers worshipped in this mountain; but ye say that in Jerusalem is the place that men shall worship." There was that old Semitic notion of localized divinity that had been, down to that very day, a world seeking the mountain as the head. Jesus spiritualized the conception of God when he said: "Neither in this mountain, nor in Jerusalem, nor in any special place are we in the presence of God, or near God's haunts," showing that the question of nearness to God is a question of the spirit. "They that worship him must worship him in spirit and in truth." That phrase means, simply, that men must worship him in a right spirit—in spirit and in truth, meaning in a true spirit; for in the Johannine writings, truth means righteousness and true means right. All that is necessary





THE GATHERING AT THE OLD CAPE MAY MEETING-HOUSE AT SEAVILLE, ON THIRD-DAY AFTERNOON.

to be near God is a matter of spirit. That fills us with good purposes unto life. There are a great many people who will repeat a creed that says that God is omnipresent; but for the purposes of religion they never know it. A great many people still think in the old cosmological sense of God; yet modern thought has outgrown it. People sometimes go to Palestine in order to get a sense of nearness to God; a good many people have lost their religion forever in Palestine, but I don't know of anybody that ever got it there; because I have thought even in semi-christian districts God seemed a little nearer to us than he does in the awful desolation of Palestine. God is spirit, and the only condition that is needed to fellowship with him is a right spirit; before this statement priest and sacrifice perish, for holy places and religious pilgrimages and rites and ceremonies are not of the essence of religion.

Lastly, we have the great message of eternal life. To know Jesus Christ, this is eternal life. And to John it is not a matter of time or place: it is a matter of condition. "I am the resurrection and the life," Jesus says. To believe on him, one has eternal life. To abide in him, like the branches run down to the vine, is to be linked up in the bundle of life with God. And this is essentially a matter of character. The phrase eternal life, in our translation of it, suggests time or timelessness; but you know, as I mentioned the other day, that in the Jewish thinking the world of time was divided into ages: this present evil age and the long-looked-for age to come. Now, the Greek word for age or world in that sense is *aeon;* and the life in the kingdom, the heavenly life, the life with the Messiah, the redeemed life, the life with the Son, is the life of the *aeon* to come—an active life with the Messiah in the kingdom. In the Greek, heaven is a good time: it is not religious character, it is not righteousness, it is fellowship with God and membership in the kingdom. And so eternal life as we find it in John is a spiritual state, not a matter of time or place.

[*On account of the time required for collecting, copying, and editing, the remainder of the proceedings of the Conference cannot be printed in the exact order of their occurrence in the program.* —H. F.]

FOURTH-DAY MORNING.

"Spreading the Message": Ella R. Bicknell.

Peace, love, is the message that Quakerism holds for the world to-day. To spread the message we must somehow, as a disciple of Quakerism has said, "In bearing the truth of God to the world, unite more effectively than in the past, the Jesus of history with the living Christ of experience. The application is, Seek and surrender to the inward Christ, and remember the example of Jesus—'I of myself can do nothing, except as my Father hath taught me.'"

It is difficult to give tangible methods of spreading this message by visiting meetings. It is in the personal touch, in the fellowship of the Spirit, and in the suggestion of helps for the First-day school, or gleaning some for the home school. The visitor receives more than he gives, and the responsibility imposed by such a duty, be it one assigned by a committee or a personal concern, strengthens and deepens the dependence on this inward Christ that calls for witness in other souls.

"The business of the church," says another disciple of Quakerism, "is to bear witness of its Master, and resolutely apply the spirit of Christ to its changing needs and occasions of the age. It should be concerned not with its privileges but with its duties; not with its limitations, but with its life; not with its methods, but with its message. The living church has a prophetic function."

The question that confronts us, then, in spreading our message, is to inspire the membership to the business and the function of the meeting. This statement is most frequently repeated: "Many of our members attend only on special occasions." Then our message is, the meeting needs you, you need the meeting. Do not lose faith in the direct communion of God or the value of the silent hour, in it you will find strength, power to overcome or to execute.

A Friend to a graduating class the other day said Friends one hundred years ago were so busy quarreling about what George Fox said at Barbadoes or elsewhere that they leaned over backward, and they "sat on" everything wholesale. To-day we are building up a more positive religion, not negative—the do's are more important than the don't's. English Friends are demonstrating this very positive religion. They refuse to go to war, but they are forming ambulance units, and following the Christ spirit in reconstruction.

We are building a positive religion, but it is hard to know sometimes what are the "do's" and what are the "don't's." We talk and preach so much about getting rid of our traditions and decide that what once were essentials are so no longer, that I feel it is time to talk loudest about the things Quakerism stands for and emphasize the "do's." Our forefathers thought in terms of right and wrong, not expedient and opportune, a heritage we may talk about and emphasize in spreading our message.

In our awakened Quakerism we are obeying the injunction of Paul: "Do good to all men but especially to your own household of faith." Is it not time for our whole household of faith to take impetus from a backward look and sound the message of peace and love, not only by visiting meetings, but in every strata of life, for all conditions are calling for a spiritual basis. Let us attack these strata with the belief that the last word of Quakerism has not been said, the last page of Quaker history not printed. God will reveal new truths, make plain new duties and call on new disciples. We who profess and live by the spirit of Christ know how to listen; are we ready to answer to a fuller vision and greater service, inside and outside our meeting houses."

"Rouse thee to-day, thy brother's need to lift,
Rouse thee, the truth from stubborn dross to sift,
Rouse thee aright each grace and gift,
Rouse thee to-day.

"Furnish thy life for goodly fellowship,
Heart swift for service, hand for helping grip,
Scorn thou all pride and every haughty lip,
Love man to-day.

"Stay not at shifts; be thine the nobler quest,
Through life's slow hours, to gain the truest, best;
Up to the summit, scale the highest crest,
With truth to-day.

"Hoard not thy gifts, nor count them for a toy,
They are life's crown, for worthiest employ,
There is thy calling, there thy highest joy,
Use them to-day."

"Spreading the Friendly Message" Through Woolman House: Tacy E. Clark.

Woolman House has a unique place in the Society of Friends; it is the first school opened under its care and direction to give those interested a chance to learn what Quakerism is, and prepare them to meet the needs of the Society.

Before we begin our daily work at Woolman School we meet together for a short devotional period; very often one or more of our group give helpful thoughts, while another may read a selection from the Bible; then there are the silent moments when we learn to know *what prayer is.* It need not be vocal, but be on the heart and soul of a person so deep and sincere that it reaches those gathered near and inspires them to greater work. We cannot help but feel that the spirit of God is in our midst, giving us encouragement in our victories and defeats.

After leaving Woolman School we have learned to appreciate the deep Golden Silence which characterizes so many of our meetings, and which before sometimes became

almost trying; to have patience when possibly one in our midst offers a long, tedious message.

Woolman School has been called a power house, and its Pilgrims the live wires extending throughout the Society of Friends. It has brought members of our Western Yearly Meetings to the East so that at Woolman School we have a many-sided group—those from the city, suburbs and the rural districts—each desirous of learning how best to spread the Quaker message, each giving to the other a side-light of the great work to be done throughout the world.

We will find, as years go by, that our three Western Yearly Meetings, Indiana, Illinois and Ohio, and also Genesee, will be in closer touch with the Eastern group and will make the Society of Friends a more united body.

In the brief year and a half that Woolman School has existed, its courses have broadened to meet the needs of its students in both Bible study and sociology, showing that it is progressing towards the goal it is destined to fill in the Society.

Woolman School through its extension courses reaches those who cannot take a term's work at the school, and the retreats held at the school last year plainly showed that Friends were recognizing the opportunity to take a short course which would keep them with their work in the home meeting and First-day school.

It is a joy to go forth in our Heavenly Father's work and help spread the Friendly Message as it has been brought to us through our study at Woolman School. When one has studied the Bible in the beautiful way our instructors present it to us, it gives us courage and confidence in the many fields of work one will meet after leaving. We find a new Bible and realize it to be as never before the Great Book.

Woolman School is aiming to meet the needs of the Society of Friends in sending out those who can spread the Friendly message in word and action; so that people will in time know we are not such a peculiar people, with peculiar ideas and customs; but that we are, like our neighbors, all seekers after the truth and willing to do our Father's work when our call comes.

"Why I Am a Friend": E. Carleton MacDowell.

When we gather together all the theologies, all the beliefs in God, that may be found in the world, we find a great range. Yet is it possible that the power of God himself differs according to these beliefs! The power of God, God-power, is a real, demonstrable force in our lives. It is the power that makes us struggle to make the bad, good; the good, better. And this, after all, is the heart of religion.

God-power is the same sort of force in different people, but there are different ways of obtaining it. To some God-power may come through prayer, or formal rituals, or the voice of authority vested in some person; still others find in great music a source of God-power, others in communion with wild woods and nature, others in reading great literature, in pondering over the Bible. But what proves for me to be the most effective way to win God-power more fully, will probably not prove to be the most effective way for my neighbor. So far as our intelligence and personality differ, so far will our best means of winning God-power differ.

I believe the presence of many theologies, of many sects, bears witness to this diversity in the demands of different personalities, different developments of intellect.

But, although there are many sects, there are not nearly enough to represent all the differences in men's intellects and personalities. This results in a sort of enforced insincerity. How can we conceive of the possibility of any considerable number of people who are so identical that the same beliefs, the same theology, the same methods of gaining God-power, can be equally effective for them all? I doubt there being a church, based on a creed, in which may not be found members whose own intimate views do not agree with the ones they profess. Such insincerity weakens the ability to win God-power. Such people are like contacts in an electrical machine that are half corroded—the divine spark cannot pass freely. They are runners handicapped in their race by shoes that are either so tight that it hurts them to run, or so loose that they keep stumbling. Such insincerity hinders the struggle towards the ideal life. A man's religion that is based upon beliefs in which he does not absolutely believe, is not real to him; on the other hand, his life is very real. He will not remove religion from the confines of the church and mix it in his life until his religion is as real to him as his life.

Two remedies for this state of affairs may be suggested. First, the number of sects might be increased, so that every person might find the shoe that fits. But this would mean such a vast number of sects that separate organizations would be impossible. It would be hard to define, or to name them; it would be difficult to keep membership lists, not to suggest the impossibility for effective working for human uplift.

A second remedy would be to base the church on the service of God, instead of upon definitions of God. The number of organizations need not be increased, but the basis for organizing might be changed from beliefs—things that differ according to men's intellect—to the serving of God's will.

Creeds should be personal—service, organized.

The reason that I am proud of being a Friend is that I see in this society the nearest approach to a solution of the world's religious dilemma. *We* can be sincere, believe the things that are the most real and true for ourselves; we serve together.

It is not the past or present of the Society that holds me most firmly as a loyal member. It is its future mission in blazing the trail to the more perfect and efficient winning and using of God-power. We must not try to make the churches adopt the details of our methods. We must show them our attempts, and ask their help in making more and more successful attempts, till we are able to see in the visioned future the church of the world reaching out its powerful arms to work for human welfare.

FIFTH-DAY, THE 13TH.

Report of the Committee for Advancement of Friends' Principles.

The regular activities of the Advancement Committee have been maintained. Headquarters have been kept open in the Young Friends' Association Building, Philadelphia, through the courtesy of the association, throughout the year, except they were carried temporarily to Baltimore and New York during those two Yearly Meetings, and now they are open in the Hotel Lafayette. Friendly literature is distributed, a list of available speakers and subjects is kept, and speakers secured for particular occasions; information is given regarding the Society of Friends and its activities and the general service of an information bureau is rendered. During the past year there have been the usual number of callers, many of them from our distant meetings, and an increasing amount of correspondence. Headquarters are for the service of all, and Friends are freely invited to make full use of them.

Literature: We have printed Anna B. Griscom's paper, "What Should be the Message of Friends To-day," which created such a favorable impression upon her western visit last summer. This is particularly serviceable among young people. Pamphlets of our regular stock have been re-printed to meet the increasing demand. With these we are well supplied for the needs, one of our articles having been adapted to the point of view of college students.

This seems to be a period of revived interest in religious

pamphlets. Both form and subject matter have been made modern and attractive. It is difficult, however, to account for the wide-spread interest in Friends. One man writes from Michigan who has never seen a Friend but has become attached to the Society by what he has read. A student in Porto Rico wrote for information about Friends and in reply to the first selection sent him, asked if we could supply copies in Spanish, as he thought more in his little town would be interested.

Isolated Friends: The Advancement Committee has taken over the work of the former joint committee on Isolated Friends. Each Yearly Meeting continues its own committee or correspondent to keep in touch with its own scattered members. These Yearly Meeting Committees send to the Advancement Committee their revised list every year and the names are all kept together in a geographical file. This information is frequently called upon when Friends are traveling or settling in a new place and want to get in contact with Friends, or when there is a specific local activity.

The groups of Friends have continued to meet more or less regularly in the following cities and colleges: Cambridge, Mass.; Schenectady, N. Y.; Syracuse, N. Y.; Ontario Agricultural College, Guelph, Ont.; Easton, Pa.; Harrisburg, Pa.; Pittsburgh, Pa.; Pennsylvania State College; Des Moines, Iowa; Oakland, Cal.; Palo Alto, Cal.

Two new groups have been formed as an outgrowth of the visits of Elizabeth Lloyd and Marianna Burgess last winter. The group in Portland, Oregon, called the Friendly Circle, meets the third Third-day evening of each month in the homes of the members. The group in Denver, Colo., has had two or three monthly meetings. These groups are under varying auspices or entirely informal. Several of them are fellowship groups including all Friends in the locality. Our relation with them is in the way of directing visitors to them, sending names and extending general help and information as way opens.

There is a marked tendency on the part of young Friends in colleges to get together and to hold a little meeting after the manner of Friends. Such a group has been formed this past winter at Cornell. It is composed about equally of members of the three branches of Friends. The Advancement Committee is now getting from the home meetings the names of their young people away at college, as well as their non-resident members, and sending the names to these groups.

A mailing list is being built up of hopeful people who have an interest but very little contact with Friends, and by a definite follow-up system things pertaining to Friends are kept before them.

Genesee Field: We have co-operated with Elisabeth Stover in the advancement work in the Genesee Field. The activity of the earnest little group at Buffalo has revealed the natural advantages of the location of Buffalo as a center for advancement work in Genesee Yearly Meeting. Friends from Buffalo have visited the meetings in western New York, carrying a message of encouragement and a definite plan for renewed activity in these localities. The Advancement Committee has promised to co-operate with the Philanthropic Committee of the Conference, when it is possible, to have a survey made of the situation in Buffalo and vicinity with the opportunities and needs both for Social Service and advancement work. Genesee Yearly Meeting last month appointed an Advancement Committee with a liberal appropriation. We are planning to co-operate with them in a definite program of advancement work in that field.

Unused Meeting-houses: We have collected information as far as obtainable of all of our unused meeting-houses, and are working toward the object that as soon as possible at least one meeting as a beginning be held in each one. Many such meetings are being held by committees of the Yearly Meetings, Quarterly Meetings, or Monthly Meetings. This committee is co-operating as it is needed.

Study Circles: Our sub-committee keeps in touch with the Study Circle Movement and seeks to start new circles where they are needed. They are of distinct value to our work inasmuch as they train workers to go out in the cause.

Propaganda Meetings: The experiment in holding propaganda meetings to set the Friendly message before those who are not familiar with it was continued at Fair Hill Meeting-house, Philadelphia, this winter. Six meetings were held, one addressed by George W. Nasmyth on Peace, and the others presenting the Friendly idea from different angles. Several young Friends took part. While the attendance at all except the Peace meeting was small, some new people were interested at each meeting. When we learn how to find our audience there is a real call for such meetings. The best propaganda work of Friends this past year, on account of the public excitement, has been through meetings on "preparedness." As definite peace committees have been formed for this work, the Advancement Committee has left with them this field and co-operated as there was opportunity.

The personal work of the Secretary for the year has been devoted as far as possible to a survey of the field. Visits have been made to Cambridge, Buffalo, Baltimore, and practically all of the meetings in Indiana and Illinois Yearly Meetings, including the meetings in Iowa but not the one in Nebraska, and also to several of the meetings in or near Philadelphia, to get acquainted with the people and to obtain a first-hand, working knowledge of the local situation. He found the situation distinctly hopeful. Everywhere there is a lively interest. Many independent observers agree that just now there is a remarkable interest all over the country in Christian development. Our meetings both in the West and in the East are alive to this situation. Many Friends have told us of new fields, both in the cities and in our growing West, wide open to our Friendly Message. Still more promising is the fact that many local meetings are taking the initiative in reaching out for this new life and advancement workers are being developed to spread the message.

Pilgrimage: During the past three weeks there has been a pilgrimage to our western meetings, or series of short course summer schools, taking a two-day program to six places: Waynesville, Ohio; Richmond, Ind.; Blue River, near Salem, Ind.; Benjaminville, Ill.; Clear Creek, Ill., and Prairie Grove, near Winfield, Iowa.

The party consisted of Dr. O. Edward Janney, Gladys Brooke, Marion Longshore, Edna L. Wilson, the new Field Secretary of the Advancement Committees of Indiana and Illinois Yearly Meetings, J. Barnard Walton; several Friends from western meetings accompanied the pilgrimage for one or more visits. It was the aim to give in each place the fundamentals of the Friendly message in the present crisis. The topics were made of interdenominational interest and advertised so that in each community there was a considerable attendance beyond the membership of the meeting. Where it was possible, union meetings were held with the other churches of the place. Everywhere the pilgrimage was cordially received and the problems of the community were frankly talked over together.

Report of the Woolman School Committee.

Since our last report of the committee two very active years of work have passed in the interest of Woolman School. The large Woolman House is in good condition, and completely furnished to meet the needs of the school. During the past five terms, of three months each, fifty-one regular boarding students from ten states pursued the course of instruction offered. Thirty-one day students have taken one or more subjects, and the extension courses have included over two hundred active workers in centres accesible from the school. The faculty has been one of the strongest of any school of its kind in America, and no compromise has been made to make the instruction fit the specific need of those in attendance.

The school has established itself as a natural centre for

the assembling, organization, and dissemination of Friendly interests, Friendly principles and Friendly activities. Its influence is almost unlimited. It deserves and requires the hearty and sustained support of the society which it is trying hard to represent.

The second year of the school finds its work and purpose warmly accepted by an increased number of Friends, and the recognition of the school as destined to be a central force in the advancement work. Much of this influence may be traced to the class-room instruction, the Friendly home atmosphere, the opportunities for reading and constructive devotional exercises, correspondence work, conferences, retreats, lectures, institutions, and pilgrimages on the part of those associated with the School.

A brief summarized statement of the report of the finance committee for the past year is as follows:

CAPE MAY, N. J., July 10th, 1916.

Contributions:

From members of Philadelphia Yearly Meeting	$2,158.00
From members of New York Yearly Meeting	711.00
From members of Baltimore Yearly Meeting	380.00
Total for year	$3,249.00
Received by tuition	3,809.35
Bank balance, July 10th, 1916	527.57
Total indebtedness	2,009.74
Cash in bank	527.57
	$1,482.17

ARTHUR A. JACKSON, *Treasurer.*

The burden of the work of the school has fallen on the members of the committees who have given voluntarily and bountifully of their time, thought and energy. This has been made more difficult because of the lack of substantial endowment, but this difficulty has been compensated for somewhat by the united effort of the Society, and the many small contributions that have been made by individuals, meetings, and two educational committees.

During the past year, thirty-three boarding students were in attendance. In the fall, the two fields of social and religious education shared equally in attention and study, but during the winter, the majority of the students were engaged in social study and field work. The helpfulness of the winter courses so impressed the students that six of the number returned for the spring term, when the courses on First-day schools were emphasized. One student completed a year's work.

The fact that Woolman School has sent back to their home meetings trained persons equipped for service indicates that we have a substantial and permanent force—probably the most substantial and permanent force for the upbuilding of our Society that has come into being during recent years.

In a singular way the atmosphere of the school has already become that of a Friendly family. The host and hostess are deeply interested in the social life of the students. The teachers conduct their courses in intimate conference fashion, and the opportunity for close fellowship with the staff is constant. The spiritual life of the school runs still but deep. Each week-day opens with a period of worship. There are helpful relations with the Swarthmore Meeting and with neighboring First-day schools.

Steps are being taken to incorporate the school. Woolman House and its two and nine-tenths acres of ground are being rented from a generous and interested Friend who has agreed to act as underwriter for the property, which may be purchased by the Advancement Committee within the ensuing year, at the original cost price.

The standing committees of Philadelphia Yearly Meeting on Education, First-day Schools, and Philanthropic Labor are formulating plans to co-operate with the school.

The host and hostess have arranged to remain at the school another year. A Director of Instruction is to be appointed to take the position from which Dr. Forbush resigned, and efforts are being made to secure a permanent head for the school.

The Finance Committee has been instructed to raise $4,000 for the coming year; $2,200 from the Philadelphia Yearly meeting; $900 from each of the Baltimore and New York Yearly Meetings, and it is hoped that every member of the Society will feel the responsibility of sending moral and financial support to the school.

The committee has approved a plan for a living endowment by which those who wish to help give the school a permanent backing, but cannot afford to pay a lump sum now, shall agree to give yearly the interest on the amount they wish to add to the endowment. The Advancement Committee recommends this plan to Friends in addition to whatever plan the Conference may make for an endowment fund for the continuance of the school.

We recommend:

1. That the school be continued, and that definite ways and means be provided for its permanent support.

2. That the school be incorporated as soon as a material basis for endowment is established.

3. That the Central Committee and the Society at large take definite steps to insure a more uniform number of students from term to term.

REPORT OF COMMITTEE ON PHILANTHROPIC LABOR.

PROPER PUBLICATIONS AND AMUSEMENTS.

THROUGHOUT the year your superintendent has kept in touch with the activities of Press Committees in all the Yearly Meetings.

Just now the issues of peace, preparedness and national prohibition are overshadowing all else in the public mind.

This preponderance of the military spirit is reported especially from Indiana Yearly Meeting, and in an overwhelming degree by Friends from Genesee across the border. Yet even there our Press chairman is on the editorial staff of *The Woman's Century,* in Toronto, and urges the importance of proper publications and amusements, by articles on home influence, to bring the subject attractively before the public.

Philadelphia's Committee says, "Our section has given careful consideration to the playground movement, to moving pictures, and to ways of having a children's department added to Cape May Conference, and turned over to the Conference Committee a definite plan for carrying out our suggestion."

New York's Press Committee turned their attention to the distribution of literature and investigation of local moving picture conditions; to eliminating improper advertisements from local newspapers and giving less conspicuous place to police court news. They have appealed to legislators on behalf of the Keating-Owen Child Labor Bill, and faithfully presented Friends' attitude on preparedness.

Much literature has been distributed in Illinois Yearly Meeting. A Friend in Peoria is editor of the *National Grange,* of wide circulation, and positively refuses all advertisements of a demoralizing or questionable character.

In Baltimore, Indiana and Ohio committees seem alive to the importance of the subject and have paid some attention to it.

Appeals have been made to Congressmen to support the Federal bill, "to prohibit the use of the name of any church, religious denomination, society or association for purposes of trade or commerce."

Our representatives were also urged to support the bill providing for a Federal Motion Picture Commission.

ELIZABETH KOSER WILSON,
Superintendent.

DEPARTMENT OF ANTI-NARCOTICS.

The Superintendent of the Department of Anti-Narcotics has requested the assistance of one or more male volunteer workers in every Monthly Meeting to assist her in her work. The following suggestions have been forwarded to all our monthly meetings.

1st: Appoint a Superintendent of Anti-Narcotics with a co-operating committee and make an appropriation for literature.

2nd: Hold essay-writing contests in schools.

3rd: Bring the subject before teachers' institutes and young people's societies.

4th: Keep a record of all work done and report to your Yearly Meeting Superintendent or to me. I am sending under separate cover valuable pamphlets and leaflets as helps for the superintendent, whose name and address should be reported to me as soon as appointed.

PAULINE W. HOLME,
Superintendent.

CHILD WELFARE.

Illinois Yearly Meeting's Committee reports work along the line of distributing literature among families, especially where there are growing boys.

Baltimore reports that its members are engaged in this work in inconspicuous ways. The Free Kindergarten at Aisquith and Baltimore streets is partly sustained by voluntary contributions and is managed by Friends of Park Avenue Monthly Meeting. The superintendent reports five addresses given by him on the "Big Brother Movement," and "How to Bring Up Sons." These were given at suffrage meetings.

New York reports that Flushing meeting-house and grounds has been continued in use as a place of recreation for children in the neighborhood, under a competent leader.

Chappaqua reports a young man just entering college, who has given up his summer vacation to take charge of a number of boys in a Children's Home, and adds that Jericho Friends are interested in playgrounds, an orphanage and in children's outings.

Philadelphia reports a partial survey of the conditions within its limits as to possible needs for work for children. This was done by sending to someone in each neighborhood a list of questions. This committee also looks after the Foreign Relief Work, and says 3,748 articles, including garments, bandages, dolls, sewing material, wool for knitting, and cloth, have been received and forwarded.

Letters were sent to their representatives at Washington, D. C., asking their support of the Owens-Keating Child Labor bill. In the various quarterly meetings, many Friends are working in the interests of the children, in kindergartens, sewing schools, missions and playgrounds.

Friends Neighborhood Guild is now under the care of a Friend—Louise M. Lawton, and is hoping for the support of Friends in broadening a work which should help create our Friendly spirit among the people of that locality.

The preventive work has been placed under the care of Philadelphia Quarterly Meeting's Committee. Attention has been given to decayed teeth, improper feeding, insufficient food or the need for a slight operation. They are diligent in the fight against the cigarette habit, the liquor interests, the employment of newsboys and gum-sellers, and against bad conditions in moving picture shows, as well as against the habit of allowing children to play in the streets until long past the time when they should be in bed. Volunteers are needed both at Friends' Neighborhood Guild and in our preventive work.

ANNA K. WAY,
Superintendent.

INDIAN AFFAIRS.

The announcement of the re-establishment of the department of Indian Affairs by Friends' General Conference as a part of its philanthropic work was received with pleasure by those whose interest and whose labors have for so many years been centered in that field of effort.

Baltimore Yearly Meeting's committee has found after many years of experience in the work that co-operation with associations established for the purpose of looking after the welfare of the Indians, equipped with the necessary machinery for the work and financed adequately, is the most satisfactory method in which we may exert our influence and use our funds and is the most promising as to results. To this end we have for some years past been closely allied with the Indian Rights Association of Philadelphia.

Bills are now pending in the Congress that are most vicious in their character which if enacted into law would provide an opportunity for unscrupulous whites to rob the Indian of millions of dollars and thousands of acres of valuable mineral and timber lands.

The Baltimore committee has for the past sixteen years been closely identified with an industrial centre in the State of Oklahoma known as "Mohonk Lodge." The lodge had its inception at an Indian Conference at Lake Mohonk and a liberal appropriation was made by the Baltimore committee to organize and equip it. The lodge provides work for Indian women and girls and finds a market for their wares.

We are also interested in the Indian School at Wichita, Kansas, just established, which is devoted to the higher education of Indian boys and girls.

We respond with financial and other assistance in all cases of distress when our attention is called to them. We supply some of the Sunday schools on the reservations with our Friendly literature, such as "Scattered Seeds," and of this little magazine the Indian children are very fond.

Speaking of the situation generally we may say that the attitude of the Indian Bureau toward the Indian and his problems is much more satisfactory than it has been heretofore. The sad condition of some of the tribes has inspired the sympathy of the Commissioner of Indian Affairs, and he has shown his interest by visiting the Indian country personally and spending some time on the various reservations.

There are many Indian problems not yet solved, many weak places in Governmental Indian policy, a great deal of corruption in the Indian service, and a willingness on the part of Congress to wink at pernicious legislation. As long as these things are true there is still work in the field of Indian affairs for Friends to do.

JOSEPH J. JANNEY,
Chairman.

WORK AMONG COLORED PEOPLE.

I. WORK.

In November, 1914, and in February, 1916, letters were sent to the 115 monthly meetings, urging Friends to ally themselves with work for the improvement of the colored race and to extend help and encouragement to individuals when opportunity offers. Funds were also solicited for Laing and Schofield Schools.

Letters have been sent to the heads of the departments of work among colored people of each Yearly Meeting in order to know their problem, and what action had been taken, with the hope of co-operating as much as possible with them.

Correspondence has been carried on with the Bureau of Education of the Department of the Interior, at Washington, in order to ascertain the standing of our schools and in order to procure advice.

I have attended two meetings of the "Conference of Board Representatives," one in Washington and one in New York, which conference comprises representatives from the various boards running Negro schools in the South. At these conferences, problems of Negro schools are discussed.

In April, 1915, I visited Laing and Schofield Schools in order to become better acquainted with the work.

II. CONDITIONS.

Through the heads of the department of colored work of the various Yearly Meetings, I find that Friends are doing what they can for the uplift of the race. They are helping to break down prejudice where it exists. They are protesting against literature, moving pictures (as "Birth of a Nation"), or legislation, calculated to arouse race hatred. They are assisting Negroes to procure positions and are interested in institutions for Negroes. At Sandy Springs, Friends have started a school for colored children.

III. SOUTHERN SCHOOLS.

Laing School has added a second story to the main building, increasing its capacity by three additional class rooms and a very nice office for the principal. They have also installed electric lights.

Schofield School, too, has made improvements—electric lights have been put in students' rooms; they have 58 new desks; all of the sheeting, etc., asked for, has been procured; the buildings have been painted.

While speaking of Schofield School, opportunity should be taken to pay a tribute to Martha Schofield because of the great work she established. When the history of the Negro race is written, her name will stand out most vividly. She began the Hampton idea of industrial education for the Negro, before Hampton itself was started. She was a pioneer with a great vision, and a great heart which loved these people who needed her.

IV. RESPONSE TO APPEALS.

In 1915 received for Southern Schools, $416.35, this year for Schofield alone, $388.38 (Laing not in yet, will let thee know later), which shows an increased interest. Barrels of clothing have also been gladly received.

V. RECOMMENDATIONS.

1. Sending of barrels of clothing South. Schools do community work with the contents, and for poor and needy, clothing is sometimes more valuable than money.

2. Friends should subscribe for Schofield School *Bulletin*, and Laing School *Visitor*. Only 25 cents a year. By reading these papers, one may keep in touch with schools.

HELEN UNDERHILL,
Superintendent.

PURITY—1914-1916.

In several Friends' schools, lectures have been given to the boys of high school age, and to nearly all of the boys who finished their courses in Friends' schools in the year 1915, copies of a suitable book on sex hygiene were presented. From the parents of some of these, warm letters of appreciation were received.

A number of pamphlets and booklets were placed on the table at the Conference at Saratoga and were all distributed. Packages of literature were sent to the Superintendents of Purity in each of the Yearly Meetings, with a letter of suggestions as to methods of work in this most important field.

Baltimore Yearly Meeting reports a number of Purity talks and parlor meetings held, papers given at several women's clubs, mainly mothers' clubs and Women's Christian Temperance Union meetings. Books have been loaned, much literature distributed (about 2,000 pages this year) among white and colored people. Several books have been donated to mothers' clubs and one sent to a Baltimore & Ohio Railroad Young Men's Christian Association. We find a very receptive attitude of mind on the part of mothers, even among those not highly educated, on this subject, and an eagerness to learn the best ways of imparting these truths to their children. Personal work has been done by members of Baltimore Monthly Meeting in assisting the police commissioners to do away with the segregated vice district in Baltimore. Delegates from Baltimore Monthly Meeting were sent to the annual Conference of Charities and Corrections, which devoted many sessions to social hygiene and had a splendid exhibit relating to marriage, eugenics and general health.

In the early spring of 1915 the Purity Department had a round table at the all-day session held for the Philanthropic work of the General Conference, at the Young Friends' Association Auditorium, in Philadelphia.

Ohio Yearly Meeting reports that literature has been distributed by interested persons and other aids given toward a higher ideal of life, including a word in season to the wayward.

Genesee Yearly Meeting reports but little activity in the line of Purity, outside of the city of Toronto. Other meetings are in rural localities, where members are hardly in a position to comprehend the seriousness of such a menace as comes under the head of social vice. From the package of pamphlets received from the Conference superintendent, the superintendent selected two most suitable for reading aloud, and sent them to the teachers in the grade school in Bloomfield, Ontario, with the request that they be read to the pupils. Through the distribution of literature to responsible people, especially teachers who are no longer young, the question of purity can best be managed.

Indiana Yearly Meeting reports that many Friends among the membership are deeply concerned in this matter, but no concerted action has been taken. Illinois Yearly Meeting Superintendent reports distribution of literature. Packages were sent into every neighborhood of Friends comprising Illinois Yearly Meeting. Also that 150 six-months and 25 yearly subscriptions for *American Motherhood* had been secured and copies of that magazine had been passed into homes, to be read and forwarded to other homes. The Chicago executive meeting has given financial aid to the Chicago Woman's Shelter, a home for women and girls, where any hungry woman may go for a meal or a bed. The *Citizen's Creed* was sent into all of the meeting-centres, knowing it would tend towards purity.

Philadelphia's superintendent reports having placed 4,022 pamphlets, 50 booklets, 9 books and 1,000 purity blotters in the book-case at Central Bureau for free distribution. There are a number of books in the book-case as samples of excellent purity books and there are purity books in the library for circulation.

In 1915 and 1916 literature was placed on the table in Room No. 1 during Yearly Meeting time, for free distribution, and all of it was taken, showing the interest in this line of work.

In conjunction with the Travelers' Aid Society, we had printed one thousand copies of the poster of warning to girls against taking advice, when traveling, from others than uniformed railroad employees or agents of the Travelers' Aid Society. These were placed in various stations of the Reading and Pennsylvania railroads.

In 1915 and also 1916, 15 subscriptions for the bulletin of the American Social Hygiene Association, a paper which treats of the current purity news, 25 cents per year, have been taken, for the members of the Purity Committee.

Literature has been sent out, and a talk given by Laura B. Garrett, at the time of the Quarterly Meeting at London Grove, also a course of five lectures to boys in Race Street School (Friends' Central) by Dr. O. E. Janney, in 1915 and 1916.

A valuable Friend, Anna K. Way, has been teaching a class of young girls at the guild in the ways of right living and purity, and two addresses were given by Dr. O. Edward Janney in Easton, Md., in 1915, one to the boys of the high school and the other to a mixed audience.

In the present year Dr. Florence Harvey Richards gave a talk to colored girls at the Philadelphia Association for the Protection of Colored Women, and Dr. Janney talked to colored boys at Spring Street Mission, and also to a

group of colored men at Zoar Methodist Church, and a mixed audience of colored men and women at the Berean Church, all of Philadelphia. Dr. Janney also spoke to a class of white boys at Friends' Neighborhood Guild.

A lecture was given on Fifth-day evening of Yearly Meeting week, under the auspices of the Child Welfare and Purity Committees, by Dr. Thomas D. Wood, of Columbia University. The title of his lecture was "Some Present Day Problems of Parenthood." We hope to publish the lecture in pamphlet form for free distribution.

The public is slowly awaking to the need of constant and wholesome education along this line. There has been in the past much diffidence and conservatism and a real "conspiracy of silence" when the question touched politics, as it inevitably did, in the management of the social evil. Women can and do work along the educational lines, but the legislative work must be helped by the men.

CASSANDRA T. CARR,
Superintendent.

EQUAL RIGHTS FOR WOMEN.

The Friends' Equal Rights Association is the only suffrage organization of Friends of which we have knowledge, but both men and women Friends, individually and as members of the regular suffrage association, have done valiant service, giving of their time, their talents and their means unstintingly.

The Philanthropic Committee, of Philadelphia Yearly Meeting, through its Equal Rights section, gave very material assistance in the canvassing of a certain ward in Philadelphia and in propaganda work in certain districts in New Jersey. Philadelphia Quarterly Meeting's subcommittee on Equal Rights sent out a circular letter to the voters of this meeting in Pennsylvania, New Jersey and New York. A public meeting was held at the West Philadelphia Meeting-house. The committee has placed itself in touch with the General Suffrage Council of Philadelphia with the object of concentration and co-operation of work to accomplish the enfranchisement of women.

New York and Baltimore Yearly Meetings have a joint membership of 117 in Friends' Equal Rights Association. A certain proportion of the dues of said membership is forwarded to the National American Woman Suffrage Association, thus establishing auxiliary membership with that body. Two delegates and two alternates represented Friends' Equal Rights Association at the last National Convention held in Washington. In addition to dues the association made an appropriation of $30.00 to the national treasury and subscribed to the Anna H. Shaw Endowment Fund. Meetings have been held in New York and Baltimore, and in the latter Yearly Meeting special effort has been made to have Friends join the Friends' Equal Rights Association. Some literature has been distributed. Since the report made to the General Conference two years ago, an amendment extending the franchise to women has been submitted to the voters in four States represented in our seven Yearly Meetings. It has become a part of the history of the struggle of the human race for freedom that in three of these States (New York, New Jersey and Pennsylvania) the amendments were defeated.

Prominent in the work for suffrage in these States were many Friends, but while we may congratulate ourselves upon their faithfulness to our testimony in favor of Equal Rights, we have need to stop and consider some of the results of the campaign, in Pennsylvania especially. A study of the official returns by counties shows that two counties settled by Friends and with still a large percentage of Friends and Friendly residents were among the blackest on the suffrage map. Bucks County with its twelve meeting houses and Friendly communities gave only 32 per cent. *for* suffrage of the total number of votes cast. Only seven (7) of the 66 counties in the State show a worse record! Montgomery, with six meeting-houses, gave only 40 per cent. in favor, being surpassed in conservatism by these seven and eight others. Friends certainly have work to do here before the question is submitted again.

The defeat of the amendments last fall—as they look upon it merely as a postponement—did not discourage the workers. Their experience in this campaign has taught them that their hope of success lies in organization and the enlightenment of the voters. Work in education and organization, therefore, has gone steadily forward, and with fresh impetus.

ELLEN H. E. PRICE,
Superintendent.

INDUSTRIAL CONDITIONS.

Your section on Industrial Conditions can report very little work accomplished, though efforts have been made to interest Friends in this department.

This committee believes that with fair adjustment of industrial conditions, poverty, crime, immorality, intemperance, child labor, and race prejudice would be decreased.

It is first necessary to see that each family has proper housing, fair education, necessary medical care, and employment at a living wage, before there can be hope of greatly decreasing the ills, to mitigate which the other sections of your Philanthropic Committee are working.

While Friends are giving comparatively little study to industrial conditions, the public at large is becoming more interested. The Socialist party and the International Willing Workers no longer are composed exclusively of the so-called lower classes, but include among their active members large numbers of college graduates, clergymen, writers, and other makers of public opinion.

Co-operation is found in practise in many sections, and the movement is growing, though not so rapidly in our cities as in Europe.

Much interest centers around the subject of Internationalism—which briefly means humanity—in preference to Nationalism. Socialists advance such belief, and therefore are in opposition to warfare; but to the surprise of many Americans the "call to the colors" proved stronger than the feeling of brotherhood, and the bloody conflict of Europe is being increased by Socialists in the ranks of the warring nations.

But just as Christians often forget the teachings of Christ, so many of those who have professed high ideals of brotherhood have failed to live their noble creed.

May I, in closing add that I am not a Socialist; but I believe that if Friends were as vitally interested in the welfare of the poorer people, and for the sake of the oppressed would make sacrifices equal to those made by most Socialists, we would be a greater power for good.

WILL WALTER JACKSON,
Chairman.

PEACE.

Since the Conference at Saratoga Springs, 500 copies of "The Teacher as a Missionary of Peace," were sent to the Safety Carnival in Philadelphia for distribution, and 5,000 "Peace Memorials" were printed and widely distributed. Only a few weeks ago came a request from California for 100 of these and we were glad we still had some on hand so the order could be filled. Three thousand Centenary programs were issued and that had the widest circulation in some time of anything we've ever issued. It seemed timely and well gotten up and filled a need right then. Many church papers announced this program as the best one issued. Nor even after this length of time is its popularity over. Only to-day came an order from Julia Ward Howe School, here in the city, for 100 copies, which takes nearly the last remaining on hand.

In November, 1915, letters were sent to all monthly meetings with suggestions for work, responses being received from a number. Later 5,000 pamphlets, "Lesson of 100 Years of Peace" were issued, especially to fill

the need found in public schools in New York State. These have been widely circulated there. Philadelphia Yearly Meeting had 5,000 printed for its own use, which supply is nearly exhausted. In many instances these were used not only as stories and as history, but figured as regular reading lessons in the schools.

This department endeavored to show the attitude of Friends regarding the Chamberlain Bill, by issuing the petition against military training of boys. It is estimated approximately 3,500 voters' names were secured, a wide interest being shown. In many cases requests came for more copies to be circulated, so another edition was necessary to meet the demand. In one case an enthusiastic mother had her 13-year-old son go out to secure signatures, and after two hours or more of cold tramping he returned with 29 names, and the mother proudly asked if he was not a son worth while. We surely thought so and spread the idea of having children circulate this petition for their own safety, so suggested it to the Children's Crusade Bands as suitable work for them to do. The idea was enthusiastically taken up by the children, doubtless the fitness of it appealed to minds and hearts of the voters, and the signatures were the more readily secured. One girl, secretary of a Crusade Band, had a petition, but being confined to the house with a heavy cold, wrote: "I've only gotten three names yet, for I can only see those who come to the house, but I *nab* all these."

Our last publication was "Preparedness" by Dr. William I. Hull, first issued by Philadelphia Yearly Meeting, the demand for it being so great it was deemed well to print for wider circulation throughout the Yearly Meetings. It has been placed as one of the three most thoughtful, sane and comprehensive statements, of the real Pacifist view on this question. It is really more of a handbook than a pamphlet.

There has been enlisted in the work new spirit and energy not before known. There are now in different localities earnest peace workers, upon whom I can rely to actually *do* things. Buffalo and Easton in New York, and Plainfield, New Jersey, are new centers whence an immense amount of energy has emanated this last year, while the activity in Pennsylvania has far exceeded former years. New avenues of work have been found. In one instance a poultry show was made the means of distribution, by securing space and interest, while we furnished literature. Peace services have been held in a colored church; at the close of the second one, the pastor said, "I've a confession to make before this congregation. I had thought it was necessary for this government to be adequately prepared, but after listening to our Brother I've come to see that the view he advances is the only one for a Christian to follow." Isn't this well worth while? Telling this to a Friend, he saw a field for labor in his home town among the colored people.

ARABELLA CARTER,
Superintendent.

PRISON REFORM.

In New York Yearly Meeting this year the Philanthropic Committee has designated a department of prison reform and appointed a superintendent. Westbury Quarterly Meeting sent a memorial to the Constitutional Convention, urging a clause in the new constitution in favor of the abolition of capital punishment. New York Monthly Meeting sent a petition to the Legislature, protesting against the passage of what was known as the "Towner Bill" and urging the passage of the "Sage Bill," both of which referred to the demolition of the famous and notorious Sing Sing Prison. The Towner Bill was supported by the political prison ring while the bill introduced by Senator Sage had been framed in consultation with the Executive Committee of the Prison Association and other friends of true reform. The Legislature passed both bills, but the Governor vetoed the Towner Bill and signed the Sage Bill. The law provides for the tearing down of the old prison cells, the erection on the hill above of detention houses, and the building of shops on the site of the old cells, the intention being to use the detention houses as a receiving station where the prisoners will be examined and employed before being distributed to the other institutions; it also provides for the establishment on one of two sites now owned by the State, of a Prison Farm; the tracts are both very large so that the prisoners can be employed not only in farm and other out-door work, but in other industrial employments.

In Nassau County there is a Civic Society, non-sectarian and non-political, to look after the civic interests of the county; the President is a Friend, and is also the chairman of the Committee on Jails. This committee recently, jointly with a representative of the Prison Association, inspected the county jail and made important recommendations to the supervisors.

Benjamin Rogers, of Pendleton, Ind., reports that Fall Creek monthly meeting has an active committee which visits the county jail, infirmary and children's home at intervals, without notice, and publish their reports, besides reporting to the meeting. This publicity is very potent in correcting evils. Indiana has established a penal farm, consisting of several hundred acres, to which are sent offenders who formerly were confined in county jails—usually short-term prisoners. Persons having personal knowledge, state that they consider it as doing good work; prisoners are employed in erecting buildings, making roads and beautifying the property. Friends work as individuals, and also other Monthly Meetings have committees for similar work.

In Florida, where he has visited, there has been a wonderful change; publicity has corrected many of the great evils which existed in connection with the prison camps in making turpentine or working phosphate mines. California is up to date as far as he could judge, and many good people are doing what they can. A member of Orange Grove Monthly Meeting who has been a Judge in Los Angeles, is endeavoring to arouse a sentiment, so as to build a home for discharged prisoners until they can find employment.

George B. Miller, of Wilmington, Del., writes: "The work that our meeting formerly did at the New Castle County Work House had to be dropped because it was impossible for us to find the right kind of men to do the work, and then the building became so crowded with prisoners that the authorities seemed unwilling for us to attempt to run the school. This was a source of deep regret for us, because we had done some good work in the past. There are a great many Friends connected with prison reform matters here. Two or three are members of the Board in charge of the Ferris Industrial School for Boys and Girls. We have also a Juvenile Court Association to back up our Juvenile Court system, of which I am president, and on the Board of Directors there are several Friends.

"The great work which Friends of this city and State would like to see accomplished is the abolishment of the whipping-post. It is a very difficult proposition, surely, when our Chief of Police is a supporter of the whipping-post and the citizens of the State do not seem to have awakened to the fact that crime has not been diminished by its use in the past. If speakers could be sent to the State before the convening of our next Legislature, on the first of January, 1917, we would be very glad to have their assistance in this reform. I will be perfectly willing to take up the matter and make a fight as I did before the last Legislature."

Charles A. Zavitz, of the Ontario Agricultural College, writes: "Progress in prison reform is moving along gradually in Ontario. It is now a little over six years since the

(*To be continued next week on page 65 of Supplement.*)

In 1890 Dr. Charles A. Briggs was elected to the chair of Biblical Theology in Union Theological Seminary, and in his inaugural address in 1891 laid down the principle that God alone is the final authority; that he speaks through reason, the Church, and the Bible, and that all three are to be consulted in the endeavor to come at right conclusions respecting his will. This putting reason, the Church, and the Bible on approximately an equality, with a practical recognition of the truth that there are errors in all three, was in the sight of the traditionalists in the Church a capital offense, and he was put on trial for heresy. This trial resulted in his suspension from the ministry by the General Assembly in 1893. But the Assembly had no power to dismiss him from his chair in Union Seminary, and though in 1897 he joined the Episcopal communion, he continued to teach in the Seminary until the day of his death.

As might have been foreseen, this trial, instead of putting an end to the agitation concerning the authority of the Bible, immensely increased it. The love of combat seems to be almost universal, though pacificists like to see their prize fights waged with intellectual weapons. The daily newspapers took up the Briggs case and advertised far and wide the dispute between the doctors of theology respecting the relative authority of reason, Church and Bible. Men and women who cared very little about the merits of the question watched with eager interest the sword play between such adepts in theological controversy as Dr. Briggs, of Union, and Dr. Patton, of Princeton. So great was the public curiosity to learn what was this new view of the Bible that when in the winter of 1896-97 I delivered a course of lectures upon the subject on Sunday evenings in Plymouth Church, and repeated it the following year in the Lowell Institute, of Boston, the lectures were attended by crowds which filled the building in each case to its utmost capacity. A little incident connected with the Brooklyn series illustrated how hopeless it is in America to prevent the spread of an opinion by ecclesiastical decrees concerning it. Some time after Dr. Briggs was condemned by the General Assembly, I was on my way to my home in Brooklyn one afternoon when a negro working in the yard of one of my neighbors made as if he wished to ask me a question, and the following conversation ensued:

Inquirer. They say, sir, that you say there were two Isaiahs. Did you, sir?

L. A. Yes. Do you remember Isaiah's saying, "Comfort ye, comfort ye my people. . . . Cry unto her, . . . that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins?"

Inquirer. Yes, sir.

L. A. And do you think it probable that he would have said that to Israel at the same time that he called them a people laden with iniquity, a seed of evil-doers, rulers of Sodom, and a people of Gomorrah?

Inquirer. No, sir.

L. A. Nor do I think so. I think the first Isaiah warned Israel of the condemnation that was coming upon them because of their sins; and the second Isaiah, seventy years later, after they had paid the penalty of their sins by their long and dreary captivity, brought to them the message of pardon.

Inquirer. Yes, sir; I see, sir.

I passed on; but this brief incident furnished an added evidence that the common people can understand the essential principles of the higher criticism if it is explained in simple language, that they are interested in it, and that their interest cannot be extinguished by the decree of a General Assembly.

A similar attempt to prevent discussion in the Episcopal Church produced a similar result. Two, perhaps three, clergymen were unfrocked for publicly denying the miraculous birth of Jesus. The first of these trials impelled me to a fresh study of the question. The result was the discovery that the story of the miraculous birth appears only in two of the Gospels; is never referred to by Jesus Christ, nor by the Apostles in their apostolic preaching, nor in any of the Epistles; whereas the resurrection of Jesus is narrated in all four of the Gospels, is foretold by Jesus, is made the basis of the apostolic preaching, and is woven into the fabric of the apostolic letters. The story of the miraculous birth could be dropped from the Gospels and the Gospels would remain intact. The story of the resurrection could not be taken away without tearing the Gospels, the Book of Acts, and the Epistles into shreds. It was evident, therefore, to me, that the two events had not in the faith of the primitive Church the same importance, and that, historical or not, the story of the miraculous birth is no essential part of the Gospel.

Darwin's volume "The Descent of Man," published in 1871, had put before the world his conclusion that man is descended, or as I prefer to say, ascended, from a prior animal race—a conclusion fatal to the theological doctrine of the fall, and involving, not only the origin of the race and the scientific accuracy of the Bible, but the origin, reality, and nature of sin and of its cure.

I was not long in coming to the conclusion that animal man was developed from a lower order of creation. This was the view of the scientific experts, and on questions on which I have no first-hand knowledge I accept the conclusions of those who have. Such scientific objections as the failure to discover a "missing link" I left the scientists to wrestle with. The objection that evolution could not be reconciled with Genesis gave me no concern, for I had long before decided that the Bible is no authority on scientific questions. To the sneer, "So you think your ancestor was a monkey, do you!" I replied, "I would as soon have a monkey as a mud man for an ancestor." This sentence, first uttered, I believe, in a commencement address before the Northwestern University in Chicago, brought upon me an avalanche of condemnation—but no reply. In truth, no reply was possible. For the question whether God made the animal man by a mechanical process in an hour or by a process of growth continuing through centuries is quite immaterial to one who believes that into man God breathes a divine life. For a considerable time I held that this inbreathing was a new and creative act. Darwin's "The Expression of the Emotions in Man and Animals" did nothing to convince me that spiritual man is a development from unspiritual qualities. Drummond's "Ascent of Man," with its emphasis on struggle for others as a factor in spiritual development, a factor of which Darwin took little or no account, led me to see that such a spiritual development is at least quite probable, and, without being dogmatic on that point, I became a radical evolutionist; by which I mean I accepted to the full John Fiske's aphorism: "Evolution is God's way of doing things."

This doctrine of evolution not only tallied with the conclusions I had previously reached respecting the authority of the Bible, but clarified it. If evolution is God's way of doing other things, why not God's way of giving to mankind a revelation of himself and his will?

The doctrine that growth, not manufacture, is God's way of doing things changed also my conception of God, of creation, of Jesus Christ, and of the Gospel. The picture of a King on a great white throne, into whose presence I should come by and by when this earthly life is over, disappeared, and in its place came the realization of a Universal Presence, animating all nature as my spirit animates my body, and inspiring all life as a father inspires his children or a teacher his pupils. My little grandchild sat next to me at the table one day, and said to me, "Grandfather, how can God be in Cornwall and in Newburgh at the same time?" I touched him on the forehead and said, "Are you there?" "Yes." I touched him on the shoulder, "Are you there?" "Yes." I touched him on the knee, "Are you there?" "Yes." "That is the way," I replied, "that God can be in Cornwall and in Newburgh at the same time." He considered a moment, and shyly smiled his assent, and I think had really got an idea of the Universal Presence.

Current Events

WAS IT FOR THIS?

Was it for this I loved the world and saved it,
Redeemed and sanctified it by my kiss,
Silenced the cry of anguish, pain and sorrow,—
Was it for this?

That men should rend and soil, and break each other,
Devise new tortures, finding therein bliss,
Destroy and ravage, burn and steal and slaughter,—
Was it for this?

My hand wrought healing, and my voice brought comfort:
The fire from heaven my will would not command:
And yet men slay, and, slaying, call upon me
In every land.

O men, forsake the hatred and the slaughter!
My hands are still uplifted in pure love;
My feet were nailed in agony intenser
Because men strove.

Is this the fruit of centuries of serving
A God of Love—a Christ compassionate?
O world, acknowledge, bowed in deep contrition,
Thou hast received me not.

—B. B. Hoysted, in The Venturer (London).

FRIENDS IMPRISONED IN GREAT BRITAIN.

Rachel Knight writes, saying that A. Barratt Brown, one of the group of young Friends who visited this country in 1912, and a lecturer at Woodbrooke, went to prison on July 18th, with four other young men of the National Committee of the No-Conscription Fellowship, to serve two months' imprisonment for refusing to pay the fine of £100 and £10 costs for having published a pamphlet called "Repeal the Act." A local newspaer reported that a great group of young men and women were at the prison gates to say farewell to these young men.

Percy Fletcher, who had already suffered similarly in Australia for his work there against the Defence Act, before the war began, is among those thus imprisoned. The fines of Edward Grubb and the other senior members of the committee were paid.

Earlier in the summer Rosa Hobhouse, wife of Stephen Hobhouse, who was in America with A. Barratt Brown, was similarly imprisoned for distributing peace literature and speaking in the public streets a spiritual message of peace. She refused to allow any one to pay the fine, which she personally was not able to pay.

"These young Friends of England," adds Rachel Knight, "are thus suffering for doing only such work as we who have been sent out by the Joint Peace Committee of the two Philadelphia Yearly Meetings have done during the last few weeks in New Jersey and eastern Pennsylvania."

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

London, England, July 24th, 1916.

BUILDING.

In the Marne the work has consisted chiefly in the building of the groups of houses at Sermaize and Pargny. At the former it is nearing completion, twenty-four huts in all having been erected, housing seventy-eight persons; a few items remain to be completed before the huts can actually be occupied. The roadway is in course of construction, two wells have been dug, and a thorough drainage system laid down. At Pargny eleven houses are being built, also three wells and a wash-house. Fourteen brick huts at Heiltz-le-Maurupt, accommodating thirty-six persons, were completed during April.

In the Meuse two wooden huts have been completed at Laheycourt. At Brabant-le-Roi three brick houses are almost ready; and when complete, our work in this department will, for the time being, have come to an end.

The most considerable opening for the future seems to consist in the construction of large numbers of movable houses. Our offer of assistance has been accepted by the Ministry of the Interior, who will endeavor to obtain timber supplies for us. These huts are to be put together for use in one department only, that of the Ardennes; and it is proposed shortly to open a construction camp in the Jura, near Dôle. Here the wooden frames will be made and stored in readiness for transportation into the Northern districts.

Between the end of September, 1915, and June, 1916, the number of persons housed in buildings constructed by our workers increased as follows (the principal increases only are given): Sermaize, from 331 to 439; Etrepy, from 48 to 56; Favresse, from 52 to 61; Thièblemont, from 5 to 23; Sommeilles, from 112 to 174. Centres where work of this kind has been done number twenty-six, three of them having been entered for the first time since September last. The total number of huts completed in the three Communes of the Aisne, the Marne and the Meuse, is 440, housing 1,530 persons; ; 55 per cent. of the huts contain two rooms. Stabling also has been provided in 27 cases.

AGRICULTURE.

Four girls are employed under the direction of M. Richard on the farm at Sermaize, and we are looking forward to this year's crop of vegetables, which last year proved of so much use in our various centres.

The rearing of chickens and young rabbits for the benefit of the peasants has continued; at present there are about 150 rabbits, young and old, in our hands. Eggs were set in incubators and under hens. About 66 per cent. in each case hatched.

Of the machines provided last year for the hay harvest, practically all were subsequently returned to us. Control of the machines presented to particular villages is usually at the Mairie, where application for their use is made. Forty machines are still at our disposal. Of the thirty-six lent, sixteen are in the Marne and twenty in the Meuse. In seven villages we have lent mowers to groups of refugees, who as a rule are much more willing to cooperate with one another than the native farmers. Many of the former, bringing horses with them, have taken land, and are coming to regard their present position as a semi-permanent one.

In the Northern Meuse district the ruined villages have been visited, where it appeared likely there would be a clear opening for us to offer help in the supply of agricultural implements and machines. The response, however, was not large, though eight farm vehicles have been allotted amongst the principal villages.

Reaping-machines are now being overhauled for this year's use. Farmers in three centres have been supplied with parts for their own machines at cost price.

The thrashing-machines will next call for attention, and for this our staff will need to be supplemented. Experienced mechanics will be absolutely essential to run our four motor thrashing-machines in the early autumn.

Several requests have been received for additional labor in the fields, and also for horses, particularly as the French military authorities are much less ready than a year ago to grant teams of men for farm work or to allow special leave for the harvests.

MEDICAL WORK.

At the convalescent home at Samoens there are now 87 persons under treatment, 34 being women or girls over fifteen. The average number in residence during June was much in excess of that during May.

In the Chalons Maternity Hospital from December, 1914, to the end of May, 1916, 262 children were born in the maternity department, eleven being stillborn. Eight

nothers with young babies were also admitted to the hospital for special care.

Since its establishment the Crêche has housed 170 children. Of the 133 through our hands in the last three months, 63 per cent. came from Rheims. A few were placed n other institutions under our care. Since 1914 the number of children brought away from Rheims is 387.

Twenty-nine surgical patients and 41 medical were reated in the hospital subsequent to December, 1914.

The work in the Sermaize Hospital has mainly consisted n the care of convalescent cases. With the new hut, which s now almost completed, we should be able to admit women for this purpose whenever necessary. The average duration of stay of cases discharged was fifty-two days. The majority of the inmates are boys. The children generally have made very satisfactory progress in health, inspite of he fact that the proportion of serious cases has been larger han usual.

Only a small amount of district nursing has been possible n the Marne and the Meuse. On the other hand, a good deal has been called for among the refugees at Bar-le-Duc, nd considerable efforts have been made to enable women nd children to leave the town whose health and spirits vere suffering from the recent air-raids. Even when the nothers were unable to do so, we have been able to pass ome of the children on to the Franco-American Committee, r other organization, away from the danger zone.

The Children's Convalescent Home at Bettancourt has ompleted its first year, during which time 245 women and hildren have been admitted. Sixty-five were still in residence at the beginning of July. The majority of cases ame either from Bar-le-Duc, Chalons, or Rheims and the eighboring villages; the average duration of stay varied rom three and a half months, in the case of five babies, o six weeks in the case of children over thirteen. The mprovement in health while at Bettancourt has been delightful to watch; and the very great majority have returned home, or have been sent to Paris to be boarded out n the country in good health.

We greatly regret to report that Mrs. Lucas will not be ble to continue her work at the Home after the first of October. She generously places at our disposal the whole quipment of the place. In view of the fact that children hroughout the district are suffering from the increased cost f living, and from the continuance of bad conditions, it is greatly to be hoped that the institution may be continued, ven if on a reduced scale.

HAROLD J. MORLAND.
A. RUTH FRY.

A PENNSYLVANIA FRIEND IN ASIATIC TURKEY.

[The writer of this letter is William L. Jenkins, of Gwynedd, Pa., who s now vice-consul at Trebizond, on the southern shore of the Black Sea. Tiflis is on the southern slope of the Caucasus mountains, about midway between Baku, on the Caspian Sea, and Batoum, at the eastern end of the Black Sea.]

TIFLIS, CAUCASE, July 5th, 1916.

DEAR MOTHER: As mail connections from Trebizond may e rather slow at present, I am writing you to-day before leave for Batoum. I last wrote you from Vladekavkaz, he key to the Caucasus. In spite of the fact that my uggage had not yet arrived from Petrovsk, I left Friday morning in a motor with four others about 8.48 a. m. It vas a beautiful day, and the road was very dusty and the ir quite warm, except when we were in the highest part f the mountains; I enjoyed the trip very fully. In about wo hours we reached the village of Kazbeck, from where ne gets a splendid view of the snow-clad peak of that ame. A Caucasian Prince (Doduroff) was one of our arty, also another very smart little Caucasian. Their uniorms (not military) are very becoming, and I hope the nap that I took of them with Kazbeck as a background vill turn out well, as I'm sure you'll be interested to reeive a print, if any developing can be done in Trebizond. Perhaps in the Stoddard Travel Books there is a description of this Georgian Military Road. By all means look it up. I have never seen the Alps, but I am sure they could not be more wonderful than these mountains.

Further on we stopped at Passanour, and then on through the village of Douchette, not stopping until in view of Tiflis. One of our tires was inconsiderate enough to allow itself to be punctured there, delaying us half an hour. We arrived at Tiflis about eight p. m., and as I was a mass of dust I repaired at once to the Sulphur Baths, after engaging a room at the Hotel Orient. The warm sulphur water (natural) was most refreshing, and although the Caucasian massage one gets amounts to almost an athlete contest or a brow-beating, I felt like a different person when I came away.

Saturday morning I called on Mr. Willoughby Smith, the Consul here, and at 12 noon was received by Prince Orloff, the civil assistant of the viceroy, the Grand Duke Nicholas. He was very delightful, offered to help me trace my luggage, told me that permission would be granted me to go from Batoum to Trebizond by a Russian naval transport, and also told me he would phone me as to the time the Grand Duke would receive me. The next morning he called me up, told me my luggage was found, and that I would be received at the Palace Tuesday at 7 p. m.

Of course at such occasions we must always wear full dress (in absence of court uniforms), so the question of the arrival of my luggage was most important. It had not arrived by the morning train, Tuesday, July 4th, and the four o'clock train from Baku was reported over two hours late. It was certainly a situation. The Consul couldn't lend me his, as he had to go with me, and he had just given away his second suit. I tried to buy a ready-made one, but could find nothing that fairly resembled a good fit. We tried every one Mr. Smith could think of. Many were away in the country, others had kept only their dinner coats for the summer, and the few having frock coats were quite corpulent! At 5.45 I still had no suit! I couldn't think of asking to have the appointment postponed, and it would have been almost unforgivable to have gone in morning clothes.

Finally George, the ever-ready and remarkable influential *commissaire* at the hotel, said that I might get a second-hand suit in the Soldiers' Bazaar. We hurried there, and, thanks to the powers above, I got one that really looked very well. I then bought a shirt, tie and white gloves, and reached the hotel at 6.15, ordering a carriage for 6.45. Although the Palace was only across the street, it would never do to walk. To my dismay, the shirt was too large, so I dispatched a messenger for another, intimating that his life would not be worth a kopeck if he returned later than 6.30. I promised him a good "na chai" (tip) and to my infinite relief he returned in time. I had no patent leather shoes, but the boot-man polished up one of my other pairs to the last degree of brilliancy. I fortunately had my pearl studs with me (I almost left them in one of my shirts in my trunk), and as in the morning I had had the necessaries done at the hairdressers, I was able at fourteen minutes to seven to whip my top-hat out of the hat-box and to arrive at the Palace at the same time as Consul Smith drove up in his motor. We saw Prince Orloff there, met **two of the Grand Dukes A. D. C's, (aides-de-camp)**, the Baron Stall and the young Prince Zalitzin.

Exactly at 7, I was ushered into the Grand Duke's room. According to court etiquette I must first bow, holding my hat under my arm, and wait for him to speak. One also should never begin a new subject unless it has a very close connection with one already begun by his Imperial Highness. The Grand Duke is very tall, and has a remarkably fine face. His whole appearance is most impressive. He at once shook hands, asked me if I spoke French, and then asked me to be seated. He asked when I wanted to leave for Trebizond, and I replied as soon as my luggage arrived. He then asked where I had been before, and seemed interested to hear of my *Lusitania* experience. In

a few minutes, he shook hands again, said he was pleased I was going to Trebizond and as is always the case, left the room first. I then went out and returned to the hotel. An hour later my luggage arrived.

I leave for Batoum to-night, and presume that in two days I shall be in Trebizond (if our transport does not strike a mine). However, long before this letter reaches you, you will have heard in case anything does happen, so there is no cause for worry. Princess Mastoff very sweetly offered to burn a candle at her altar for me. Wasn't that thoughtful of her?

Do not be alarmed if my letters from Trebizond are delayed, as it is so near the firing-line that of course we cannot expect good service. I shall write regularly, however, and know that all possible will be done by the Russian officials, who have always been so courteous to me. I must not write any more now, as I have already imposed on the Censor by sending such a long letter, but I am sure he will pardon me under the circumstances.

THE "PEACE AUTOMOBILES."

The West Chester (Pa.) *Local News* of August 10th says:

Automobiles filled with speakers on the peace issue, sent out by the two branches of the Society of Friends, arrived at the Unicorn Inn, Kennett Square, Pa., yesterday afternoon, and a most attentive crowd listened for an hour and a half in the evening to the addresses. The autos bore the American flag set upon a background of white silk, emblematic of the peace cause. The speakers were W. Lewis Abbott, a young University of Pennsylvania instructor; Frank Stephens, well-known and richly equipped in oratory and prominently identified with modern reform questions, from Arden, Del., and Rachel Knight, of Somerton, Pa.

William F. Wickersham, Kennett Square, introduced the speakers, who followed each other with consecutive well-fitted argument. The party held a meeting in the afternoon at Yorklyn, where one hundred men listened to them. They came here from New Garden and Avondale, where good meetings were likewise held, and, after a noon meeting to-day at the Road Machinery Company's works, will go to Hamorton, Mendenhall, Fairville and Centreville.

In presenting Mr. Abbott, the first speaker, Mr. Wickersham said they did not claim to have settled the question of peace and war, but that they had some valuable suggestions.

Mr. Abbott said that peace is one of the fundamental questions of the age. War interrupts all industry, philanthropy and the achievements of generations, and if life is to continue on the planet we must find something to stop wars. He emphasized the strength and power of a court for the settlement of disputes and a League of Peace for the countries of the world. He denounced militarism and military service, pointed out the enormous taxes the system entails and the menace to American principles of democracy. If "preparedness" in this country can achieve the aim of its leaders, a group of men will rule the people. Preparedness does not give security. Germany, the most fully prepared nation, illustrates this.

Miss Knight's appeal sought to arouse love for the home and family ties in its depiction of war's ruin of character as well as its destruction, and Frank Stephens, by his wit and ridicule of the preparedness scheme, held the closest attention of his hearers. He told the men if they didn't want big taxes and a dictatorship in America to write Representative Butler and tell him they would hold him responsible for the appropriation bills of the army and navy.

A large body of men stood close to the automobile during the entire meeting, and the porch of the Unicorn Inn was packed with women.

The Friends are much encouraged with the meetings so far, and find the people anxious to understand the issue. At Lincoln University on Saturday there was quite a lively discussion, and a number of wide-awake questions were put to the speakers.

Writing of the tour of the "Peace Autos" through eastern Pennsylvania and Delaware, Rachel Knight says, "Everywhere we met with astonishing interest and attention. One of the charcteristics of the trip was the fact that we never saw the literature, which we distributed by thousands, thrown on the street without being read. In fact, in Wilmington, where one man had crumpled his and thrown it down, a little child picked it up, straightened it out and carried it away."

FRIENDS IN OHIO.

MIAMI QUARTERLY MEETING.

At ten o'clock on Monday morning, August 7th, a goodly number gathered in the Green Plain Meeting-house, near Selma, O., for the purpose of holding Miami Quarterly Meeting. Green Plain Meeting-house is situated in a lovely spot—as indeed most of our meeting-houses are—with a large lawn, and beautiful forest trees surrounding it. The little brick house with its protecting vines proved about as cool a place as could be found that extremely hot day.

The regular business was considered thoroughly and thoughtfully, with discussions which proved helpful. The recent Conference was referred to many times. At the request of the members, the secretary gave an account of Woolman School, and answered many questions concerning it. A good word was added by the two others present who had been in attendance at the school. Great interest was manifested, and the hope was expressed that a pupil from this Quarter might be sent next fall. Fifty dollars was appropriated toward meeting the deficit of the school.

Lunch was served on the grounds in the delightful manner of the Green Plain Friends, and a pleasant social hour followed. The presence and help of George Levering, pastor of the Friends' Church in Selma, during both the morning and afternoon sessions was much appreciated.

When the auto loads from Centerville, Waynesville and Harveysburg pulled out for their long trips home, and the home folk closed up the meeting-house, it was with the feeling, "It is good to meet together." E. L. W.

THE NAME OF WOOLMAN SCHOOL.

Editor of Friends' Intelligencer:

Elizabeth Lloyd has well summed up the work of the Cape May Conference, and has expressed better than some of us could the general impression of those who attended it.

In referring to the "Woolman School," she says, "Year by year Henry W. Wilbur's vision will become more and more a power in the development of a genuine Christianity."

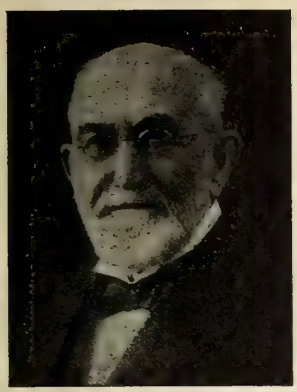
These words encourage me to give expression to a concern I have long felt in connection with this school. Now that it is on a substantial basis, and is carrying out the intention of its founder, it would seem that the time has arrived when the *name* by which it is now known, should be changed to "The Wilbur School."

That Henry W. Wilbur himself may have chosen the present name is no argument against the change now. The school is a monument to his memory—a monument that, if we rightly cherish and properly care for it, will be more enduring and higher-reaching as the years go by.

I think it should bear his name.

CLARA B. MILLER.

Buck Hill Falls, Pa.



JONATHAN K. TAYLOR.

[The following sketch entitled, "A Friend of Friends," was written by Edward C. Wilson, principal, for the circular published by the Friends' School at Park Avenue, Baltimore.]

THE history of the life of any good man is well worth knowing, and the life of Jonathan Kirkbride Taylor is of peculiar interest to all present and former students of the Friends' School.

The organization of this school and its growth up to the present time stand as testimony to the untiring devotion of the subject of this sketch to the cause of education and the good judgment he has exercised in putting that devotion to work. For many years before the present school was born, he planned and worked for its establishment. With a committee of equally devoted men and women the beginning was made at a time and under conditions that offered many discouragements, and whatever success has been achieved is due almost wholly to the untiring faith of Mr. Taylor and his associates on the Educational Committee of Baltimore Monthly Meeting of Friends.

We, as students and teachers, know Mr. Taylor as a most interesting visitor and speaker, who only too infrequently finds it possible to come to us, but whom we welcome with real affection. We remember with appreciation his splendid talks on moral and other topics, and his always keen interest in us and our doings, and wish sincerely that he might be more frequently with us.

At seventy-eight years of age he is as actively interested in education and the other great cause to which he has in part given his life, the temperance movement, as he was a generation and a half ago. His would seem to be an "unaging youth," and only those of us who know him can appreciate his work and character.

A man who was a student in a school established by Mr. Taylor more than fifty years ago said recently: "Mr. Taylor put himself into his students—he sought to make men and women of high ideals, pure lives and lofty purposes." The same man adds further: "To see, as Mr. Taylor does to-day, men and women who once sat at his feet as scholars, and who are now influencing the world because of his teaching, is a greater honor than to possess great wealth or to wear the laurels of political power."

William H. Ridgway, whom many of us know as the writer of the Sunday-school lessons in the *Sunday-school Times*, in a speech at a school reunion only a few months ago, said of him, "You early taught us to love, honor, and reverence the Divine Spirit that ruled the world in which we, as children, found ourselves. That Great Ruler put on board the Unseen Steersman and—here we are to-day safe and sound, Christian ladies and Christian gentlemen, doing honor to you, and laying at your feet our gratitude and our love."

Jonathan K. Taylor was born September 3d, 1838, near Purcellville, Loudoun County, Virginia. His parents were Jonathan and Lydia Brown Taylor. His boyhood days were spent on the farm, and his educational beginnings were made at the red brick school-house at Lincoln, Virginia. Later he attended a Friends' School at Wilmington, Delaware, of which his brother, T. Clarkson Taylor, one of the best-known educators of his day, was then principal.

In 1856, Mr. Taylor, then only 18 years of age, started his career as a teacher by taking charge of a district school near Port Penn, Delaware. The three years following found him associated with his brother in Wilmington, while the year 1860-61 was spent as a student at Allen's Normal School, West Chester, Pa.

In April of the latter year he established the Chester Valley Academy at Coatesville, Pa., a private enterprise which was conducted until 1867, when, his sight failing, he was forced to give up his life's most cherished dream and retire to the less active work of a mercantile business in the county of his birth.

While conducting this most successful school at Coatesville, Mr. Taylor was married to Emma L. Pyle, of Chester County, Pa., and theirs has proved a union ideal in every way.

After two years of comparative rest his sight seemed to improve, and he was induced to take charge of the Loudoun Valley Academy, and he continued his educational work there from 1869 until 1874. During the latter year his brother in Wilmington died, and Mr. Taylor bought the then Taylor and Jackson Academy, and, with hopes high, took up his larger field of work. But he was to be again disappointed, for within two years his sight forced him to abandon all hope of continuing in his chosen profession.

At an age when most men would view with apprehension a forced change in their life work, Mr. Taylor found it necessary to look about for a new field of activity. His enterprise, integrity and good judgment were, however, well known and offers soon came to him. After some time spent in making a decision, Mr. Taylor took up, first in Wilmington and later in Baltimore, the business of life insurance.

It is interesting to know that since 1876, when he entered a field entirely new, he has never been able to read for himself a single page of insurance literature. His wife, who has been always his helper and partner in the truest sense, came to his assistance, and during the early years of the new business gave herself without reservation to her husband's work, reading to him day after day. With her assistance and later with that of others, he continued in the mastery of his business. How thoroughly this has been accomplished we know, as Mr. Taylor is to-day the acknowledged dean of the insurance business in Baltimore and no man enjoys an esteem better founded. His name stands for integrity, vigor of purpose and stability of character.

However, while he has been building a career and a fortune, he has not abated for an instant his activity in the cause of temperance and his other love, education. For more than fifty years these fields of endeavor have received his untiring devotion and financial support and he is to-day as full of fight and determination as ever to see the legalized liquor traffic eradicated from the United States.

Month after month he goes over with painstaking interest, the affairs of the Friends' School, and always with his mind and heart wide open to its needs and ambitions.

Mr. Taylor's great success, both as an educator and as a man of business, is due at least in part to an indomitable will, indefatigable energy and untiring industry. These qualities have been bound up with integrity of purpose and a generous belief in men and his name in social, religious, philanthropic and business circles is synonymous with rectitude and unswerving devotion to principle.

E. C. W.

DEATHS.

HEALD.—In West Chester, Pa., on Eighth month 12th, 1916, FRANKLIN HEALD, in his 76th year. Burial at Longwood, Pa.

LIPPINCOTT.—On Seventh month 31st, at Cambridge Springs, Pa., J. EVANS LIPPINCOTT, in his 56th year. He had gone from his home at Cincinnati to Cambridge Springs, hoping to be restored to health.

He was eldest son of the late William J. and Sarah Evans Lippincott, and grandson of Jason and Mary Evans, of Cincinnati, who were well-known members of Indiana Yearly Meeting. He was a student at Swarthmore College for two years. A widow, three sons and a daughter survive him.

MARTINDELL.—At Newtown, Pa., on Sixth-day, Eighth month 11th, 1916, RACHEL MARTINDELL, aged 71 years. Interment Wrightstown Friends' Burying Ground.

ROBERTS.—On Eighth month 10th, 1916, at Germantown, Pa., HENRY C. ROBERTS, in his 88th year.

SHOEMAKER.—At Philadelphia, on Third-day, Eighth month 8th, 1916, BELLA F. SHOEMAKER, daughter of the late James and Phoebe Shoemaker, of Horsham, Pa.

SMITH.—ANNA H. SMITH, surviving daughter of Henry and Sarah Smith, formerly of Upper Makefield Township, Bucks County, Pa., died in Newtown, Eighth month 9th, 1916. Interment at Wrightstown, Pa.

WILLIAMS.—St. Louis, Mo., Eighth month 7th, 1916, BERTHA V. K., wife of Edwin S. Williams.

WOODWARD.—At the residence of her daughter, Mrs. Morris Thompson, 1821 Delaware Avenue, Wilmington, Del., on Eighth month 9th, 1916, HANNA M. WOODWARD, in her 73d year. Funeral Friends' Meeting-house, Hockessin, Del.

FALL TERM AT WOOLMAN SCHOOL.

THERE are six prospective students ready for the fall term at Woolman School, which opens October 2d, and the committee is very eager to have twelve more as soon as may be.

The courses to be offered will be perhaps the strongest that have so far been given. Dr. Forbush does not have to leave us until *after* this term. Mrs. Collins, of Swarthmore, and Dr. Janney will give their usual work. A very attractive new course is announced on child training, to be given by Henrietta Stuart Smith. The greatest emphasis will be placed on the First-day School instruction, of which a full announcement will be made later.

Robert and Grace Brown are returning as host and hostess; and at least two of the former students are talking of coming back.

Registrations should be sent as soon as possible to J. Barnard Walton, 140 North Fifteenth Street, Philadelphia.

LEGAL CERTAINTY.—A distinguished lawyer from the East chatting with Justice McFarland of the California Supreme Court, asked, in reference to a matter of legal procedure, "The Supreme Court is the highest tribunal in the State, is it not?" "Yes," assented the justice. "It is the court of ultimate conjecture."

Coming Events

EIGHTH MONTH.

19th.—Short Creek Quarterly Meeting, at Emerson, Ohio, 11 a. m.

19th to 21st.—Pelham Half-Yearly Meeting, at Sparta, Ontario, Canada, 11 a. m. The Advancement Committee of the Yearly Meeting are requested to meet with representatives of the Advancement Committee of the General Conference, at the time of Pelham Half-Yearly Meeting, to arrange for field work in Genesee Yearly Meeting. The Young Friends' Association of Coldstream will furnish a program for Seventh-day evening, the 19th.

20th.—The next conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Middletown, Delaware County, Pa., at 2.30 p. m., to be addressed by Lucy Biddle Lewis on "Internationalism." To reach meeting-house take trolley at Media, Pa., on line to Glen Riddle, and leave car at Lima Store.

20th.—Duanesburg Half-Yearly Meeting, at Quaker Street, N. Y., 11 a. m.

21st.—Fairfax Quarterly Meeting, at Lincoln, Va., 10 a. m.

21st to 24th.—Illinois Yearly Meeting, at Clear Creek, Ill., at 10 a. m. Ministers and elders, the Seventh-day preceding, at 10 a. m. Daniel Batchellor, Mary H. Whitson and Marianna Burgess expect to attend, and a young Friend from the Young Friends' Movement of the Five Years' Meeting has been invited.

22d.—Burlington Quarterly Meeting, at Mt. Holly, N. J., 10.30 a. m.

26th.—Nottingham Quarterly Meeting will be held at Calvert, Md., at 10 a. m., instead of Ninth month 2d, the usual time, as other meetings interfere at that time.

27th.—George A. Walton, George School, will give an address at Penn's Grove Meeting-house, Chester County, Pa., at 2.30 p. m.; subject, "The Development of the Religious Life."

27th.—An appointed meeting at the old Cape May Meeting-house, near Cape May, N. J., will be held at 11 a. m., under the care of the committee of Salem Quarterly Meeting.

27th.—Meeting for worship will be held at Arney's Mount, near Pemberton, N. J., under the care of the committee of Burlington Quarterly Meeting, 3 p. m.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th to 30th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m. Ministers and elders, Seventh-day preceding, at 2 p. m. Meeting for worship at Salem First-day, the 27th. Daniel Batchellor expects to attend.

NINTH MONTH.

2d.—Whitewater Quarterly Meeting, at Lincolnville, Ind., 10 a. m.

2d.—Nottingham Quarterly Meeting, at East Nottingham, Md., 10 a. m.

4th.—Center Quarterly Meeting, at Center, Pa., 9.30 a. m.

7th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m.

10th.—An appointed meeting will be held at old Caln Meeting-house, near Thorndale, Pa., at 3 p. m. Members of the Sectional Committee of the Philadelphia Young Friends' Association expect to be in attendance.

9th to 10th.—Advancement Committee conference at Buffalo, at time of East Hamburg Executive Meeting, at Orchard Park, N. Y., on First-day, the 10th, at 11 a. m.

11th.—Baltimore Quarterly Meeting, at Gunpowder, Md., 10 a. m.

14th.—Haddonfield Quarterly Meeting, at Haddonfield, N. J., 10 a. m.

25th.—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada, 10 a. m.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m.

HE HAD HIS WISH.—The peddler knocked timidly on the kitchen door. A stout Irish woman, angry at being interrupted in her work, pulled open the door and glowered at him.

"Did yez wish to see me?" she demanded in threatening tones.

"Vell, I did," he assured her with an apologetic grin. "I got my vish, thank you." And off he went.

A GOOD REASON.—"Was I rude this afternoon?" a little girl asked her mother. "I hope not, my dear," said the mother. Little Girl: "Well, our teacher was examining us in poetry—'Casabianca'—and she asked why did the boy stand on the burning deck, and I said because it was too hot for him to sit down; and she made me stand in the corner."—*Stray Stories.*

A YOUNG fellow who was the crack sprinter of his town—somewhere in the South—was unfortunate enough to have a very dilatory laundress. One evening, when he was out for a practice run in his rather airy and abbreviated track costume, he chanced to dash past the house of that dusky lady, who at the time was a couple of weeks in arrears with his washing.

He had scarcely reached home again when the bell rang furiously and an excited voice was wafted in from the porch:

"For de land's sake, won't you all tell Marse Bob please not to go out no moh till I kin git his clo'es round to him?"—*Harper's Magazine.*

IT was Tuesday morning. The clothes had been washed, dried and folded, and common sense pointed to the fact that it was ironing day; but cautious Scandinavian Tillie, the new maid, wished to make no mistake. Before committing herself she said, appealingly, "Meesis, I skuld like to spak something." "What is it, Tillie?" "Skal I cook some flat-iron?" asked Tillie earnestly.—*Youth's Companion.*

Two Washington youngsters were visiting their father's country place in Virginia. One of them observed, "Marie, I don't see how cows can eat grass. Do you?"

Marie considered, and then replied, "I suppose it's like this: When the cows are young, the mother cow keeps saying to her children, 'If you don't eat grass you shan't have any pie.'"

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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Now if some of these millions of "unconscious Friends," as I call them, should discover our Society, and be invited to join it, I believe that many would gladly accept the invitation.

Is there any good way to get our message and invitation to them?

The FRIENDS' INTELLIGENCER will visit every week any of them you may name as long as you direct, for 20 CENTS A MONTH each; and experience has proved that a printed missionary, that comes every week, rain or shine, bringing the glad message of the Inward Light, is most effective to interest and attract thinking people.

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The attendance was lessened somewhat by the quarantine placed against neighborhood children, for the safety of our children and the mental comfort of our many parents, but the enthusiasm displayed by the farmers and others by their exhibits compensated. Larger receipts, greater premiums and more enthusiasm describes the fair.

The Live Stock exhibit, particularly so the dairy animals, at our limited Township fair was better than many of the big inter-state fairs can show. In Ayrshires nowhere else could be found a display of one strain of cattle to surpass them in either number or points.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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Treasurer of the Committee on Interments,

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, EIGHTH MONTH 26, 1916

Volume LXXIII
Number 35

THE INCREASE.

A SOWER sowed his seed, with doubts and fears;
"I dare not hope," he said, "for fruitful ears;
Poor hath the harvest been in other years,"
Yet, ere the August moon had waxéd old,
Fair stood his fields, a waving sea of gold;
He reaped a thousandfold!

"Little have I to give, O Lord!" one cried,
"A wayward heart, that oft hath thee denied;
Couldst thou with such a gift be satisfied?"
Yet, when the soul had ceased its mournful plaint,
God took the love that seemed so poor and faint,
And from it made a saint!

—*Christian Burke.*

A MESSAGE OF HOPE.

BY H. B. HALLOCK.

[Read in Friends' Meeting in Brooklyn, N. Y., Seventh month 23d, 1916.]

THE Christian world has been looking long and anxiously for the fulfillment of the prophecy of Isaiah which reads as follows: "And he will judge between the nations and will decide concerning many people, and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more."

Century after century has rolled away, and yet this prophecy remains unfulfilled, and the present conditions in Europe would seem to indicate that it is far from fulfillment.

But deplore as we may the evils resulting from the present war, and look forward anxiously as we may to its discontinuance, we cannot realize the horrors of the situation. That is impossible. Perhaps it is well that we cannot, as the brain would reel before the revelation.

Under these conditions is it any wonder that hope deferred maketh the heart sick? Is it any wonder that men should ask, Doth God know? Doth God care?

Yes, he doth both know and care, but his ways are inscrutable and past finding out. "For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." We can only trust. "The Lord is good, blessed is the man that trusteth in him."

In this respect, at least, we can well take a lesson from the experience of the children of Israel as recorded in the Old Testament and summarized by Charles Lewis Slattery, rector of Grace Church in New York, in his book entitled, "The Light Within," from which the following extracts are taken:

"The various stages of the Messianic hope beginning very early and continuing through the first years of Christianity are an instructive instance of the guidance of the Holy Spirit. In the time of Amos, who lived in the eighth century before our era, the idea of a day of the Lord was well established. Apparently the people looked upon the day of the Lord as "the good time coming." Amos pointed out that it would be a day of judgment; because, as we should now say, God's cleansing spirit was to refine it as with fire. . . . Isaiah, loving his country, saw with despair the approaching wreck, a judgment for the sins of the people. . . . And there would be among the people of Jerusalem a small remnant which would be the cornerstone of the renovated Jerusalem, and he saw in vision a Ruler of the house of David anointed of God, to guide the new and happy order of things. So through the fall of Jerusalem, through the exile, through the return, through the feeble efforts to restore Jerusalem, through the buffetings received from strong neighboring nations and world empires, the prophets continued to hold out the God-inspired hope. . . . The hope was deferred; the heart grew sick; and yet men hoped. . . . It was in the most disheartening periods of national history that a life within the leaders bade the people hope divinely. There was a kingdom coming, no longer simply the kingdom of an anointed Davidic king. It was to be the kingdom of God himself. . . . As we look back we see that they were, by divine intuition, vaguely hoping for what man actually found in Jesus Christ, and in the gift of the Holy Spirit consciously received, at Pentecost and after."

Reverting to our own age and nation, we have the following from the same gifted pen:

"The attempts to secure universal peace through arbitration seem to be mocked by the horrors of a barbaric European war, of which even the dark ages might have been ashamed. The hope of the Christian is that the Holy Spirit may overrule the miseries of war to bring in a new world, in which all nations shall not cease to be, but in which nations shall become conscious parts of some larger whole, a federation of nations, perhaps, as the United States is a federation of Commonwealths and States. As Christians we know that it is contrary to our commission to talk of the peril of the Slav or of the Japanese—lest swarms of Eastern people overwhelm our boasted civilization. We are not aliens one to another. We are all children of the same Father, brethren of the same Christ, sanctified by the same Spirit. Not by force, not by might, but by God's Spirit is the real conquest. Rome, by armies, made slaves of the Greeks; and these Greek slaves thereupon taught the Roman lads the sparkling lessons of Greece; and thereby in a far higher sense, Greece made slaves of the Romans. There is no peril which hordes of lesser people can bring to us if we have in our souls the quality of true, Christ-filled, and therefore great men. Whatever armies and guns can do, the soul by the majesty of its strength will conquer at last. And the Holy Spirit having put his power to the work will not be turned back. Despots, benevolent or military, smiling or frowning, bestowing favors not theirs to give, or destroying property or life not theirs to take, are steadily being doomed by the God of long-suffering and patience. They will pass, and the true democracy will as steadily increase its bounds. Demagogues and thieves will prey upon its edges, but they, too, will pass. Nations will try to hate nations, upon pretexts salient or trifling, but that hate will pass also. For the Spirit of God will overflow all obstacles. He will govern in the hearts of those who are his; and these men of the power which cannot be seen, banded together out of all nations and races and languages, will rule. And the Prince of Peace shall be crowned at last by the nations as well as by the individual saints. . . . When the new unity comes it will be such a unity as Abraham Lincoln would have approved; there will be a world of the people governed by the people and for the people. And the Spirit of God and of his Christ shall rule in the hearts of these people, and therefore in the heart of the world, for ever and ever. . . . I am quite convinced that nations as we now know them are to lose their armored edges and will be in some way fused into a federation of nations. As Christianity really gets hold of men, it will seem more important to be the brother

of all men than to be the brother of Americans only, or of Englishmen only, or of Germans only. . . . We are still in the primitive age of Christianity, and there is far to go. Nations must learn what Christ meant when he said, 'Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.' That means nations as well as individuals. When a nation goes to war to save itself as a nation, or to make its boast of wider bounds, it is not Christian. The only Christian battle cry must be after the pattern of Julia Ward Howe's battle hymn:

"He has sounded forth the trumpet that shall never call retreat,
He is sifting out the hearts of men before his judgment seat;
Oh, be swift, my soul, to answer him. Be jubilant, my feet!
Our God is marching on.

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
He died to make men holy, let *us* die to make men free,
While God is marching on."

Yes, "let us die to make men free," on the gibbet or at the stake if need be, but not on the field of battle; that is not required of a Christian.

FRIENDS' COLLEGES AND THE MINISTRY.

In an interesting article in the *American Friend*, Joseph John Mills, general secretary of the Five Years' Meeting, says:

"The criticism has sometimes been heard that Friends' colleges fall short in the number of ministers they contribute to the church. With a view to getting at the facts, the following list of questions was recently sent to each of the nine colleges in the Five Years' Meeting:

"1. How many of your students give evidence of having the requisite gifts for the public Christian ministry?
"2. How many of them are pursuing courses of study which are specially adapted to preparation for the ministry?
"3. What opportunities, if any, do your students have for the development of their ministerial gifts while in college?
"4. What is your observation as to the adequacy of the encouragement held out by the Church for young Friends to make special preparation for service as ministers in our denomination?
"5. What, in your judgment, are the practical ways in which such encouragement ought to be given by the Church?

"Accompanying the above questions was the following note of explanation:

"Nothing in the foregoing questions is to be interpreted as inconsistent with the historic Quaker position that the fundamental requisites for the true Gospel ministry are the Divine call and the qualifications of the Holy Spirit. These being assumed, the questions are to be understood as directed to such subordinate but vitally important matters as 'the development of gifts,' 'mental capacity' and 'general qualifications for the ministry,' all of which are specifically assigned by the Uniform Discipline as subjects for the care of the Church.

"The replies received to questions 1 and 2 show that, out of approximately 1,700 students during the year 1915-16, sixty-two were regarded as being in possession of the requisite gifts for the public ministry. Fully one-half of these students had so far dedicated themselves to the work of the Gospel as to have chosen and pursued courses of study which were specially adapted to preparation for ministerial and pastoral service.

"In a previous article it was shown from the reports of the Yearly Meetings that recruits to the ministerial force of the Five Years' Meeting during the last three years had been enrolled at the average rate of about twenty-five a year. There were, therefore, during the last college year, more young people definitely looking forward to and preparing for the ministry among the ranks of the college students than the whole average number of ministers annually recorded from among the entire membership of the Five Years' Meeting. Furthermore, if all the students who were adjudged to possess the requisite gifts for the ministry, whether pursuing special courses of study by way of preparation for that line of service or not, are taken into the count, the potential ministers among college students alone last year, if the gifts of all of them were developed and brought into active service, would constitute a body of ministers two and a half times as large as the average total number of ministers annually recruited throughout all the nine Yearly Meetings composing the Five Years' Meeting.

"For the colleges it is to be said that they offer excellent courses of study in the line of special preparation for Christian service, as will be seen from the following:

"Whittier College provides twelve courses in Biblical History and Literature, including one course in the 'Fundamentals of the Friends' Church,' intended to meet the demands of the times for ministers and all who desire to help in Christian work, Pacific College offers seven semesters of Biblical study. The Biblical School of Friends' University is designed 'to meet the need in Bible Schools and Churches of this generation for trained and devoted Bible teachers and ministers.' Penn College maintains a department intended 'to meet the needs of the Church to-day for a better ministry and men and women with training along lines of Christian service.' Earlham College offers twelve courses in Biblical Literature and Church History, including one course in the History of Friends and one in Missions, which are intended 'as means of preparation for those expecting to enter the ministry or other lines of religious work.' Wilmington College has twelve courses 'designed to prepare Christian workers and ministers for reverent and efficient service.' Mention should also be made here of Haverford College, outside the Five Years' Meeting, which maintains an extensive department of Biblical Literature and related courses.

"That the colleges are alive to the importance of opportunities for students to exercise their gifts in the ministry while engaged in college studies is indicated by the following extracts from replies to question 3 in the foregoing list:

"Guilford College students do Deputation Work in nearby churches and school houses.
"At Earlham they have opportunities to preach in small meetings in and about the city of Richmond. In many cases they receive pecuniary aid sufficient to cover their college expenses. Gospel teams are sent out each year.
"Penn College students serve meetings in the vicinity of the college besides aiding in the large local church and Bible School.
"Four students in Friends' University last year were recorded ministers, three of them being pastors of churches. Other students engage in the Friends' City Missions and other work in the neighborhood of the college.
"Students at Nebraska Central College do Gospel Team Work and serve at out-appointments.
"At Pacific College they do Deputation Work in the vicinity of the college and are encouraged by the Meeting on Ministry and Oversight to exercise their ministerial gifts in the local meeting.
"At Whittier College they engage in Gospel Team and Y. M. C. A. work.

"The hour has come for the churches in the Five Years' Meeting to take stock of their God-given resources for the ministerial and pastoral forces of the future. Gifted young men and young women in all the Yearly Meetings are responding to the Spirit's promptings, and are dedicating their lives to Christian service. Increasing numbers of them from year to year are availing themselves of the assistance offered them by the colleges in the line of preparation for the labor to which they are called. If this growing wealth of material for the ministry, which upon good authority is adjudged to have received the divine sanction, shall fail as the time goes by to be utilized for the service of Christ and the Society of Friends, where will the responsibility of the failure rest? Manifestly, not primarily, at least, with the colleges nor with the goodly host of consecrated young Friends in their student ranks."

ACROSS THE WORLD.

[John Russell Hayes, the librarian of Swarthmore College, sends us the following poem, written on reading the Centennial History of the American Bible Society.]

Slovak and Zulu, Muskogee and Kurd
Alike may freely ponder on the Word;
Latin and Lettish, Filipino, Greek—
In this old Volume may for solace seek;
So, wide across the world, through joy, through tears,
Has gone the Bible in these Hundred Years.

Its missioners have reached the friendly hand
To men of every creed in every land;
Bearers of love to nations wide and far—
For them all gates have gladly stood ajar;
In paths of pleasantness they ever trod,
Rejoicing thus to serve the living God;
So, wide across the world, through joy, through tears,
Has gone the Bible in these Hundred Years.

Yeomen of Iceland through their long, long night
Have searched the Scriptures and have found the light;
Fijians, Irish, Prussians, Persians, Poles,
From its loved leaves draw comfort for their souls;
The Servian, the Seneca, the Swede,
Each in his homeland tongue its page may read;
So, wide across the world, through joy, through tears,
Has gone the Bible in these Hundred Years.

And when we think how on the Flemish plains,
Amid high Alpine snows, and Russian rains,
Soldiers of every warring nation lay
Hatred aside, and seek at close of day
The peaceful page, and yield them to its spell—
Our gratitude, beyond all words to tell,
Goes out to God, who gave his servants grace
To bear the Word to every land and race.

—*Bible Society Record.*

WHAT'S WRONG WITH COUNTRY CHURCHES.

A purely country church in Iowa, known officially as "The Church of the Brethren," was organized with seven members. For some twelve years they worshiped in private houses and in the schoolhouse. Then they erected a building, and in this they worshiped for forty-five years. They are now in a building which would adorn any city of 50,000 people; they have a membership of 400 and an average attendance at Sunday School of 225. I have asked this pastor to tell me the secret, and here it is:

"The aim of this church is to create the highest moral and religious influence possible; to make the community a unit; to afford means for entertainment and culture of the highest order and type, so that the rising generation may be kept as far as possible free from the debauching and deteriorating influences of city life. We preach rural life from the pulpit, and use every means possible to create a sentiment for the next generation to stick to the soil." Note this significant statement: "The township has not had a qualified constable or justice of the peace for about forty years, and has had only one case in the district court for thirty years."

The young people of this community do not get in their automobiles and go to town to church. Instead people come out to this country church from a town of 25,000, a few miles away.

Another country church, Presbyterian, though subjected to the same influences which have destroyed other churches by the hundreds, has yet maintained its numbers and influence. It pays its pastor $1,500. When I asked one of the members how they kept up their numbers despite the movement to towns in other sections, he replied: "By taking hold of the children of the foreigners as they move in, and training them for the Master."

Of the pastor of a Presbyterian church in Illinois a local paper says: "There is no question of his strict observance of Christian principles and truths; and he can always be found on the right side of any proposition that will improve the moral and physical prosperity of his community, whether it be good roads, better farming, politics, athletics or the social side of life, and he is an uncompromising foe of the liquor traffic." During his six years' pastorate the church has increased 25 per cent. It has a Brotherhood of 40 members, a Bible Class so large that it had to be divided, a Woman's Missionary Society which last year gave over $500 for missions, a young woman's missionary society which gave $95, and a Junior Society which gave $91.

That the spirit which led to the prosperity of this church is contagious is shown by the program of a Methodist Sunday afternoon service in the same county, papers being read on such topics as the rural home, the country school, the rural church and Sunday School, the ladies' organizations and their social activities, the rural church past and future, and why not religious co-operation?

In all three churches it should be noted that there has been no letting down, no compromise with the world on the great fundamentals; but a vast amount of work for the upbuilding of the community life. In the first mentioned the members are the leaders in co-operative movements; for instance, a co-operative creamery, a co-operative elevator, a co-operative cow-testing association. In all of them it is not the community building up the church, but the church building up the community.

A Methodist church in Iowa, once highly prosperous, declined until it could raise only $300 a year for services part of the time. Some good women conceived the idea that it should be made a social center. A right-minded, rural-minded preacher in less than two years brought it up to a point where it takes his whole time and pays him $1,200 a year and a parsonage.

A Catholic church in Minnesota was slowly disintegrating. A wise priest was sent there. He made a study of the situation and found that through modes of farming not adapted to the locality the farmers were not making any money. He made a study of dairying and organized a cheese factory. In ten years they built him a church costing over $20,000; and this is practically open country.

A two-point circuit of one Methodist stronghold covers about twenty-five square miles of country, with a mixed population of natives and foreigners. A man of vision came in who believed that no rural church can really prosper that does not make the church a community center. Capturing the heart and the imagination of the people with this idea, he interested them in everything that pertained to their life—physical, intellectual, social, spiritual. He organized a Young Men's Bible Class, co-operative societies for buying grain and selling apples, a farmers' institute, and special lectures on agricultural topics. He threw out the goody-goody books of the old Sunday School library and built up a community library of a thousand volumes, of which more than fifty Jews are patrons.

In southern Iowa a church was about to die. A man with a purpose came to it. Fortunately this church was from five to seven miles away from any town, with no other church nearer than three miles. This pastor first discovered that there was social hunger in that community and scant means of satisfying it. The church building was old. He suggested that a basement be put under the structure and that it be made a place of social entertainment for the community, a social center. The people had a mind to work and it was done.

The work of remodeling the building moved slowly, but it was found that the interest was constantly increasing. The improvements cost about $3,000. This was three years ago. Now there is a boys' chorus, and a large group of special-course students is making a study of corn and grain growing, milk testing, bee keeping, history and government of the State. There are manual training, daily practice in music, penmanship and public speaking. The church remade the country around it, and is prospering.—*Henry Wallace, in Ladies' Home Journal.*

FRIENDS' INTELLIGENCER

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PHILADELPHIA, EIGHTH MONTH 26, 1916

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

SOME HARD QUESTIONS.

AN interesting criticism of the INTELLIGENCER comes in a letter from a gentleman in Sherbrooke, Canada, who received from us a circular letter soliciting his subscription. In reply, he says:

I have your circular letter of the 7th inst. inviting me to become a subscriber, but I do not admire the INTELLIGENCER enough to do so. I get an occasional copy, and I look through the files when I go up to my old home at Sparta, Ont., and I have looked in vain for any forceful expression on the moral issues of the great crisis through which we are passing. I could respect the INTELLIGENCER more, even if I disagreed with it, but I find it rather wishy-washy.

I would be interested to know whether the INTELLIGENCER has a decided opinion on the right and wrong of the following questions:

1. Was Sir Edward Grey right or wrong in insisting that Austria should not punish Servia before submitting her case against Servia to the Great Powers?
2. Did Belgium do right or wrong in maintaining by force of arms her duty as a neutral to keep Germany from passing through her territory to crush France?
3. Did England do right or wrong in using her armed forces to help resist the invasion of Belgium and France?
4. Did the United States do right or wrong in not protesting against the proposed invasion of Belgium? If she should have protested, what means should she have been prepared to use to enforce her protest?

If the INTELLIGENCER really has strong views and practicable suggestions in connection with the present situation, I would be interested to read them.

There is one kind of question that I always feel unable to answer—that is, whether some *other* man's action is right or wrong. But there is another kind of question that is often still more difficult to answer—that is, whether another *nation's* action is right or wrong. The only thing about which I can be certain is whether my own action or influence as a part of my own nation is right.

For this reason I do not attempt to answer "Yes" or "No" to my critic's questions, but will try to show how we may perhaps get light on such questions for our guidance in the future.

As the life of a nation is much *longer* than that of a man, it is even more necessary to learn what its *previous* course has been in similar cases, what are the present conditions, and what its treaties or agreements with other nations are.

Thus, before answering the first question above, I should wish to ask, Had Great Britain *always* insisted that no stronger power should punish a weaker one before submitting the case to the Great Powers? and had Great Britain *herself* always first submitted such cases to the Great Powers, as in the cases of Ireland, and the Boer Republic, and Egypt, and Afghanistan, and of China when that nation tried to exclude opium forced on her by British India? If so, then it seems that Sir Elward Grey must have been right in insisting that Austria should follow the same righteous course that Great Britain and the other great powers had followed in the past.

But if *not*, then does it not seem reasonable that there should have been some *agreement* of the Powers (small as well as great) before England insisted on Austria's doing what she herself had never done?

As to Belgium, had it been agreed and understood by all the Powers that she was bound to *resist* by force of arms *all* nations, England, France and Russia, as well as Germany, if they or any of them attempted to pass over her territory?

And had Belgium always respected the territory of *other* peoples? Had she herself abstained from entering the Congo rubber territory of Central Africa, and from infringing the rights of those weak and oppressed peoples?

As to the United States, had our nation *always* protested against violations of the rights of weaker nations? When England bombarded Alexandria, did we promptly send a ringing remonstrance? When Turkey, supported in power by England, massacred tens of thousands of Armenians, was our ambassador to Great Britain instructed to protest, and what means did we use to "enforce our protest?"

And when Mexico was invaded and plundered of half her territory by her next neighbor in 1846, were we careful to protest against the outrage?

In a word, such questions always tacitly assume certain conditions and obligations resulting from past history. They cannot be answered "Yes" or "No" without knowledge of the past, any more than Bradlaugh when attacked in Parliament could answer "Yes" or "No" to the famous question, "Have you stopped beating your wife?" But there is one general fact—the farther back we go into history, the greater we find the tyranny of the strong, the greater the oppression of the weak. We look in vain for the just and righteous strong nation such as my Canadian critic assumes England to be. The "strangling of Persia" by Great Britain and Russia is not a piece of history from the Dark Ages, but of the twentieth century. Has Russia ceased to massacre the Jews, or to send her noblest patriots to Siberia? My Canadian critic is justly indignant over the oppression of Belgium; but has Great Britain yet ceased to oppress Ireland? and can all the ages teach her rulers no better wisdom than to fill her jails with women patriotic enough to wish to vote, and Friends brave enough to refuse to maim and kill?

If to our Canadian critic this seems "wishy-washy" doctrine, it is not strange that he should not care for the INTELLIGENCER. To me, however, the essential question for Great Britain and the United States to-day seems to be not how to conquer Germany or to kill Mexican invaders, but how to "establish justice, insure domestic tranquillity, and secure the blessings of liberty" over the whole earth—and to do this we must conquer, not other nations, but the spirit of war and oppression within our own. H. F.

Note and Comment

"THE MORAL EQUIVALENT OF WAR."

AS a reader of the INTELLIGENCER, I wish to express my appreciation of the editorial of the issue of Eighth month 6th in reference to the address of General Wood before the recent annual meeting of the National Educational Association, as well as the fine letter by Susanna Gaskill Mahan as to the "Moral Equivalent of War." Articles of this kind just at this time, when the nervous cry for preparedness and universal military training is carrying our people far on the road to a system of militarism even worse than any form which the nations of Europe are now suffering, are of especial value and helpfulness.

To many citizens the address of Leonard Wood seemed to be offensively out of place; almost as much so as his address last year at Plattsburg, for which he was severely reprimanded by his superior in office. That men like Dr. David Starr Jordan and others of national reputation as educators, should be invited to address the teachers of

the country, seems altogether fitting and proper; but the fitness of the appearance before them of the general commanding the army for the purpose of special pleading for a cause of very doubtful morality, may well be questioned. If, as General Sherman asserted (and *he knew*), "war is hell," then any preparation for it is simply preparation for hell, and the immorality of the advocacy of such preparation is at once apparent, even if we were not able to read the daily reports of horrible slaughter abroad, which has for over two years past been simply emphasizing Sherman's dictum. And it is to get ready for something like that—in effect, to really compel it—that the teachers of America are to be persuaded—or, rather, stampeded, by the leading General of the United States Army!

If Leonard Wood had had the advantages afforded by an education at West Point, where it is understood that instruction in United States history has been given in the past, he would hardly have made the blunders pointed out in the INTELLIGENCER. Many of the teachers whom he addressed were no doubt accustomed to teaching history as part of their daily school duties. It would be interesting, indeed, to know what passed through their minds as they listened to the remarkable exposition of American history as it fell from the lips of the learned General. Surely they might have expected from such a vigorous advocate of preparedness a little more *preparation* before he attempted to address the intelligence of the American teacher; but perhaps he had persuaded himself that anything from such an authority would easily pass muster.

With reference to Mrs. Mahan's letter, may I be allowed to add that she has beyond doubt realized the true meaning of Prof. James' article on the "Moral Equivalent of War," and it was a surprise to see it so misinterpreted in the preceding article which she criticizes. It is in realizing that "peace hath her victories no less renowned than war," that she offers opportunities for worthy struggle against intrenched evil forces that call for all our moral power; that as we seize these occasions, we find the moral equivalent for war, and know what the great teacher meant by this inspiring phrase. The poems left by the young poet who sacrificed his life for his country may well indicate the great spirit which informed his soul and led to such sacrifice—but there are those of us who think of the work he might have wrought in the future, who think of his country's loss and our own, and who will pray and work for the coming of the day when such sacrifices shall not be required, when this awful scourge of humanity shall be put to death, and when such brave spirits shall be enabled to both live and work for their country and the world. May God speed the coming of this bright day!

ISAAC ROBERTS.

SHALL BOYS FIGHT BACK?

A teacher's questions discussed by Robert E. Speer, in the Sunday-School Times.

Question.—How may I teach boys not to fight back when imposed on by other boys? They think I, being a woman, do not understand a boy's position, and tell me, "If you settle them once, they will let you alone." It is against a boy's code of honor to report troubles to older people and thereby become a tattler; therefore how shall I advise them? I have already presented the example of Christ, but they cannot believe it fits their case.

Again, one boy cannot see, if it is not a *wrong* thing, why he should not play a ball game on the children's playground on Sunday, nor why it would be wrong for me to witness the game. In view of the liberal ideas regarding the observance of Sunday which prevail to-day, the lack of interest on the part of parents in the religious welfare of their children, giving them nothing to interest them instead of outdoor sports (and boys must have occupation, or they are likely to get into difficulties), what answer shall I give?

Mr. Speer answers as follows:

The best a teacher can do is to do her best. She can show the boys what the right principles of action are. She can inspire them with the life stories of the kind of men whom the boys know to be heroes, such as Livingstone and Chinese Gordon, and can tell them the stories of the boyhood of such men. She can show them the consequences in society of taking the law into one's own hands, and she can refrain from being discouraged when boys, with all this before them, decide that in their small world they are warranted in doing battle against what seems to them wrong.

There are certainly different degrees of wrong, and for some boys to play ball on Sunday is a less heinous offense than for some other people to read Sunday newspapers, or go motoring, or pay calls. Mere negative counsel cannot meet the case of such boys. There must be some counter-employment, and the boys are not likely to find this for themselves. Some one must find it for them. The right people to do this are, of course, the parents. But the trouble is they not only do not do it, but they often set examples which make it difficult for other people to do it. Perhaps wisely guided nature-study is as good a counter-attraction as can be proposed for some of these boys who have got beyond the quieting influence of good reading or Bible study. Or, better yet, get them at work for other people, hunting out and caring for those who need what they can do for them. The boys should also certainly be shown in a way that will appeal to them—and this can be done—why Sabbath-keeping is the normal, healthy thing for body, mind, and spirit, and what privileges, rather than obligations, the Sabbath offers them.

SUFFRAGE "INEVITABLE."

SOME time ago a consideration of our economic conditions and tendencies, of the position of women in gainful occupations, of the nature and course of the demand, led me to the conclusion that the granting of suffrage to women is inevitable. Opposition may delay but in my judgment cannot defeat this movement. Nor can I see any advantages in the delay which can possibly offset the disadvantages which are necessarily incident to the continued agitation. . . . We shall have a struggle constantly increasing in bitterness, which I believe to be inimical to our welfare. If women are to have the vote, as I believe they are, it seems to me entirely clear that in the interest of the public life of this country the contest should be ended promptly. —*Charles E. Hughes.*

LET THEM DRY THEIR TEARS.

THE *American Contractor* produces figures which show that contracts for new breweries have fallen off at the rate of $14,000,000 a year in the last ten years, while contracts for new churches have increased $11,000,000 a year. So we ask that those liquor editors and liquor orators who have been weeping over the "decline of the church's influence since it went into politics" dry their tears and cheer up, says the *American Issue.*

PEACE is a state of mind.—*Henry Ford.*

WE must exact a life for a life.—*Rev. Reginald J. Campbell.*

GOING to church once a week is not enough.—*Kaiser Wilhelm.*

SUPPOSE Edison's parents had taught him contentment.—*Clarence Day, Jr.*

IT is my earnest desire to take my place in the trenches. —*Kaiser Wilhelm.*

THERE is not a particle of militarism in my composition. —*Charles E. Hughes.*

THERE is no wife who likes to have a domineering husband.—*Dr. Katharine Blackford.*

COLLEGE boys are the greatest conservatives I ever tackled in my life, largely because they have associated too much with their fathers.—*Woodrow Wilson.*

ORGANIZATION OF THE SOCIETY OF FRIENDS.

V.—The Preparative Meeting.

We have traced the outline of the organization of the Society of Friends from the General Conference down to the particular meeting. Frequently in the Monthly Meeting there is but one meeting for worship, sometimes two, sometime three. In the latter cases the Preparative Meeting has charge of the affairs of the different individual meetings. It has no final authority, but only prepares business for the Monthly Meeting. Until a new meeting for worship is well established it is conducted by a committee of the Monthly Meeting and is called an "indulged meeting."

There are two problems of Preparative Meeting organization worth considering here.

1. When a matter needs to be sent to all of our meetings, should it be sent to one authority in each Monthly Meeting, or to some one in each Preparative Meeting. If executive action is required it must be sent to the Monthly Meeting; but if every Friend is to be reached, as is frequently also desired, it is more direct to send direct to every locality. Are all of the Monthly Meetings organized so that matters of information sent to the clerk reach as surely and promptly the Friends in the Preparative Meetings of Monthly Meetings other than his own?

2. Our social service interest is directing our attention to the needs of the immediate neighborhood of our meeting-houses. This work naturally devolves upon those Friends who live there. At the same time there is no money or committee for such philanthropic work except in the Monthly Meeting, which may be remote and largely composed of Friends with other interests. Result—most of our really local social work is done in organizations outside of the meeting.

J. B. W.

THE PROHIBITION PARTY PLATFORM.

"The call of the hour is the challenge of a supreme opportunity, to an unparalleled sacrifice. These are the words of triumph—Peace, Prosperity, and Prohibition. ELECT PROHIBITION. WRITE WOMAN INTO THE CONSTITUTION. TURN OUT THE EXPLOITERS OF THE PEOPLE. TAKE PRIVATE PROFIT FROM WAR. STOP THE SLAUGHTER OF PEACE. SAVE AMERICA AND SERVE THE WORLD."

In these words Temporary Chairman Daniel A. Poling concluded his keynote address at the Prohibition National Convention at St. Paul, Minn.

"We go forth to champion the unrestricted political rights of womanhood and demanding an ample justice for little children. And in every effort made for social justice we will remember that the supreme tangible foe of motherhood, her most bitter enemy when she asks for the ballot, and the Judas Iscariot of her sons and daughters, is King Alcohol."

Expressing the evidently overwhelming sentiment of the convention, Chairman Poling assailed the campaign of militaristic preparedness, arraigned the Republican and Democratic parties alike for what he alleged to be an extravagant waste of national funds, eulogized Jane Addams, attacked at length the activities of the Navy League, and after advocating loyalty to the Monroe Doctrine, the establishment of a world court of arbitration, international reciprocity of trade, radical reform in the treatment of immigrants, the development of a national program for the constructive use of the United States Army in time of peace, and the immediate enactment by Federal statute and amendment of woman's suffrage and various social reforms, he concluded his plea with the dictum that "Prohibition spells Preparedness," and that the hour had come for the campaign battle cry, "A National Prohibition President in 1916."

The "preparedness" craze ought to be called the "scaredness" craze, for that is what it really is.—*Isaac Roberts.*

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

The following new workers left England during the past week ending July 29th: For France (Samoens), Eileen Barrett Brown. For Holland, Alison Fox, C. Scott Goddard and Agnes Parley. For Russia, Florence M. Barrow, Elizabeth Morgan, Nurse Pattison, Theodora Williams, E. St. John Catchpool, C. Gordon Lewis and Wilfrid R. Little.

ARMENIAN RELIEF.

Alfred E. Backhouse, who it will be remembered has gone as a representative from this committee to the Lord Mayor's Armenian Relief Fund, writes on June 18th from Khoi (in the northwestern corner of the northwestern province of Azerbaijan, Persia, ninety miles due east of Van, and sixty north of Urumiya):

"We left Tiflis on May 18th, Mr. Buxton and Mr. Safrastian, his Armenian interpreter, coming with us as far as Alexandropol, then proceeding to Erzerum, while George Hodgkin and I, with another interpreter, went to Erivan. Then we drove over to Etchmiadzin, where we had an interview with the Catholicos, the head of the Armenian Church. Whilst at the monastery there, we heard something of the horrors they underwent last August, when about 200,000 Armenian refugees came through this district from Van and Alashkert. Tens of thousands collected outside the walls of the monastery in an appalling state of want and disease. Two thousand had died on the road, in addition to those killed by the Kurds, and thousands more perished after their arrival in Russian territory. At that time relief was organized by a committee under the presidency of the Catholicos, and the condition of the refugees is now fairly satisfactory. Some of the proceeds of the Lord Mayor's Fund have been sent to this committee.

"From Erivan we went straight to Tabriz, in Persia, where we stayed a week with the British Consul. From thence we traveled by train to Sharaf Khani, at the north end of Lake Urmi, and then had a stormy passage of twenty-four hours down the lake to Urumiya, in a motor-boat attached to the Russian Military Transport Service.

THE PLAIN OF URUMIYA.

"We spent a most interesting ten days at the American Presbyterian Mission at Urmi. The plain of Urumiya is a most beautiful tract of country ten to twenty miles wide, between the lake and the high, snow-capped range of mountains that forms the frontier between Persia and Turkey. The rivers afford an abundant supply of water for irrigation, and the country is well-wooded, and very fertile. Much of the land is laid out as vineyards, which yield the most valuable crops, most of the grapes being dried and exported to Russia, where Urumiya raisins are well known for their quality. The population of the plain is largely Moslem; but, before the war, there were about 30,000 Syrian Christians, belonging to the Orthodox Roman Catholic and Presbyterian Churches, the first, since the Russian occupation, being in the majority.

OVERCROWDING IN THE CITY.

"At the time of the Russian evacuation of Urumiya, in January, 1915, about 10,000 of these Syrians escaped north into the Caucasus, a thousand or so were killed by the Moslems (Turks, Kurds and natives of Urumiya), and some 16,000 took refuge in the various mission stations in the city of Urmi, by far the greater number crowding into the American mission, where they remained for nearly five months. The overcrowding, of course, was terrible—3,300 refugees slept in the American church, which seats about five hundred. The problem of food was very difficult, and that of sanitation almost impossible of solution. In the spring, dysentery, typhoid, and, finally, typhus, broke out, and the death-roll for all the missions was between three and four thousand.

(Continued from last week's Supplement)

Government of Ontario bought 840 acres of land near Guelph to be used as a prison farm. The first two years were used largely in getting the accommodations for the prisoners who were brought from the Central Prison in Toronto. The full number of five hundred or so were brought to Guelph about two years ago. Since then the permanent buildings are being completed, the farm is being improved, roads constructed, an abattoir has been erected, improvements along different lines are under way. The honor system appears to be working well, and will likely be developed more as time advances. The city of Toronto has more recently bought a farm north of the city, on which men convicted for a few weeks or months are placed, and within the past two years a farm has been bought by Toronto City, and buildings are being erected for women who are convicted."

The most important movement along this line that has occurred within the limits of Indiana Yearly Meetings, says Wilson S. Doan, is the purchase and the opening of the Indiana State Penal Farm. This movement was one that had been urged by the State Board of Charities and Correction, and also by the International Prison Congress, and personally by many Friends.

The county jails in Indiana, as a class, are now and have been unsanitary, and the prisoners ordinarily remain day after day in idleness, mingling indiscriminately together.

Men who have been guilty of felony under the State penal system are sent to the State Prison or Reformatory, unless released on probation or under suspended sentences. In the State Prison and Reformatory such men are given the rudiments of an education. They are given an opportunity to work, and influences are thrown around them for their moral, mental and physical betterment, and in the course of time, under such restrictions, they may be released on parole, and many thus released make afterwards good citizens.

On the other hand, where the offense committed is a mere misdemeanor, the offender has heretofore been locked up in a county jail, where no influences are brought to bear for his betterment, or for his education in any way whatsoever. The records show that 15,000 jail sentences annually are pronounced in Indiana. It has been said that the jail system in the United States is a disgrace to modern civilization. Feeling this, provision was made in Indiana, beginning in 1913, for the establishment of a State Penal Farm to which it would be the duty of Judges of Circuit, Superior, Criminal and City Courts to commit male prisoners, who otherwise would receive a jail sentence. Accordingly, appropriation was made, and a little over 1,500 acres of land purchased near Greencastle, Ind. Buildings were completed, and the farm formally opened in Fourth month, 1915. In this institution men are confined for only a limited time, most all of them being for less than six months, but they are entirely free from the objectionable influences of the county jails.

A bill supported by many Friends was introduced in the last Legislature to abolish capital punishment in Indiana. This bill failed passage by one vote only.

Much activity is reported by the committee on prison reform of Philadelphia Yearly Meeting. Public meetings have been held through the exertions of the members of the committee, penal institutions have been visited, during the two years four bulletins have been published and distributed by the committee, one entitled "A Modern Prison," one "A Summary of the Report of the Pennsylvania Penal Commission," prepared by a member of the committee who was secretary of the commission, another entitled "A New Idea in Prison Reform," and another on capital punishment; the last has been asked for by many libraries and social organizations throughout the United States. A contribution of $100.00 has been applied to paying the fee of a Swarthmore graduate who is working under Professor Robinson in making a study of fees and fines in connection with the Pennsylvania Prison System.

Charles Clevenger reports for Baltimore Yearly Meeting: "A much larger portion of the prisoners of Virginia are now being worked upon the public roads than formerly, and instead of being sold out to contractors, as in past years, they are now worked by the State in a humane manner. Those retained in the penitentiary have been rendered as comfortable by modern improvements as circumstances permit. It is stated that county jails throughout the State have caught this spirit of improvement, and are now nearly all well kept, though in these "dry" days such places are but little used. There has been an effort made by the Virginia Legislature to pay half the earnings of all convicts to their families. But while we feel that Virginia is making progress in prison reform, it is still more gratifying to note the wonderful results in the District of Columbia. A few years ago it started a large farm at Quantice, with a view of not only working it with its prisoners, but using them also in manufacturing many things needed in Government Departments, and in working up much waste material of these departments. All is on the honor system, and those in charge are surprised at results." The superintendent also reports receiving reports from monthly meetings, several report no work done. Goose Creek Meeting reports, "Some of our Friends have visited the county jail, and think that the management is good, but regret lack of any employment for the inmates." Dunnings Creek reports, "The only prison we have is our county jail, and as we have had no license for many years, there are periods of months when there are no prisoners there." Sandy Spring reports, "Conditions at our county jail have somewhat improved in recent years, though they are even now quite different from what they should be."

JOHN W. HUTCHINSON,
Superintendent.

CAPITAL PUNISHMENT.

Since the last Conference the States of Oregon and North Dakota have abolished the death penalty, making nine States where the State may no longer kill. Several other States have substantially abolished it, by allowing the trial jury, when they render their verdict, to declare whether the penalty shall be death or life imprisonment; the verdict is invariably imprisonment, except in very atrocious cases. Bills were introduced to abolish capital punishment in the States of Tennessee, Utah, New York, New Jersey and Michigan. In Tennessee there was a very active propaganda promoted by one citizen. In New York bills were introduced in the Legislatures of both 1915 and 1916. In 1915 a hearing was granted, and a very large delegation attended it and advocated the passage of the bill, but it failed; in 1916 no hearing was granted, although it was requested, and the bill died in committee. In New Jersey the Senate passed the bill, but it finally met with defeat, owing, it is claimed, to the opposition of the Governor. In Arizona the question was put to a vote of the people in a general election. Governor Hunt, whose opposition to capital punishment was well known, was a candidate for re-election; although he was elected, the referendum to abolish capital punishment was lost by about 1,200 in a vote of 30,000. At the time of the election there were eleven sentenced to die and awaiting the day to be set by the Governor. Three men were electrocuted in Sing Sing Prison a few months ago; before their death they signed the following remarkable letter, appealing for the abolishment of the death penalty. Warden Osborne gave it to the press, and it should have a wide circulation.

"Are you as members of this Commonwealth justified in taking human life because we did? Did two wrongs ever make a right?

"There is not one of us who would not willingly die if it would restore to life those who died by our hands. Ow-

ing to our acts remorse, sorrow, ignominy and shame have been our companions by day and through the long, sleepless nights.

"We realize keenly that we will suffer least by our own death, for we know full well that some day, some time, all of us must pass beyond that mysterious veil of eternity, from whose bourne no traveler has ever returned.

"We make this appeal to you not so much to save our lives, but because our ignominious death strikes beyond the grave and will bring sorrow, woe and care to those near and dear to us, and who will suffer most by our untimely end.

"Picture this! Think of this!

"Then if you can, by word and pen demand from your representative at Albany that capital punishment, this relic of ancient times, this stain on humanity, be wiped from the statute books.

"Only a few months ago our President appealed to the people of this country of all nationalities to attend their various places of worship, there to pray and plead to the Almighty that the legal murder, carnage and slaughter in Europe might cease.

"Is the cause for our destruction any greater than that between nation and nation now engaged in bloody warfare? Therefore we appeal to you not only to pray for us, but to demand the abolishment of legal murder.

"If we believed that our slaughter would act as a deterrent to future murders, we would willingly render up our lives to society if it would erase from human nature the causes which tended to our crime.

"Can you recall a single instance in all your life where the horror of the death penalty stayed the hand of a murderer? We know we never gave it a thought.

"Murder is mostly the result of two great human passions, that of uncontrollable passions, that of uncontrallable and insane jealousy, or a devouring anger aroused by the demon drink, both of which so blur the human mind for the instant as to make the person temporarily insane. Jealousy and anger aroused by drink were the cause of the tragedies in which we three men were involved.

"If this is to be our last word we send it forth in the hope that if it avails us nothing it may perchance aid some brother who may fall by the wayside.

"In conclusion we offer up our prayers that you will not cast us aside into utter darkness by disregarding our plea from the shadows of the grave.

"We admit our sins to God and pray for forgiveness at the hands of our brothers and the Almighty."

Friends should be influential in promoting a more enlightened public opinion on the subjects of crime prevention, the reformation of the offender and the improvement of our penal systems, bettering social conditions and the abolishment of the death penalty. It is recommended that these subjects be considered in conference and meetings, that we keep ourselves informed as to the conditions throughout the country, and be vigilant in protesting against abuses and in petitioning officials and legislative bodies in favor of reforms.

JOHN W. HUTCHINSON,
Superintendent.

THIRD-DAY, SEVENTH MONTH 11TH, 7.45 P. M.

THE resolution on peace is now ready to be presented to the Conference. Dr. Hull will present it at this time.

WILLIAM I. HULL: The Philanthropic Committee has approved a few resolutions, bearing on some phases of the peace question, which it hopes may be sent out in the name of the General Conference itself. If the Conference approves them, they will be printed to-morrow, and a copy given to each member of the Conference; and then your personal co-operation will be asked for in the distribution and publication of them. I may say that a set of these resolutions will be sent to President Wilson, together with a telegram calling for its especial attention, and also thanking him for keeping this country out of war with Mexico, and asking him to please do as well with the rest of the world.

A DECLARATION FOR CONSTRUCTIVE PEACE.

THE Religious Society of Friends, from the beginning of its history more than two and a half centuries ago, has interpreted Christianity as having a direct and practical bearing upon the relations of nations with each other. It has accepted the teachings of Christ to mean an uncompromising condemnation of war, and a faithful devotion to that divine spirit in man which does away with the causes and fear of war and with the need of all preparations for it.

In accordance with this interpretation of Christianity, the General Conference of Friends in the United States and Canada, assembled in Cape May, New Jersey, from the 6th to the 13th of July, 1916, issues this solemn warning and fervent appeal to men everywhere, and especially to those who bear the name of Christians, to renounce now and henceforth all reliance whatsoever upon war as a means of settling disputes or of obtaining so-called justice between nations.

The Society believes that Christianity asserts the inviolability of the conscience of the individual in the sight of God as against the slightest exercise of military despotism. The Conference therefore appeals to the citizens of every State in our Union and in the Dominion of Canada to refrain from constraining the consciences and conscripting the bodies and minds of men or children by imposing upon them compulsory military training. That the danger of this aspect of militarism is a real and imminent one in our own Republic is proved by the fact that compulsory military training in the schools has been enacted in the State of New York, and is urgently advocated in several other American Commonwealths.

The Society believes that Christianity inculcates the right and duty of citizens in a democracy to do their utmost to banish public ills and prevent public wrongs. The Conference therefore appeals to all citizens of our Republic to prevent the enactment of any censorship of the press or any limitation upon freedom of speech in the interests of alleged military efficiency.

The Society believes that Christianity proclaims the duty of men in all nations to obey the divine injunction to establish, by peaceful and righteous means alone, the kingdom of peace and brotherhood, which is the true kingdom of God, on earth. The Conference therefore appeals to men everywhere to strive whole-heartedly for the establishment of genuine international peace and justice by means of that international judicial system which was outlined in 1693 by William Penn, which has been resorted to repeatedly and successfully since the Hague Conferences adopted it, and which is justified by reason, by successful practice, by the life and teachings of the Prince of Peace and by the voice of God in every human heart.

Finally, as a practical means of realizing the above principles, the Conference solemnly appeals to all legislators to endeavor, in singleness of purpose and in purity of heart, to learn and to obey the will of God in their action on military proposals and on the constructive peace program of our time; and it fervently appeals to all voters to seek and

to follow the divine guidance in casting their ballots for the candidates into whose hands will be committed the decision for pagan militarism, or for Christian democracy, within the nations, and for suspicion and hatred, war and anarchy, or for friendship and brotherhood, peace and justice, among the nations.

This declaration was approved by the Conference.

"The Message of the Epistle to the Hebrews": Elbert Russell.

The scope of these lectures has necessarily been very comprehensive; we have been taking large sections of the New Testament. Doubtless every paragraph or topic that I have touched, has raised a desire for fuller treatment, or discussion. I regret, in a measure, that it has not been possible for us to have questions at the close of the lectures; but if this large and comprehensive statement of the message of the various sections of the New Testament arouses your minds to questions and leads to closer study for yourselves, that would be more profitable, perhaps, than to get any number of persons' opinions as to what things might mean; and I hope that that may be one result—a point of approach and a stupendous interest that may lead to a larger study of these sections of the New Testament.

We have seen that the interpreters of the gospel of Christ went to people of different conditions of culture, of different mental and religious interests, and attempted to interpret the gospel of Jesus to each group of people in a language—using that word in its larger sense—that they would understand. It was explained to them that the Pharisaic phase of Judaism should be the design and dream. In the first place, we have seen how Jesus very largely interpreted his message in terms of the Old Testament prophets and the traditional law; we have seen that Paul talked to those Jews who understood the thought-forms of Pharisaic Judaism; we have seen that the author of the Johannine writings undertook to interpret the gospel to a non-Jewish-minded people more or less saturated with the general philosophy of the Orient.

In the Epistle to the Hebrews, we find a fourth point of approach and a fourth set of conceptions, by the aid of which the writer attempts to set forth what Jesus Christ has meant for him. There were two large sections of the Jewish world in the time of Christ and the succeeding centuries. The part that Jesus and the early Christians came most in contact with was the Pharisaic section; but we must not forget that there was another very influential section of the Jewish nation which was made up, largely, of a hereditary priesthood, whose influence was not so much due to its numbers as to the fact that it was an hereditary aristocracy; that it was a section of the nation supported by the fixed religious income of the tithes and the temple sacrifices and offerings; and it comprised a very influential section of the people of learning and of the wealthy class; so that the official position of many members of influence compensated for their comparative fewness in numbers.

These priests were nearly all Sadducees; and the characteristic of the Sadducees was, in the first place, that they took no stock in the Pharisees' oral law. They were not much interested in the synagogue, save as the place where they read the law. They were interested in the sacrifices and rites of the temple, but only as priests. They accepted no Old Testament except the Pentateuchal law; the prophets and the rest of the writings which the Pharisees accepted, with later additions to the law, the Sadducees never accepted. They did not believe in angels nor devils, nor in the resurrection; and they took no great interest in the Messianic hope of the nation. Politically, they were the liberals. But it is not given to any group of people to be very progressive in more than one point at a time; it seems, therefore, that when they came to religious doctrine and practice, they were the conservatives; they were the kind of people who believed that the Book of Ezra and of their fathers was good enough for them; and they didn't want any Pharisaic beliefs.

Now, this group had in its keeping, and in its teaching, the Levitical law, the Levitical ceremonies, the temple worship; and because the Pharisaic section of the nation believed in the law, they were compelled, on their election, also to keep up the temple worship and support the hereditary priesthood. It must have been a very bitter pill that religious duty required them to keep in office and pay them the tithes and go to them as mediators of their worship, these skeptical, liberal Sadducees, but they did it. Now, there are people to whom the ceremonies of religion have a very great attraction. In every church we know people who are interested in the doctrine. We find people interested in the ceremonies of worship, and other people who are predominantly interested in the social or moral side of religion. The Sadducees represented those in the Jewish nation, to whom the temple worship was the thing that touched their imagination, that symbolically expressed their feelings, that seemed to them to bring visible satisfaction for their wrongs and expiation for their sins.

The Epistle to the Hebrews was written to a Jewish section of the Christian Church who, under the weight of persecution and some other influences that we cannot appraise very accurately, were on the point of turning back to Judaism; it was a section in whom the Sadducean influence was an attraction, apparently; and so the writer endeavors to explain to them how what they have in Jesus Christ is infinitely superior to anything that the Levitical system of Judaism can possibly afford. Therefore the writer makes the Levitical law and the temple worship the medium through which he interprets Jesus Christ, and that gives a distinct point of approach and a distinct mental and religious atmosphere to the Epistle to the Hebrews.

Now, we do not know particularly what section of the Jewish nation and of the Christian church it was to whom the epistle was addressed; we do know, however, that they were closely related to Paul. It was not a church that Paul had founded; but Timothy was a close friend of the writer; and he writes to these Jewish Christians as to people who understand the Jewish law and love the Jewish temple and its worship; the writer is also a person who has come under the influence of Jewish Alexandrian philosophy; and running through what he writes there is a diffusion of Greek philosophy with the Hebrew religion, with the moral system and the monotheism and the spiritual worship of the Hebrew religion. Its most striking characteristic was its way of treating the Old Testament as allegorical. Apollos, of Alexandria, was the greatest exponent of this. He took the Old Testament, its writers and history, not as history, nor as law, but as types and as allegories. For example, he has a treatise upon the emigration of Abraham from the land of the Chaldees to Canaan. Historically he is not interested in it at all; but he treats it as a parable or allegory of the darkness of the Jewish soul, light upon which it seeks in the way to the promised land, and philosophical and religious emancipation and freedom; so wherever in Christian history you find people telling the Old Testament allegory—as days, and the land of Canaan as the promised land, and the wandering in the wilderness as the life of sin, and so on, you know that it goes back to the early church fathers, who borrowed it in Alexandria from these Jewish Alexandrian philosophers; and we find proof of it, not from the words that Paul used, but from the typical Alexandrian mind in the Epistle to the Hebrews.

We know nothing, definitely, as to the author of this epistle. Rome and Athens called it the Epistle of Paul; but there is no good manuscript authority for that; and both the internal and external evidence is decidedly against it. It is an anonymous epistle; and it is rather singular that a writer so influential in the early Christian church, so inspired, so full, should be able to give the best account of the early Christian church and have his name left off. The characteristics of the author are very plain. He was a Jew, with a Jewish interest; but he wrote a beautiful Greek style. Paul and John and James and Peter write

something like Jews who had learned Greek in later life. They think in Aramaic and translate their thought into Greek words. But the writer of the Epistle to the Hebrews writes something with the sense of the sound of the words; and he makes use of sonorous Greek words and ends with magnificent rhetorical periods; so that we know he was at home in the Greek, that it was the language of his childhood. The writer may have been Apollos. He was described in the New Testament as eloquent and mighty in the Scriptures; he was acquainted with Paul, and was an intimate friend of Timothy, whom he mentions by name; he had not the spiritual universalism of the Apostle Paul; and he came before the destruction of Jerusalem. These are facts we may gather from the epistle itself about the unknown author. Among many persons who have been put forward as possible authors of it, I think, perhaps, Apollos has the primary claim. Apollos was a Jew of Alexandria, whom Paul picked up at Ephesus, who was a close friend of rulers and princes, who was an eloquent man, and mighty in scripture. He was a man who had all the qualifications for writing this.

The man that has the second best claim to it is, perhaps, Barnabas. Barnabas was a writer; of that we are certain; he was a Levite; he was a native of the island of Cyprus (Cyprus was among their colonies and in close relation with Alexandria); he was a friend of Paul, and a member of the little church to which this epistle might have been written. I don't know that the other person I want to mention has the third best claim to it; but it was a wonderfully attractive hypothesis to a romantic age when Harnack, the great German critic, suggested that perhaps the author of the Epistle to the Hebrews was a woman, and, with wonderful insight into the early church, he has pitched upon Priscilla as the probable author. She was associated with both Paul and Apollos; she was a Roman, and she was a strong character. In all but one of the cases, I believe, in the New Testament, where she and her husband are mentioned, her name is put first. If you will read the epistle through, you will see that it justifies the word which the author uses in regard to it, that it is a word of exhortation. It is full of exhortation; it is full of a wonderful tenderness; and in mentioning the things of the Old Testament, both the women of the Old Testament and the Maccabean Jews are mentioned; and Harnack says that this will explain the absence of the name of the author in the usual salutation at the beginning; the culture characteristic of age came on; putting in front asceticism and taking the Apostle Paul very literally, they ruled woman out of all privilege in the church; the epistle was too good a thing to lose, so they just cut the woman's name off of it. As to the author of this epistle, the final word is the word that Origen spoke when he said, "But who really wrote it God only knows."

Now, if you read the epistle through, you will see that the plan of it is very simple. It undertakes, step by step, and change by change, to compact the Christian religion—the revelation in Christ and the ministration in Christ—with what the Jew had under the Levitical system. The writer takes up, first of all, the revelation. When he says the old covenant was given by angels, that was a non-Jewish belief; you will not find it in the Old Testament; but you will find it everywhere in the New. Stephen, in his speech to the Sanhedrim, says: "Ye received the law by the disposition of angels;" Paul, in the Epistle to the Galatians, says that Moses received the law through angels; and the text of the Epistle to the Hebrews asserts that the old law was given by the guardianship of angels, but the new covenant came through the Son, who was so much higher than the angels.

Then, in speaking of the priesthood, he calls to mind the fact that the Aaronic order was made of men, imperfect, who had to offer sacrifices for their own sins. Their succession had to be provided for by the new covenant, that had, as its High Priest, Jesus, who was an Heavenly Priest, after the order of Melchizedec, and not after that of Aaron. In comparing the old covenant with the new, he calls attention to the fact that the old covenant was imperfect, temporary; because even the prophets prophesied that there would be a new covenant, which should be written not on tablets of stone, but in the hearts of men; that the old covenant was a tabernacle, whereas the covenant of the new is heaven itself. He calls attention to the fact that the sacrifices of the old covenant were the blood of bulls and goats; whereas, the sacrifice of the new covenant is the blood of Christ himself.

Now, in these points and in some minor points, the writer goes on step by step to show the superiority of Christianity. It is worth our while to explain that the author's method is the method of contrast; there has been a species of interpretation of the epistle to the Hebrews that, borrowing the old Alexandrian typology and putting it to a use that the Christian never put it to, has tried to read the old Levitical system into Christianity. Instead of doing what the author of the Epistle to the Hebrews tried to do, and that is, to show the imperfection and inadequacy of the old, and, on the other hand, to show how much superior Christianity is, they tried to interpret Christ and Christianity in terms of the old and confine it to that, and by that means the legalism that Paul fought so intensely all his life, has been read into the very Christian doctrine of grace. This will be a little clearer when we come to some other considerations.

Now, to take up some of the great doctrines of this epistle. In the first place, this writer shows you, more categorically than either Christ, in the synoptic gospels, or Paul, the progress of religious revelation. You remember the Epistle to the Hebrews abounds with those sonorous sentences that tell how God in the old time revealed himself through the prophets in divers manners, in divers portions, and hath in these last days revealed himself in his Son. The writer has expressed the idea that revelation is temporary—that the progress of religious truth goes on. And the writer applies this thought not merely to the general process of revelation within the Jewish and Christian church, but he also applies the idea of religious progress to the individual life. At the beginning of the sixth chapter the writer upbraids these Jewish Christians because, having entered into the elements and taken first lssons in Christianity, they want to stop; whereas, he says, they ought to have gone on unto perfection, not keeping up forever the repetition of psalms and repentance from dead works, but they ought to go on to the larger experiences and richer life. The writer explains to them that life is dynamic, growing, developing both the life of the individual and the life of the church; and that whenever anyone stops with what he has already attained, he is shutting himself out from the larger treasures of eternal life.

In the second place, the writer lays the emphasis, in somewhat a different way from that which we find in John, upon the spirituality of religion. The Apostle Paul had been called upon to assert the temporal character of the Jewish law, and the inadequate character of the ritual observance of it, but that latter point he accounted rather incidental. The Johannine writings simply ignore the ritual observances of religion. But this writer goes into negation, and it has seemed to me very strange that the people who would die to insist that Christianity must be understood in the terms of the Levitical law, have overlooked those great sentences in the Epistle to the Hebrews. You may remember that the writer asserts that the law made nothing perfect; he asserts that the sacrifices made nothing perfect in the conscience of those that bring them. He says the blood of bulls and goats cannot take away sin. He says that outward observances—washings, sacrifices, religious performances—cannot touch the heart of the religious need. It cannot cleanse the conscience from its defilement. These things cannot bring the human soul into harmony with God. And so the writer says that the things that count are spiritual forces, spiritual realities; that the sacrifice that does avail is the sacrifice Christ made through the eternal spirit when he said, "Lo, I am come to do thy will."

Then we come to the teaching of the epistle in regard to Christ; and here we come to the heart of the writer's message. His great ideas are expressed, first of all, in the terms he uses to the people to whom he was writing. A high priest was the greatest term, short of God, that anybody applied to anyone. And this writer repeatedly asserts that Jesus was greater than any high priest they had ever known. He goes back to the Messianic interpretation of the 110th Psalm, which speaks about a high priest forever after the order of Melchizedek—an internal, immortal one would be the high priest; and he says this is Jesus; and in the great argument in the first and second chapters he asserts that Jesus is so much greater than the angels in that he is the Son of God. And in the great sentence with which the epistle opens, he says of Jesus that he was the express image of his glory and God's Son. The phrase that is used there means the impression of the seal; just as when one stamps a seal upon clay, it leaves the impression of the seal; so he says that Jesus is, as it were, the stamp of God —the impression upon human clay of the character of God.

But if this writer goes as far as Paul and John in the assertion of the pre-existence and the divine characteristics of Jesus Christ, he also goes further, I think, than any other section of the New Testament in his asserting the perfect humanity of Jesus, when he says he was made in all things like his brethren except sin. Made in all things like his brethren; and the writer does not shrink from emphasizing that word *all*. If you read the epistle through, you find again and again he emphasizes how completely Jesus shares our life. He is a tender man as well as high priest; knows our weakness; he understands our temptations; he has great righteousness, great obedience, through what he himself suffered. You remember that very fine passage which speaks of him in the days of his flesh, when he offered up prayers unto God, with strong crying and tears, unto him that was able to save him from death; and yet, though he was a son, he learned obedience through the things that he suffered. Having been tempted in all points like as we are, he was able to save, to the uttermost, those that are tempted and that come unto him.

The third point which the writer makes in trying to make people feel the feeling of God's own spirit, is in regard to the nature of the sacrifice which Jesus made. This writer asserts that the blood of bulls and goats—outward observances—cannot cleanse the conscience; but he says the ministration of Jesus is of the kind that does teach the good and the right—that he offered himself through the eternal spirit. It is a little difficult for us to realize at times how impossible it is for external things to teach the deepest things of the human heart. We find cases of man and wife who disagree; and we try, by the enactment of laws, and by external circumstances of one kind and another, to bind, to reunite them; but it requires personal ministration, it requires personal reconciliation, it requires some one to come in who can bring them to a sense of their own wrong-doing, and to "know the sweetness of forgiving," as Whittier has expressed it. It requires some one to arouse again the dying flame of love in their hearts toward each other. That is the kind of thing that is efficacious. The offering of sacrifices cannot relieve a guilty conscience; it requires sympathy, it requires entreaty, it requires sacrifices of the spiritual kind to do that.

There comes to my mind a story of Judge Lindsey, of Denver, who has been wonderfully successful in getting bad boys to obey the law. He has been able to take incorrigible boys (supposed to be), put them on their honor, and put them on the train with their own commitment papers, to go to the state reformatory; he has never completely failed; though sometimes it has taken several attempts to get a boy to go without a guard. One day a fellow judge said to Judge Lindsey: "I don't know how you succeed in getting these fellows to go. It seems to me a pretty good idea, and I tried it on a fellow; but I never heard of him afterward. I put him on the train with his commitment papers; but he never showed up at the penitentiary; and I would like to know how you do it." He was talking about the case of a boy just barely young enough to be sent to the reformatory, a boy of eighteen years of age, who had apparently gotten past the initial stage in becoming a criminal; and Judge Lindsey had got him to go to the state reformatory carrying his own papers. Judge Lindsey said to him, "How long do you suppose it took me?" "Oh," replied the other judge, "I supposed you just sentenced him, gave him the papers, sent him in a hack to the depot, and put him on the train." Judge Lindsay said, "I took that boy to my own home. I undertook to show him that it was right for him to go. I undertook to convince him that he ought to go for his own good; and it took me eighteen hours, without stopping for rest or sleep." That was a sacrifice of spirit; but it was redemption. It appealed to the boy's conscience, it convinced his mind, it strengthened his will.

Now, the author of the Epistle to the Hebrews shows that this is the sacrifice that avails; that is, the sacrifice that Jesus offered, when he offered himself, on behalf of man, whose infirmities he knew, yet whom he loved to the end; he offered himself through the eternal spirit, and he, therefore, is able to save to the uttermost those that come unto him, by the power of that endless life. The power of the love that doesn't grow weary, of the spirit that doesn't grow tired, of the strength that doesn't give out—that is the kind of sacrifice that redeems.

This is the great lesson which Paul emphasizes largely, which John emphasizes, which Jesus himself touched upon, but which the author of the Epistle to the Hebrews, because he is using the language of priesthood and sacrifice, emphasizes most strongly: the vicariousness of the work of Jesus. I think that while we have reacted very rightly and strongly from the old interpretations of the death of Jesus Christ that contained a great deal of crudeness and legalism and artificiality, a great percentage of cruelty, a great deal of injustice—I think we are now coming, as a result of modern social studies, into a position where we can understand this great doctrine. The main business of Christ, which the author of the Epistle to the Hebrews tried to put emphasis on, we are coming now to emphasize; because we know more of the organic unity of human society, and are coming better to understand the vicariousness of life. "The cradle in Bethlehem explains the cross on Calvary."

We are so bound up together in the bundle of life that we suffer with one another inconceivably; for humanity, without God's help, cannot comprehend the innocent suffering with the guilty. This is one of the things that makes the administration of so-called justice in our courts an ever more difficult kind of thing for judges, for pardon boards, for governors. Here is a boy who commits a crime; he is hardened and callous—doesn't particularly care; he is sent to the penitentiary, or goes to the gallows, and doesn't seem to suffer much. But his mother, his sisters, his family, his neighbors—the blow falls heaviest on them; and people go and intercede with governors and with judges to save the guilty in order to save the suffering of the innocent. If Jesus Christ was made in all things like his brethren, it was inevitable from his human nature that when he realized that sins and frailties are mistakes, that men must face the penalties of those mistakes, he must suffer with them. I think that the English divine who said, "The cradle in Bethlehem explains the cross on Calvary," was certainly not far from the truth that the writer of the Epistle to the Hebrews asserts again and again, in the only way that he knows to assert it, apparently; that Jesus Christ not merely suffered with men, but he suffered for men; he offered himself. We were all impressed, in the lecture the other night on the mission of the Society of Friends, with the thought that one of the great things that we can do to-day is to stand up for the right, stand up for Christian principles, and stand and suffer for them. We must do this voluntarily, do it heroically, do it vicariously; for there is nothing with such redemptive power to pull man onward, upward, Godward in the world, as the vicarious suffering of love. Sympathy and love are vicarious by their very nature; to sympathize means to suffer with peo-

ple. That is what it means in the Greek; and love is always vicarious. Whenever you love anyone, you give pledges. You ignore the scope of the suffering. If you love your family, if you love your country, if you love your neighbor, your school, your church, if you love humanity, why, then, the sufferings of humanity and the sins of humanity and the mistakes of humanity and the needs of humanity, bring their pain, their burden, their stress and struggle to you. And so this writer would have us understand that out of love—expressing and sharing and feeling the love of God—Jesus gave himself as a sacrifice for humanity; and that through the power of his endless life in the eternal spirit of truth which God gave to him, he is able to succor those that come to him by faith.

Lastly, I want to mention the greatest passage in the epistle, judged from the point of view of effective presentation; that is, the eleventh chapter and the first few verses of the twelfth, in which the writer sets forth the supreme social law of religion. We are our best religiously when in the company of religious people; and we draw our strength mutually from one another. There is a little story about Whittier that I saw in a magazine article, which told how Whittier, when a boy, hit upon the idea of getting around the law of gravitation. He told his little brother how they would do it: "Now, thee lift me and I'll lift thee; and we'll go up together." This won't work in the physical realm, but it is the great law of the spiritual world; we go up together by lifting each other. And when Paul says, "Bear ye one another's burdens, and so fulfil the law of Christ," he was saying the same thing in different language from that in which the writer of the Epistle to the Hebrews wishes us to say it.

Take that eleventh chapter, in which is recorded the whole history of the faith of the past; it is one of a number of places where connected discourses are cut in two by the chapter division throughout the Bible. It is very unfortunate that the twelfth chapter should begin where it does by a half-dozen verses more or less, because the beginning of the twelfth chapter is the climax and the crux of the whole passage. The writer imagines his readers, after the Greek fashion in the amphitheater, getting ready to run a race; as was the custom then, he pictures the mayor of the town, or the emperor, if it happened to be in Rome, seated at one end as patron of the race, to give the signal for the start and to give the crown to the victor; and now, see, he imagines Jesus there at the end of the course in the stadium, "the author and finisher of our faith," he says; but the Greek words, perhaps, could be a little better translated, "the beginner and the finisher." He is the one who offers the prize and gets the game together and gives the signal to start, and also the one who decides the victor and gives him the crown at the end—the beginner and the ender of our race.

And then he imagines all those Old Testament saints that he described, from Abraham along down, sitting on the benches; "and now, gentlemen, here in the amphitheater," he says, "we are ready to run our race, compassed about by a great cloud of witnesses." If you have ever seen the people on the steps of a great amphitheater, you know that the faces dim, as you look, like clouds stretching up to the sky. "Now," he says, "seeing we are compassed about by these witnesses—all the Old Testament saints and prophets up there to watch us, we can run better, of course. That is a simple matter of fact to any college student to-day; he knows that he runs better if people who are on his side are up in the benches looking on him and encouraging him and yelling for him. Paul knew it and the writer of this epistle knew it—that we will work better compassed about by this great cloud of witnesses of the faithful; let us strip ourselves like good athletes and "let us lay aside every weight"—the sin that doth so cling to us—and run with prestige the race that is set before us, looking unto Jesus, the beginner and the ender of our faith.

I think there is nothing more splendid in all the New Testament to set forth the idea that is the underlying idea of a new religious society, of the body of the church, than just that. When we get together for worship, when we feel a real sense of our belonging to the same group and being followers of the same Lord and children of the same God—get together and work together—every one of us is stronger, and runs a better race for that; because the cloud of witnesses help us, and, supremely, the face of Jesus at the end of the course.

These, then, are the salient features of this great message of the Epistle to the Hebrews; the essential spirituality of religion; the continuous progress of the religious mind and its knowledge of God and experience of things spiritual; but, above all, the complete sufficiency of the revelation of God in Jesus Christ for all the spiritual needs of men supremely manifested where the spirit of Jesus animates a company of the believers, and they get the individual accession of strength that comes from united effort. It is this epistle that makes practical application of the great ideal of a social age in the religious life. "Brethren, forsake not the assembling of yourselves together, as the manner of some is."

FOURTH-DAY, SEVENTH MONTH 12TH, 10.30 A. M. AND 7.30 P. M.

THE CHAIRMAN: The session this morning will be in charge of J. Harold Watson.

J. HAROLD WATSON: The morning session has been given over to the young people, for them to express their thoughts on two subjects that are very vital to us: the first one is, "Why I am a Friend;" and, having ascertained why we are Friends, the second will be, "How We May Spread the Friendly Message." Since we have come here we have been discussing many things that are Friendly from the spiritual standpoint, and others that help us in the life of social service. It is often said and felt that there should be a time of decision amongst our people, when they turn within themselves and wonder why they are Friends. Are we merely Friends by inheritance, or have we been born anew and are Friends because we know the Inner Light? The first speaker will be E. Carleton McDowell.

"WHY I AM A FRIEND."

E. Carleton McDowell's address was published on page 58.

FLORENCE H. DOAN: It is often impulse, it seems to me, that directs the important actions of our lives; a sense of duty or a feeling of love. "Duty" is a remarkable word, carrying with it a picture of Puritan sternness and a world of hard and cold facts. Love is duty so brightened and beautiful that it has become almost unrecognizable. Most of us have been born into a beautiful heritage of Quakerism. It is not inconceivable that with a different heritage and different environment we might have been Baptists, or Presbyterians, just as well as Friends. The fact that we belong to the Society of Friends was determined, at first, perhaps, by several influences: through a sense of duty and loyalty to our parents, or through the force of surroundings, that we grew up in a Quaker family, or that near our own place of worship was a Friends' meeting-house; through the need of adopting some religious tenet—the same cause, exactly, which the most primitive savage has felt.

Is faith still simply a heritage, a something handed down for us to accept blindly and through a sense of duty? Is it devoid of any feeling of personality, of love of a teacher that we ourselves have honored? If we have not carefully considered, as we must all have done before this time, why it is that we adhere to the belief which we do hold, then, assuredly, it does mean nothing more to us than at first. But if we have thought seriously about our own religious belief, then the answer to this question is, I feel sure, the heart of each one of us. The element of love has entered in. This feeling of love for the belief which we hold, has arisen through several sources. Perhaps through the knowledge of

our own sense of the meaning and measure of Quakerism, so that now it has become hard for us to think of ourselves as connected with any religious organization other than that of the Friends. Or, through the many good Friends whose influence has powerfully affected not only ourselves but those who know nothing of Quakerism except as they see it in the lives of these good Friends. Or, perhaps, through our education largely in Friends' schools and colleges which have given us the opportunity to develop, by thinking seriously and deeply, the true and permanent love which we have for the faith that is in us.

J. Campbell Cocks: The question has been asked me why I am a Friend. Is it because my mother, a strict Friend, has always kept me within the meeting and strictly in the attendance of it? No. Is it that I have stayed in the Society, whether or not believing in its works, rather than join some other denomination? No. It is that I believe in the worship of the Society of Friends, in their simplicity, morality, and the quality of their past; and that, I think, is the reason why I have been brought up in that Society.

I might make it more clear in a little story I heard the other day, of an Irishman and a Jew who were talking together; Patrick said the greatest man in their tribe or nation was St. Patrick, while the Jew said Moses was the greatest man in his country. The Jew chose Moses because the patriarchs were the greatest body of men in their society, the most looked up to. The Irishman said the Ancient Order of Hibernians were their greatest men. I feel just now that our greatest living man is Dr. Janney, and the Society of Friends is the greatest religious society.

Emma J. Chandler: I would rather call our topic, Why I believe I am a Friend. First, I think that precedent and family influence play a great part in making us Friends. Those of us who were raised in Friends' families, and attended Friends' schools, learned in our early years habits which taught us to look at things in what we call a Friendly attitude; and to me that is a great influence, to have attended Friends' schools, to have been associated with Friends all my life. During such a childhood good habits cannot help but be formed and right ways of looking at things which greatly decide for us. We grow to love the silent worship; we learn to think that the Christ spirit is in every soul, and that man is essentially good; and we like to believe that in every person there is that Christ spirit which, under proper conditions, will be revealed to them at some time.

To me, the Friends' great principle of the Inner Light is the great thing. It helps us to fortify ourselves against the temptations, the cares, the disappointments that come to us in life when we are out in the world away from Friends and from all Friendly influences. As human beings we cannot help but fall sometimes in our after life; and yet, rather than being discouraged, we hear the voice within us and it gives us hope; it holds before us that candle which makes us go on and be ready to meet following disappointments and discouragements more successfully. So it is the fundamental principle of the Inner Light which leads us on; and I feel that ours is the religious society for the truly human being. It is so broad, it allows for our different personalities, it allows for the self-expression of each individual person; and in that life-expression we grow in time to realize the great things in life.

James Lupton: Why am I a Friend? It ought to be easy to answer that question, and yet I find myself wondering and doubting whether I am really a Friend. My ancestors for generations back of me have been Friends; I have been brought up in a Friends' community ,and among Friendly ideas. I have been trained to enjoy and derive profit from a silent meeting, just as much as if the time were filled with good sermons and prayers, or good music. I have never heard good music in a Friends' meeting; yet I believe it would fill a place and vacancy that some of us sometimes feel. I say *good* music, because I believe there is nothing more soul-stirring or religious than sacred music sung and played with ability and feeling; and there is nothing more disheartening than a weak, discordant rendition of a beautiful song. But the presence or the absence of music in our meetings will make us none the more or less Friends. It is the way we live that counts.

I have observed in my short life, through my dealings with business men, particularly, that those who are Friends live up more consistently to their religion in their daily life and work than those of other beliefs. Now, that is strange; but, as far as I have observed, it is true. I *believe* it is hard to be a Friend. I don't think I have learned thoroughly the lessons of self-control and obedience and humbleness that the Society of Friends can teach. I believe I think the greatest blessing that any one can have is the ability to lose; if we can lose as gamely as we win, then we can call ourselves Friends.

Samuel J. Bunting, Jr.: The subject seems to me to divide itself into two parts; I am a Friend because of what Quakerism requires of me; and I am a Friend because of what Quakerism offers me. Those things which cost us nothing we do not value highly; but when a faith requires of us courage, faith, sacrifice, unselfish love, the difficulty of living these out in our lives makes that faith doubly valuable to us. And then Quakerism offers us liberty—the liberty to be honest with ourselves; the liberty of the uncharted ocean, the liberty to go forward untrammeled by creed, dogma, ritual, ceremony or tradition. It offers us the freedom to discover for ourselves new truths, to put into practical application in our lives new ideas; it offers us the freedom to lead the world onward, and onward, and onward; it offers us freedom not only in the religious life, but in those fields of activity which are so closely related to the religious that they might be almost held as one. It gives us the hope of the future; it gives us the hope of eventually achieving a system of universal world brotherhood.

Then, again, Quakerism is founded upon mysticism. Elbert Russell in his book, "The Christian Life," says the power of the Christian life springs from its mysticism. Mysticism, as it is used in the teaching of history, does not mean something mysterious or incomprehensible, but designates that type of religion which seeks for direct, personal relations to God. Christian life is a form of mysticism; the possibility of a mystical relation with God springs from the nature of God and of man. It enables us to feel that religion has but these elements—God, the soul, and their mutual recognition. This mutual recognition is possible because God is good, noble and truthful; and men have the capacity to know and come to God. Religious mysticism is unsatisfied with anything short of direct personal relations with God. All through history we find a constant conflict between the lives that seek the vital, the dynamic, the religious, and those who depend upon ceremony and form. Going deeper than the Old Testament prophets, Jesus of Nazareth was supremely the mystic. Every faith has its mysticism; it is very largely a question of emphasis; instead of hiding it back in the corner we have brought it out and made it the foundation of our Religious Society.

Quakerism is, therefore, I believe, the purest form of Christianity, because it lays the emphasis where Jesus put it; it requires of us a life which will not be satisfied until we can say in truth, "For me to live is Christ;" and the new world order can only be obtained by faith, courage, sacrifice and love, guided by the direct contact of the human soul with our Heavenly Father.

DISCUSSION.

Rachel Knight: James Lupton has spoken of one fact in his theories that I wish we all could get hold of. He says that he has been trained to appreciate and to love the Friends' meeting for worship. I greatly fear that too many of our young members grow to be his age, and with many more years added, before they have been given such faith in the meaning of the Friends' meeting for worship as makes it most vital to the personal appreciation of it.

FLORENCE E. TAYLOR: I was impressed by the order in which Samuel Bunting placed the benefits, the opportunities, of Quakerism. He placed first what was required of us; then, what we obtained. If we each absorb that thought sufficiently to think what we are going to give to it, rather than what we are going to get out of it, the strength of our Society must be felt.

SARAH CARVER: I think that if we answer this question frankly, a large percentage of us would say that we are Friends from the accident of birth and from environment, firstly; and from association, later, with good, honest people whom we were taught to believe in and trust and love.

J. HIBBERD TAYLOR: I think in answer to this question one has to be somewhat personal. I am a Friend because of my mother. I was brought up on a farm three miles from meeting, one of a family of six children. We were always in First-day school at nine o'clock on First-day morning; there was no other thought but that we should attend First-day school and meeting. And I think that any mother who does this is entitled to a higher monument than any man that ever lived.

JOHN WILLIAM HUTCHINSON: I am a Friend because I married one.

ELISABETH STOVER: Just before I came to this Conference, I asked a young man only four years a Friend why he joined the Society. This young man was once an expert prize-fighter. He is spoken of among us as a live wire—a man with a living message. His answer to my question was, "I joined, first, the society of my people, very naturally, because father was converted; I naturally went to the church of my father; but a little later I found myself restive under certain of the credal misfittings, and I came upon some information about the Quakers. I looked into it, and it seemed to me that I found here a means that more nearly expressed my idea of the Godward search." Then he added, "The mysticism that is at the basis of the Society met the witness in my heart."

E. CARLETON MCDOWELL: I want to say that why I am a member of the Society of Friends is not the same question as "Why I am a Friend." I think some of the expressions that have been made have confused those two questions.

I went to Friends' Seminary, New York; then to Swarthmore; then to Harvard, where there was no meeting of Friends, except a little group meeting about once in two months. When I left there I was not a Friend; I had already established a lot of relations with Friends, like the rest of you, but I was not a Friend at that time. I came back to Long Island, where there was a meeting that reached me; since then various things have happened—I needn't explain them all.

BENJAMIN H. MILLER: I think I have found out this morning why I am a Friend. I have been coming to Conferences now for twenty years, and I have met a great many splendid, lovable men and women who have always taken me by the hand and greeted me so warmly that I can't find a home anywhere else.

ISAAC WILSON: An Englishman, a Scotchman and an Irishman were parading their national affections and leanings; and each asked of the other what they would rather be if they weren't what they were. When it came to the Irishman's turn, he said: "I would be ashamed of meself, if I wasn't an Irishman." I think we would all be ashamed of ourselves this morning if we weren't Friends, because of the rich inheritances, the parental influences, and the favoring conditions under which we have lived and grown. Yesterday, twenty miles from here in the presence of that unused meeting-house we visited, I thought we ought to have a sense of shame because there are so many unused meeting-houses. If we had lived up to the opportunities and the leadings and instructions and habits of our parents more diligently and earnestly and intelligently than we have, there wouldn't have been so many such meeting-houses.

ELIZABETH NEWLIN: I feel I must express the power of an influence that came into my life—an influence complete, practical, emanating from a woman in her home, who was surrounded with every possible kind of sorrow, of trouble, of financial difficulties, so that I wondered how she could always be the same sweet, loving woman. She never arose in her meeting for worship; she never was known by name through the Society; but every life that came in contact with hers went away stronger and better because of her practical Christianity, lived daily in her home.

When I first attended a Friends' meeting she asked me what I received from it. Having never been in a Friends' meeting before, I said: "It is the funniest place I ever was in. They never preached, nor prayed, nor sung." She put her arms around me and said: "And thee could not do that of thyself." From that on, that little seed sown in my heart, and her practical Christianity made me search for what I have received; and my heart is thankful that I have been led among the Society of Friends.

J. HAROLD WATSON: There is one thing that appeals to me about the Society of Friends, and that is when Jesus told his disciples that he no longer considered them servants, but friends. In the round table on the colored people, one negro said he was very thankful that he was a colored man, because it gave him such a tremendous amount of work to do. And so if we are friends of Jesus, if we are friends of our Father in heaven, it gives us such a tremendous amount to do. And it is a wonderful thought to realize, without any irreverence, that we can be intimate friends of God; that the great God spirit within us is interested when we speak in our meetings, when we go to work, when we go back to the noonday rest, or into those homes where some of our friends are. If we are friends of Jesus we hear his voice saying, "These things which I have done ye may do, and even greater;" and "Be ye perfect, even as your Father in heaven is perfect."

"HOW TO SPREAD THE FRIENDLY MESSAGE."

BERTHA BUCKMAN: The building up of the Society in our home meetings should begin within our own organization, but I don't think it should stay there. We need to inspire all our members with loyalty to and love for our principles and our methods, with a deeper consecration of heart and a greater enthusiasm for the spread of the message. It is most important that we do this; and yet I think that for the real upbuilding of the Society we have got to have some new blood. I think that it is when we get the missionary spirit that we will have begun to grow. If we want to have outsiders in our meetings we must have something to give them. Our meetings for worship should be planned for spiritual growth and inspiration; they should be helpful to everyone who attends. I am very sure that such meetings would attract many people who would be eager to obtain the strength and peace and happiness that we find and that others get there.

And then it seems to me that if, as we believe, we have something to give other people, we ought to tell them about it, and invite them to come and hear what we have to offer them. I think that we ought to have information of our meetings in the papers, and posted in the hotels; when we have important meetings we ought to send information out to all the people who would be interested. Then, when people come to us, I think we ought to make them welcome. I have heard that in England in these meetings they have what they call a "smiler-in." I wish we had a lot of "smiler-ins" in our meetings, who would go around and make the people feel that they were welcome and that we appreciated their coming and wanted them to come again.

I think that the best meetings are those which give everyone something to do. If all our members from the very smallest one up, felt that they were helping on with the good cause, I am very sure that the meeting would flourish. We are entirely too fond of leaving the hard work for those whom we consider our talented members.

(To be continued next week on page 73 of Supplement.)

A SUCCESSFUL RESCUE.

"At the beginning of the troubles, Dr. Harry P. Packard, of the American Mission, succeeded in saving the lives of about sixteen hundred Syrians, whom he found besieged by Kurds in a village five miles from the city. This village lies on the slopes of a low hill crowned by the Catholic Church, which is surrounded by a high wall. The Syrians had taken refuge within the enclosure, and, when Dr. Packard arrived on the scene, they were defending themselves with what arms they had. The Kurds would certainly have stormed the place before long, and probably massacred all those within. Dr. Packard happened to know some of the Kurdish leaders, one of whom had been treated in the American Hospital, and, after several hours' argument, he succeeded in persuading them to spare the lives of the Christians, on condition that the latter surrendered all their arms and property. In order to inform the Syrians of this decision, Dr. Packard had to make his way, at considerable risk, through the narrow streets, where Kurds were firing on the Syrians and being fired at in return. Finally, he raced up the hill to the church, where he was admitted by the defenders. In the end, he got the whole party away safely to the city.

RELIEVING THE DESTITUTE.

"On May 24th, 1915, the Russians reoccupied the city, and the refugees were able at last to return to their homes, only to find a great many burnt, and all stripped of every article that could be taken away. Several of the American missionaries have now, for more than a year, devoted all their time to relief work amongst these Syrians and the Mountain Syrians from Kurdistan, of whom I must write later. For some time, in order to prevent starvation, they had to distribute money or food; but they considered this a demoralizing form of relief, and their efforts recently have been directed towards re-establishing the people in their villages by gifts and loans of seed corn, draught cattle and agricultural implements. The great danger is lest the vineyards should go out of cultivation, which they must do if left untouched for two seasons in succession. The Americans have recently been lending money to vineyard owners, on the security of the vineyards, to pay for labor for digging.

"We are just leaving Persia for Van, where I hope to find time to write further."

SERBIAN RELIEF.

Olive H. Rowntree writes from Corsica:

"The colony at Ucciani began with the free presentation of land to be worked as garden land. Mr. Maniggi, who has lived some years in Canada, was the donor. He is the Mayor here. His wife is an American, and he, of course, speaks English quite well. He is the most influential man in the village, and is also a firm ally of ours. Mr. Shindler now has several acres, which he is working by degrees, with about ten men. The Serb village colony here numbers about 110. Thirty of these are school children, who have a special class, with a Serb master, in the village school; there are a few babies, and the rest women, with a few men who have not been called up. The families are planted out, each in one or two rooms, with a common kitchen.

"I would like you to picture some of our special characters. First in size and importance comes Miliver, our cook. She used to keep a large cafe in Belgrade, and has an extremely keen personal feeling towards us all. She is always telling us that she had an offer to go to Marseilles to cook for a hundred francs a month; but she knew there was no one else in the village who could cook for 'Nasha Gospoditza' and 'Nashi Gospodin' (our Mademoiselle and our Monsieur), so she refused, and stops on happily in Ucciani for five francs a week and food.

"Then there is Petar, who has been a soldier, and is our general messenger in the village. He sits outside the funny little *magasin* which serves as office, clothes-store and infirmary. There is no doctor in Ucciani. The Scottish Women's Unit send one of their people out once a week, and, meanwhile, I have the key of the medicine chest, and do eye-bathings, take temperatures, and generally try to persuade people that there is nothing the matter with them!

"The setting up of the first loom in the village street was a great time. It must be done outside, where you can get as much length for the warp threads as the stuff is going to be. It is a picturesque sight, and it is rather wonderful to see the real joy on the faces of the women when they get a spindle and wool or shuttle in their hands once more. It lights up even the most unpromising material."

HAROLD J. MORLAND,
A. RUTH FRY.

INDIANA YEARLY MEETING.

INDIANA YEARLY MEETING had its initial session when the meeting for Ministers and Elders convened on Seventh-day afternoon, Eighth month 12th.

Baltimore, Philadelphia, New York and Illinois were respectively represented by Isaac Wilson, Daniel Batchellor, J. Barnard Walton and Edna Wilson, whose presence and inspiring messages were a strength and uplift to those gathered.

The two sessions on First-day were well attended; the weather was ideal and the gospel message flowed freely, meeting a hearty response in the minds of the listeners, as evidenced by the close attention with which it was received. The Methodists kindly extended an invitation to the Friends to meet with them and take part in their evening service, which was accepted by some.

The business sessions of the Yearly Meeting opened Second-day morning. The first thought was that the gathering seemed small, compared with former years. The business had not proceeded far before the close attention and evident interest of all made one appreciate that the number present was not a matter of so much importance as the vigor of the meeting. This interest continued through all the sessions of the meeting.

Visitors from other Yearly Meetings were cordially welcomed, and we were greatly helped in our business by their counsel, and strengthened spiritually by their ministry.

In listening to the reading of the epistles from other Yearly Meetings, it could but be noticed how the difference in the problems that confront the Friends of the country neighborhood and the more complex conditions that call for the attention of those living in or near the city was shown in the epistles.

The epistle from London Yearly Meeting and the letter from Arch Street Meeting were read, and appreciation shown by the meeting. Committees were appointed to draft replies.

A most pleasant occasion was the meeting Third-day evening under the auspices of the Friendly Group. Held in the meeting-house, it was as informal and agreeably social as if we had met in some Friends' parlor. Several side issues of the Cape May Conference were given from as many different standpoints, and we realized that next best to being there, was to hear delightful talks about it. There were recitations and strong and stirring words from visiting Friends and others.

The state of society was reviewed on Fifth-day by the queries and papers bearing on it, as "The Ministry," "The Queries and Their Message," "The Society of Friends," and the reports of the Philanthropic, Advancement, Epistolary and Exercise Committees were full of interest. The papers on the queries brought out a very animated discussion, and there is evidently strong feeling on both sides of the question as to whether they shall be dispensed with, or retained with wise changes. The time does not seem ripe for a change in the Indiana Yearly Meeting, and no action was taken.

The half hour given each day to the little folks and young people, conducted by Edna Wilson, Mary Whitson and others, was much enjoyed and appreciated by them.

The closing half hour was full of heartfelt messages, which will linger in our minds as a benediction.

IMPRESSIONS OF INDIANA YEARLY MEETING.

"EVERY one a part and every one ready to take part" might be written as the motto of Indiana Yearly Meeting. At the session at Waynesville young and old were there from two years to upwards of ninety, and all equally welcome. The children and young people were provided for in the classes led by Edna L. Wilson and Mary H. Whitson. The Friendly Group of Waynesville had charge of an evening's program which Warren Keys conducted in their own typical way. Nearly all of the young folks of the neighborhood who are descended from Friends come to the Friendly Group whether they are members and attend meeting or not. The many services of hospitality, meeting trains, etc., kept several of the home folks busy, but without distracting attention from the meetings. The same spirit was shown by those who were put on committees—a determination the committee should not be a dead letter, but should do its work. This is the spirit of the Advancement Committee in backing up the work of the new field secretary. This is the spirit of the First-day School Committee in planning a pilgrimage and demonstration First-day School at Quarterly Meeting time to Lincolnville, where no school is held. This is the spirit of the whole Yearly Meeting in sending its delegates to the neighboring Yearly Meetings, Ruth A. Chandler to Illinois, and Ida W. Keever and Seth E. Furnas to Ohio. The Yearly Meeting was ready to tackle big things. With the firmest confidence it set about raising $25,000 for the proposed Friends' Home at Richmond, Ind. This is felt to be needed not only to provide for the elderly people and to furnish a center for traveling Friends, but that the meeting may meet the responsibility its valuable property involves to the community. The fact of the existence of this spirit of ready service reflects better than stenographic reports the tenor of the ministry of the week.

Indiana Yearly Meeting has no occasion to be discouraged. It has the people, it has the work in hand that is bound to bring growth in the future. J. B. W.

FIRST-DAY SCHOOL REPORTS.

FROM INDIANA.

THE First-day school workers have continued with unabated effort to raise the standard of efficiency in the First-day School the past year. Attention has been paid by teachers and pupils to extend the work in such a manner as to secure the result of the efforts of experienced workers in Bible study to make the work more effective in the schools.

By the use of Friends' lesson leaves in most of the schools, the position of Friends upon such vital issues as peace and arbitration, temperance and narcotics is constantly emphasized, and in such schools as use other lesson leaves these subjects are by no means neglected.

The schools of Indiana Yearly Meeting feel a profound appreciation of the interest shown by the General Conference in schools of the middle West, and the effort put forth for the betterment of the schools by sending such efficient workers as Mary H. Whitson and Edna L. Wilson to do practical work.

The work planned by these two Friends, as they go from school to school, will be of great value in perfecting methods of instruction in the schools.

An appropriation of $100 will be needed to carry on the work another year. The following statistical report shows the general condition of the schools the past year:

The school held at North A Street Meeting-house, Richmond, Ind., holds its sessions during the year. It has 53 pupils, with an average attendance of about 35. Of the total enrollment 24 are Friends, showing that the school is doing considerable work outside of the membership of Friends. E. K. Wilson is superintendent. Friends' lesson leaves are used.

The Camden First-day School, held at Pennville, Ind., meets once a month, on Monthly Meeting days, the year round. The number of pupils belonging to the school is 20, with an average attendance of 10. Warren C. Gregg, of Pennville, Ind., is superintendent. Cook's lesson leaves are used.

The Fall Creek First-day School is held near Pendleton, Ind., throughout the year. The number of pupils belonging to the school is about 63, with an average attendance of about 34. About 20 who attend this shcool are not Friends, which shows what the work is doing outside the membership. Friends' lesson leaves are used in all classes outside of the infant class.

In addition to the work outlined in the leaves, some of the younger people are doing some work as outlined by other religious organizations.

William M. Swain, of Pendleton, Ind., is superintendent.

The schools held within the limits of Miami Monthly Meeting, held at Waynesville, O., holds its sessions throughout the year, and has about 50 pupils, with an average attendance of 30. About 16 of the pupils are not Friends. Friends' lesson leaves are used in three classes, and Cook's leaves in two classes. Seth E. Furnas, Waynesville, O., is superintendent.

Green Plain First-day School is held near Selma, O., and is in session from the first of Fifth month to the last of Twelfth month. It has a membership of 13, with almost perfect daily attendance. Friends' lesson leaves are used. Martha J. Warner, superintendent.

On behalf of the committee.

FINLEY TOMLINSON, *Chairman.*

FRIENDS MEET AT PEACH LAKE.

A REPORT in the Danbury (Conn.) *Evening News* of August 14th, written by Harold Benjamin Rogers, who is on the staff of that paper, says:

"Nearly 500 people of many denominations, from many social classes and from many cities, some of them scores of miles away, forgot their differences and joined in a meeting for worship Sunday afternoon in and around a quaint Quaker meeting-house without steeple or bell, overlooking beautiful Peach Lake, in New York State.

"It was the twenty-fourth annual gathering of the kind held under the auspices of Amawalk Monthly Meeting of the Society of Friends, or Quakers, who own the property, and had been called together by Mrs. Mary Emma Hunt, of Golden's Bridge, N. Y., and her son, G. Lawrence Hunt, of New York City.

"There is only one living member of Peach Lake Meeting of the Society of Friends, Mrs. Elizabeth Ryder, of the community; but once each year members of the Society of Friends and others from scores of miles around gather at the historic spot where the present building was erected in 1757; and the meeting is one of the events of the year for the community.

"By noon speakers from New York City and their friends had arrived at the picturesque place, and partook of their lunch. Soon the crowd began to arrive, largely in automobiles, and before long there were rows of automobiles parked in the space about the meeting-house, and the auditorium, which holds about two hundred, was filling. Chairs were arranged in the aisles and on the east side of the building.

"Eighty-two automobiles and twelve horse-drawn vehicles carried most of those who came, while several persons walked from nearby places in the countryside.

"Peach Lake meeting-house is of one story or one story and a half, a modest structure, with two doors, and eight windows of twelve panes each. The speakers of the day entered and mounted to the gallery, raised one step from the floor at the north end of the single room, and the benches, consisting of a single board seat and high single board back, were soon filled to capacity. There was no need that the tiny single wood stove be lighted, though in early days it served the purpose well.

"Windows had been opened not only for ventilation, but to allow many of those outside of the room to hear.

"After a few moments of silence, which by the Society of Friends is believed to be a help to true worship, Albert D. Lawton, a lawyer, of New York City, arose from the facing bench.

"Need of more of the finer feelings, and of sentiment in our modern life, was the message brought by Mr. Lawton. 'Society is misusing that word sentiment, or sentimental,' he said. 'The word sentiment is too much forgotten. Consider the business man who has been driving in the hard grind of daily work. In his business he is not guided by those finer feelings which should have a part in every business transaction, and he has disregarded that quality.' The result, Mr. Lawton said, was the familiar tired business man, to whom the music, literature, theatre and opera of the great cities cater. 'They have in large measure disregarded the sane and wholesome pursuits which characterized the past generation,' he said. 'Let us remember him whose example we are so prone to wish to follow and yet so apt to disregard. He went about in a simple way, preaching truth. Let us treasure all the sentiment that is within us, and make it a part of the day's work. When the Society of Friends has disregarded it, it has been at their peril. Whether we are members of the Society or not, let us remember that we are all of one great family, and the Father above is the Father of us all.'

"Miss Mary Travilla, of West Chester, Pa., stirred the audience to visible signs of approval. 'We live and move and have our being in God,' was the heart of her remarks. 'Brief is the time this afternoon,' she said, 'but rich and fertile in results. This is a glorious day! May we feel like singing at the close "Perfect Day," for we have received spiritual food. And at the close of the day may we feel that we may settle down to simple, friendly companionship.' She referred to the absence of children in the room, and spoke of the epidemic as one of the foes within our gates. Miss Travilla quoted a charge delivered recently to graduates of a college: 'Even if you are working for your intellectual harvest, place your anchorage in God.' 'No man has ever made a blade of grass,' she said. 'As we gaze upon it we may know of the power of God.' In referring to those who have left their bodies in the grave she said, 'They are not dead; they are living.' 'Warfare,' said Miss Travilla, 'do warfare, hatred, bitterness, anger and strife come from God? Goodness and truth and strength and power and dominion come from God, and glory. He bids us have dominion. If there is grief or trouble, let us rest our grief in God.' Man takes especial precaution for physical safeguards, was a point Miss Travilla emphasized, but 'What of the thoughts?' she said. 'What of the feelings? If we let grow hatred, dislike, self-condemnation, self-will, we will block up the windows of the soul. Shall we not open up our hearts afresh to God? Let us know that this is not an emotional problem, it is a practical one. Take it into business, into personal life. "Wrong shall fail, and right shall prevail."'

"Rev. H. B. Chown, pastor of the Methodist Church of Brewster, speaking also from the gallery, emphasized in touching words the great common ground of prayer that Christians of all faiths hold. 'It seems to me that we are met around one common mercy-seat to-day,' he said. 'I trust we are all in common mind and attitude of prayer. Without prayer, without faith, there is no true access to God. Let us pray for the whole world.' Rev. Mr. Chown emphasized the need of heartfelt instead of lipfelt prayer, and closed with the words, 'Dear friends, let us in very deed and truth be praying men and praying women.'

"Hollingsworth Wood, lawyer, of New York City, picked his central thought of the afternoon from a poem by our present Ambassador to Holland. 'So let me keep these treasures of the human heart, owning them by love,' he quoted. 'I wonder,' said Mr. Wood, 'if this building didn't have something more than affection for Lindley Hunt, around whose personality we have so often met?' The speaker referred to the faithful work of the late Lindley Hunt in the Peach Lake Meeting, and to the fifty years of service of Rev. Lea LuQuer, of Bedford, N. Y., in closing fifty years of service in his rectory of the Episcopal Church there. 'Possession by love,' he said. 'It means a great deal so to possess this building here, and these oak trees. Our coming together may help us to own the community in love, and so to own our friends.' And it was a man in public life, in the stress of struggle, who could appear in the courts of Europe, who wrote the lines quoted, Hollingsworth Wood pointed out.

"'As we sit upon these narrow, hard benches,' said Miss Carolena Wood, of New York City, 'so different from luxuriously-cushioned seats, this afternoon, we feel the continuity of life. We expect every telephone to have a long-distance connection.' One readjustment is not so hard, Miss Wood showed, but sometimes a whole series seem almost unbearable. Then, shall we become a victim of circumstances, she asked, or shall we say with the poet that we can go through life as a god, with dominion over the trials of every day? We can go as a god, or as a prisoner, she showed. 'They were strong, brave, courageous, independent spirits that felled the timbers on the shore of this lake and put them into this house. They knew the secret of "how to be abased and how to abound."'

"Albert Lawton offered beautiful prayer, and the indoor session was closed in Friendly fashion with shaking of hands throughout the room.

"Meanwhile an overflow meeting on the east side of the meeting-house was shaded from the sun by the building, and overhung by the giant oaks of the meeting-house yard. Fred P. Gordon, of Chappaqua Meeting, opened the overflow meeting with appropriate and reverential remarks, referring to Lindley Hunt, prime mover of the Peach Lake Meeting, before his death two years ago.

"Miss Mary Travilla, in addressing the meeting under the trees, spoke of happiness as a by-product of good-will. She said that one of the secrets of long life given by two of her friends, 99 and 103 years of age, was that of good-will and the banishment of all harsh, hard and wearing thoughts. It is known that feelings of anger produce definite harmful physical results, Miss Travilla explained, and she also showed that feelings of good-will, kindness, thoughtfulness and love tend to develop actually sounder bodies and a happier spirit.

"How one man in Europe was brought to the Friends' belief in peace was strikingly shown by Carleton McDowell, natural scientist, of New York City, a young man who has recently become prominent in Friends' work. He said that he had a letter from a friend of his, in Europe. Over in Germany, this friend had said, the preachers are all praying for God to help them kill off all the English, and over in England all the preachers are praying for God to help them kill off all the Germans. It is impossible in the name of the Master, Jesus Christ, to pray such a prayer as that, Mr. McDowell pointed out. His friend had been brought to the Friends' conception of peace, he said.

"After the dismissal of both services, indoors and out, there followed a time of sociability on the lawn, where old friends met and new friends were made, and it was long after the meeting had closed before the last automobile had departed.

"According to law, one service a year must be held in the house in order to hold title, and that one meeting has always been one of the events of the year for members of the Society of Friends and their neighbors and friends. Next year will complete a quarter of a century of the annual meetings.

"The Peach Lake meeting-house is understood to be one of the best preserved of the earliest type in the country which is still utilized for religious purposes.

"In the earliest days, those going to services at Peach Lake rode horseback. Then came the period of the horse-drawn vehicle, of various stages of style and comfort, as

roads and vehicles bettered, and yesterday the age of the motar car was shown by the proportion of automobiles to horse-drawn carriages and buggies, 82 to 12.

"The quiet meeting-house in its beautiful location, overlooking Peach Lake, the gathering together of people of many faiths, the simplicity of the building and simplicity of the service, in which there were intervals of silence, the singular harmony of worship, the beautiful day, furnished the elements of another profitable day in the annals of the historic Peach Lake meeting-house."

FRIENDS IN NEW YORK.

VAIL FAMILY REUNION.

The twentieth annual reunion of the Vail families of Western New York and Canada was held at the home of Mr. and Mrs. William Zavitz, Honeoye Falls, on Saturday, August 5th, with 56 members of the family present, says the *Honeoye Falls Times*. Honeoye Falls is within the town of Mendon, but a few miles distant from the place where Mendon Meeting was located. This was the meeting where John J. Cornell labored so long in the ministry. There are many descendants of Friends in the vicinity and a few members, notably Jonathan and Phebe Jane Noxon.

The occasion was also the one hundredth anniversary of the marriage of the parents of the family, Moses and Mercy Vail, who were born in Plainfield, N. J. They were the parents of ten children, only one of whom is living, Stephen Vail, of Elba, N. Y., who was present at the reunion.

A varied program of genealogy, history, reminiscences, poems, songs, etc., was rendered.

Forty-one of the guests remained over night with their hosts, and at 10.30 on Sunday morning a "Friends' meeting" was held on the lawn, and a sermon was read by Prof. Charles A. Zavitz. There were fourteen members of the Friends' Society present.

Guests came from Plainfield, N. J.; Coldstream, Ont.; Guelph, Ont.; Niagara Falls, Akron, Churchville, Elba, Darien, Auburn, Medina and Rochester.

TO FRIENDS ENTERING CORNELL UNIVERSITY.

All Friends or persons interested in Friends who expect to enter Cornell this fall as students, or are joining the faculty there, are asked to communicate with J. Barnard Walton, 140 North Fifteenth Street, Philadelphia, Pa.

Last winter there was a joint group of Friends in Ithaca who got together and had Friendly times every First-day evening in Barnes Hall. All branches of Friends were included. New developments are in prospect which will interest those going to Cornell, and in which you can help. Send in your name, or better still, call and talk it over.

FRIENDS IN MASSACHUSETTS.

Frances M. Dadmun writes in reply to Philadelphia Yearly Meeting's letter:

The Cambridge meeting flourishes. While I cannot be a regular attendant, I am glad that it meets weekly, as it means that I can share its privileges oftener. Also, it has been the one channel—for me—through which I have come into more personal touch with the suffering in Europe. I knew that help given through Friends would be rightly used. Catherine Albright and Lettice Jowitt came to us, and later we contributed to the Ambulance Fund in England—that is, for the equipment of the young men who give ambulance service at the front. I was present at our last meeting of the year—in June—and it seemed to me that the meeting showed a determination of purpose for making Friends' influence felt which was both stimulating individually and encouraging for our cause. There has surely never been a time when it was more needed, when the world is so torn with passion and hatred.

THE PHILADELPHIA YEARLY MEETING PEACE COMMITTEE.

John B. Garrett, chairman of the Peace Committee of Philadelphia (Orthodox) Yearly Meeting, writes in the *Friend* of its work, as follows:

"Nearly four months have elapsed since Philadelphia Yearly Meeting appointed a large committee (thirty-four men and twelve women) to maintain its peace propaganda, to do all in its power to bring to a close the great war which has raged for two years in Europe and Asia, and to promote such international concord and the establishment of such legal and moral agencies as might through all time prevent the recurrence of such a calamity. To this committee the Yearly Meeting appropriated the meagre sum of $1,500 as an assurance of its confidence, and urged upon its members to support the work with liberal contributions. From the latter source about $3,000 have thus far been received. Probably $10,000 more—possibly even a larger sum—will be needed during the current year, if the expectations of the Yearly Meeting are realized.

"Why so large a sum? What has been done to assure us that it is required, or that it would be judiciously expended? Why so much delay in getting to work? Such are the reasonable questions with which members of the committee are constantly confronted.

"First of all, the work contemplated is varied and world-wide in its operation. Forty-six Friends, many of them very forceful characters, must be brought into concert of action. Immediately they came together the variety of view-point became evident. The moral and religious arguments appealed to one group, the social and economic to another, the political to a third. Waiting at the mercy-seat was a necessity. It has yielded blessed fruit: Friends are coming to understand one another, learning to work together for common ends by common means.

"The large committee has been divided into five working sub-committees—on Governmental Relations, on Literature, on Publicity, on Meetings, and on Churches and Schools. Every member has been assigned to one or more committees, according to his or her qualifications and choice. These committees have met some several times. Work has been planned in their several spheres, and within the limits of available means these plans are being worked out. A 'Statement of Principles' has been printed. The Committee on Governmental Relations has produced a vigorous paper, 'A Program of Constructive Peace.' The distribution of this among National and State officials, diplomatic representatives of other nations at Washington, Friends' papers throughout the world, the leading religious weeklies and monthlies in America, several hundred ministers of religion, *et al*, is now in progress. Any one may obtain a copy by application to peace headquarters, 111 South Thirteenth Street, Philadelphia, or Friends' Book Store, 304 Arch Street, Philadelphia. Where larger quantities are desired for circulation, requests should be filed, that the committee may decide upon the size of a second edition which may judiciously be printed. The 'Program' deals with the questions: Oriental Relations, Immigration Legislation, Help to Mexico, and Organization of the World for Peace, with practical recommendations on each subject.

"The Meetings Committee has planned three campaigns in which open-air meetings in towns and rural communities are being held at which an address is delivered by one or more speakers and literature freely distributed in elucidation of the policies under discussion. The first of these embraced towns in West Jersey. The second was along the main line of the Pennsylvania Railroad, from Ardmore to Christiana, Pa., inclusive. The third is planned in southern Chester County and at a few points in Delaware. Several members of the committee are participating in these campaigns, aided by other experienced speakers.

"The chairman's report closes with an earnest appeal for contributions."

[The Emergency Peace Committee of Race Street Yearly Meeting is co-operating in the work described above.]

FRIENDS IN NEW JERSEY.

WRITING in the *Friend* (Philadelphia), Emily B. Stokes says:

"On Ninth month 25th, 1915, the Friends of Woodbury, N. J., celebrated the two hundredth anniversary of the erection of the building in which both branches now worship. The pleasant recollection of our working together in preparation for that occasion led to the thought of having an informal social gathering of the members of the two branches on the afternoon of Seventh month 29th, 1916. Both meetings are very small, but over fifty people found much pleasure in a picnic on the large meeting property, with its fine old trees and ample lawn.

"By way of entertainment, some of us entered heartily into the merriment of an old-fashioned spelling-bee, in which young and old and middle-aged were equally matched. A box supper, to which ice-cream was added, was followed by lively games until darkness dismissed us. Cordial appreciation was expressed of this simple little get-together effort, with the pleasure of those hours in the open under ideal weather conditions."

YOUNG FRIENDS IN OHIO.

ONE of the Young Friends' Groups in Wilmington, Ohio, writing in the *American Friend*, says:

"MY DEAR ROUND-ROBINS:

"I think that you must all know the nature of a 'round-robin,' so I shall not bother to explain, but hasten to tell what our Young Friends have been about. We have been very busy folks since the C. E. Convention in May, when Tom Jones gave us such a boost. It was then that we dropped the gentle hint that we wanted to be 'invited out.' So almost every Sunday since, a group of Young Friends has visited some meeting. We are usually invited to stay all day. In that case, we attend the regular meeting for worship in the morning, have dinner together, and then hold a Young Friends' meeting in the afternoon. This makes an ideal fellowship possible in a social way, as well as deeply spiritual.

"There are already thirty young people who gladly assist in giving these conferences. They are so interested that very often we have new volunteers at the close of a meeting. While we are delighted and encouraged by such interest, we know that these conferences cannot do the constructive work so hoped for; but they are clearly beneficial in an initial way. We hope to continue them until at least the majority of the meetings have had a Young Friends' Conference. Up to date, fourteen have been held.

"Perhaps you would like to know what topics are discussed. I shall outline one or two of the most recent and successful. We find that the spice of several short speeches is more palatable than one or two lengthy talks. At New Vienna, our general topic was:

"How Do Young Quakers Grow?

1—By Investigation .....Clayton Terrell
(The Quaker Study Class)
2—By Expression ..... Bernice Hawkins
(C. E. Possibilities)
3—By Friendship ..... Luther Warren
(Methods, Peace Principles)
4—By Self-sacrificing Service ..... Esther Farquhar
(Mission Study)
(Climax) Address—The Challenge to Young Friends..
..... "Tom" Kelly

"Last Sunday we went over to Samantha, a small meeting about eighteen miles from Wilmington. There were eleven of us. The morning meeting was indeed worshipful. The afternoon session was largely attended in spite of the heat. Representatives from neighboring meetings furnished music. The theme was:

"The Young Friends' Movement Past, Present, Future.

1—Looking Back, "The Quaker Hero" ....Clayton Terrell
2—Doors Ajar ....."Jake" McKay
3—The Young Friends Movement Conference in Wilmington Yearly Meeting .....Lewis Moon
4—Stowing the Hold .....Luther Warren
Address .....Frank Barrett

"I think you've a notion of what is interesting our folks just now. We are going to have a great time at Yearly Meeting next month (August), but that is another story. So here's greeting to you all and a sincere 'God speed ye.'"

BIRTHS.

LIPPINCOTT.—At Abington, Pa., Eighth month 14th, 1916, to Ellis R. and Florence Stapler Lippincott, a son, ROBERT STAPLER LIPPINCOTT.

MCNEES.—At Wilmington, Delaware, on Eighth month 18th, 1916, to Helen Bye and Wenden G. McNees, a daughter, named MARY PYLE MCNEES.

STOVER.—Yardley, Pa., Eighth month 18th, to Esther Mercie Stover and James Walker Williams, a son, who is named ROBERT THOMAS WILLIAMS.

DEATHS.

DAVIS.—August 15th, 1916, at her home, 5225 Spruce Street, Philadelphia, MARY C. DAVIS, wife of the late Lorenzo Davis, and daughter of the late Jones and Emily Valentine Evans. Member of Race Street Monthly Meeting.

HORNING.—At Abington, Pa., on Sixth-day, Eighth month 11th, 1916, W. EARLE, son of J. Oscar and Julia F. Horning, in the 24th year of his age. The funeral was held at the Plymouth Friends' Meeting-house. Interment at Riverside Cemetery.

KING.—At Toledo, Ohio, on Seventh month 11th, 1916, occurred the sad death by accidental drowning of HOWARD IDEN KING. He was the only son of Harry and Elizabeth Michener King; a grandson of Warner Michener, of Bucks Co., Pa., and a great grandson of the late George I. Evans, of Emerson, Ohio.

The deceased was a member of Short Creek Monthly Meeting of Friends.

This young man, since his early boyhood, has been regarded by those who knew him best, as one far beyond his years, and carrying responsibilities befitting men of much greater age and experience. He had just completed his nineteenth year, and had successfully passed an examination as pilot, and had taken his place on one of the large lake steamers for his first trip.

While in bathing with a friend, he was taken with cramps, and calling for a life-line, sank to rise no more.

The sweet memories, with which no bitterness is mingled, will ever leave an open link, by which fresh joys of spiritual communion will be experienced day by day.

To the grief-stricken parents and lonely sister, great sympathy is extended by a host of friends, who had known and loved "Iden." The dear Father who loaned him the nineteen beautiful years has now called him to himself.

"Then hush! O, hush! for the Father
knows what thou knowest not,
The need and the thorn and the shadow
linked with the fairest lot."

RICHARD E. ROBERTS.

MCGARY.—Suddenly, at Newtown, Pa., on Third-day, Eighth month 15th, 1916, ALEXANDER MCGARY, aged 72 years. Interment Newtown Cemetery.

PARRY.—On Eighth month 21st, 1916, at the residence of his son-in-law, Theodore C. Knight, 1205 Harrison street, Philadelphia, JOHN E. PARRY. Funeral at Middletown Friends' Meeting-house, Langhorne, Pa.

PIKE.—At Pasadena, California, on July 8th, 1916, LYDIA PIKE, aged 90 years.

Her father and mother were Henry and Mary Pike, well-known Friends in Philadelphia seventy years ago—the latter a speaker in our meetings. After her mother's death, Lydia took care of her father until he died, when he had passed the 90-year record by several years. He had but two children—Thornton, who married George Justice's daughter Elizabeth, and Lydia, who finally moved to California with her friend Elizabeth Evans and died there.

I wish to pay this tribute of respect and love to a good and useful woman.

L. H. F.

TAYLOR.—At Sandy Spring, Md., on Seventh-day, Eighth month 12th, 1916, ELIZABETH S. TAYLOR, of Wilmington, Del., widow of T. Clarkson Taylor.

CONFERENCE AT BUFFALO.

A WEEK-END Conference will be held in Buffalo at Orchard Park, N. Y., Sept. 9-10 under the direction of Friends' General Conference Advancement Committee. Friends will arrive in Buffalo Saturday morning, attend a conference at 3 p. m., and meet socially in the evening. Sunday morning a meeting for worship will be held at Orchard Park, followed by the business session of the Executive Meeting. After lunch at the Meeting-house, an open forum will be held on Industrial Conditions, when Friends will return to Buffalo to attend a meeting for worship.

The following train schedule is suggested for Friends leaving Philadelphia and New York Friday p. m.

Lehigh Valley:

Leave New York 8.50 p. m., arrive Buffalo 7.55 a. m.

Returning Sunday, leave Buffalo 8.30 p. m., arrive New York 7.40 a. m.

Leave Buffalo 11.00 p. m., arrive New York 10.18 a. m.

Leave Buffalo 8.30 p. m., arrive Philadelphia 6.53 a. m.

Leave Buffalo 11.00 p. m., arrive Philadelphia 9.52 a. m.

Pennsylvania R. R.:

Leave Philadelphia 7.50 p. m., arrive Buffalo 7.25 a. m.

Leave Philadelphia 11.15 p. m., arrive Buffalo 12.30 p. m.

Returning Sunday, leave Buffalo 7.45 p. m., arrive Philadelphia 7.48 a. m.

Leave Buffalo 10.45 p. m., arrive Philadelphia 9.20 a. m.

The fare from Philadelphia to Buffalo is $9.25; and from New York to Buffalo $8.00. Friends who are expecting to attend the Conference are requested to communicate with Eliza R. Hampton, 442 Potomac Avenue, Buffalo, N. Y., who will furnish information regarding hotel accommodations, or will arrange for rooms at reasonable rates.

It is hoped that the Advancement Committee will be well represented, and that other Friends interested in the work of the Genesee Field will attend this week-end Conference.

ELIZA R. HAMPTON.

Coming Events

EIGHTH MONTH.

26th.—Nottingham Quarterly Meeting will be held at Calvert, Md., at 10 a. m., instead of Ninth month 2d, the usual time, as other meetings interfere at that time.

27th.—George A. Walton, George School, will give an address at Penn's Grove Meeting-house, Chester County, Pa., at 2.30 p. m.; subject, "The Development of the Religious Life."

27th.—An appointed meeting at the old Cape May Meeting-house, near Cape May, N. J., will be held at 11 a. m., under the care of the committee of Salem Quarterly Meeting.

27th.—Meeting for worship will be held at Arney's Mount, near Pemberton, N. J., under the care of the committee of Burlington Quarterly Meeting, 3 p. m. Elizabeth Lloyd expects to attend.

28th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th to 30th.—Ohio Yearly Meeting, at Salem, Ohio, 10 a. m. Ministers and elders, Seventh-day preceding, at 2 p. m. Meeting for worship at Salem First-day, the 27th. Daniel Batchellor expects to attend.

31st.—Bucks Quarterly Meeting at the Falls, Pa. Autos will meet the trolleys leaving Newtown at 7.45 and 8.45 a. m. at the post-office, Morrisville; will also meet the train leaving Broad Street, Phila., at 8.08 a. m. Fare each way 20 cents. The trolley leaving Newtown at 9.45 will be met at Stockham Corner, Morris Heights, on the 30th for meeting of ministers and elders.

NINTH MONTH.

2d.—Whitewater Quarterly Meeting, at Lincolnville, Ind., 10 a. m.

2d.—Nottingham Quarterly Meeting, at East Nottingham, Md., 10 a. m.

3d.—At 2.30 p. m. a meeting for divine worship at the Wayside Chapel, Cheyney, Delaware Co., Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. The Young Friends' Association of Thornbury will co-operate, and young Friends generally are invited.

4th.—Center Quarterly Meeting, at Center, Pa., 9.30 a. m.

7th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m.

10th.—An appointed meeting will be held at old Caln Meeting-house, near Thorndale, Pa., at 3 p. m. Members of the Sectional Committee of the Philadelphia Young Friends' Association expect to be in attendance.

9th to 10th.—Advancement Committee conference at Buffalo, at time of East Hamburg Executive Meeting, at Orchard Park, N. Y., on First-day, the 10th, at 11 a. m.

11th.—Baltimore Quarterly Meeting, at Gunpowder, Md., 10 a. m.

14th.—Haddonfield Quarterly Meeting, at Haddonfield, N. J., 10 a. m.

25th.—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada, 10 a. m.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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Postponement.

Owing to the prevailing epidemic of infant paralysis, the Moonlight Ride on the steamer Queen Anne, for the benefit of Friends' Neighborhood Guild, advertised for Third-day, September 5th, has been indefinitely postponed. Those who have bought tickets will please communicate with HELEN ACTON, Ogontz, Pa.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, NINTH MONTH 2, 1916

Volume LXXIII
Number 36

THE CITY OF GOD.

AND wherefore should I seek above
The City in the sky?
Since firm in faith and deep in love
Its broad foundations lie?

Since in a life of peace and prayer,
Nor known on earth, nor praised,
By humblest toil, by ceaseless care,
Its holy towers are raised?

Where pain the soul hath purified,
And penitence hath shriven,
And truth is crowned and glorified,
There—only there—is heaven!

—*Eliza Scudder.*

AN OPEN LETTER AND APPEAL.

[Issued by the Peace Committee of Philadelphia Yearly Meeting (Orthodox), and signed by John B. Garrett, President, and other officers.]

To the Editors of the Daily and Periodical Press of the United States:

Realizing the paramount influence the press of our country has had, and will have, in forming public opinion on the relations of the United States and Mexico, we appeal to all editors to use their power in the interest of truth, sincerity and constructive statesmanship.

The popular conception of the Mexican situation is based on misinformation and ignorance. Very recently agitation and false ideas of the personality and aims of the Mexican leaders might have forced a war with a people oppressed, impoverished and exploited, who should have only patient sympathy, and wise and disinterested help from the government and citizens of our country.

There is great need for the press to place the facts before our people and to interpret them in a broad and enlightened spirit. The people can learn the truth only through the press.

The occasion requires reporters trained by experience and study to observe and record the events and movements of real significance. There is equally great need for constructive editorial service to interpret the facts in the generous spirit of the true statesman and patriot.

The fundamental facts of the situation are, we believe, as follows:

Mexico suffers from the misgovernment of centuries. The land has been, and is, held in vast tracts by private owners, of whom many are foreigners. While there are exceptions, nearly all these landholders have for generations reduced their tenants to peonage, or practical serfdom, and have forced them into ignorance and depraved conditions of life.

The vast natural resources of Mexico, in oil and minerals, have been made over by concessions to English, German, French, Dutch and American owners on such terms that the national wealth flows to other lands, and the native Mexican labor is exploited so that the workers continue impoverished and unenlightened.

The dictatorial and autocratic power of earlier presidents crushed out the democratic spirit and imposed throughout Mexico the rule of unscrupulous and all-powerful local political agents, who manipulated elections, administered the laws to suit the interests in power, and ruled with ruthless military authority.

Education, marriage and other social institutions have been church monopolies, and there have resulted ignorance and general neglect of what we consider common duties of decent living. Insurrection, revolution and local anarchy have prevailed for a period of years.

From the chaos some order is gradually appearing. In the judgment of men competent to form an intelligent and fair opinion, the so-called First Chief and his assistants are endeavoring honestly and with a fair measure of success to restore government and redress the age-old wrongs of the Mexican people.

A large number of the states are at peace. As rapidly and justly as possible land is allotted to small holders on terms that guarantee continued cultivation of the soil and the independence of the workers. The local political autocrats of the earlier regime are being gradually supplanted by duly constituted civil officers, who represent the best element in their communities. The church monopolies are abridged, and education and other important matters are placed under civil authority. In a number of states traffic in alcoholic drinks has been abolished with immediate good results.

There has developed an intense rivalry among the different states to see which can organize the greatest number of schools. Already there are said to be twenty times as many schools as in the last epoch of President Diaz, *and under the influence of Carranza,* five hundred teachers have been sent to the United States to study modern pedagogy and school administration.

Several of the states, chiefly in the north, near the United States border, are unsettled and in insurrection. Roving bands of outlaws are abroad and lawless leaders are making trouble.

For a time such men will make raids and commit depredations, not only in Mexico, but occasionally over the border in the United States.

The boundary between the United States and Mexico is 1,756 miles long, as far as from New York to Denver. Most of this distance is wild mountain and desert country, without roads and with very little water. For hundreds of miles there is no railroad on the Mexican side, and troops of either country must be transported on the United States railroad. Such a border cannot be patrolled so as to prevent occasional incursions by outlaw bands, and it is more criminal than foolish for the press to urge such chance acts of outlawry as a cause of war.

These in briefest forms are some of the facts the people of the United States are entitled to know. If properly presented and supplemented, they will revolutionize public opinion.

Although there is need of co-operation with Mexico for police and patrol duty, our country does not need a large force of young and inexperienced troops on the border.

The army needed is a force of educators, teachers, doctors, sanitary engineers, farmers and agricultural experts, who will volunteer for terms of two or three years in the spirit of service, such as we rendered Cuba at her time of crisis. It would be legislation worthy of our country for the government to make a liberal appropriation for such co-operation. It could be done by a slight curtailment of the proposed naval program.

In conclusion, we again appeal to the press of our country not only to exert its power in supplying (in larger measure) trustworthy information about Mexico, but also to take its true place in guiding the thought of America and the world along constructive lines of international service and good-will. Such an editorial policy, widespread and consistent, will raise a discussion that has presented many unworthy and ignoble elements, to a place of enlightened, fraternal service worthy the press of a great democracy.

GRAVES IN A FAR COUNTRY.

It is one of the privileges of Friends in England just now to be channels of sympathy and consolation. Through their committee for helping "aliens in distress" they are able to receive and transmit messages of healing to hearts that are very sore. The following accounts of two graves in far countries tell their own tale. The German prisoner buried in Britain, the English prisoner buried in Germany —it is just the details in each case which their absent loved ones crave, and which Friends are able to convey to and fro.

Here is the story of the German graves, passed on to us by one of our visitors for transmission to Germany:

"In the corner of the little church-yard of Frongoch in Wales, there are two solitary graves. Here in a strange land, the land of their captivity, two German prisoner-soldiers lie at rest. As in many a plot of ground in France and Flanders, Germans and British lie together, strife hushed in the last sleep. But here there are no grim sounds and sights of battle, but instead there is all the peace and beauty of a lovely spring. Immediately beyond the graves, a wooded bank descends to the stream, and over and through the fresh green foliage can be seen the mountains of Wales, the 'land of freedom.'

"Over the grave of one of these liberated captives is a tombstone erected by his fellow-prisoners. It marks the place where Hugo Schröter, under-officer of one of the Crown Prince's Infantry Regiments, who died on April 9th, 1915, as the result of wounds received in the cause of his country, was laid to rest by his grateful comrades.

"The other grave is that of a prisoner who died of consumption after many months of suffering in the hospital, where every care was bestowed on him. The chief officer wrote:

"'To our regret died last Thursday the patient in the isolation hospital. If only he could have seen the two bunches of violets sent for him. The funeral was an impressive sight, but a very sad one.'"

Then comes the story of the Englishman's grave in Germany:

"It was Captain Wilfrid B. Birt, who, on the occasion of the attack in September, 1915, had his thigh shattered and was taken prisoner. His chivalrous character and his conscientious impartiality made him respected and popular with his French and English fellow-sufferers and the German hospital staff. Gratefully he acknowledged what the surgeon had done to lessen his sufferings, and the loving care which the German nurses, male and female, had bestowed on him and his comrades.

"The great affection in which he was held by friend and foe alike showed itself in the mourning over his death. The coffin was put upon a bier in the garden of the hospital, surrounded by flowers and palms. The principal mourners were his countrymen, who were seated on benches at the foot of the coffin; around it were the French and Belgians, the German doctors and the hospital staff. Large lighted candles stood at the head of the coffin, which was covered with wreaths decorated with the English, French, Belgian and German colors.

"Garrison-pastor Hartmann, in a moving speech which went straight to the hearts of his hearers, spoke about the deceased as a chivalrous fighter for his native land, as a good Christian and a truly noble character. It was touching to hear the parting hymn sung by the sonorous voices of the British wounded. All escorted the coffin to the gates. Once outside, it was reverently lifted on to the funeral car which German gunners escorted to the cemetery. At the gates Lieutenant-General Schach, Colonel Lindemann, as representatives of the Governor of the fortress, Major Essen, Dr. Lamberts, the chief medical officer of the garrison, and other officers, awaited the cortège. A number of soldiers of the 13th Regiment decorated with the Iron Cross, formed a guard of honor through the spring-like park to the cemetery of honor, dedicated to the fighters in this world-war. Pastor Hartmann spoke again, and, in words which made a deep impression on all, closed with prayer and benediction. Dr. Radenacher, the Catholic priest of the garrison, then made a funeral oration in English, moving all who heard it.

"In the name of the hospital staff, Dr. Meyer expressed his heartfelt sorrow to the British officers present, the band played the hymn, 'How gently they rest, those who are with the Lord,' and, profoundly touched, Englishmen and Frenchmen shook hands with the clergy and the German officers. Three handfuls of earth on the coffin of one who had found eternal rest, and the mourners dispersed."

It is not hard to imagine something of the comfort, however much mixed with tears, which the knowledge of these last details would bring to sorrowing and absent ones. To be channels for their transmission is one of the privileges of that service of reconciliation which is so dear to the hearts of Friends everywhere.

M. CATHARINE ALBRIGHT.

Bromsgrove, England.

THE MINISTRY IN THE FIVE YEARS' MEETING.

In one of a series of interesting articles in the *American Friend*, Joseph John Mills, general secretary of the Five Years' Meeting, discusses educational qualifications as follows:

"A true minister of the Gospel is all that every true Christian must be, plus the special gifts and obligations of his holy calling in the ministry. Whatever contributes to his strength as an individual contributes to his efficiency in the ministry. If, as George Fox maintained in his establishment of schools among the early Friends, instruction in everything civil and useful in creation is profitable in preparation for general life work, then education in history, literature and science as taught in Christian colleges must be regarded as an important part of the 'general qualifications' for the Gospel ministry prescribed by the Uniform Discipline.

"But here it must be reiterated that the college performs its highest function, not in conferring scholarship, but in developing the student, in organizing him for personal efficiency, in raising his God-given abilities to their highest power. In no instance is this more essentially true than in the case of a student who is under the divine call and preparation for the ministry.

"George Fox was right; not Oxford nor Cambridge nor any other institution of human learning can make a minister. Nevertheless, a good college training can render indispensable assistance in promoting the development of his spiritual gifts, which, according to the Richmond Declaration of Faith, it is the duty of the church to do 'by all means in its power.' The college can instil into the student who is gifted for the ministry the habit of sustained, intelligent attention to the subject or task before him. It can beget in him that aptitude for all-round Christian service which comes from a disciplined and versatile mind. It can foster in him the ability for clear and accurate thinking so essential as a qualification for presenting spiritual truth to the understanding of men. It can drill him in the art of concise and forcible statement and thus enhance his power of convincing men and fitting spiritual truth to the needs of the human heart. It can train him in the right use of the imagination by which to so picture spiritual truth in concrete form as to cause it to arrest the attention and stamp itself upon the memory and heart of the hearer. The atmosphere of student life in a present-day Christian college can broaden his outlook, deepen his moral earnestness, expand his social calibre and give him a forceful personality. Among all the human agencies for the developing of these particular qualifications for the ministry, experience and training in a Christian college take first rank.

"David's anointment for kingship was of God, but his skill of eye and hand in the use of the shepherd's sling which, under God, turned an alien army to flight, was a

human acquirement. John Wesley's ministry was 'in demonstration of the Spirit,' but the logical force of his preaching, which was so large a factor in his success, he ascribed in his later years to his early training as a debater in Lincoln College. Paul was put into the ministry, not by reason of his having sat at the feet of Gamaliel, but because he had been counted faithful by Jesus Christ. But at the same time it is to be remembered that the greatest of the Apostles was a product, on the human side, of the best learning of his age.

Time was when not a few Friends distrusted college education for ministers on the alleged ground of its tendency to water down a Christian student's orthodoxy and reduce his spiritual voltage in religious service. But who have been the outstanding men in the history of modern evangelism? Martin Luther, the German Reformer, a university-bred man and professor of philosophy; Wyckliff, 'the Morning Star of the English Reformation,' Tyndale and Coverdale among its chief spirits; Cranmer, Ridley and Latimer, the Oxford Martyrs—all of them university scholars; Barclay, Penn and others of the foremost colleagues of George Fox in the great Quaker awakening—men of university culture and training; the Wesleys and Whitefield, of the Methodist revival, all members of the 'Holy Club' at Oxford; Edwards and Finney, the two greatest names on the roll of American evangelists, both of them distinguished college presidents. What did Dwight L. Moody think of the importance of advanced educational training for Christian workers? Northfield and Mount Hermon are the sufficient answer.

"About two years ago a careful survey was made of the educational preparation of the pastors then serving in certain of the constituent Yearly Meetings of the Five Years' Meeting. Its only purpose was to obtain such light as it might throw upon the estimate which Friends, as a denomination, place upon the education of the ministry and the extent to which it is made a matter of practical encouragement and assistance by the church.

"The Yearly Meeting's canvass included nearly one-half of the total membership of the Five Years' Meeting. Their members were gathered into 341 local congregations. Of these congregations, nearly two-thirds were at that time served by pastors—190 pastors in all. Eighty-six per cent. of the pastors kindly aided in the investigation by responding to requests for particulars concerning their educational preparation. Out of 165 pastors reporting, 58, or a little over one-third of the whole number in the Yearly Meetings under the survey, had attended college for longer or shorter periods—25 for (approximately) four years, four for three years, nineteen for two years and ten for one year. That is to say, thirty per cent. of the pastors then laboring in the Yearly Meetings here referred to had received some measure of college training. Twelve per cent. had attended Friends' academies or seminaries, of which there are sixteen in the Five Years' Meeting, but had not gone on to college. Including those who had attended both academy or seminary and college, Friends' secondary schools had had a share in the preparation of about twenty-five per cent. of all the pastors of the Yearly Meetings in which the survey was made. At least forty per cent. of the whole number of pastors serving at that time in the Yearly Meetings here referred to had enjoyed no school educational advantages beyond the common school branches.

"It is believed that the foregoing showing may be accepted as approximately representing the educational status of pastors throughout the Five Years' Meeting at the present time."

"He is already half false who speculates on truth, and does not do it. Truth is given not to be contemplated, but to be done. Life is an action, not a thought; and the penalty paid by him who speculates on truth is, that by degrees the very truth he holds becomes to him a falsehood."

THE COMING CHURCH.

THE hour is coming, when men's holy church
Shall melt away in ever-widening walls,
And be for all mankind, and in its place
A mightier church shall come, whose covenant word
Shall be the deeds of *love*. Not *Credo*, then,
Amo shall be the password through its gates.
Men shall not ask his brother any more
"*Believest* thou?" but, "*Lovest* thou?" till all
Shall answer at God's altar, "Lord, I *love*."
For Hope may anchor, Faith may steer, but Love,
Great Love alone, is Captain of the soul."

A VALUABLE ADDITION TO THE THREE R'S.

MISS ELBA JOHNSON, a teacher in one of the grammar schools of Los Angeles, found it necessary to provide some form of instruction for the boys of her class during the periods when the girls were being taught to sew. She wanted a subject that would be new, interesting and practical—one that would appeal more strongly to the imagination of her pupils and arouse more enthusiasm among them than the regular school work did.

After considerable investigation, she hit upon salesmanship, not only because it fulfills these conditions, but also because it has the additional merit of affording excellent opportunity for the development of character.

While the enthusiasm of the boys was at its highest point, the teacher's chair and desk were moved into one corner, and for the moment the school-room became a lawyer's or a physician's office, an artist's studio, or a grocer's private corner. Miss Johnson or some member of the class assumed the role of a prospective buyer; and in the presence of all the others each boy took his turn as a salesman—made his entrance, explained the purpose of his call, marshaled his facts, presented his arguments, and used all his powers of persuasion in an effort to sell an automobile.

After each trial came a free and frank discussion of the strong and weak points of the boy's effort, in order that those who followed might avoid his mistakes and profit by his example.

At first, to make the sale realistic, the boys built an imaginary car out of chairs, waste-baskets, etc., but the general agent of a popular machine visited the class and became so impressed with the work the boys were doing that he lent them a new car; so the later sales were made in the school-yard with a real automobile for demonstration.

When the automobile began to pall as an object for sale, another was chosen. During the year, books, real estate, various articles of clothing, flowers, groceries, and other objects of barter were used. Each called for a new investigation and a new selling talk; and each brought to these youthful salesmen a little more information and a little more proficiency in the art of selling goods.

But this training, valuable as it is, is only a small part of the benefit derived from the course. A remarkable mental and moral development soon made itself evident in the members of this class, a development that manifested itself in a decided improvement in the quality of school work and school deportment.

"Pupils who are inclined to be abrupt and discourteous," says one who has watched the experiment from the beginning, "have learned to be respectful and considerate. Timid boys have been coached in the attitude, walk, and talk of a proper self-confidence. Those who were in the habit of making exaggerated and inexact assertions have been trained to think more accurately and to speak more precisely. The tardy have been taught to be prompt. The lazy have quickened their pace, and the sluggish now show some 'pep.' The dull have gained in mental alertness and the indifferent in enthusiasm. The course in salesmanship has reacted in a decidedly favorable way upon the conduct and scholarship of the entire class."—*Thomas J. Davis, in Mother's Magazine.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, NINTH MONTH 2, 1916

PRUSSIAN METHODS IN GREAT BRITAIN.

THE extent to which, in fighting "Prussianism," Great Britain is herself becoming Prussianized, is shown by the new "postal censorship" regulations reported in another column. No publication, it appears, can now be forwarded to other countries by mail until the publisher has obtained *special permission* from the War Office.

Can any one imagine what purpose is served by such a regulation? Would it really help the British government to limit or even to stop the circulation of the London *Friend*, or the *Venturer*, or the *Labor Leader*, or any of the periodicals that oppose conscription and appeal for liberty of conscience? Would men support the government more heartily, and be more ready to fight, if all such papers were suppressed?

Has the German government increased the patriotism and love of its subjects by suppressing Socialist and other newspapers that printed news or other matter distasteful to it?

Has the Russian government strengthened itself by laboriously "blacking out" articles in newspapers and magazines, and seizing and opening suspected letters?

Will the British government next adopt the German system of giving to the press false statements as to gains or losses, as in the case of certain vessels lost in the North Sea battle, which losses, as the German government afterward coolly explained, were suppressed "for military reasons?"

And if it should do so, will it *pay?*

The justification for such deeds is the old argument that as long as the enemy employs such methods, we are at a disadvantage if we do not also use them.

Which argument is just as sound as the argument that if our neighbor cheats in business, we shall suffer if we do not cheat also.

The truth is that, in the language of a famous statesman, such adoption of the methods of despotism is "worse than a crime—it is a blunder." It is not merely wicked, it is stupid. Just as modern science has discovered that times of great stress and trial are the very times when men must *not* drink whiskey, so we have learned that it is precisely in such times that injustice, falsehood, and wrong must not be practiced by a nation, *if it wants to win.*

H. F.

A NEEDED CORRECTION.

ON page 71 of the Proceedings of the Conference, Samuel J. Bunting, Jr., is quoted as follows:

"This mutual recognition is possible because God is good, noble and truthful." The sentence, quoted from Elbert Russell, should read, "This mutual recognition is possible because God is *knowable* and approachable," etc.

The sentence beginning, "Going deeper than the Old Testament Prophets," is not as Samuel Bunting said it. He tried to point out that Jesus was supremely *mystical, i.e.*, above all other qualities towers his consciousness of the *indwelling* of the spirit and love of God. The sentence was probably spoken about as follows: "More even than the Old Testament prophets, Jesus of Nazareth was supremely a mystic; indeed, he was the supreme mystic of the ages."

No doubt readers of the INTELLIGENCER have noticed the much greater liability of error in the reports of what was said at the Conference than in ordinary matter, which is usually *written*, and therefore less subject to misunderstanding than *spoken* words. The reports of the Conference have been most carefully revised and edited, with great labor, by Elizabeth Lloyd, and to her industry and care we largely owe the exceedingly valuable reports of those great meetings; and the wonder is, not that there are mistakes, but that they are so *few.*

H. F.

Note and Comment

"BE NOT FORGETFUL."

[An Australian Friend, writing to send a subscription, adds these impressive words. Do not we Friends of Philadelphia need to read oftener the first verses of the 13th chapter of Hebrews?—H. F.]

. . . IT has been pleasant to note the drawing together of the various bodies of Friends, during the past decade particularly. We may well look forward to the day when our Master's method of judgment will be the measure for all who call themselves by his name.

I believe I once attended a meeting of your branch at Race Street, on a week-day morning. I hoped that somebody would have spoken to me, but though I hung about after the meeting had concluded, no one did so.

It is the earnest desire of all Friends here, and all well-wishers of humanity, that your great country be kept out of the present troubles, and constitute herself a "leading light for the future." Are we going to be disappointed herein? Are you going to follow the bad example which has brought the world to its present position?

With kind regards, yours faithfully,

W. COOPER.

Sydney, New South Wales.

ORGANIZATION OF THE SOCIETY OF FRIENDS.

VI.—THE MEETING OF MINISTERS AND ELDERS.

[It is not the purpose of these articles to advocate any proposed changes or to argue in favor of the particular system used by any particular Yearly Meeting. It is the object rather to state the facts as nearly correctly as possible, comparing the different plans in use and their historical reasons. This review of conditions may be the more interesting now while the subject is receiving so much consideration.]

FRIENDS have no professional ministers. This means not merely that we have a testimony against preaching the gospel for pay, but we have a distinct preference for a ministry from the whole range of the membership—farmers, mechanics, merchants, doctors, teachers, housekeepers, etc.—as against a ministry from a distinct professional class only. Ministers were "recommended" in the early days of the Society, because in those days excesses were frequent and Friends traveled widely in their missionary zeal. The recommended minister took a minute with him, and the good name of the Society was saved from the ranters.

The duties of the elders are to encourage a ministry in the right spirit, and if necessary to check a speaking that may be burdensome.

The Meeting of Ministers and Elders is a smaller meeting of those with the burden of these duties for closer spiritual fellowship, and in a sense of preparation for the larger meetings which they precede. The Meeting of Ministers and Elders has a complete organization in the Yearly, Quarterly, and Monthly Meetings, paralleling the regular meeting, with its own queries and answers, its own clerk, minutes and representatives.

This original system is followed in all of the seven Yearly Meetings, except New York and Baltimore, which have a Meeting of Ministry and Counsel. While there are differences in detail, the plans of these two Yearly Meetings are based upon the same idea, and will be described together.

The idea is that if our speakers in Friends' meetings are not a separate class, they should not be set apart in a way by the form of recommending them. Many of our regular and acceptable speakers are not recorded; some will not allow it. In fact, in many places the custom of recording ministers has practically fallen into disuse. At the same time there are young people who would not think of themselves as either ministers or elders, who are vitally concerned in the problems of the Meeting for Ministers and Elders.

In the present New York system the members of the Meeting of Ministry and Counsel are appointed every three years. The re-appointment of one who had been a recognized minister is considered as a recognition of the continuation of his gift. As for the others, however, there is no distinction of which office each is to fulfil. The meeting has within its field both the problems of encouraging a ministry, the attendance of meetings, and the advancement of Friends' principles. J. B. W.

DANGER FROM GERMANY.

[This is the answer given in New York Meeting by our Orthodox Friend, E. Thomas, to the question, "What is to prevent Germany from picking a quarrel with us after this war is over, and coming over here to exact an indemnity from us to pay the cost of the present war?"]

The question is just as preposterous as would be the question, "Why did not Aaron Burr challenge every prominent man of the United States to a duel after he had killed Alexander Hamilton, and after thus killing them off, make himself President?" Of course, such a plan of action might have entered Aaron Burr's mind, but he would know it was foolhardy; and, moreover, even if he succeeded in killing off his rivals, the rest of the world would ostracize him.

To turn, however, to the question asked me, I answer that it is based on several presuppositions, of which some are wholly wrong and some are baseless.

The question as usually asked is, "How can the United States escape the fate of Belgium?" I do not suppose that even the most violent anti-Germans would say that Germany attacked Belgium for the purpose of exacting an indemnity from her to pay for the cost of a campaign against France. In fact, if the General Staff of the German army had announced that it *intended* to attack Belgium for the purpose of obtaining such an indemnity, great masses of the German people would have protested. I think every one would admit that if the General Staff attempted such an attack on any nation, it would have been ousted from its dominant position by the outraged Reichstag. Those who doubt this should recollect that in Germany, just before this war, practically 45 per cent. of the votes cast at general elections were Social Democratic votes—votes cast by people in protest against militarism, and by people who believed in the brotherhood of man.

It is this brotherhood of man which controls the affairs of every-day life, which makes life safe in the *country*, where houses are scattered and policemen practically unknown. It is this brotherhood of man which before this great war had been leading the Socialists and Labor Unions of Germany to exchange delegates with those of France and England and Belgium. It is this brotherhood of man which has been spreading over the national boundaries till even the German General Staff feared that German Socialists would make a war of conquest impossible unless precipitated within a few years. In other militaristic countries the Socialist feeling of brotherhood is even stronger, while in unmilitaristic America and England a similar tendency toward international good-will has been fully as strong. Such feelings of good-will likewise have been growing up among other nations, one noteworthy evidence of this being the peace monument on the summit of the Andes between Chile and Argentina.

Any war of aggression also is unlikely because of the lessons of the present war, of the Boer war, and of the Balkan wars. The Balkan wars on a small scale showed not only the sufferings, but also the fact that wars do not settle questions for a longer time than a few years. The present war has taught the fighting nations what the horrors of war really are, and has also taught them what the cost of so-called "adequate preparedness" really is. We in this country largely base our fear of war on the supposition that it is an easy thing to prepare for a war of aggression to be carried on across the sea, forgetting how much it cost and how long it took England to have "adequate preparedness" for the final victory of the Boer war. "Adequate preparedness" is much talked of in this country, but no two people have the same idea of what the phrase means, and those who are best qualified fail to tell us what they want. They tell us that men are being taught "adequate preparedness" at Plattsburg, where the would-be soldiers do not even clean out their own garbage, and after a day's parading or other exercise sit down to a bountiful table loaded with lamb and green peas and other delicacies, ending with ice cream, all attractively served by the regular soldiers, who act as waiters. Except for the lack of militaristic ideals, they would get almost as much "adequate preparedness" in an Adirondack fishing camp. No soldiers in the United States are taught proper bayoneting, striking an enemy near the kidneys, where no bones will catch the sharp steel, and drawing the bayonet out with a sharp twist to rip the body open—all in four seconds. No soldiers in the United States are trained to utilize as trenches the holes left by exploding shells.

Beside this, the nations now at war realize the cost of war to the community in lives, and will soon realize the cost in money through new taxes, and the cost to commerce, through the losing to neutral nations of markets which were patiently built up through years of commercial enterprise. Especially will bankers throw their influence against war between large powers after their experience with the wild fluctuations of exchange and money rates in July and August, 1914.

But suppose a nation has decided to ignore the direct cost; there is still another factor and another cost to be reckoned with, and that is the cost in reputation, the stigma which would rest on any nation guilty of unprecedented aggression. Such aggression by a great power implies a threat against the whole world, and if one great power were threatening such aggression, that power would remember how all the world would join against it, first in diplomatic pressure, and then in the pressure of international public opinion.

This international public opinion caused anti-German riots in Chile and Argentina and elsewhere, although Germany invaded Belgium ostensibly only to reach France, and avowed that she had no intention of injuring Belgium. Would not the citizens of any nation which knows what war really means join with the citizens of all the world in ostracizing the army which began to "adequately prepare" itself to wreak vengeance on a peaceable nation? Its bankers, merchants, and private citizens would realize this, and so make the war impossible, because no government could survive if it tried to exact a huge indemnity for a war unrighteous in the eyes of its people.

JONATHAN K. TAYLOR—A TRIBUTE.

In the death of Jonathan K. Taylor, of Baltimore, many interests will suffer, for he was a many-sided man, and the force of his character was felt in the many enterprises in which he was engaged.

Loved and respected by his family and relatives, to whom he gave the devotion of his loving heart, and whom he ever surrounded with care and consideration, his interest extended in a still wider circle.

Four great movements occupied his thought and energy. In the first place he was a loyal member of the Society of Friends, of which he was a birthright member. He was one of the first to recognize the importance and hopefulness of the movement for the advancement of Friends' principles, and the importance of Woolman School, encouraging these both by moral and financial support.

Secondly, he was an honest and far-seeing business man. He saw in life insurance not merely a means of livelihood for himself, but a philanthropic enterprise of immense value to many otherwise helpless people.

His interest in education was lifelong and deep. A teacher of note himself for many years, in the latter part of his life he devoted much of his thought to the upbuilding of the Friends' school in Baltimore, to which, through his foresight and energy, a large part of its present excellent financial standing is due. Nor did his interest stop here, but was manifested in the career of a number of young men, whose higher education he encouraged.

Few people there are who have devoted so much time, thought and money to the cause of temperance as our friend. He seems to have entered into all the temperance movements that appeared to carry any hope of improved conditions in them, and was at all times a ready and effective speaker in this reform. Of recent years he was one of the most active in the anti-saloon movement, being one of its officers who was most depended upon for advice and effective service.

Indeed, "His life was noble, and the elements so mixed in him that nature might stand up and say to all the world, 'This was a man.'" O. EDWARD JANNEY.

Jonathan K. Taylor was a schoolmaster who made good in practical life, a business man whose heart was not hardened by success, and an uplifter who did not make you hate uplift. It takes strength of character and genuine goodness and sweetness of disposition to be able at 77 to pass away without having sacrificed a principle or wantonly wounded a human heart. If Mr. Taylor had devoted his life to his first love—school-teaching—we can imagine what an influence for kindliness and clean living he would have exerted among several generations of schoolboys. But in that case we should have lost the fine example of manly conviction and broad charity which he furnished in his business environment. A very admirable and lovable man. May nature and religion produce many more possessing the same strong and gracious virtues!—*Baltimore Sun.*

WHY ENGLISH PERIODICALS ARE DELAYED.

Grace W. Blair, of Media, Pa., who is agent for English Friends' periodicals, calls attention to the new postal regulations, which are causing delay in the receipt in this country of English periodicals.

The notice published is as follows:

"POSTAL CENSORSHIP."

"Newspapers, magazines, books and other printed publications, stamp collections, sheets or cards of stamps, stamp samples, etc., can only be forwarded to neutral European or American countries and Portugal if despatched from the office of a publisher, news agent, bookseller or dealer who has received from the War Office the official permission necessary for this purpose."

The publishers are endeavoring to get this permission, and hope to do so, but in the meantime the papers have been delayed. This explanation will, it is hoped, satisfy subscribers of *The Friend* (London), *The Friends' Quarterly Examiner, The Journal of Friends' Historical Society* and *Friends' Fellowship Papers.*

A CORRECTION.

Editor Friends' Intelligencer: I should like to correct the following statement which I made in the Intelligencer of Eighth month 19th, in the report of the Committee on Philanthropic Labor of Friends' General Conference, Department of Work Among Colored People: "At Sandy Spring Friends have started a school for negroes." The facts are some of the Sandy Spring Friends have worked in the public school for negroes, bringing into it new interests and activities. The school was not *founded* by Friends. HELEN UNDERHILL WOOD.

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

Opening of Sermaize "Garden City."

On Monday, July 24th, the workers in Sermaize and district had a pleasant day's relaxation in celebration of the opening of the new "Garden City." This little ceremony brings to a close one small phase of the building work, and completes the program of building for Sermaize itself.

NEW HOMES FOR OLD.

After erecting over one hundred wooden huts in gardens and on sites of ruined houses in this town, it was found that a considerable number of the inhabitants had been unable to avail themselves of our help, owing to their not owning any land on which to build (in these villages the great majority of the people own their houses and lands). To meet this real need—many of the unfortunate families living in an old bathing establishment so damp that *fungi* grow from the ceilings—we suggested a small "garden city;" the authorities approving, it was begun early this year. Wood being very difficult to obtain, it was decided to use brick in timber framing; the houses are of a much more permanent type than most we have erected; and when the present housing need is diminished by the reconstruction of the town, the "Cité" will be used for the aged and infirm.

A MINIATURE "PLACE DE LA CONCORDE."

The twenty-four red-tiled houses of the Cité are ranged on each side of a short street; the road—"the most scientifically made road in Sermaize"—curves in a small circle at one end round a well, which, with its brickwork pedestal and timber and tile roof, forms a little "Place de la Concorde" in this miniature city. Each house has its own little garden back and front, and trees, we hope, will one day line both sides of the road.

After many weeks of rain, during which the builders have waded over boot-tops in mud, the July sun has appeared, and everything is perfect for the little opening festival.

THE GUESTS ASSEMBLE.

Early in the afternoon the cars have plied from La Source to the Cité, laden with cups, coffee, gingerbread and biscuits (for the "arrosage" of the new buildings must not be forgotten, though in this case the "sprinkling" must be of coffee and not of champagne). At three o'clock the guests have assembled—the new tenants, mostly women and children; the French workmen who have helped in the building; the four soldiers who have worked with us for a year past; Monsieur le Maire and Monsieur le Curé, who chat amicably together, forgetting past differences (we are told that before the war they were not even on speaking terms); and all the available members, including—so fortunately did a few days' visit coincide—T. Edmund Harvey, known in all the district as the president of the Society of Friends!

After the drinking of black coffee, into which for once we are allowed to put the glorious slabs of French sugar without stint, and the eating of gingerbread and biscuits, we all move to the Place de la Concorde, where Maire, Curé and president of the Society of Friends have taken up their position under the friendly shade of the well roof.

"LA CITE DES BONS VOISINS."

T. Edmund Harvey presents to the commune the labor of our hands and heads, and gives a little advice to the tenants on behalf of architect and engineer; he also suggests a name for the new Garden City—"la Cité des Bons Voisins" (acclamations from the crowd, tempered by some murmurs of "penses-tu"). Afterwards Monsieur le Curé, very diffident, makes a few remarks, followed by Monsieur le Maire, very important, who reads his carefully prepared speech (destined to appear in the local paper).

(Continued from last week's Supplement)

Then, in connection with our meetings, there should be some means, some opportunity, for organized social service. It is not enough that members go to other organizations when they want really to help. I think we have suffered a lot in that way; as soon as possible we should try to have some organized social service in connection with the meeting. And then we should make that meeting-house somewhat of a social center, and that, it seems to me, will do much to teach the younger people that the meeting-house is a kind of religious home. I went to Woolman House; and it seems to me that the meetings that are going to do the most are those that will send students to Woolman House, where they can get information and inspiration. Inspiration is the great thing, after all; for it spreads and spreads so that a meeting where it is once started will become bigger and better, and a greater power for good all the time; and it seems to me that the great thing a meeting can do is to influence its members to live such lives as will prove that their Quakerism is not an end in itself, but the means to a beautiful life.

J. Harold Watson: "How to Spread the Friendly Message in Business Life"—Barclay White.

Barclay White: I want to suggest a few practical ways in which the business man can help spread the Friendly message in his everyday life. These suggestions embody no excessive ideas; but there are three thoughts which I would like to emphasize; and I think any one who will bear these thoughts in mind and apply them constantly to his business affairs, will be doing his share in the moral uplift of the world, in helping to educate the world as to our ideals, and in increasing the active regard for the principles for which we stand.

The first point which the business man must observe, and which evidently is becoming easier every day on account of the moral trend of business affairs, is the rule of practical Christianity in business life. This is possible in any profession; and it is happily becoming the general thing, rather than the exception—both, I believe, because the world is getting better day by day, and also because it is a good business proposition. There are innumerable ways in every day's business in which this spirit of Christianity applied in business may be shown; but the thought that I have found most helpful is to try to put myself in the other man's place, and then to try to act so that both of us will get a square deal. This can apply to our dealings, whether it be with a laboring man or a bank president, our house servant, or whoever we may happen to be dealing with.

The second subject, which I believe merits great thought from the everyday business man, is the liquor traffic. I don't need to enlarge on this subject before this audience; but I want to emphasize the fact that the business man is the one who is in the best possible position to find that the social cup is by far the worst of our present-day ills. The business man can help it; he has become its victim; he has an endless number of opportunities to discourage drinking, whether it be amongst employees, or amongst business associates, or in any way that he can. I have seen so much of the fearful effect of alcoholism among the laboring men that I feel that this must be helped, that this condition must be eradicated before we are in position to do very much in the way of general moral uplift. Finally, it is the duty of every Friend to prepare himself to answer, in his best and shortest and most convincing manner, the often repeated query, "What is the Quaker creed?" I don't know how many times I have had men ask me; and I have given them some sort of explanation about the Inner Light. Now, if every one of us would be in a position to give in our own words a clear idea of what the Quaker creed really is, we would have many opportunities to convince people that there was something here well worth their consideration. And especially is this true if we have already given them cause to look up to us by our manner of living and our methods of conducting our business affairs. If they have that respect which every business man should pay to properly applied Christianity in business, we are certainly in an elegant position to drive home a convincing argument for our modern Quaker ideals.

J. Harold Watson: "How to Spread the Friendly Message by the Visiting of Meetings"—Ella R. Bicknell.

(This paper was published on page 57.)

J. Harold Watson: "How to Spread the Friendly Message by a Pilgrimage"—Marion Longshore.

Marion Longshore: I think probably the best way of giving a clear idea of just what pilgrimages are, is to tell a little bit of the story of my western pilgrimage—the very modest one that I have been asked to describe.

We started out about the 16th of June to make a flying trip through the Middle West, stopping off at six different meetings, and staying there for about three days each. It was really a short course, modified summer school; or, perhaps, you who are familiar with the tramp movement would say that it was a series of tramps, or a continued tramp; because that is what is really was. In this modified summer school we tried to bring to these different centers the Friendly fundamentals and to re-state the Christian ideals and the needs of the present. We gained just as much strength as the neighborhoods did, because we all know that it is the sharing of the message, the sharing of things, that makes for the joy and the strength and the beauty of life; and this Friendly message that means so much to us, that is so vital, cannot help but bring us as much strength, in talking it over with our friends, as it brings to them. It was made just as undenominational as possible to meet the fundamental needs of the different communities. Word was spread about very generally in the shape of printed programs, which were scattered broadcast through each community; so that we had a large response from those outside our membership, many of whom took part in the discussions that ensued.

In some cases union meetings were held in the churches; and these were most helpful. I think one of the most inspiring meetings was the union meeting in the Waynesville Methodist Church, when we asked Dr. Janney to give a sermon on purity. Among those in our group were Dr. Janney, as chief spreader; Barnard Walton, the man who pulled the string, and made things go; Edna L. Wilson, the new field secretary for Indiana and Illinois Yearly Meetings, who specialized on First-day School Work and First-day School Methods.

The main idea in this pilgrimage was the sharing idea; as Elbert Russell said last night, we do draw our strength literally from one another; and so, in these gettings together, we shared each other's outlook on life, and shared each other's problems and the different conditions that the different communities are up against; and at all times we sympathetically tried to help clear up the situation.

Through the West the meetings are so scattered that it is difficult for the different communities to have intercourse with each other; and so they aren't getting as much encouragement and sympathy as one might wish; and yet they have such a splendid, dynamic faith and such a splendid foundation to build upon. We know that this fellowship that comes from holding our meetings together is intensified and broadened by our meeting together in the homes; one cannot have the privilege of living under the same roof and eating with other folks without coming into very, very close sympathy with them; and it is with such fellowship that the pilgrimage is seeking to strengthen and to best encourage the meetings. After all, the central thought is that "I'll lift thee and thee'll lift me; and together we will go up."

J. Harold Watson: "How to Spread the Friendly Message through the Young People's Movement"—Anna B. Griscom.

Anna B. Griscom: The Young Friends' Movement as a means is nothing new. Every young Friend, from the

time of George Fox down to the present day, who has desired to incorporate the spirit of Christ in his own life, and to express this in service, has been and is a member of the Young Friends' Movement. But the Young Friends' Movement of Philadelphia Yearly Meeting is of quite recent origin. It was organized last yearly meeting, in May, in Philadelphia. The reason for this organization was quite obvious. Some of us who had come in contact with the Young Friends' Movement in England and in our West, had derived so much strength from coming in contact with other young people who were attempting to express the spirit of Christianity in their own lives, that we felt that we wanted to get other young Friends, who had not had the opportunity to come in contact with this world-wide movement, to realize it. Philadelphia Yearly Meeting is very large, having probably over half of the membership of our branch of Friends. Young people of the different communities don't know each other. There are very many isolated young people who are not in contact with Friends; Philadelphia Yearly Meeting has no advancement committee of its own; and therefore it seemed necessary that we should have some flexible organization by which we could find out who our young people are.

In the first place, our aim is social. We want to get to know each other; we want to feel the fellowship that comes from meeting together and exchanging ideas; we want to feel the personal loyalty that comes when we know each other. And these things we are trying to bring about by having two general meetings during the year—one in Philadelphia, just preceding the Yearly Meeting; the other in some outlying neighborhood. Our second meeting is to create a common idealism. Many of us have wondered what the testimony of the English Friends concerning peace would have been if the Young Friends' Movement had not been started for some time in England, so that practically every young Friend had come in contact with it. We have questioned our young Friends in the Philadelphia Yearly Meeting as to what our testimony would be on the question of peace if we were facing the crisis that the English Friends are now facing. And that is not the only question upon which we must have a common ideal; there are the great social and industrial questions which are coming up for solution, and which we must help to solve. To accomplish this, in our conferences we shall have very frank discussions by the young people on the various phases of the Christian life as it should be lived. Besides this, we will have the very best obtainable speakers upon each subject. These lectures will then be printed and distributed to all of the Philadelphia members of the Young Friends' Movement, so that those who are unable to attend the conferences may at least have the benefit of the most modern Quaker thought along these lines. Our effort and aim is individual consecration. We want personally to experience and realize the wonderful and redeeming power of love toward God, so perfectly expressed in the life of Jesus Christ, inherent in every person, and only awaiting our recognition and cooperation to manifest itself by means of a purified and joyous life, dedicated to the service of sharing with others this life of love. The Young Friends' Movement has not, of course, accomplished this, but it can bring together those who are desirous of sharing this experience, and those who have taken the further steps needed; and in that atmosphere and leading I trust it can be most easily experienced. Our aims are very clearly defined. The methods by which we hope to make these aims effective are still in the process of making. It rests with the individual young persons in our Philadelphia Yearly Meeting to grasp hands with each other in strengthening our own spiritual understanding, and in making our religious organization an effective force in the evolution of the world.

J. Harold Watson: "How Woolman School May Spread the Friendly Message"—Tacy E. Clark.

(This paper was published on page 57.)

J. Harold Watson: I understand that George W. Nasmyth is now with us and will tell us "Why I Want to be a Friend."

George W. Nasmyth: To tell you why it is that I want to join the Society of Friends I shall have to ask you to go back with me in imagination to the beginning of the war, as I had scarcely heard of the Society of Friends before the summer of 1914. I was in Germany on the first of August, when the war began; and I crossed from there over to England just in time to witness the English declaration of war on August 4th. Then I had the good fortune of attending that wonderful conference at Llandudno in the north of Wales; and there I found, standing like a rock amid all these swirling tides of Europe, the Society of Friends, taking its stand upon its principles, knowing the tremendous sacrifices its members would have to make during the war and after it, but saying, "We cannot do otherwise."

I had witnessed in Berlin, in a great church there, a congregation, led by a court preacher, giving thanks for a victory in which 3,000 Englishmen had been drowned. And away from there I had gone to the cathedral of St. Paul, in London, and heard the bishop of London, with a great congregation, giving thanks for a victory in which 3,000 Germans had been slain in the first days at Ypres. I found the whole community of the church of Christianity, stormed by this tide of war, forgetting entirely the teachings of its great Founder. And amid all this swirling tide, looking for some rock upon which I could take my stand, and many others like me, for there were members of the Anglican Church in that Llandudno Conference, and members of the free churches who had the feeling the same as we found in the Society of Friends, a place where men could take their stand upon Christian principles. Coming in contact with the Society of Friends in that way, they graciously opened before me its wonderful record of accomplishments. I found that it had stood, for hundreds of years, for such things as prison reform, for the abolition of slavery, for the equality of woman, for social justice and international peace. I found that its great leaders and prophets, led by this wonderful Inner Light, had been at work upon these great problems before the rest of society knew that they existed, and that the world had come to accept, sometimes two hundred years later, one after another of these great reforms.

Now if the Society of Friends stands for those great works of social reconstruction to which I want to give my life, why is it that I am not yet a member? Well, as one of the Friends has put it, it is because I want to join the Society at the root and not at the branch. I don't want to join a branch of the Society of Friends. I want to join *the* Society of Friends; and it seems to me that after a hundred years of division over issues which I believe have come to be relatively unimportant, the time has come, or is about to come, let us say about 1928, when in the face of this great world crisis and the need of the world for the message which the Society of Friends has to give, it is time for us to get together.

If I had joined the Society of Friends in England, I could have joined *the* Society; they have kept their divisions within the Society there; and no matter what a man's theological convictions may be, he can still be associated in the great work of the Society for the coming of the kingdom of God. And I am hoping that it may be possible to create some kind of a membership at large open to those whom I represent; because I am not speaking now for myself, I am speaking rather for a great body of men and women for whom the old ecclesiastical, institutional creeds have proved insufficient, and who are looking for a vital religious force such as the Society of Friends alone can give.

I believe that there is a possibility for reconciliation, for unity, along the lines of social reconstruction. One hundred years ago the dominant things in men's minds were theological questions; these questions have come to occupy a secondary place. One of the things in which our generation is most interested is the great problems of social

justice; an aspect of this greatest problem of the twentieth century is the establishment of international peace; and I believe that by coming together in shoulder to shoulder work, as the young Friends in the different parts of the country have begun to do for these great social reforms, we shall gradually open the way for the breaking down of one after another of those barriers which have too long separated people who should have been working together all the time.

I believe that the Society of Friends has a great mission. I believe that the world has longed for a re-display of the religious power; and the Society of Friends is recognized universally as the most spiritual force in the Christian Church. I believe that we are going to have great tasks opening before us; the next ten years are going to be some of the most wonderful years in human history. There is this great problem for us in the state of Christianizing international relations, putting into practical application Christ's great message of the fatherhood of God and the brotherhood of man. We want to put together good men, rather than be compelled to take that dreadful choice between serving their Master and serving their country. And I believe that that great problem of Christianizing international relations is to be the threshold through which we shall approach this greater reform of Christianizing the whole social order.

The old civilization, built upon the false philosophy of force, has broken down; and men are looking to-day for a new and practical program of social reconstruction. I believe that the only practical program is that of the Sermon on the Mount, that great program which Christ, with his infinite sympathy with the human heart and the closeness of his walk with God, was able to discover 2,000 years before we had our modern arrangements of economics and sociology; and, thirdly, the international coming together by which we are to complete and verify those laws and show that they are practical, that they do furnish us a foundation upon which we can build up a redeemed and purified human society.

To make this program practical, we need to give it intellectual foundations, invoking, for the religion of Christ, those powerful intellectual foundations which the philosophy of force has had. And I believe that we have in our Society young men and young women who can do a great part in making that program effective, by showing to the world that it is a reasonable program, that it is in accord with the facts of human nature, that it is based upon those great underlying principles of human relationships, those laws of gravitation of human society, which alone can give us a firm foundation in the future.

Now it is because I believe there is going to be this great demand for a new spiritual force in the world which can rebuild society, which can at least lead the way to the rebuilding of society, upon foundations of rock instead of foundations of sand, and because I believe that the Society of Friends has a spiritual fire latent within it, which it can give out at the proper time, for which the world is longing, that I want to be a member of the Society of Friends.

DISCUSSION.

ANNA M. JACKSON: I would like to emphasize what was said by the first speaker on this subject. If we would open our meeting-houses to a great many more interests to which they are now closed, that would be one very good way to spread our message. I think that in every neighborhood the people should feel that the Friends' meeting-house is the place where the community could get an uplift. I think every interest that affects the community, even if it is not in accordance with our customs and our testimonies in the past, should have an opportunity to express itself in the Friends' meeting-house.

As most of you know, I am very much interested in the colored people; and there is hardly a community in which there is not still great work to be done for them. When the members of our Society visit our public institutions, you should not send word to the superintendent that you will be there at a certain time, and be escorted through the institution by the superintendent or one of the officials. You want to make unannounced visits, unattended by escorts. Aaron Powell told me of one of our New York City institutions which they said was kept in a very good condition, because of the unexpected visits of just one woman; and if, in as big a city as New York, one woman could have that effect on our institutions, in every community where there are a few Friends, or even one Friend, if there could be unexpected visits made to the public institutions, charitable as well as correctional, it would be a great benefit; and here is where the young people could unite and do a great work.

HANNAH CLOTHIER HULL: I have a few words to say in relation to presenting the Friendly message through Woolman House. We want all Friends to know its aims and ideals. And perhaps I should meet the only objection that I have ever heard raised to Woolman House, so that we all may be ready to meet this objection.

It has been said that as a Society we do not need anything like a theological seminary, and we don't wish our Society to think that we have a place where ministers can be trained. When Henry Wilbur was asked whether Woolman House was to be a place where ministers were to be trained, he stood perfectly silent for one moment, and then said, "I prefer answering that question by asking another; if it should happen that any of our young people out of Woolman House should develop in the ministry through Woolman House, would there be any special objection?"

Is not that all the answer that is necessary? There is no attempt to teach theology or doctrine at Woolman House. There is a striving to teach there the doctrine of truth from many angles and in many avenues. If we as Friends do not believe in enlightenment for the work that we have to do, why do we have these conferences, why do we have our summer schools, why do we have our First-day schools? Woolman House is simply a continuation of these conferences and these summer schools. We are striving to make more efficient members for the Society of Friends. When we hear that one of the students at Woolman House, upon going back to her home, has already doubled her First-day school class, because she feels more confidence in herself after her six months of study there; when we hear another student say that her year at Woolman House has been the biggest thing that has ever come into her life; when I heard one elderly Friend tell me at this Conference that she longs to come now to Woolman House, even only for three months, just to stop awhile in her work and be able to collect her thoughts and study a little more; when we hear all of these things and many more that could be repeated, then it seems to me that Woolman House is one of the biggest works that the Society of Friends has to do.

When we look across the water and realize the efficiency of our English Friends to-day, and consider what Woodbrooke has done for the Society of Friends in England, I think that we may well take courage. Now, it is not a mere opinion of mine, or an opinion of the committee, that we wish Woolman House better known and understood in the Society of Friends. It is a fact that we are facing the need of greater efficiency, and that Woolman House is one of the greatest avenues that we have to gain this efficiency.

George Nasmyth has just said that he covets for the kingdom of Christ some intellectual foundations; and I have just thought that that is one of the keys to this matter. I am going to ask every member here to go back to his and to her neighborhood and talk about Woolman House; if you do not already know about it, make inquiries. Visit Woolman House and disabuse your mind of any wrong impressions that you may have; inquire into the truth; know what Woolman House is, and the work it has done. We want one or more young persons from every monthly meeting throughout our Society to come to Woolman House at the same time; and we are sure that they themselves will be the messengers of what Woolman House can really do for the Society of Friends.

THE CHAIRMAN: The messages brought to us by our young Friends have been most welcome, and show us a degree of vitality in the Society and a hope for the future for which we are all grateful. Our friend, Mrs. Bond, has a message which she would like to give us just before we close.

ELIZABETH POWELL BOND: Through all the sessions of this Conference there has been in my mind the name of an English Friend. A recent issue of the *London Friend* brought us the tidings of the death of Silvanus Thompson. It is his name that is in my thought and in my heart, for just a memorial word. He was a man eminent in science as an investigator, as an inventor. He was an artist, beyond the claims of the amateur; he was a great teacher, the head, for many years, of the Technical College in London. This great, good, busy man found time for a course of lectures to little children. He had reached the age of 65 years. These last two years have been very heavy upon him. They have been most disturbing to his life-work as a teacher. I have no doubt that they have brought him prematurely to the end of his string. With two days of illness he slipped out of the world. The best is yet to be said of him—that he was the great leader of spiritual life among all who came in contact with him. John William Graham spoke of him as the foremost Friend in England. He lived, in all the busy enterprises of his, the life of the spirit. He was filled with the sense of the presence of God. His departure from among us leaves our English Friends stricken with one more heartbreaking grief. Let us turn our thoughts to them in deep and loving sympathy.

FOURTH-DAY, 7.45 P. M.

THE CHAIRMAN: Our friend, George W. Nasmyth, who will now address us, represents the World's Peace Foundation. He is a member of its Executive Staff.

"INTERNATIONAL RECONSTRUCTION AFTER THE WAR": GEORGE W. NASMYTH.

IN considering the subject of international reconstruction after the war, we have to begin, first, with the question of reconstructing the edifice of international life itself, because the primary need is going to be for some power which will prevent another such breakdown of civilization as this. We have found in the past two years that nothing in our civilization is secure until we have solved this international problem; that our democracy, our civilization, our culture, our religious life, are all built upon foundations of sand, as long as we have the possibility of a war of this kind breaking out at any moment and sweeping away all those things which we hold most dear. We are finding how, in a variety of ways, international relations and foreign policies react back upon our domestic and social problems. We have, for example, in New York State at the present time, conscription; we have military training in our schools; we have things advocated openly in the nation which we would have laughed at as impossible two years ago; and all this change, all this terrific period of reaction, came upon our country not because of anything which we have done, but because we find ourselves living in an environment of international anarchy; and, unless we can change this environment, unless we can substitute for this condition of international anarchy and lawlessness a system of order and international justice in world organization, then we are going to have the greatest battle between militarism and democracy that the human race has ever faced.

I do not believe that democracy can be victorious in that great struggle, unless we can organize the world under a system of justice and law. If Europe remains an armed camp, if the old system of the balance of power is continued, if an economic war follows the military struggle and you have the Central European powers on the one hand, the Allied powers in another economic group, on the other hand, and possibly, a Pan-American customs union free-trade arrangement, there is in my mind no possibility of preserving even our ideas of democracy; militarism is going to be enthroned in the world.

Now, before beginning to discuss some of the practical plans for reconstructing this international life, I want to call your attention to the fact that the great leaders and philosophers of the human race are all agreed upon what is Jesus' verdict on war. From great thinkers like Immanuel Kant and William Penn, if you come down the line through John Stuart Mill and Bentham and Liebig and Leibnitz, you will find that all the great philosophers of the human race, when they have concentrated their efforts upon this terrific problem of war, have come out upon the same conclusion—that the remedy for war is to be found in the organization of the world; that it is primarily a political problem, that it means the affiliation of states in the widening of the area of association which has gone out from the family and the clan and the gens and the stem out to the city, and the group of cities, and the state, and the nation, and now the group of civilizations or nations; until we are ready to take the last great step in evolution, by beginning the great task of federating the world.

That is the solution which William Penn, which Immanuel Kant, which Henry IV, which the Abbe Le Pierre—all the great leaders of the human race—have come out upon when they have formulated their minds on this problem of war. But these men have remained more or less isolated visionaries, voices crying in the wilderness, in the face of the great inertia and indifference and ignorance of the great mass of mankind. Now the war has come upon us and engulfed one half of the human race, and compelled men to concentrate their minds upon this great problem; and, as a result, all over the world you find people thinking about this problem and coming out upon the same solution which was discovered by these great leaders and thinkers in some cases hundreds of years before. Since the beginning of the war, I think, some thirty or forty programs of constructive peace—programs for reconstructing the international life of the world upon more firm foundations—have been issued by different groups, important political groups in most cases, in nearly all of the belligerent countries, as well as in the neutral countries of Europe and America. They began with the Union of Democratic Control in England; then the social democrats of South Germany issued their program, and the French General Federation of Trade. It is remarkable how the labor forces of the world have been in unison with this great, splendid work to secure means for a durable peace, with its headquarters in Holland, and with councillors, with representatives, among the most prominent men of Germany and England and America—of all the most important countries of the world.

One remarkable thing about all these programs is, that they are agreed upon three or four essential principles, which must lie at the foundation of any durable peace in the future. In our own country, the League to Enforce Peace has come most nearly to the great, fundamental principles which have been laid down by these different organizations. The program of the League to Enforce Peace is not as complete as some of these other programs. It does not, for instance, touch the problem of nationality, which was one of the cardinal principles of the Union of Democratic Control—that no territory should be transferred from one country to another without the consent of the people who occupied that territory. It has nothing to say about the evolution of private Christianity, about indemnities, about the international control of backward races of the world, about a great number of things of that kind which enter into the problem of establishing peace in the world. But it has laid down four principles which you find in almost all of these programs, and in that way it constitutes a sort of preliminary program; and I want to spend with you a few moments in discussing this program of the League to Enforce Peace, because it is the most concrete program that we have found.

A world government, a world organization, must have the three essential functions of government. There must be the judicial function, there must be the legislative func-

tion, and there must be the executive function, if we are to have a real world government. And those three functions, in embryonic form at least, you find in all these great programs; and you find them in the program of the League to Enforce Peace. It provides, in the first place, that America should have the initiative in asking the other nations of the world to join with it in establishing a supreme court of justice, which can decide differences between the nations, just as our supreme court at Washington decides differences between the states.

Now, that is nothing more nor less than The Hague program of 1907. You remember how in 1907 representatives from all the nations came together, decided that we should have a supreme court of justice for the world, and went so far as to lay down the rules under which that court should proceed, what language they should debate their problems in, where they should meet, how much the judges should be paid—all these questions of detail; but they could not establish the court, because they could not find a way of appointing the fifteen judges from the forty-five nations of the world and giving each nation a judge. Well, it seems like a rather difficult problem, like the boy who was called upon to tell how he would divide six apples among five boys, or five apples among six boys, I forget which it was. He proposed that they should make apple sauce out of it. You cannot exactly solve a Hague court problem in that way; but there have been solutions, perhaps, which are perfectly practicable; one of them by an inter-parliamentary union seems to me the most practical—that each nation should nominate five or fifteen judges, and that all the other nations should vote upon those that were nominated; and the fifteen judges receiving the highest number of votes would be elected. In that sense we would satisfy the theoretical principle of equality among the states; we would make sure that the greatest international jurists of the world, those whose names are known outside of their own countries, would be chosen. It needs only a little broader public opinion back of these diplomats, when they get together in the peace conference, or the open Hague conference following the peace congress, to compel them to solve that difficulty and set up a world supreme justice.

Now, in the second place, to deal with those issues which are not justiciable, which do not fall within the era of international law—because, you know, international law is very embryonic as yet, and does not begin to cover all the international relations—questions like the Monroe Doctrine, questions like the admission of Asiatic immigration, questions like that of the Panama Canal, questions of this kind for which there are as yet no settled principles of international law, questions of national policy rather than international law—we need some kind of authority other than the court to decide disputes arising over these kinds of non-justiciable questions. For that class of disputes there is proposed an international council of investigation and conciliation, composed of men of various nations who are the highest-minded internationally, taking into consideration questions of this kind, and recommending to the nations the solution which appeals to those judges as most fair and equitable; and with the entire probability, as we know from experience in the past, that those solutions will be accepted.

And, finally, this League to Enforce Peace program, in common with other programs, points out the necessity for conferences to develop international law; the Hague conferences themselves, probably, made into a regularly meeting legislative body, the greatest of the world, giving us the legislative function (as the supreme court gives us the judicial function) of a world government. In almost all of these programs, you have the beginning, at least, of an executive function for this world government. You have the principles of compulsory arbitration entering in. The League to Enforce Peace, for example, provides that before going to war all the nations signing the treaty shall agree to refer their disputes to either the court or the council, to wait until the decision of the court or council has been handed down, for a period of at least a year's delay, to meet the objection which arises among many people who say, "Oh, our nation would, of course, keep that agreement; but that other nation yonder over the boundary, that mediæval-minded people over there, would they keep their agreement, or use it as a club?" To try to meet that objection, and the real fear to which it gives rise, it is proposed that if any nation is attacked in violation of these solemn treaty obligations, then the other nations shall rally to the support of that nation which is attacked, first with all their economic power, and, if that is not sufficient when applied, then with their military forces. That is the point, I suppose, upon which there is the greatest amount of disagreement in discussions of this program. Should we put a sanction of this kind back of a world treaty; or, should we entrust it to our faith in the integrity, our confidence in the thought, that these nations will keep their treaties if they once sign them?

It seems to me that there are two conceptions which enter in here, that make it necessary for us to take a step which is not quite so far advanced as we would like to go—to take a transition step in which to guarantee the nations against the danger of aggression. The first of them is the element of fear. For five years before the outbreak of the war I lived in Germany, and in other countries of Europe, and getting the international line of outlook under which those people were living, stood the nightmare of fear, each nation not knowing but that the next morning it might wake up and find itself invaded. Even the people of Great Britain went to sleep at night with great baskets sweeping over them, feeling that possibly the next morning they might find the German fleet, or some other fleet, bombarding their shores and landing an army—that very near state of terror, augmented, in many cases, by the Krupps and the Armstrongs and the Creuzots and the different armament manufacturers, is something with which we have to deal; and when you consider that under the present condition of international anarchy, the military advantage is all on the side of that nation which can strike first and strike hard, as the Bernhardis of all nations express it, the advantage is all on the side of that nation which can mobilize its troops most rapidly, get its armies out and take possession of the citadels and towns all through the enemy's territory—you can realize, glancing back, that reign of terror and fear.

Now, this League to Enforce Peace has a great proposition—to reverse that military advantage by putting it, instead of on the side of the one who crosses and who attacks first, upon the side of the nation which holds back, which withdraws its armies five kilometers from the boundary to wait for the other nation to attack it. I don't know whether you have ever seen two Frenchmen quarreling; but it describes the point I am trying to make here by explaining that the advantage of position is with the one who is on the defensive, instead of on the side of the aggressor. In France, you know, the one who strikes first in a quarrel is the aggressor; no matter what may be the merits of the quarrel, no matter who may be in the right or who may be in the wrong, the one who actually *strikes* first, upon him the heavy hand of the law comes down; and so when two Frenchmen get into a quarrel, they will each try to get the other to strike first; and they will sometimes shake their fists under each other's noses and say, "Silly! silly! silly!" trying to get the other one to strike; but neither one will strike first, and finally they quiet down and nothing happens. Well, there is something of a psychological feature in putting the whole advantage upon the side of the defensive, instead of the side of the aggressor, where it is now.

Next we must analyze the transition steps from military force to police force. We often hear the argument made in favor of preparedness—in favor of a larger army and navy—that it is a police force for the nation; but if you examine the way in which it functions, you will find that it doesn't have any police functions under the present system. We hear it said that justice and righteousness should be placed above peace; this sounds very well, until

you come to analyze it and ask what justice and righteousness mean; and you find that under the present condition of international anarchy with military force as it exists now, justice means our conception of justice; when we are the parties to a quarrel it is what we consider to be right which must prevail; and we constitute ourselves as a nation not only advocates in our own cause, but judges and juries and executioner; and we attempt to impose, by military force, our conception of justice and righteousness upon the other party in the case. Now, a policeman doesn't do that, a police force doesn't work in that way. I don't know whether there is any police force here in Cape May, or how much it has; but if there is one, I am very sure that the police force of Cape May doesn't exist for the purpose of going out and fighting the police force of Atlantic City. The police force, if it exists at all, is solely to prevent aggression, to compel the parties to a dispute, if they get into a quarrel, to remove their dispute from the lower plane of physical violence into a court, the presumption being that if it goes into court it can be settled there according to the principles of justice and law. Now, the League to Enforce Peace, in those three principles marks a step in a process towards an international police force. Notice, that armies and navies are not to be used to enforce one-sided conceptions of justice under this league; they are not even to be used to enforce the decision of the court, because that might lead to war, the very thing we are striving to prevent; but they are to be used, if necessary, to compel nations to bring their cases into court, to bring their disputes to a public hearing where that court can judge whether we are right or wrong; so that I believe the League to Enforce Peace marks a step, and a very important step, in the evolution of force from an anarchic use, where we use a maximum of destructive force to accomplish our object, as under the present condition, to an orderly use of force under an international police force, where we will use a minimum of force, where we shall be advanced a long way towards our ideal of world government by justice and love, where force will not be necessary.

Now, this is, I think, the only way; I have found people of all kinds of positions able to settle upon this minimum program about which I have been speaking; its supporters range from the most radical non-resistants (I am, myself, a non-resistant individually; I will stand against a wall any time and be shot rather than kill another man); its supporters, I say, range from extreme pacifists, on the one side, to extreme war-at-any-price militarists, on the other side; for ex-President Roosevelt, as you know, has come out in favor of the League to Enforce Peace; and it has been suggested that if we actually go as far as establishing an international police force, we ought to make ex-President Roosevelt the head of that force.

Well, we would have, then, not a panacea, not an ideal program even, but a minimum program, a program upon which we can unite a sufficiently large section of the public opinion of the world to actually put it into practical application, I believe, at the end of this war. And if we get that far, if we get these elements of a world government established; a world judicial function, a world legislative function, the beginning at least of a world executive function, we shall not be able to turn back; but the world will be compelled to go on towards a more perfect federation, just as, after we had formed the Articles of Confederation in the thirteen colonies and we found that it didn't work, it was not perfect enough, we were compelled to go on to the Constitution and to real federation; so, I say, we shall be forced by the various problems arising to go on toward a real federation of the world from this initial step.

This is a mere skeleton of international organization. It is, in a way, the dry bones, the framework of international machinery; but the thing which will make the world a unit, which will give us the fatherhood of God and the brotherhood of man in its real practical application, must be something more than a merely legal thing; it must be more than a piece of political machinery; it must be a spirit, it must be an ideal, it must be something corresponding to the spirit of patriotism, on a higher plane; it must be a higher patriotism, which will put humanity first, instead of our nation first, whatever that nation may be; and if we try to look below the surface and ask what are the forces which can produce this spiritual result, if we look for those forces of international reconstruction which will give us a real world unity, we find them in five groups of the human race.

In the first place, there is the Socialist group, or the social democratic group; and it is of remarkable interest to me to follow what is going on among the socialists of Germany and France and the other countries. You know that, at the beginning of the war, two men stood up in the German Reichstag against the war; those two men represented a minority in the social democratic party of 110 members; but that minority has grown steadily, every week; every vote which has been taken in the Reichstag has seen a number of men swinging over from the majority of 108, as it stood at first, to this minority of two; until, at the last vote of which I have the figures (at the end of April), this minority of two had grown to be a minority of 44—almost a majority of the social democratic party of Germany; protesting against annexation, protesting against conquest, protesting against a continuation of the war itself, demanding that the government shall change its terms of peace and state terms which will be in accordance with principles of justice and humanity. Independently, it is interesting to note that those 44 of this social democratic minority come from the great cities of Germany; and the majority—the 66—who still cling to the old position, or were clinging at that time (I have no doubt a number of them have since gone over), come from the rural districts, where discussion and public opinion are more slow in penetrating than in these great city districts.

Well, the same thing is going on in France. After the beginning of the war the leader writes that the social democratic party was swept off its feet with the great war fever; that there arose gradually a minority against any warfare; that minority constituted about one-third of the socialist party of France; that the vote was 1,996 in favor of continuance of the war and 994 in favor of peace. All the members of the minority represent the great city populations; but the majority represents the great rural populations, where the newer ideas have not yet penetrated. The conditions in most of the other countries of Europe are the same; there is gradually growing up in these minorities of the socialist parties which were swept off their feet at the beginning of the war, a vital insistence on international reconstruction of political parties which can co-operate with each other in rebuilding the structure of international life after the war.

Secondly, there is the great movement of the rise of woman—a world movement, a movement in which political enfranchisement is only an incident; but in which the political enfranchisement has come too late to bind woman to those narrow conceptions of patriotism based upon hatred, of patriotism based upon enmity towards other nations, that have too often gone with the political enfranchisement of men. I believe that that world-wide movement of the rise of woman—the greatest spiritual movement since the coming of Christ, Mr. Aked has called it—is coming at this time to meet this great demand that the world is making for some spiritual force that can rebuild our society upon the basis of a world-society instead of a divided allegiance to nations.

Thirdly, there is the force of labor all over the world allied in revolt against war. We in this country have almost no conception of the strength of that revolt against war which is surging through those countries of Europe beneath the surface. None of the discussion can get into the censored press; none of it can get through the strict espionage of martial law; but it is going on, and it is increasing in power every day.

Then there is the power of the business men of the world. The business men who have controlled international affairs very largely so far, are finding now that they cannot pro-

mote trade by means of military force; that war means universal bankruptcy and destruction; that it means the ruin of all other things which they have given their lives to build up; and they are turning their energies in these practical directions of political machinery for delay, for judicial settlement, as never before.

And, lastly, there is the great *potential* power, at least, of the church. At the beginning of the war institutional Christianity failed as piteously as international socialism failed; but it, too, has begun to find its voice. Here and there you find a leader raising his head to say Christianity cannot mean this wholesale murder, this destruction; some of them are saying in Europe, "We have had to acquire the militarism of religion from Christianity during the war;" but there are arising groups of people in the different nations who are aiming to get a purified Christianity, to go back to some of the true principles of the New Testament; and that force can be tremendously effective; and here, I believe, is one of the places where we in the Society of Friends can, with especial power, bring our principles to bear. All this dream of theft and injury and hatred and murder and bloodshed is going to exhaust itself, and going to leave behind it a great remorse, a great conscience, a great revolt; that revolt will be looking for leadership, for channels of expression; and those forces in the Christian Church, those forces of religion which are most spiritual, are the ones best fitted to give this revolt direction and guidance.

Now, in those countries in Europe which are at war, there has come, as a by-product of all this terrible sacrifice, a new idealism, a new determination to make further sacrifices if necessary, and we shall find after the war, people who were perfectly content to let things go on as long as they didn't become too bad, ready to make tremendous sacrifices—new forces of idealism, of moral impulse, of liberty in the world; and I am wondering if we in America are going to be left behind in this growth of the newer idealism while we are keeping prosperous and becoming more prosperous on our munitions traffic, on our du Pont stocks and our Bethlehem Steel stocks that have raised to bulging all this prosperity out of the blood and tears of Europe. This is going to mean some of the finest things, which Europe is going to get as some compensation, at least, for this terrible sacrifice through which they have gone. And it seems to me that if we are to save our own souls we have got to give some expression to this moral impetus which is within us. We have done this, to a certain extent, in our Belgian relief, in our Red Cross work, in our relief to the other countries, but nothing at all in comparison with our means, with our facilities, with our prosperity.

It seems to me that if we are to save ourselves from a great moral disintegration, we must take upon ourselves a leadership in this great work of international reconstruction, in the political leadership of the world. We have got to give up, in the first place, our policy of isolation; we have got to realize that, whether we will or not, we have become citizens of the world; and instead of hanging back, and finally being dragged in at the heels of a great militaristic development of the world, we have got to take a boldly constructive initiative and ask the other nations to join with us in some great constructive plan for world organization and world federation. In the second place, it seems to me that we ought to do a great work of social reconstruction in these devastated parts of Europe; I would like to see the congress of the United States pass an appropriation—a real appropriation of $500,000,000—say while we are keeping our preparedness program—for the rebuilding of Belgium, of Poland, of all those devastated parts of Europe, as our own share, however small it may be, in this terrible calamity which has come upon the world.

And it seems to me that we ought to make this great international problem an opening wedge into the great social problems of our life. We are finding how intimately bound up are the international relations, the foreign policy of our nation, with problems of social injustice which prevail through the nation. We have seen, in the Mexican crisis, for example, how one man who owns 320 newspapers, who furnishes the telegraphic news to 600 newspapers more, and who always has ranches and mines of all sorts in Mexico, can exert an almost irresistible influence to throw our country into war with a country like Mexico, with whom we have every reason to keep at peace. This international problem comes down to social problems, to questions of how we can control our press, how we can abolish social injustice, how we can carry through these social reforms at which we have been tinkering for the past decade. We ought to get in front of the great problem of Christianizing our international relations, for that is what world-federation means to me; it means putting into practical application principles of the fatherhood of God and the brotherhood of man; we ought to get interested in the problem of Christianizing the social order; we ought to set up here in America a civilization not founded upon the tears and the bloodshed of injustice, but founded upon principles of liberty, of justice and of Christianity, which will be as a beacon-light to all the world.

I have been in the peace movement now for about ten years; and the movement has grown upon me, more and more, as the key to all the social reforms. I have come to look upon it as the distinctive vision of all social workers; I believe that we cannot get forward with our social reforms until we have solved this great problem of world-peace; and so, in asking the world to join with us in this great peace work, we ought to ask them, with a sense of joy, with a sense of wonderful opportunity, to take a share with us in the greatest constructive movement of modern history—the peace movement.

"The Quaker Solution of the War Problem": William I. Hull.

In what I shall have to say in the few minutes allotted to me, I will endeavor to present the Quaker solution of the war problem as I see it. I think, in the first place, that we must all realize the great need of some solution of the war problem. I need not dwell upon the terrible loss of life, the sufferings of this war unprecedented in all of human history, of our own or ancient days; or even upon the shattering of ideals, which some have thought is the greatest tragedy of all in connection with the present war. But I would remind you of the absolute necessity of religion, genuine religion, the greatest force in all this world, endeavoring its utmost to solve this mighty problem. The more I have looked into the problem of war and peace, the more I have become convinced that the economic force and the political force are not in themselves sufficient. Both of these great forces in our twentieth century civilization can, of course, be powerful allies in the solution of this problem; but, fundamentally, it is genuine religion upon which we must depend for a solution of this hoary problem.

Dr. Nasmyth has referred to the failure of organized Christianity to prevent the present war; and, certainly, one need not have been surprised at this failure when we remember that from Christian churches themselves have gone forth soldiers to fields of slaughter, who have been blessed by the hands of priests consecrated to the religion of Christianity. We need not have been surprised by this fact when we recall that ministers of the Christian religion have prayed devoutly to the Father of all mankind for the victory of one part of the family over the other; that is to say, for the successful slaughter of that other part of the family by the one making the petition; when we recall that Christian missionaries to foreign lands—so-called heathen lands—have been backed up by battleships and armed force. But religion, genuine Christianity, if we can only encompass and apply it, may indeed become the sovereign remedy for this great evil.

The Quaker solution seems to me to rest upon two great commands: The one is that old, Mosaic, Sinaitic command, "Thou shalt not;" the other is the more positive command of Christianity, "Thou shalt." As to the first of these commandments—thou shalt not kill thy kind, thou

shalt not engage in the organized slaughter of thy fellowmen—I believe that our Christian world must go back to that great commandment and obey it strictly to the letter. We have heard a great deal about the antagonism of facts and theories; we have heard a great deal about men who have been so devoted to theories that they have shut their eyes to the facts of human life. There is something greater than either theories or facts; and that is principle. If theories do not accord with the principles of divine love and divine command, so much the worse for the theories. If the facts of human life do not accord with the divine principle, divine command, so much the worse for those facts. It is true that we live in the midst of a warlike world. That is a fact, it is an abominable fact; and he who takes religion seriously will devote his life to the changing of that fact and the making of the facts of human existence correspond to the will of God. So it seems to me that in our time we must apply what the statesmen of the '70's said, "The way to resume specie payment is to resume," and the way to stop war is to stop it. This world has got to make up its mind, once and forever, that it will have done with that wicked, bestial, futile, ferocious method of so-called settlements of international disputes.

We have heard the "Peace, peace!" cry all around us; we have heard public men, ministers of the Christian religion, declare in three or four words, "We don't want war;" and then, in two or three hours, war is proclaimed, and they proceed to show why and how we ought to make it. We have heard entirely too much of fearing God and taking our own part, of trusting in God and keeping our powder dry. The man who emphasizes the dry powder in his own heart does not rely upon the Divinity. This is the attitude of the Christian world towards war. We say, with John Hay, that war is the most futile and ferocious of human follies; and yet the greatest activity in this country during the past two years has been preparedness to engage in that most ferocious and futile of human follies. The greatest expenditures throughout the world of civilization have been in preparation for engaging in that most ferocious and futile of human follies.

My friends, we don't take that great, divine command in earnest. And, as I see the Quaker solution to this problem, it must be no longer to lay stress upon what is called the negative program for its solution. That is the thing which our ancestors, for generation after generation, have been emphasizing, with very little hope, apparently, of seeing it brought to pass. Fortunately for us, in this generation, there is a positive as well as a negative plank in our Quaker peace program, and I will refer to it for a few moments.

Dr. Nasmyth, in speaking of the constructive peace program which is to follow this war, referred to the plan of William Penn for the judicial settlement of disputes between nations. That plan was William Penn's great contribution to the war problem of his time. He gave it to the world at a time when Louis XIV was endeavoring to conquer Western Europe in his third war of aggression. It was a dream, if you will, of more than two hundred years ago. In our own day we have seen that dream realized, in large part. The Hague Conferences of 1899 and 1907 inaugurated the realization of that dream of William Penn. I wonder if every one of my Quaker auditors is familiar with that short essay, one of the greatest contributions to political science that was ever written. Edwin D. Mead, former head of the World Peace Foundation, which Dr. Nasmyth represents, edited this, and it was published in that convenient form, and for that small price. Dr. Nasmyth tells me that it can be procured now in the Everyman's Library. I urge you all to familiarize yourselves with this great thought of the Quaker founder of Pennsylvania; for it is toward the realization of this thought of William Penn that the best efforts of the world's statesmanship at the present time are being devoted.

Here, then, is the way out; we have already entered upon it. I will not dwell more upon its various parts, nor upon the successes which it already has achieved, but will mention it simply as a part, and a great part, of that positive program of Quakerism for the solution of the war problem. There is another part of this positive program of Quakerism, as I see it; and that is, to prepare the minds of the rising generation of children, within and outside of our Society, to practice that plan. There must be a daily, constant education of the youth to put their trust in that method of settling international disputes. Just as the practice of those daily sacrifices to which George Walton referred would enable us to rise to the height of martyrdom in some great cause, so it is with this campaign of the education of our youth to turn their backs definitely and forever upon the military means of settling disputes, and their faces steadfastly forward towards the other, the better, the judicial method of settling disputes.

The Quaker solution on its positive side holds out, also, this view to humanity: that prevention is better than cure; that prevention of international enmity is infinitely better than military preparedness to protect oneself against it. William Penn, again, showed to the world in his infant Commonwealth of Pennsylvania the great fact that friendship is better than battleships or any other kind of military weapons. Penn practiced this friendship with semi-savage or semi-civilized Indian tribes, and it worked. It is the fashion nowadays to regard the German as a greater barbarian than the Lenape Indians of Pennsylvania. That terrible exaggeration will pass away; the world will swing back again to its normal attitude towards the heroic and noble German nation; and I trust that now and then the Society of Friends may find some way of impressing upon humanity its fundamental belief that in the soul of every human being there is a spark of divinity which can be successfully appealed to, if that appeal be made aright.

Several members of this Conference have asked me if I would touch upon one or two points which seem especially difficult in applying the Quaker solution of the war problem. One of these is the question whether it involves the total abolition of an army and a navy, the total abolition of a police force. The Quaker solution of the war problem, as I see it, does not involve the total abolition of a national police force. We all of us believe in a municipal, county, state police force. If our national armed forces could be used solely and purely for police purposes, they would be absolutely and fundamentally different from an army and a navy, and I believe would be justified by Christianity. Dr. Nasmyth has referred to some of the differences between a genuine police force and armies and navies used for international purposes. What is the object of a police force? It is to conserve and to protect human life. In the first instance, it is to arrest the offender against law, and bring that offender before the court in the second instance. National armies and navies are used for neither of these purposes. As General Wood has recently said, "The weapons of an army are absolutely different from the weapons of a police force; the weapons of an army are designed to kill. Any policeman who commits homicide is placed upon his trial; and he must prove, beyond the shadow of a doubt, that that homicide was committed in defence of his own life. And it is well-known to the policeman himself that any such episode in his career is most damaging and usually disastrous."

But I cannot go on pointing out the fundamental differences between a genuine police force and a national army or navy. You will find in Penn's essay to which I have alluded the reference to an armed force as the ultimate sanction of international law. As I read that essay, Penn points distinctly to a genuine international police force, and neither to the use of national armaments nor to the use of an alliance of national armaments; because the court which he planned was to sustain as its last resort a police force; and I am sure if he were present here to-day he would raise his voice in support of that view—that even in the exercise of the international police force, that police force must be under the control of a genuine international court of justice.

Another question which was put to me was: This is a

great task; how are we going to accomplish it? How is this little Society of Friends going to accomplish such a mighty task as that? Well, there is encouragement even in the face of that question. Was it a stupendous task for a little body of the followers of Jesus to spread throughout that mighty Roman Empire, shot through as it was with the pride of militarism, the lowly religion of Christianity? Has the world ever seen any greater task than that? We have the same Leader; we have the same cause of the Prince of Peace to which to devote our lives. Friends, shall we make the great resolve that we, with this greatest opportunity, perhaps, which has ever faced our Society, before this greatest need of the world to-day, that we will take our stand once for all upon this platform, which does seem to me to be the genuine Quaker platform, for the solution of that mighty problem? We are here to formulate in our minds positive ideals; we are here to strengthen our grasp upon those ideals, so that in time of storm and stress we may hold fast to them. We are here, also, to confer with each other as to the means of realizing those high and noble ideals. But I believe that we cannot make progress along any one of those three lines unless we are absolutely convinced that we must, come what may, stand for those ideals as they present themselves to us in our highest moments.

DISCUSSION.

CHARLES PAXSON: Even some who are not in sympathy with Quaker views, nevertheless admit that war as an agency for accomplishing any good, or coming to a permanent settlement of any question, has broken down; that it is no longer any remedy, and cannot be looked to for accomplishing any good. They, then, are forced to confess that some substitute must be found for war. So far, so good. But when anyone comes forward to suggest a possible solution such as we have heard of to-night, the invariable reply is: "Oh, but that won't work." In other words, we have the same old human weakness of lack of faith; and the same cry of impotence because of lack of vision, and because people are not willing to take even a step forward when they cannot see. This is really very absurd, because there is nothing, in all our lives, of any moment, that we have ever accomplished, but has been accomplished by a step forward, so to speak, in the dark; that is to say, without seeing the final conclusion of our effort. We are all perfectly willing to go out, if we have any real force of character, on an adventure; every inventor does it, every promulgator of a new thought, or a new idea. The man, the investigator, takes a chance; he believes in himself; he believes in his inspiration and his vision; other people don't, and he is invariably met with the statement that his attempt will fail, that it is impossible. But the thing which the learned opinion of the great man declares to be impossible, proves to be entirely possible; and the one answer is, that it does the work. It will be the same with this problem. It will not be all solved at once; but we must thrust our faces forward and believe it is going to be solved, and find the method of solving it.

LUCY BIDDLE LEWIS: I feel that the time has come for the Society of Friends to take up very seriously the problems that have been presented to us to-night, and give more careful study and deep thought along these lines. I also feel that the time has come for us to drop, to some extent, some of our traditional ideas, and be willing to do a little of the spectacular, if necessary, in order to bring our ideas before the public. I was very much impressed with a criticism of the Society of Friends that came to me from a worker for peace, who asked some help that the Society of Friends was not quite willing to give because it necessitated rather a sensational, spectacular performance. And this person said, "The Society of Friends are the boosters and the backbone of the peace movement; but they are also the bane of it." I believe there is something in this. We are afraid of being conspicuous. We criticize the people who come out and do the conspicuous things; and many times those people do not like to be conspicuous, any more than we do. We must not be afraid of what people think of us, of what people say about us; and the time has come when we must get to thinking deeper. We must depend upon our higher impulses, and look for the higher guidance to lead us to see things in such a clear light that it will be impossible for us to sit still; we will have to proclaim our vision from the housetop; and when the Society of Friends is ready to do that, we shall be an enormous force in the world in carrying out these propositions.

ANNA M. JACKSON: The best way to proclaim it from the housetops is upon the corner of the street.

L. HOLLINGSWORTH WOOD: I want, dear friends, to bring to our attention the point of view of the young man who said, "Your peace proposition is all right; but it reminds me of a pink tea. My friends who are volunteering to go down to Mexico, or to go into the trenches, are giving something more vital, even, than your constructive work for remedial measures." I have a great deal of sympathy with that young man. As a matter of fact, it is a good deal easier to give your pocket-book than it is to give your life. It is a good deal easier to stand up and talk than it is to go out and perform; it is a good deal easier to inherit a peace testimony, as we have in the Society of Friends, than it is to think one out for yourself; and so I would like to bring to the attention of this group the Fellowship of Reconciliation, with its challenge to do just exactly the whole thing. Of course, to some of us, this fellowship merely proclaims what we have considered to be the logical result of adopting our standard of Christianity—that we should test every act of life by the standard of the life and death of Christ. Have we carried our peace testimony to any such conclusion?

To-day our English Friends are setting us the example of work under shell-fire for the relief of friends and enemies. Are we willing to take some such daring step in the present situation as to volunteer to go down to Mexico on a peace mission? Are we willing to go in search of Villa, alive or dead, in Mexico, *without arms?* Are we willing to carry the constructive mission of our Christianity into any of the pest-holes of our nation? How many of our young Friends have volunteered to offer their bodies to experimenters with yellow fever, mosquitos, or any of the cancer operations that require testing on the human body? I would like you to know that there is a group of people in the community who are organizing for just such service who believe that triumphant suffering is still the winning power in this world. There is a young man who is now out in the western part of our country collecting volunteers for what we will call a "first ambulance unit" (for want of a better term) in Mexico, and I would like to take the names of those in this group of Friends, who feel a call, who feel a willingness, who feel the ability to do a helpful service in poor, stricken Mexico, right near our borders. That is the sort of work the Fellowship of Reconciliation plans to do, so that the Friend who can say to us, "I offer my life to my country," shall be met not with platitudes, nor theories, but with men and women willing to lay down their lives for their brethren. There are a number of members of the Fellowship of Reconciliation in this body; and I wish, dear friends, that you would get in touch with some of them, and see if the challenge of the militarists cannot be met by the challenge of a life devoted in the open, plain to the view of the possible cross, in loving service of our fellow-men.

ELISABETH STOVER: We have to get into a spirit of consecration, in this hour of suffering, that will enable us as a body and as individuals to be willing to bear what must be borne, to be willing to be misunderstood, to have the courage of our convictions, to be called cowards, to be declared to be wanting in the spirit of citizenship, and yet bear toward the world that spirit of brotherhood that goes steadily on proving that a compassion for humanity can possess the souls of those who work in the quiet ways of every day seeking to get at the roots of the causes of war.

Some of us are not going to be able to go into spectacular service; but every one of us is called to the spirit of sacrificial service in the every-day opportunities, and for the demonstration of a world-citizenship, if we conduct any business which discovers that there is a possibility of an international partnership in its business dealing; and we must begin right down in our understanding of brotherhood and fellowship, in the industrial and economic relations, and be ready to make sacrifices, as has been suggested here, for the health, for the community life.

J. Barnard Walton: What Elisabeth Stover has said about our industrial conditions reminds us that we have war right in this country, and that the call for brotherhood —the brotherhood that trusts the other man and believes in him as Jesus did—is needed in our industrial relations. That is the thing about the Fellowship of Reconciliation that appeals to me. It is not only the Quaker solution of the war problem, but it is the Christian solution of all of our problems. It applies to our intimate personal problems, to our industrial problems, to our problems of crime and to our national and international problems. If one gets hold of the idea that the other man is just as good a man as he is, then he has the idea of brotherhood that leads up to the solution of these big problems. That, I think, is positive enough and far-reaching enough to appeal to the most active, to those who are ready for sacrifices and eager to do constructive work.

George B. Cock: Concerning the spirit of sacrifice, I have for some years withheld from participation in the reporting of murder trials, through belief in the sacredness of human life and repugnance to forming any part of the machinery bringing my fellow to the gallows.

Lettice Jowitt: One of the aspects of the Fellowship of Reconciliation that appeals to me so tremendously is the opportunity that it gives to Quakers of working with other peace societies. It seems to me Friends have made a very great mistake, not exactly in not doing spectacular work, but in keeping ourselves much too much in a watertight compartment, as if we had not a great deal in common with so many other people outside who are willing to join hands with us, if only we will give them an opportunity.

I was at the original meeting of the Fellowship of Reconciliation in Cambridge, England, in November, 1914. It was the most impressive meeting I have ever been at in my life. I think we had about 300 people, representing bodies of all kinds, and, I think, every religious denomination; and we got under a tremendous sense of our guilt and our responsibility for the war, because we had been content to be ignorant.

I do hope that everybody here—anyhow, every young Friend—belongs either to the Fellowship of Reconciliation or to the League to Enforce Peace, or to some such body; and that they make up their minds, as this winter comes, to belong to a study circle and really to learn to think more deeply, really to know the causes that have brought not only the European war to pass, but are deliberately working for war in this country.

I believe that is one of the great contributions that we should really pay; and the second is that we must, all of us, American Friends and English Friends, be ready to make infinitely greater sacrifices than we have made yet.

I cannot bear to hear people talk slightingly of young men from England, or Germany, or France, or any of the warring countries who have gone out to war; I cannot bear to hear this talk of their being chased to the field of slaughter. I hate war as much as anybody; but I realize that hundreds and hundreds of men of every country have gone to war, in answer to a great ideal, in answer to something that was put before them that demanded tremendous sacrifices. I think that one of the great mistakes that we as Christians have made is, that we are not holding up before each other an ideal which demands a common sacrifice. Men from all over Europe have given up everything to go, not because they wanted to kill their fellow-men, but because they believed it was their duty and because it demanded a tremendous sacrifice of them; and we Quakers have not held out such an ideal as that; as it seems to me, we have made no sacrifices in proportion, anything like so great. We must be prepared to make, individually, greater sacrifices of our own happiness and our own prosperity, if we are going to make any real peace, and if we are in any way going to hasten the bringing of peace not only to this great European conflict, but bringing a real state of peace and good-will to men in our own individual countries.

Hannah Clothier Hull: I am glad that Lettice Jowitt has explained in a way why it is that a new organization such as the Fellowship of Reconciliation was started, because many are saying, "These are simply the principles of Primitive Christianity, which the world has always believed in. We cannot see the use of this new organization." But if we sift it down to facts, we shall find that it is because the people who have started the Fellowship of Reconciliation have made up their minds really to believe and practice Christianity and these principles. And Lettice Jowitt has shown us why it is that we Friends need to join with others in this organization, to feel at one with those others of the Christian church who do believe in the peace principles, so that we can work and study the problem together. I wish also to urge young Friends and all Friends to take up the work of peace more earnestly than they have ever done before. We must, in our own neighborhoods, be the leaders in this movement.

George W. Nasmyth: I was asked this afternoon in regard to some practical studies which might be taken up this winter. In the first place, there is the great movement of Pan-Americanism, with which we all ought to be familiar; in part, because it is the probable nucleus, the center, of a larger world-organization; in part, because it provides us with an excellent remedy for difficulties like those between the United States and Mexico. We have employed "A B C" mediation once; and the efforts of the great Pan-Americanists have had a great deal to do with stopping the present drift towards war in the last months. We want to know about the policy of imperialism which America has gradually been establishing toward certain of the smaller of the American republics. You know, of course, that we have taken over Porto Rico, that we have a protectorate over Cuba; I doubt if you do know that we have the United States marines in Nicaragua—have had them there for years, and are apparently going to keep them there; that we are taking over practically Santo Domingo and Haiti. We ought to know precisely what is going on in these protectorates in the Caribbean, in the islands lying there; we ought to post ourselves, I think, as a Society, towards the repudiation of a policy of imperialism, by standing for the independence of the Filipinos; we ought to know the facts about the Philippines, about the possibilities of self-government, about the world-effects of American control there; we ought to know, if we want to be leaders in these great practical problems, the facts about Mexico—we ought to read articles like those of Lincoln Steffens to find out that there is really a revolution going on there similar to the French Revolution, that those people are trying to get back their lands, their rights, their liberties; and to find out how we can effectively help a movement of that kind.

Then there is the great question of our Oriental policies. How can we save China from militarism? This is a question intimately related with our great misisonary ideals, and with the future of the world. If China is left unprotected, if we say to her in effect, "You must rely upon your own military power to secure justice and your own rights," China is going to become militarized and we shall have another war, even more one-sided than this present one, in the future; but if we can say to China, "We are going to stand for the principles of the open door—for the principle of your territorial and political integrity, we are going to get the other nations of the world to join with us in this; and we want an international court and a system of

justice which will guarantee you protection"—then China will found its development on those models, on those lines, representing the great teachings of Confucius and the other great pacifist teachers of the past.

Then, before all, we want to have the principle of Pan-Americanism for the adjustment of such questions as America's attitude towards the foreigner, the question of doing justice to Japan—the question of not treating the Japanese as an inferior race, but of considering them as human beings, and being willing to accord them equal rights, and to abide by our treaty agreements.

Then there is the great problem of world-organization; we ought to be familiar with that big matter I will call the business of international government; we ought to make ourselves experts and masters on the foreign policies of America; because the only way we can affect international relations is through our foreign policy; and if we can Christianize that foreign policy, we have gone a long way toward solving some of these tremendous questions.

I believe if the Christian men and women of America take hold of this international problem and this question of the foreign policy of America in earnest, that we can control that foreign policy. At present, one reads the Hearst papers about certain interests who want concessions, who want to use the military and naval power of America to bolster up their demands for railroad concessions and iron ore concessions and spheres of influence and protectorates and things of that kind, and we are simply ignorant about it all; the world demands us to be among those who are not ignorant. If the Christian men and women, if the Christian church of this country, will take hold of this problem in earnest, with your help, to Christianize the foreign policy of America as that applies toward the Christianization of the international relations of the world, that power will be irresistible. The force which can make the Christian church of America take hold of this problem is the greatest spiritual force in Christianity; and we, as Friends, should make ourselves masters of these great problems, to be able to take a position of leadership, based upon knowledge, in our own communities, and to promote through the church, through the societies to which we belong, through every means in our power, this great task of Christianizing international relations as a step towards the Christianization of the social order and the coming of the kingdom.

RACHEL KNIGHT: George Nasmyth has touched on the problem of international constructive peace work, and it is along that line that I wish to speak. In Japan, they have working a little group of Friends, headed by an American Friend, Gilbert Bowles. He is a man of marked scholarship and great power as a teacher, and is a friend and adviser of statesmen and diplomats. He is doing very fine peace work in Japan, organizing peace societies and spreading the ideal of the Fellowship of Reconciliation, not only among those who are foreigners in Japan, but among the Japanese people themselves. Two years ago, at the Saratoga Conference, at the close of Robert Simkins' lecture, an appeal was made by the Friends for a young woman Friend to go out and help with the work in China. Events have since occurred that have led her to find her religious home in another denomination; and the fund that was raised at that time and has since been in the care of Thomas Atkinson Jenkins, of Chicago, cannot now be applied to the purpose for which it was raised. The Central Committee have approved that this money shall be made the nucleus of a fund, probably of $600.00, to be used to support for one year a peace secretary, to aid Gilbert Bowles in his work in Japan; there is no one there now who is not already too busy to give the time to the translating of peace articles and peace news from the English language into the Japanese language; and the field work that is needed to disseminate peace literature in Japan needs the entire time of another person.

The appeal has come to us that those who are supporting the other workers in Japan are already taxed to the extent of their ability; and they ask if we will not do this work. We already have in this fund $40.00. A few of the young people here have consented to assist in increasing this to $600.00; and you can see them as you pass out of the tent this evening.

We have heard much during this week of the need for Friends to give themselves with greater sacrifice; and, surely, no greater and finer work in the peace cause can be done than by building up the spirit of international knowledge and international good-will which, when it becomes strong enough, will keep nations from going to war.

THE CHAIRMAN: It seems to me that the suggestion just made to us may open the door to a very acceptable kind of mission work, which might combine the principles of Christianity and peace, internationally expressed. I hope the request of Rachel Knight will meet with a warm response.

FIFTH-DAY, SEVENTH MONTH 13TH, 1916, 9.15 A.M.

THE report of the Committee for the Advancement of Friends' Principles was read by the general secretary, J. Barnard Walton. (See page 58.)

THE CHAIRMAN: The next address will be by Elisabeth Stover, field secretary of Genesee Yearly Meeting, on "The Field," she taking the place of Robert E. Atkinson at his own request.

"THE FIELD": ELISABETH STOVER.

FRIENDS, this morning as we gathered in our devotional meeting on the pier, the sound of the waves was to many of us the voice of God, speaking through the elements, reminding us of the "Peace, be still," reminding us that he will keep them in perfect peace whose minds are stayed on him. And reminding us, also, of the call to service; because we could not look out upon that expanse of water, to that remote horizon, and not feel the call to the great field of service which this time and day has set before us, with its open door of opportunity and its call to a world service. We have met the world challenge; we realize that our field of service is a world-wide field; we realize, also, that in order to make our service effective, as we were reminded last night, we must use the gifts that are given to us, we are to use the intelligence which is the gift of the Divine, we are to use our powers of concentration, our power of making definite the service, of localizing the field of opportunity, so that we shall make effective the activities.

We have learned that it is possible to mobilize our forces; that even so small a group in this great world service as that represented by the seven Yearly Meetings represented here, can be a world force and it can be mobilized, even as the great military forces are mobilized; so that here and there, where there is a call, there is somebody to respond.

It is possible in this day and age for us to do marvelous things. It was made possible for me to come 4,000 miles to be here the last two or three days of this Conference; I came with the heart and strength that was given for the service, and am grateful for the privilege of this opportunity to speak a word about the field.

We in the seven Yearly Meetings represented here have our fields, defined by the boundaries of the seven Yearly Meetings; those boundaries are not so marked that we do not have all the interchange that makes this splendid union of forces possible. These boundaries are not so defined that it does not make possible the clasping of hands across territorial imaginary lines, across denominational imaginary lines, across all the imaginary lines that have been drawn by our complex civilization. We were looking out over the ocean this morning, across which the little boy looked over 400 years ago.

To one of our little girls at the Friends' school a teacher was speaking about Columbus, and said: "Nellie, this is the very same day of the year—New York City wasn't here, and the Indians weren't here." She looked at him and said: "Thee lived then, didn't thee?"

Now, that is the joy of living; we did live then; we have

lived through all those æons back of us; we have the inheritance from all those ages of the past; and we live looking for a future; and that is why our field is world-wide, and we have the impact back of us of all the generations that have been, looking towards the generations to come, looking at the children and the young, but with so much of hope and faith and confidence. We have all these things to try, and what we are unable to accomplish will be carried forward by the generations to come so that we may go on with heart and hope, even though we may feel like the ant standing before the mountain, even though we may feel like the bee buzzing about in the forest. Ah, but remember Maeterlinck's bee; the almost superhuman intelligence of a bee makes us wish we were one; and so I want to say, be busy as a bee, wise as an ant, remembering our own littleness, but remembering that in our insignificance there is still the light of the lifted face, of the divinity which shackled this earth and which uses the most insignificant as an expression of divinity. We are not free of the old-time religions, nor of those things handed down from the past that gave us a conception of God inherent in the tree, shrub and flower—gave us a live faith and incorporated with it a conception of the universe as we look out over the great field; and then we go back to our own field of service in the seven Yearly Meetings and try with this power we have added here, the splendid power represented here in the center of Quakerism, represented here by somebody who is inspired, as the boy was inspired to look across the water and make his way across to this shore—as later, a man was inspired to look out across the ocean and see the possibility of founding a colony in Pennsylvania.

We should get all that we can from that Holy Experiment; we have here our own power-house; but we have our outlying fields; we have those smaller meetings graduating all the way from the great Philadelphia Yearly Meeting down through Baltimore and Ohio and Indiana, and on through, touching the remote West of the Pacific Coast through a little Monthly Meeting there that is a part of Philadelphia Yearly Meeting; and we have the Genesee field, which is a unique field, because it touches the territory on both sides of the line dividing Canada from the United States. We have recently established Woolman House; we have our own educational institutions; our Swarthmore College, our schools, all those things that are helping to train the great world citizenship in this time when internationalism is going to rule; and until we enter into these fields of service, we can, as we are called individually, localize our service and make it effective; we can carry with vitality from one point to the other the messages to be passed along; so that we shall feel that ours is a great body, with all the rootlets of ministration and intercourse, that it is making solidarity, that it is making unity in diversity, that it is making effective what apparently would be ineffectual.

Now, as to the big features of this movement, we realize what the ideal of the Woolman School means, not only to our Society, but to the world at large; and we realize that to make our work effective we must make that institution just as effective as it can be made. We realize that it cannot be centralized, that it must reach its influence out to the whole world; that we must have a Woolman House for every one of the seven Yearly Meetings; we realize that same difficulty with all our educational institutions; but we are in an age when our universities are put on wheels. Then we say, "Are we Friends?" We may well ask, after that splendid meeting of our young people, Are we even beginning to realize what it means to be a Friend? Aye, it is great to meet you man to man; it is great to be a member of an organization that is seeking such an ideal as being friends just with each other. Ah, no! but these, indeed, are Friends who are housing under other tents; and we can join hands with them, as we are finding in our great peace movement; and then we are discovering our shortcomings, and we are called back to a sense that we need the consciousness of sin and shortcoming to fit us for service. Our friend, Septimus Marten, has that great message from England, "A Declaration of Faithlessness." I don't know whether you heard him say it; but it impressed us very much when he read it on the Pacific Coast, and he said: "To my mind the declaration of the five Yearly Meetings was a declaration of faith;" and to my mind this can be a declaration of faithlessness—the acknowledgment of our shortcomings as a body, and the humble expression of our desire to be worthy of the name of Friends and of our inheritance from the past. And that is why we are in the field, and in the field, in the attitude of co-operation with other organizations, of co-operation with each other, in a co-ordinating of the various branches of this Society which love to be called the Society of Friends.

In this great field, we are called on to minister here in the field that looks toward the Japanese situation and the Mexican situation; I come to you in contact with the western movement; although I am field secretary of Genesee Yearly Meeting, it has been my privilege to be on the Pacific Coast, and to bring from the Pacific Coast this message to this Conference. My own personal feeling is coming to be that the only thing to be afraid of is fear. To be afraid is to become a coward, is to lose the courage of mind, of reliance upon a Power that is greater than our own, and reliance upon the power of an acknowledged personal God. The menace that confronted us was not in Mexico, was not in Japan; when people were talking about the yellow peril and the Mexican menace, the peril was in the hearts of the people. Let us learn how to inspire the courage of the conviction that in the mind and power of the Creator and Inspirer of human lives there is the great power of accomplishing the great task of world-peace in its largest and deepest sense—that peace that goes back to the roots of the causes of war and that calls into our field service those activities which have been organized and which are being organized. We have come into an age where the team-play is the big play of the Society of Friends; which says that every single member is a part, which ministers not only to the body where it is planned, but to the whole world.

Therefore, coming down to our specific fields, we must, first of all, strengthen and maintain our most effective institutions; we must, in order to do this, feel the spirit of consecration and call to service that will doubtless say that we shall be ready to perform the individual and group service in whatever field we may be called.

Now, where each one of you will be called, God only knows. Where the various groups will be called and what they will be called to do, God only knows. We must teach that there is a knowing God, that there is a God of the falling sparrow, that there is a living Christ, that there is a vicariousness which calls us to suffer vicariously, to sacrifice, to know the joy of sacrifice, to do our service joyously, honor every man, talk with the Elder Brother, that we may learn the lesson of Gethsemane, that we may learn the lesson of the gospel of the cross.

One thing we must do is to consecrate everything we have, our positions—whatever they may be to us—to the service; if we have anything at all, first what we have in ourselves, the personal gifts; secondly, everything that has come to us in every other way, we must consecrate everything we possess, it doesn't matter what it is—an automobile, a house, or something very much smaller! and if it is the small services, the little individual services consecrated that will count—the many mickles that make the muckle. We are rather democratic; there isn't any one head, not even the big head that is in the chair. That being the case, come into the service in our great field; and in the spirit of Columbus, as it is declared in the poem of Walt Whitman's—in the spirit and power of God, we may "Sail on, sail on, sail on," and bring the missionary spirit in that shall reach out into the future of the nations, and link each race in the mutual service which is part of the Heavenly Father's business.

THE CHAIRMAN: The subject will be continued by Thomas B. Hull, of Baltimore, who is the chairman of the Advancement Committee of Baltimore Yearly Meeting, who will give a talk: "How to Spread the Message."

"How to Spread the Message": Thomas B. Hull.

During the past week we have had brought home to us the great message or messages committed to our Society in the past, and which it has for the world of to-day and the coming days. The field has been portrayed for us by several speakers, and we are impressed, and perhaps appalled, by its magnitude and the many difficulties and problems that must be met if we would be true to the traditions of our past. The opportunities for friendly service that confront our society to-day are as great, indeed greater, than those that confronted the founders of Quakerism. They are a challenge to the Twentieth Century Friend to get into the game in the same spirit as did the Seventeenth Century worthies. They call for the highest degree of faith, the most intelligent and heroic work, the continued and perhaps the greatest sacrifices, such as were so forcefully and convincingly laid before us by George Walton in his course on the Development of the Religious Life.

This wonderful age in which we live, in its every aspect, material, intellectual and spiritual, is a most difficult and a most uncomfortable one for the mental and spiritual sluggard. The many problems that force themselves upon us, the many currents and cross currents we are constantly meeting on life's tempestuous sea, are insistent; they require and demand of us our most earnest thought and consideration. We cannot avoid them if we would. They press upon our minds, our hearts, our souls, and demand the best that is in us. We should be satisfied to give them nothing less.

More people are really thinking to-day and are doing more real thinking, than have ever done so before. That is the case, I believe, with our own membership; and if it is, what will be the result of our thinking? What are we going to do about it? The history of our Society during the past decade has demonstrated that we are determined to do *something*, at least, to help in proper solutions of the world's problems, and in the betterment of the conditions of our fellow-men. We are realizing more and more that we cannot be content to live on the departed glories of early Quakerism. We have during this period been endeavoring to change our Society from more or less of a static condition to a dynamic force that will impress its convictions on the world at large. Our measure of success in this direction, so far, however, is not particularly noticeable.

As the first step, so to speak, in this dynamic development, we have during the immediate past been endeavoring to "find ourselves." Our efforts have accordingly, in the main, been directed towards ascertaining what our message and mission really is, and in bringing it home to our own membership. As a tremendous factor towards this end, such conferences as this have opened up to many of our members mines of information and of inspiration, which have deepened their appreciation of the value, the dignity and the importance of the Friendly faith. At the same time we have been learning the value of co-operation and organization. We have broadened our horizons. We are thinking more in terms of the whole Society, rather than in terms of the individual or the isolated units of our own little local meetings. Here, then, in our General Conferences is one of the many ways to spread the message.

There seems to be something inherent in Quakerism that produces more "free lances" than are found in any other religious denomination; this is one of our glories, and is inevitable, in a society which has as its foundation principle, the belief in the divine immanence, the inner light. We would not have it otherwise. Our Society has been referred to as the paradise of the individual. May it ever remain so. And yet it is important that we have a keener appreciation of the value of organization, of team-work; that we recognize more generally that the whole is greater than its parts, and that the Society demands a greater loyalty from its individual membership. We are finding anew that in union there is strength.

The president of one of our great railroad systems has said that there are four things necessary for business success, namely: to organize, to deputize, to supervise and to advertise. The Society of Friends is engaged in the greatest of all business enterprises, for it is, or should be, engaged in our Father's business. It behooves us, therefore, to use the best means available to forward this most important of all businesses. There is much that we can learn from the great industrial corporations of our time. It seems to me that these four essentials of success in the business world are equally essential in the religious field. Take the matter of organization. Our Society is, or has been, the most disorganized, or perhaps I should say the most loosely organized religious body with which I am familiar. This is true, as I have already indicated, because of the emphasis we have placed on the importance of the individual, while neglecting too much the social aspect of life. But I believe we are learning to-day the value of effective organizations, and are strengthening our machinery and improving our methods of operating it. Our business meetings are taking hold of the meeting affairs in a different manner. We are eliminating the deadly routine that has ceased to hold the interest of our members, and are supplying in its place a greater variety of real, live, burning issues of to-day, thereby securing a keener interest and a larger attendance on the part of our membership. I am not one who desires to see the building up of our organization, solely for the sake of our organization. But I do believe that in increasing our own membership, we shall secure new life and vigor in our Society that will enable us to still better spread our message. An increase in membership is a sign of growth. It is an indication that we are to the extent of that increase fulfilling our mission and spreading the truth as we see it.

For every increase in our numbers, we secure a new light bearer of the Quaker ideals. I would therefore have all our individual meetings at work making a survey of their immediate neighborhoods. I would have them cataloguing their membership, those who are not birth-right members because but one parent was a member in the Society, those who are not members, but show they have Friendly inclinations, and those who occasionally attend the meetings. If a thorough, systematic list of these classes of people were made in each meeting, I am sure their number would surprise us. We all of us know there are many such of our own acquaintance. Such a survey was recently made in one of our Yearly Meetings, and as a result thereof was secured a list of three hundred potential Friends. Think of the possibilities were they transformed into three hundred concerned Friends. This particular survey was by no means complete. It was a conservative list and did not include many possibilities. It is needless to say that the securing of these lists is not enough. We must get busy with the folks on those lists, and convince them that we have the real thing. For, Friends, do we not believe that we have? If we do not so believe, we had better get busy and *find* the better way for ourselves. But if we do so believe, it is our bounden duty to let our friends, our associates and the world know it. The actual listing of these possibilities should be done through committees of our organization, who should get the lists from the membership at large; and then have the follow-up work done by members of the committee or by the best person or persons in the meeting to approach the particular people in mind. The power of suggestion is great, and often but a suggestion is necessary to turn the attention of the one interviewed in the direction desired; on the other hand, repeated suggestion may be necessary, and I would not hesitate to use any proper measures in a tactful way, if it is found our overtures are not repulsed by those interviewed.

The second thing mentioned as necessary for business

success was to deputize. We find that in our complex time it is necessary to have specialists in many lines of human endeavor; and in the great business corporations these experts are deputized to plan the campaigns or methods to be followed in their various departments, and the rest of the force follows those plans and the leadership of the specialists. As a result we see tremendous strides being made in all lines of material development and accomplishments. In our Society we have recognized this to a degree. We deputize certain Friends to perform certain duties, sometimes because of their special fitness or training in those lines, but often without regard to them. We do not, however, always back them up in their programs or campaigns as whole-heartedly as we might. In other words, we are not always good followers, a characteristic of religious democracies perhaps. In the early days of our Society, its members were converts to the truths of the Friendly faith, and they were to a large extent all leaders in spreading the message, from the children who conducted the meetings during the imprisonment of their parents, to the elders who suffered imprisonment and death for their religion's sake. All were pioneers and leaders and embraced their opportunities and assumed their responsibilities fully, freely and devotedly; so that the problem of leadership was not as much of one then as it is now in many of our little local meetings.

No organization, be it business, philanthropic or religious, that has no leadership, will prosper as it should, or accomplish as well the purposes of its organization. And so to-day we are feeling the need of leaders, and are more ready to uphold the hands of those who by virtue of their personal characteristics, training, education, or experience, are qualified to be leaders in the many different avenues of endeavor open to us. In our First-day schools, our study groups, our summer schools, or the Woolman School, we are endeavoring to raise up a body of Friends concerned so deeply in spreading the message that their leadership will be accepted by the rest of us willingly, loyally and appreciatively.

While we have always recognized the value of secular education, we have until comparatively recent years sadly neglected the religious education of our young people. Fortunately, however, some of us are beginning to appreciate this fact, and movements such as those enumerated above are receiving greater support from an increasing number of our members. May we all become imbued with the same feeling and lend our efforts towards increasing their efficiency.

Here is the opportunity of the First-day schools, which are slowly and painfully learning the best methods of supplying the rudiments of a religious education to our children, that they may be inspired to continue their investigation of the worth-while things in life. If we do not continue the First-day school habit there is great danger that we will allow ourselves to relax, to stagnate mentally and physically. And herein is the value of the study group method and of the week-end conferences in our local meetings. We all of us need a larger, more intimate knowledge of the Bible, of the world's religions, of the beginnings and history of Christianity and Quakerism, of religious literature and education, of the many lines of social service, of the history and development of the great philanthropic movements of the world. Do we not all of us long for the wisdom, the knowledge, the ability to abolish the many evils afflicting our so-called Christian civilization? The study groups in local meetings will do much to help us towards these ends. We are by nature social beings and we can do our best work in conjunction with others. Our minds are quickened, our thoughts are clarified, our convictions formed and strengthened, by interchange of thoughts and ideas with our fellows. How often we are not sure of our position on a given topic until we have thrashed it out with our friends, until we have argued, debated, disagreed, perhaps quarreled, but finally hammered out something in which we are in substantial accord. Herein lie the great advantages of our study groups. After a course of study by such a group of the principles of Friends, it is inevitable that they will know each other better, respect each other's opinions more, and have a deeper knowledge of our stand as a Society and the reasons therefor, on such matters as conversion, baptism, atonement, ministry, inspiration, peace, temperance and many other subjects; and having this knowledge they are much better qualified to carry the message to others. It is impossible not to believe that such a group, having made a thorough and exhaustive study of the subject of peace among the nations, as outlined by Prof. Nasmyth last evening, would have their convictions strengthened as to the utter futility and folly of increasing armaments and weapons of destruction that peace might prevail. Did we have in each monthly meeting such groups of Friends, making a painstaking study of the peace problem, how many apostles we might have to preach the doctrine of universal peace among men and thus make our Society a real, live, dynamic force, instead of being passive and perfunctory, as it is more or less at present, when too many of our Friends are lukewarm and uncertain in their convictions on this subject, opposed to war in the abstract, but apologetic and shifting when confronted with concrete cases. The possibilities of such study groups is practically limitless.

Another helpful method of spreading our message has been found in week-end conferences in our local meetings, when the public is invited and welcomed, and where such subjects are discussed as are of the most vital interest in the communities: "Why be Loyal to the Society of Friends?" "The Development of the Friendly Faith," "Religion and Citizenship," "What Does Membership Require of Us To-day?" "Present Opportunities of the Society of Friends," "Need for Organization in Social and Religious Work," "Preparation for Service," "Community Welfare," "Ministry," "Missionary Opportunities," and many such kindred topics. Such meetings cannot but be helpful and stimulating to our members and the several communities when properly conducted.

One of the most hopeful of all these movements is the Woolman School, which in its short history has already done much. Its possibilities cannot be measured, nor its importance in spreading our message be too much emphasized. May it ere long be established on a firm and enduring financial basis.

Along the line of supervision, the third element necessary for success, we can either advance or retard the Society's progress, dependent upon whether our supervision is helpful, sympathetic and suggestive, or unhelpful, critical or repressive. The one kind gives life and energy, the other is deadening. Especially is this so when a future possible leader is venturing with much timidity into active participation in meeting affairs. May our supervision be wise, progressive and constructive.

When we consider the fourth element of success, namely to advertise, we are forced to admit that in it we have as a Society been woefully lacking. This is true of our modern history, but is decidedly not true of the early days of Quakerism. The greatest advertisers in religious history were the early Friends, the Children of Light, the Publishers of Truth. So filled were they with missionary zeal and enthusiasm, that they could not be restrained by iron bars or man-made laws. To advertise their message, to proclaim its truths, was their most sacred duty. As a result of their enthusiasm and devotion, the growth of the Society was phenomenal and gave promise of becoming the prevailing religion in England. Succeeding generations seemed to be of the opinion that the early advertising of the first Friends was sufficient to draw others to them, and proselyting was discouraged. We are now happily breaking down these traditions and are getting back to first principles. The right hand of fellowship is extended more

quickly than it was wont to be. We have still much to learn from the advertising man and can adopt many of his methods with profit to the world as well as to our Society. It is to be assumed that we are Friends because we think it is the most helpful form of religious belief accessible to mankind. That being so it would seem to be our duty to advertise it as widely as possible, in our First-day schools, our day schools, our conferences, in the public press, in season and out of season, whenever and wherever opportunity offers to explain the principles, the ideals and the beliefs of our Society. Yesterday's discussion touched on methods of spreading the message through our home meeting, by pilgrimages, Young Friends' Movements, the Woolman School and in our daily business life, that it is unnecessary to elaborate to any extent on these points. Much has already been said in this Conference about the value of the printed and written word. The use of literature, of which we have an abundance, is of the utmost value.

To the four elements already mentioned as necessary for success in the development of a religious society, namely, organize, deputize, supervise and advertise, I would add one more, as the most important of all, and that is to vitalize our membership by deepening the spiritual part of our natures. For without the spiritualizing element in our Society, the others will be of but little avail. Our message is essentially and wholly a spiritual one. The letter killeth, but the spirit quickeneth, and without it we cannot hope to carry a message to the world that will be of real and permanent value in moulding the lives of our fellowmen, and in doing our part in helping to shape the policies and form the aspirations of the world at large. That this is felt to be the vital force and the real need of our Society is evidenced by the sessions of this Conference, which have throughout been devoted to the things of the spirit, as a consequence of which I feel sure we are all recharged with enthusiasm and zeal for the spreading of our Friendly message.

In concluding I wish to quote some remarks of our great leader, Henry W. Wilbur, whose spirit, I feel has been felt in this Conference.

"We are sure it is a very good thing to be a Friend, but it is a good deal better to be a Friend who follows his trade, that is to say a Friend who follows his trade by habitually following the Light within. It is a good plan, if you would teach a child the right way, to go that way yourself. This Society has been forceful, powerful, potent in building human character and in reforming human institutions, because it has in a measure gone that way itself before inviting others to travel that road. If that lesson should sink deep into us individually, until it becomes the inspiring motive, we would become a greater force in the world than we have ever been. While our theory of the Divine Immanence is not a monopoly, we stand in a peculiar position before the world regarding that doctrine. Other religious bodies affirm that God speaks in the hearts of men; but in the main the theologians have told us that present inspiration is for the elucidation of past deliverances and previous inspirations. Our position is that present inspiration is abundant for every emergency that meets our individual lives."

"Quakerism is available for present use, as a guide for the individual and society. Getting it down to its simplest form, what does this mean? It means that in everything we do, from the least to the greatest, we are to be governed by the voice within us. In such a case we would always be at our best, and that is really the demand of the world to-day. In business, in literature, in art, in education, the demand is that the man who has been called to a certain service shall always be at his best. That is what the Friend is when he is fully and faithfully following his trade.

"In the presence of the confusion and the cross purposes which we all have to contend with in the work of life, how would success be advanced and happiness be secured if the individual would stop to consult the best in him, which is the spirit of God, speaking to the souls of men.

"This is practical Quakerism and it is a divinely appointed means for the settlement of great problems, public and social, and for the development of the completest and truest personal life.

"For the attentive ear that hears and the willing foot that follows the voice of the Divine, all ways are pleasant and all paths peaceful. The great world hunting for the light has only to look inwardly to find it; and to follow it is to obtain that satisfaction which passeth all understanding."

Allen Farquhar, Sandy Spring, Md.: The future of our Society is wrapt up, to a large extent, in the success or failure of Woolman School. Now, it is a little disheartening to hear that there is an indebtedness of $1,482. I would be very glad to be one of fifteen to make up this amount.

[Others rose to their feet in such rapid succession that in ten minutes more than the required amount was pledged.]

The Chairman: This is one of the best discussions I ever listened to.

Arthur C. Jackson: I have just come into my own. I have been called the treasurer of Woolman School for two years, but have never had the privilege of occupying that position, as throughout these entire two years I have been the custodian of its indebtedness; and I am now very glad to become its treasurer; and if any of you hear or know of any to add to this subscription to the support of Woolman School, ask them to send their checks to the order of Arthur C. Jackson, Asylum Road, Frankford, Philadelphia, where they will be gratefully received and acknowledged.

The Chairman: The subject that has been thought appropriate for this closing hour is "The Heart of the Christian Message;" three of our Friends have consented to give their expression on this.

"The Heart of the Christian Message": Hannah Clothier Hull.

The whole object of this Conference, as I understand it, is to prepare to spread the Christian message, and at this our closing session it is well for us to consider what the "heart" of it all is for each one of us. The Christian message has had many different forms of expression during the past week, and we shall all doubtless go away with as many different interpretations of what its heart really is as there are minds and hearts among us. It has been considered both subjectively and objectively.

It is almost too great a responsibility for one to attempt to outline it subjectively for another. The Christian message as a whole is so diversified that every individual, for himself and herself alone knows, the throb to which their own special condition responds. It is so varied that it develops from the time of childhood to old age, so simple that as little children we may comprehend it, and so complete that in old age it is still supremely adequate and satisfying. The child at the mother's knee may apply the teachings of Jesus in his own life, and the heart of the message to him—whatever else there may be in addition—is pre-eminently *love,* which it is his great delight to discover, was also perfectly practiced by the great Teacher himself in his special affection for little children. The youth remembers that he who gave the message also began his teaching at an early age, even as a boy in the temple, so that by young people there is found an example of the willingness to serve as the heart of the message.

Grown into full manhood and womanhood there are recognized in the message the impelling forces for service irresistible to those who strive to grasp its meaning. For

every condition—the citizen, the employer and employed, the parent and the teacher, the rich and the poor, the scholar and those in humble walks without intellectual opportunity, the discouraged, the sorrowing, the sinful, the repentant—for all these and many more the heart of the message is ever that which is applicable to the need of the hour and of the individual.

To some of us during the past week the heart of it would perhaps be a renewal of our faith, in the living way we had it brought before us by our friend, George Walton. We shall remember that he said that some of us will tap spiritual sources yet unused. We should therefore press on without fear, to discover those sources within our own souls. Others will feel that they must carry away with them a greater comprehension of the necessity of self-sacrifice in the life of a Christian—sacrifice not only of time and money, but of energy and strength, and perhaps what may seem to us some of the dearest things of life itself.

We are to do these things joyfully and not sorrowfully, although if they be hard we shall try to remember that through the cross rightly borne there is ever the compensation of greater and larger development and capacity to serve.

From our friend, Elbert Russell, we shall remember that the heart of the message of the synoptic gospels is the glorious fact that one victorious life has been lived on earth, which stands as an example and encouragement to us. "I have overcome the world," and the spirit of the Master also says, "And you may do the same." So we might go on culling from each one of Elbert Russell's lectures and all the other messages of the Conference, particular thoughts which have burned themselves upon our souls for future helpfulness. Whatever we choose as the heart of the message of this Conference for us, one truth stands through all. Perhaps it has not even been uttered here the whole week in the very words which Jesus used—the kingdom of heaven is within you. Even full faith in this truth, and a realization of its adequacy for our spiritual development, is not sufficient, however, according to the Christian message, unless it finds expression in the world of men through service. According to the familiar thought, God and one man may be enough for some religions, but God and two men are necessary in order to fulfill Christianity. And like the man with the one talent which he rolled in the napkin and hid, we may also have even the faith of the inner life taken from us unless it establishes itself with works.

I would, therefore, urge every soul, among the young especially, that has been stirred during this week, to take time to get established in and assimilate the new resolutions and thoughts which have come. Unless this be done, I believe it is possible for the whole inspiration of this Conference to be wiped from our lives. Let us be persuaded with Paul that "neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." Then translate this into our own lives to-day, "Neither business, nor daily affairs of any kind, nor work, nor study, nor pleasures—whether they be athletics, tennis, golf, card playing, music, dancing—shall separate us from the love of God." These may be all right in their place, but they must not separate us from the love of God.

The Christian message of the Conference not only points the way to the kingdom and bids us work, but summons us to work with a conviction that the kingdom of heaven is now at hand. Just as the Russian youth of whom our friend, Dr. Hodgkin, spoke, who would not go to battle because he believed in the Sermon on the Mount. "But," said the superior officer, "that is not for this world, but for the kingdom of heaven, and it has not come yet." The reply is the sum total of it all, "But it has come for me."

This is the attitude which we all must assume and which should impel us to work with a spirit and an energy that will not let go. It is so quickening, so inspiriting, so urgent, that we must be up and doing with every energy that is ours. The kingdom *is* at hand, and its realization on this earth is possible not only for those who come long years and centuries after us, but for us of this generation, right here and now, however darkly the clouds may encircle the whole earth. As expressed in the principles of the Fellowship of Reconciliation, we must be confident that God is ever waiting to break forth into human life in new and larger ways.

Now is the appointed day to fulfill all righteousness, and those who accept the message must work in this spirit for the establishment of the kingdom which is possible in this year of the Lord. The heart of the message is for us to-day as for those disciples of old, and to all to whom they were sent, the kingdom is at hand.

This is the heart of the message, objectively speaking, and the force which will establish in the world peace, temperance, race justice, purity, reconciliation between man and man in all walks of life, and many other evidences of the kingdom as yet unseen.

Let us turn to the life of Jesus to see how he used these two principles referred to.

When tempted by the evil spirit, when sorely tried by the attitude of the men who did not understand him, frequently we find him going apart to a mountain to pray, or asking his disciples to come to a desert place, to dwell for a while in the kingdom of heaven within their own souls. From such an experience Jesus would come out refreshed and renewed and strengthened for further service.

His belief that the kingdom of heaven was at hand, even nineteen hundred years ago, and that its accomplishment needed only a sufficient number of individuals to believe also, may be illustrated by the manner in which he sent forth his disciples to preach the gospel of that glad tiding, and by his faith that there would be found in the hearts of men a response even in the midst of the mightiest military empire that the world has ever seen. "Behold, I send you forth as sheep in the midst of wolves." The justification of his faith through the establishment of Christianity in that empire is the greatest triumph of human history.

We may well ask, "How long, oh Lord, how long, must we wait for the message to reach this sorrowing world as a whole?" And we ourselves answer, Only as long as its inhabitants may elect. May we individually go away to-day determined to do our full part in hastening the day of its acceptance. We have been endeavoring here this week to assimilate the Christian message for ourselves, both by the inward development of our own souls and the outward expression through service.

We have had suggested to us the thought that the secret of spiritual development is suffering, and I would like to illustrate this point in a way I heard it illustrated not long ago by the description of a painting which hangs on the walls of one of the European galleries. It is a representation of the head of the suffering Christ, with the crown of thorns pressing upon his brow. Coming down from the clouds there is represented a little cherub reaching his rosy baby hand down as if trying to feel with his own fingers the prick of the thorn. May we, in order that we may be sure we understand, reach out in sympathy to all men, and strive to experience with them how it feels to them to suffer as they are suffering.

May our lives in the future, because we have been privileged to be here together and to have this wonderful time, during which some of us have seen new visions, and others of us have had our visions clarified, demonstrate the new truths which have come and the old truths which have been emphasized, more and more till the "perfect day."

(To be continued next week on page 89 of Supplement.)

Then S. Margery Fry hands the keys to the tenants, each key with its little name tab and a bunch of roses attached. Games follow for the children; "Tommy," in spite of its foreign name, is a great favorite; each child also receives a toy.

A BRIGHTER PROSPECT.

Then all disperse in the cool of the evening; the tenants at last persuaded that the houses are "really for them," several declaring that though they had felt they would never be happy again, yet now the world really did seem to have something good in store for them. And we of the Mission return to our normal occupations, encouraged by this bright day to carry out strenuously the important work still before us in other villages and districts.

WILFRID SHEWELL.

BUILDING CAMP AT DOLE, JURA.

Harold F. Trew reports a fortnight spent in making preliminary arrangements for the Building Camp in the Jura. After careful inquiry as to the best centre, Dôle was decided upon, and suitable accommodation for the workshops was secured at a new Girls' College, in course of construction in the town. A site for the men's camp was secured on high ground, to the north of the town, about a kilometre and a half from the workshops, on the field for military exercises now vacant. The chief difficulty to be overcome in commencing the work appears to be the shortage of timber supplies, as almost all the saw-mills are at work for the army; but it is hoped that the problem may be gradually solved. It may be necessary, at the beginning, to make the frames of the houses first and the floor sections later, the planks for the latter having to be seasoned. Dôle is an excellent railway centre, and all possible help in the undertaking is being given by the various responsible French authorities.

RELIEF WORK IN RUSSIA.

Robert R. Tatlock reports in his last letter from Buzuluk: "I have already spoken of the probability of our obtaining some large building in which to house a number of the most unfortunate cases from among the refugees. Failing to find what we wanted in the town here, we traveled north again, and at the village of Mogodovo examined a very large mansion house which is at present empty. The building is very suitable indeed, and everything points to the probability of our being permitted to take it over.

A RUSSIAN "BLEAK HOUSE."

"It was built fifteen years ago, by a rich tobacco merchant, who, however, occupied it for three years only. For long it remained empty and neglected, the great rows of windows closed up, the chimneys made into nesting places for the birds, and the cellars growing toadstools. The damp air from the cool chamber underneath the floors came up and filled the house. The roofs of the balconies fell in, the garden became a wilderness of all that had once been planted there, mixed and entangled with every weed and flowering thing in the district. The gates were locked, and I dare say the keys lost; the peasants, when a brick or two were wanted, would bring their carts and carry away the stones, leaving great breaches in the walls. To-day the house stands looming white and square among the little dwellings near it, vying with and even outvying, the glory of the church itself.

ON THE EDGE OF THE GREAT PINE FOREST.

"Unlike most houses in this country, it stands on sloping ground, and the wide horizon around it is broken a little behind by a slow rise from the flat. Some miles in front, one sees the edge of the great pine forest, through which the road leads on the way to Buzuluk. A slow, sandy-banked river comes within a stone's throw of the gates. The village itself is like thousands of others here. Little two-roomed or three-roomed log huts are scattered unarranged about the land, and all of them seem as full of children as the traditional old woman's shoe. It is in the midst of these thatched roofs and sleepy hollows, and surrounded with a goodly wall, that the great house of the mysterious tobacconist stands."

After referring in detail to the various repairs necessary before occupation would be possible, R. Tatlock proceeds:

"The house would hold, perhaps, as many as two hundred people, if most of them were children. We propose to make one of the large rooms into a dining-room and another into a day room.

THE HOSPITAL AT LYOOBINOFKA.

"We again visited the hospital at Lyoobinofka, also, where we were able to make a fuller examination, and are satisfied that, in most respects, the place is very suitable for our workers. The little building for infectious cases is beautifully planned, and the other, with some improvements, will be found quite adequate. In all, about twenty patients may be housed at a time. Some of the villages near this hospital are amongst the most crowded and ill-conditioned, and contain the greatest number of refugees. It is from such villages, to a large extent, that our refugees for the Lyoobinofka house will be taken.

CLOUDS ON THE HORIZON.

"Since last report a very serious development has taken place. Up to the time of our arrival, the country had suffered from drought. The dry conditions have since continued. In spite of a short but welcome rainfall within the last few days, the loss of crops is said to be the heaviest for forty years, and the governors of the villages are anxiously looking forward to famine conditions. This is very disquieting, and the presence of the refugees makes it more so. We know, however, that you will join with us in the feeling which is, and shall be, uppermost in our minds, viz., one of thankfulness that we have been guided to the place where we are so greatly needed."

HAROLD J. MORLAND,
A. RUTH FRY.

SAMOENS.

Our sanatorium opened on April 20th with two women and five children, and in those days we were only a handful of people, quite oppressed by so much empty building round us and so many unused rooms. But now (July 20th) we are a really buzzing establishment, over a hundred in all; every one of the bright green shutters is thrown open, and any peasant trudging up the mountain must be quite cheered by the sight of so many children playing and the sound of their voices.

The hotel is in two buildings, one on each side of the narrow road, both with regular rows of windows, white walls, brown wooden roofs and balconies. We are in the "Valley of the Giffre," and the world seems very much shut out by an encircling wall of mountains; these are covered thickly with trees far up to their summits, and here and there are clear spaces of green grass, often scattered with little chalets. Samoens itself is a peaceful mountain village and has two proud possessions: a beautiful old lime tree in the market square, and an Alpine Garden winding steeply uphill and full of flowers and trees. A visit to this is a special treat for the children, as every one of them down to the most ill-bred little urchin loves flowers. However, even the huge red poppies are worth nothing beside the tadpole-pool and the artificial cascade, in which, if it is sunny, you can see an Arc-de-Ciel.

The children are taken fairly frequently for walks, but they have plenty of exercise in any case playing about outside the hotel or in the playground, where there are now a swing and a see-saw, and also a sand heap. Now, too, that the hay is cut, they have the run of a glorious big field. On wet days they play in the large billiard room, and we have had games sent with which they can amuse themselves. Both morning and afternoon, for an hour each time, children who are old enough have lessons, which are given, always out of doors, by three of the women—one trained teacher and two girls who are training. After the mid-

day meal all the children rest for two hours in their bedrooms.

The women, unless absolved by the doctor, are all expected to do a certain amount of work during the morning. Some sew (garments that we need or anything wanted for the house) and others do out rooms, etc., and they all take turns in helping to wash up in the kitchen, or set the tables for meals. The rest of the day they are free to do what they like, and this is usually to sit about on the balconies. They very seldom go for walks except on Sundays, when it is the fashionable thing to do, but we manage sometimes to send some of them off for a drive which they do appreciate. They all love to be ill, and happy the woman who is the possessor of a real genuine "doleur;" she is an object of envy! Only this morning one was quite annoyed when her malady was pronounced to be only rheumatism instead of pneumonia, as she had hoped. We have no cases permanently in bed, but nearly always a few who are temporarily so: Pierre, nicknamed Piggy, for instance, aged three, who is tubercular. He is spoilt by everyone and has the most fascinating chuckle ever heard. His bed is pushed half out on to the balcony, and he has a room that catches all the sun. Children such as he who are here without parents are looked after by different members of the staff, and they hold themselves responsible for their own particular protégés. If only some of the mothers could see how clean and smart their children look as they start off for mass on Sunday! In one family of five, there have really been great transformations; when they first arrived they were distressfully ill, disreputable, and thoroughly dirty. With the usual drastic methods of Les Anglaises (many of which will be handed down in the annals of Camoens) we immediately plunged all their clothes into disinfectant, dealt with their heads, leaving three of the girls with close-cropped hair when we had finished; and finally bathed them. (They are not the only ones who have had this startling reception.) Now, after ten weeks, they all look different beings, and little Marcellin, who was practically blind and used to cry miserably most of the day, can now see as well as anyone else, and is always cheerful.

Of course the time to see the children in the height of their respectability is during the "lining up" for mass, a process that the staff views with a certain amount of selfish content, as it means an hour of undisturbed peace. There is always a great deal of bustling until they are really ready; making sure that Rene does not slip off in his shabby old hat, to which he is so devoted, instead of the new one given him by the Société des Amis; hurriedly mending Edgard's pantaloons, etc., etc. But, finally, they start, a most impressive crowd, and some of the women suddenly so chic as to be almost unrecognizable.

From our dear old Grannie of 81, who is usually to be found taking a self-imposed diet of milk and water between meals, the ages range downwards to three tiny babies who lie in baskets in the sun, and of whom we are very proud.

Six of the women's husbands, all soldiers, have been to spend their leave here, and we are able to find room in the village for them. The excitement on the unexpected arrival of the first one was immense, and everyone rushed out and leaned over the balconies to see him walking up the path from the station, a weary Poilu, heavily laden with kit, straight from the battlefield of Verdun. There is one with us just now, cutting wood for us and helping in various ways.

A few days ago, it was the 14th of July, the great national fete and the festivities that we had, must be mentioned. Tout le monde was dressed in its smartest and wore tricolor ribbon, and everybody ate a great deal more than usual for the occasion! When we were assembled ready for dinner, the women told us in hushed whispers that there was a surprise coming, and then with much poking and coaxing from behind, two of the small children came in, dressed in white, with rosettes and bands of red, white and blue, who presented beautiful bouquets to the directrice and the doctor. After that we sang all the national anthems of the Allies, a very tearful scene, and finally, as it was wet and our planned sports could not take place, we all crowded into the salon for music, and both staff and patients sang and played. The children also sang some of their songs that they had learned. Then the village organist (alias the Mayor's clerk) arrived, a little less taciturn than usual in honor of the day, and his eyes not quite so "mefiant" under their bushy brows. The women begged him to play dance music for them, and so the concert turned into a dance for the rest of the evening. For the children we had games, and each child was given a present.

We hope to be able to have music and dancing more often for the women, as they thoroughly enjoy it, and it makes them forget for a while that they are refugees. There are few of them who have not lost everything, and some can tell of very pathetic adventures, but we can clearly see how they are happier as they grow stronger and feel fresh hopes for the future. As for the children, we are delighted when we watch those who were only too good and subdued at first, daily developing unsuspected powers of wickedness and noise.

H. G. P.

A LETTER FROM ENGLAND.

[An old friend of the INTELLIGENCER writes, "I am sending a copy of extracts from a letter lately received from a young friend of mine in England, which seemed to me of sufficient interest to publish, at least part of it. It tells of some things of interest to Friends that do not often get written about. The temperance work is so discouraging there, and the reference to it interested me."]

I KNOW a letter from here will be interesting to you if I tell all sorts of English news. But first I want to thank you for the little messenger of peace in the form of the little dove and olive branch brooch. This is sweet, and when my Adult School girls saw it, they wanted to know how they could get one—three or four did. I could not but say I would ask if it were possible to make orders for perhaps *four*. If it is awkward to do it, I won't think of troubling you. I think it is rather a modern temptation, to want to buy little things we fancy, is it not? It may be they will like to wear it because of its *meaning*, for some of the girls are keen pacifists.

You can imagine these are terrible times here, though there are hopeful features that cheer us. Four young girls, friends of mine, have recently lost in the war men they had whispered to me they loved. The whole thing is ghastly. As one friend said weeping, hers was only *one* sorrow out of hundreds and even millions. This "great advance," too, is ghastly. Last Saturday, however, to give a happier picture, there was a huge gathering at ——, of people of the No-Conscription Fellowship and the Independent Labor Party. There were upwards of a thousand people present, young men, many of them, and their families, many of them conscientious objectors, of course; it was an encouraging sight. No one has been arrested here in the last month, as perhaps they are puzzled what to do with them. A Woodbrooker was sent to Worcester, because the near places were full. His was rather an amusing experience. He asked for time to finish his social exams; it was granted. He heard his young lady friend could come down for the week-end; they wrote back that he could turn up on Tuesday instead. On the Tuesday there were speeches of farewell at Woodbrooke breakfast, and he went off with another student to see him on his way. The officials said they could not take him to Warwick as expected, for it was *full*, so would he please go back and turn up at a two-something train to go to Worcester! So he went back to lunch at Woodbrooke.

Just now we are rather busy with a temperance petition to get the drink stopped "for the rest of the war and six months after." We are having a house-to-house campaign. I have a road and part of a street to do. It is not very nice work, but we feel it is worth while, even if we get nothing, as it is making people *think*. Mother is doing a road, and she and I both get talks from time to time with people who want either to argue or to discuss. One woman this morning told me she knew nothing, and wished she did; she knew no reasons against moderate drinking, and wants to un-

derstand. Is it not a nice open mind? So I am to take her some literature. The temperance teaching in schools is a new thing here, and not, alas! compulsory.

Florence Barrow starts for Russia to-morrow with the relief party. She may be away for six or nine months. If the war ends, the conditions will be worse than they are now.

This summer I am to help at a girls' camp again. We get young Friends from different Friends' schools; we live together, go on excursions, have short Bible circles with them, and talks in the evenings, and generally get to know them and try to win them to be keen. Last year's was a great success. It is an awful responsibility to be an officer there.

We have interesting times with people coming towards Friends because of their peace views. A delightful and clever woman, wife of the Honorable ——, has just joined; it is most interesting to know her, and to see her great enthusiasm for carrying the Fellowship of Reconciliation spirit into everything. She speaks helpfully in meeting. A Russian Polish Jew has just joined Friends. He is a most interesting man—brought up a strict Jew, in a religious home, that sounded just as if it came right out of the Old Testament. He came to England to escape conscription, and in a street in Leeds heard a Salvation Army man called a fool. The man said he did not mind being a fool for Christ's sake. The Jewish boy wondered who this could be for whom you would not mind being called a fool, and so it began. He was trained by kind people, and entered the Congregational ministry, but has felt obliged to leave it on account of his strong peace views, and a growing feeling against a paid ministry. His is a very true, deep soul, as Dr. Harris showed the Monthly Meeting.

We have rather thrilling Monthly Meetings; people tell us of their pastoral visits to men in the barracks (conscientious objectors), where they can be admitted as "Quaker chaplains" if asked for by the men, and have meetings for worship sometimes.

VOLGA VILLAGES.

The broad street glared in the sunshine, and on a business house, opposite the hotel, large gold Russian characters shone against a white wall. Sometimes on spelling out notices one is surprised to find a common English word quite unrecognizable in its Russian dress. In the shade at the corner, an old woman sold me for 14 kopecks a big bunch of fragrant lilies from the woods. Of course there are shops in Samara, but I didn't want a stuffed capercailzie, or a gun, or Sandow's dumb-bells, or ten varieties of scent, or colored prints in cheap frames, or even an elaborately decorated sword. I asked for sugar and twice met with a prompt refusal—sugar was not to be bought in Samara, the big merchants had refused to sell.

Here, a shop is not a place to buy something the people want; it is a street decoration. The people buy their things in the open market at booths and stalls, fly-blown and malodorous if they supply provisions. Their wants are cotton goods, woollen are too dear, cheap hardware, beads of every color and variety, dried fish and great cakes of "chorney klebb," the sour rye bread which is so unbaked and sticky one can knead and mould it into a top and spin it on the cloth, waiting for one's soup. In industrial England it is hard to realize that Russia has one industry—agriculture—and that more than a hundred millions of her people are living on the soil with a standard of life so low that it is beyond the range of our experience. The smart clothes, the neat footware, the varied food, the household conveniences, the countless comforts of civilization enjoyed by all except our very poor, are unknown to the masses of Russia. Owing to this small demand the better goods are hopelessly dear here. One may pay two shillings for a cake of toilet soap, two pounds for an ordinary pair of boots, or ten pounds for a man's cloth suit. Such prices open the door to the packman, and not only Russians, but Chinamen, Armenians, Georgians, and Persians hawk their goods from place to place. One day by the quay, I watched a soldier haggling with a Chinaman, and finally buy for twelve shillings a silk handkerchief which his wife tied round the head of a delighted child. The lean, smooth Oriental with his deft hands folding his silks looked a being from another world among those bearded Slavs.

On May 26th we went a few miles down the Volga on a clean and roomy passenger boat driven by the refuse of petroleum. Samara is dull and dusty, but it looked clean and picturesque from the water with its domes and spires and varied buildings of white and blue and red and green. This vast slow stream, three times the length of the Danube, is the waterway of Eastern Russia, and bears on its brown, earth-laden water, two thousand steamers with their freights of grain, petroleum and salt. Huge quantities of timber brought to the river banks over the snow are drifted down on rafts all through the summer.

After two hours of the fresh air and pleasant scenes of the river we were met at the landing stage by two courteous officials, one of whom wore a grey and blue uniform with gold braid and a sword. Then in an ancient carriage behind three horses abreast we dashed along earthen tracks over rolling uplands—a delightful and semi-barbaric experience—and reached three straggling villages with a church and police station where we alighted. There are 700 refugees located in these villages, and though they were very glad to talk to anyone who would listen to their troubles and complaints, their life among kindly peasants seems better than if they were huddled together in town barracks. One cheerful looking woman, oddly like an Irish peasant, said she and her husband had lost their horses and their cattle—practically everything they had—in their flight. The pale little baby in her arms had been born in a cart on the way. Here, as elsewhere, we were told that the refugees often refused to work. It is not easy to know the mind of ignorant country people, still less so when ruthlessly driven from their surroundings and dumped down among strangers a thousand miles away from their homes. Misunderstanding, suspicious fears, sentiment or superstition may guide their actions rather than actual facts, and we have heard varying explanations of their distaste for work, such as, the irregularity of the employment, a fear of becoming useful in a district and being retained when the war is over, a deep-seated feeling that the Government which sent them here is responsible for their needs, or finally, that having suffered under Polish and German landlords, from whom they are now free, they should not serve any master. For hours we walked about among the people, or if the distance was too long, jumped into droshkies and jolted over the roads. These refugees need clothes, and will need them still more in the winter, but probably personal sympathy is their greatest want in their trouble. There is nothing thrilling in the misery of these war victims. Dull country people, uprooted from the soil that bore them, their homes ruined, their slowly acquired possessions gone, friends and relatives lost in the flight or perished from privation or disease, every inducement to self-restraint gone, every incentive to the effort whereby man lives taken away, all the old landmarks, physical and moral, submerged in open great tide of calamity which has left them helpless. This side of war is dull and monotonous, but it eats its way into one's mentality. The surroundings were not inspiring. They are desolate places, these Russian villages. Houses of unpainted wood, roofed with heaps of straw, edge the wide earth streets where fowls and pigs scratch or root among the rubbish. Neglect and disorder is everywhere. Probably agriculture produces the best peasantry, but it is a terribly sordid life. The means are so engrossing, the end is so mean. The vision of a big turnip or a fat pig is not enough for man. Imagine driving a team of horses round and round in a circle to trample manure into the right consistency to make bricks for fuel!

But this dull bucolic scene, saddened by war, had its bright places. The good doctor's joy in the riddance of vodka and the consequent uplift of the village, his interest in the village club with its library and hall for local theatricals and concerts, and his fond if foolish belief that the war would educate the peasant, were pleasant to see. And more than that, after visiting the homestead of a peasant, and that a poor one, I concluded that with his wagons and one or two cows and horses and perhaps ten acres of his own land, he probably had a freer life and a fuller sense of personality than our laborers, even if his standard of food, clothing and housing was lower.

Apparently pomp and greatness have their burdens, for when we got back to our quarters at the police station we didn't know how to get rid of the uniforms and the sword, and it was only by a formal handshaking goodbye that we could convince our friends that we no longer needed their care. Then a bright, tripping little woman came into the room and our spirits rose. She pulled out a table from the wall, she brought in crockery and bread, eggs and butter, finally a samovar, and we ate and smoked at our ease and mused on the futility of man and the efficiency of woman. —*Joseph Burtt, in The Friend (London).*

A FRIEND IN ASIATIC TURKEY.—II.

[From William L. Jenkins, of Gwynedd, Pa., vice-consul at Trebizond, on the Black Sea, which has now been captured by the Russian forces.]

TREBIZOND, July 14th, 1916.

DEAR "FOLKS": I am gradually getting settled here, and have already made up for the sleepless night spent on the Black Sea from Batum. I really was very lucky, as I have just heard unofficially that two more transports have been sunk since I came. The account will doubtless be in the Russian papers, which I hope will reach us soon. We are surely leading the "simple life" here—but considering that it has been only recently occupied, and that practically all provisions must come from Russia, I think the gallant Russians are doing remarkably well.

I moved from the hotel to the consulate last night. I have a nice bed-room facing the sea, a large furnished drawing-room, a central hall, an improvised bath-room with a home-made shower, the water for which is carried up from the basement by my two cavassas (or guards) who, now that the Turks are not here, are acting as my house servants as well as messengers. In Turkey every consul has his guard in uniform, who either precedes or follows when he goes out officially, and often unofficially. There are two other second-story rooms, one of which I use as a trunk-room, and the other is full of various articles belonging to the other foreign consuls who have left since the war. I borrowed a bed and a mattress from the one American here (besides Dr. and Mrs. Crawford, missionaries), the bed linen I already had bought in Moscow fortunately. I'm going out now to try and buy the few necessary dishes, etc., which I shall need. Unless I can find a good cook (scarce articles here) I shall continue to lunch and dine at a near-by restaurant. It is so difficult to get provisions now that it would be a big nuisance to keep house entirely.

Just half an hour ago I had a piano moved in, and it was quite a job getting it upstairs. I was lucky in finding one at all. It will help to pass some of the time. From all aspects I'll be kept busy trying to find enough work and amusement. We have no electricity or gas. It seems rather quaint going back to lamps and candles. Please have the *Digest* (same old story) sent weekly, and also any late books or magazines that you can spare. Send them in only small packages (such as one book at a time), as mail facilities are neither good nor certain. Even the Russian papers are several days old when we receive them.

I have made my official calls on the various generals and commanders here; also on the Greek arch-bishop. I've met the one Russian prince here, who very kindly invited me to play bridge. Yesterday I drove to a near-by village, on one of the mountains, and called on the Theophylactus family, wealthy Greeks, who have a beautiful home. They were very hospitable, and from what I hear were extremely good to the former consul here, and try to make one's life less lonely.

To-day is sweltering hot, the usual good breeze from the Black Sea having failed us. I'm in my linen suit, but even that feels superfluous.

Lots of love to you all. As ever, BILL.

CALL FOR THE ANNUAL SUFFRAGE CONVENTION.

THE National American Woman Suffrage Association issues this CALL to its members and friends for the forty-eighth annual convention to be held in Nixon's Theatre, Atlantic City, N. J., September 6th to 10th, inclusive, 1916.

Our cause has been endorsed in the platforms of every political party in our land. In order to determine how, most expeditiously, to press these newly-won advantages to final victory, the convention is called.

Women workers in every rank of life and in every branch of service, in increasing numbers are appealing for relief from the political handicap of disfranchisement. Older workers in our cause grow weary in the struggle and are longing to see its end; young women are impatiently protesting against the necessity of a life-long campaign to win the tool with which to do life's work.

Meanwhile, under the influence of a nation-wide campaign, newer, truer and clearer ideals concerning woman's relations to the State are rapidly emerging from the slowly disappearing mist of old traditions. Unmistakably, the crisis of our movement has been reached.

A significant and startling fact is urging American women to increased activity in their campaign for the vote. Across our borders three great Canadian provinces have granted universal suffrage to their women within the year. In every thinking American woman's mind the question is revolving: Had our forefathers tolerated the oppression of autocratic George the Third and remained under the British flag, would the women of the United States to-day, like their Canadian sisters, have found their political emancipation under the more democratic George the Fifth? American men are neither lacking in national pride nor approval of democracy, and must, in support of these convictions, hasten the enfranchisement of women. To plan for the final steps which will lead to the inevitable establishment of nation-wide suffrage for the women of our land is the specific purpose of the Atlantic City convention.

IMPRESSIONS OF ILLINOIS YEARLY MEETING.

CLEAR CREEK, where Illinois Yearly Meeting is held, is in the heart of the rich farm land of the corn belt. It is an ideal spot, far from the main lines of travel. The only railroads that come near are so poor that the Friends there prefer to meet you at one of the main lines, six to ten miles distant, even if you do connect with the local trains. In these days of autos this is easily possible, and makes a very pleasant entrance to a very pleasant spot. We visitors were given such a good time that we heartily recommend others to go to Clear Creek when there is an occasion.

My first impression of the Yearly Meeting was the clerk's graceful and suggestive way of conducting business. There was no monotonous routine. After opening, he said: "We have greetings on the table from several other Yearly Meetings. Each one of us, when we have several letters, usually read first the one from which we anticipate the most pleasure. I presume of these you will all want to hear first one that has come from Arch Street, the Yearly Meeting of the other branch in Philadelphia." The minutes were not read, but their substance was given, and when I looked them up in last year's proceedings I found them short and terse to the point of commanding attention.

A visitor from the Young Friends' Movement of the other branch in the Middle West, was present and very cor-

dially welcomed. A young man himself, he proved a "good mixer" with the young people. The thing that most impressed him about us was the depth and beauty of our silent periods. The thing that most impressed us about him was the vigor and earnestness of his zeal. How ideal a Society of Friends, could we combine our good points!

One morning the visitors who were "game," got up at five o'clock and were taken the twenty-mile auto ride to Starved Rock, the famous historic spot on the Illinois River, where nature has collected all of the varieties of beauty not found on the prairie. After breakfast there, we returned by Deer Park, and examined the wonderful rock colors and forms of this beautiful gorge.

From taking us on this morning picnic to giving music and recitations at the First-day School Conference and young people's exercises, and taking part in the discussions, the young folks joined right in and helped in making the week a success. Each neighborhood charms the visitor in turn with the individuality and possibilities of its young people, and one is tempted to think the last group better than any other; but lest there be any comparisons, let it be said that Indiana and Illinois Yearly Meetings have each been this year a stimulus to the hopeful young Friends' group at the places where they were held, Waynesville and Clear Creek.

J. BARNARD WALTON.

BLUE RIVER QUARTERLY MEETING.

Blue River Quarterly Meeting, held at Benjaminville, near Holder, Ill., opened with the meeting for ministers and elders, Sixth-day, 2 p. m., Eighth month 11th. Not many were present from other meetings, as a much-needed rain the night before kept some from coming by auto as planned.

The First-day School Conference was held Sixth-day evening. Reports were received from the other First-day schools, and a program was given by Benjaminville First-day School, consisting of recitations and exercises by the children, and two papers, "The Life of Paul," by John Hill, and "The Early Christian Churches," by Annie Lausterer, following the lessons of the First-day School for the past quarter.

Quarterly Meeting convened at 10 a. m., Seventh-day. After a period of worship, the business of the meeting was taken up, with Thomas A. Jenkins as clerk and Mary C. Brown as assistant. The meeting concluded about 4 p. m., the business having been transacted with much interest.

First-day School began at 10, First-day morning, about fifty being present. At the close, encouraging words were spoken by visiting Friends.

The silence of the meeting for worship was broken by a heartfelt prayer by Isaac Wierman. Elizabeth H. Coale repeated the story of the monk who wanted to be to God as a man's hand is to a man, and in her remarks expressed the wish that we might all have that nearness to God.

Oliver Trueblood spoke from the text, "Present your bodies a *living* sacrifice, holy, acceptable unto God." He explained what a *living* sacrifice might be, and urged us all to *be* and *do* something acceptable to God.

Albert T. Mills repeated two Bible stories, one from the New and one from the Old Testament, showing human nature much the same then as now. He gave the attributes of love, 1 Cor., 13th chapter, as being a good guide to our lives.

Clarence C. Mills—"Who say *ye* that I am?" The question comes to each of us, and our lives show how we answer it.

Isaac Wierman—"Seek ye first the kingdom of heaven." The leading thought was that each must have love in his heart to enter the kingdom.

In the afternoon Thomas A. Jenkins spoke on "The Mission of Friends," from his paper given at the Cape May Conference. It was much appreciated. Some discussion followed.

A basket dinner with ice-cream was served at the meeting-house both days, Friends enjoying the social time together.

There were present two from Blue River, six from Chicago, eight from Clear Creek, and two from Decatur, beside several from near-by points. Benjamin G. Brown and wife, from Orange Grove Monthly Meeting, Pasadena, Cal., were in attendance. They are former residents of this place.

M. C. B.

FRIENDS IN CANADA.

Pelham Half-Yearly Meeting was held at Sparta, Eighth month 19th. The attendance was exceptionally good, thirty-one being present from Coldstream, four from Buffalo, three from Pelham, two from Ridgeway, and one from Wilmington, Del.

Following Elisabeth Stover's plan of two years ago, the young people camped at the meeting-house.

On Seventh-day evening a camp-fire meeting on the grounds was well attended. Two especially helpful papers were, "The Value of Good Cheer," by Lettie Marsh, and "Working Together," written by Edward Bycroft and read by Ethel Willson. The writer of the former showed that to be of good cheer is a sacred duty. Elisabeth Stover spoke of Lincoln as one who felt the sorrows of others, and was still big enough to give cheer when his own heart was heavy—one who possessed in a very fine degree the "saving sense of humor."

R. Barclay Spicer met with the Advancement Committee of Genesee Yearly Meeting. This committee has planned to hold a Friends' meeting in London after the Advancement Conference in Buffalo, if arrangements can be made. It also called a meeting for the following day, when a sub-committee was formed for the purpose of giving due attention to our young people's interests.

Our problem is to be attacked in three different ways—by correspondence, by greater representation of young people at all our meetings, and by obtaining, if possible, some new literature to meet our needs.

The Correspondence Committee is as follows: Buffalo, Eliza R. Hampton, Phebe Fritts, Percy E. Clapp; Pelham, Elston E. Wilson; Toronto, Howard Toole, William G. Brown, George H. Phillips, Lydia R. Richards; Coldstream, George Mabley, Lorena Zavitz, Howard V. Zavitz (chairman), Camilla Zavitz (secretary); Bloomfield, Philona Barker, Helena Barker, Bertha Brown.

On First-day morning the Baptist Church in Sparta gave up its service, and they and the Methodists joined us in worship. The Baptist minister was with us on Sixth-day as well, and gave us a truly Friendly message. He spoke of love as the real motive for service. It is more important to be true to the light we have than it is to pray for more light. This common deep-rooted desire for the willing heart was expressed by the speakers on First-day. Elisabeth Stover said that to sin is to fail to live at our best. We need to understand *causes*, so that we may build surely in an effort to satisfy the great need of the world. We must reach out, and we must consecrate.

At the end of the meetings, camp was broken, and as we locked the old meeting-house we thought of Serena Minard and others who in the past have ministered there.

"A heritage, it seems to me
One well might wish to hold in fee."

M. C. Z.

PERSONAL.

Dr. Benjamin F. Battin, of Swarthmore College, has returned from Europe on the steamship St. Paul. Lady Anna Barlow, with her son and daughter, was also a passenger on that steamer.

Decrees have lately been published prohibiting the importation into France of any form of alcohol for drinking purposes. The French Academy of Medicine has made an appeal to soldiers with regard to alcoholic drinks, denying that alcohol gives warmth or strength.—*Temperance Advocate.*

BIRTHS.

LINVILL.—At Philadelphia, Pa., Eighth month 19th, 1916, to Walker E. and Ada P. Linvill, a son, AQUILA JAMES LINVILL, 2ND.

PEARSON.—At "We're House," Willow Grove, Pa., on Sixth month 21st, 1916, to Lawrence James and Edna Walton Pearson, a daughter, BARBARA WALTON PEARSON.

ROWLAND.—In Philadelphia, Eighth month 26th, 1916, to William C. and Amy M. P. Rowland, a daughter, named MARGARET KABLE ROWLAND.

WILLIAMS.—Yardley, Pa., Eighth month 18th, to Esther Mercie Stover and James Walker Williams, a son, who is named ROBERT THOMAS WILLIAMS.

WILLITS.—To James and Florence Jackson Willits, on Eighth month 13th, 1916, at Glen Cove, N. Y., a daughter, named, FLORENCE ELIZABETH.

MARRIAGES.

HOSPELHORN-SMITH.—On Sixth month 3rd, at Bloomington, Illinois, ROY G. HOSPELHORN, of Hudson, Illinois, and LOLA SMITH, daughter of Jehu W. and Mabel B. Smith, of Randolph, Illinois. Members of Benjaminville Monthly Meeting.

DEATHS.

BLACK.—In Lambertville, N. J., on Eighth month 18th, 1916, AMANDA M. BLACK, wife of Levi Black, in her 87th year. Interment at Solebury Friends' ground.

CRONK.—On First-day morning, August 13th, peacefully passed away ELIZA CRONK, at the home of her only sister, Lydia R. Richards, 655 Euclid Avenue, Toronto.

She was a daughter of Jacob and Mary Cronk, of Picton, who predeceased her some years. Lydia and Eliza were generous contributors to the life and character of the hospitable and well-remembered Cronk home, so long associated with the Friendly faith. Eliza had been in poor health for several years, and the great burden of care and dependence fell upon Lydia, and was met with characteristic devotion.

Isaac Wilson, an old friend of the family, was present at the large gathering of relatives and friends on Second-day evening. His service was appreciated. Next day he proceeded with those of the relatives who went to Picton to lay away the remains in the beautiful cemetery, hallowed by the memory of those gone before.

W. G. B.

DAVIS.—Eighth month, 1916, at her home, 5225 Spruce St., Philadelphia, MARY C. E. DAVIS, wife of the late Lorenzo F. Davis, and daughter of the late Jones and Emily Valentine Eavenson. Member of Race Street Monthly Meeting.

HUNT.—At Beverly, N. J., on Eighth month twenty-sixth day, 1916, JOSEPH HUNT, son of the late John Hunt, in his 89th year.

MEAD.—At the residence of her daughter, Florence M. Wright, in New York, on Eighth month 9th, MARY BIRDSALL MEAD. Interment at Woodlawn Cemetery.

"Home is hallowed since her evanescence,
By the sacred memory of her presence,
Shedding evermore the light of beauty
O'er the dark and rugged paths of duty.

For her life was like a glad evangel,
With its bright revealings of the angel,
And her death with solemnizing sweetness
Gave that life its beautiful completeness."

H. B. H.

WARNER.—August 20, 1916, at Cape May, N. J., GEORGE WARNER, of Philadelphia, Pa., aged 64 years.

WEBB.—In West Chester, Pa., Eighth month 21st, 1916, EMMA DARLINGTON, widow of Thomas D. Webb, in the 83d year of her age. Interment at Birmingham Cemetery.

WOOD.—At Clifton Heights, Pa., on Eighth month 24th, 1915, READING WOOD, aged 80 years. Interment at Upper Springfield Burying Ground.

YOUNG.—Died at La Porte, Ind., on Eighth month 12th, ANNA YOUNG, in the 85th year of her age. She was the granddaughter of Alexander Young, a prominent minister in the Society of Friends, who died in New York city in 1844. She was of a singularly sweet and lovable disposition. Her cheerful and pleasant way was a source of great comfort to her family and friends. She often said, "If all had the same opportunity, one would be as good as another."

Farewell, dear sister, gone before,
To that unknown, delightful shore,
Sure we shall meet as heretofore
Some summer morning.

Coming Events

CONFERENCE AT BUFFALO.

A WEEK-END Conference will be held in Buffalo at Orchard Park, N. Y., Sept. 9-10 under the direction of Friends' General Conference Advancement Committee. Friends will arrive in Buffalo Saturday morning, attend a conference at 3 p. m., and meet socially in the evening. Sunday morning a meeting for worship will be held at Orchard Park, followed by the business session of the Executive Meeting. After lunch at the Meeting-house, an open forum will be held on Industrial Conditions, when Friends will return to Buffalo to attend a meeting for worship.

The following train schedule is suggested for Friends leaving Philadelphia and New York Friday p. m.

Lehigh Valley:

Leave New York 8.50 p. m., arrive Buffalo 7.55 a. m.

Returning Sunday, leave Buffalo 8.30 p. m., arrive New York 7.40 a. m.

Leave Buffalo 11.00 p. m., arrive New York 10.18 a. m.

Leave Buffalo 8.30 p. m., arrive Philadelphia 6.53 a. m.

Leave Buffalo 11.00 p. m., arrive Philadelphia 9.52 a. m.

Pennsylvania R. R.:

Leave Philadelphia 7.50 p. m., arrive Buffalo 7.25 a. m.

Leave Philadelphia 11.15 p. m., arrive Buffalo 12.30 p. m.

Returning Sunday, leave Buffalo 7.45 p. m., arrive Philadelphia 7.48 a. m.

Leave Buffalo 10.45 p. m., arrive Philadelphia 9.20 a. m.

The fare from Philadelphia to Buffalo is $9.25; and from New York to Buffalo $8.00. Friends who are expecting to attend the Conference are requested to communicate with Eliza R. Hampton, 442 Potomac Avenue, Buffalo, N. Y., who will furnish information regarding hotel accommodations, or will arrange for rooms at reasonable rates.

It is hoped that the Advancement Committee will be well represented, and that other Friends interested in the work of the Genesee Field will attend this week-end Conference.

ELIZA R. HAMPTON.

NINTH MONTH.

2d.—Emily G. Balch, Professor of History at Wellesley College, will be at Lansdowne Meeting House, Owen and Stratford Avenues, at 8 p. m., and give an address on "Neutrals' Conference the Present Opportunity of America." Miss Balch was an active member of the Women's International Congress at The Hague, in 1915: was one of the delegates appointed there to carry a message to Scandinavian countries and Russia. Since then she has been in Stockholm, Sweden, for some months as a member of the unofficial Neutrals' Conference meeting there, one of the two women in a membership of fourteen. The information that they have collected is most valuable and interesting. All are invited.

2d.—Whitewater Quarterly Meeting, at Lincolnville, Ind., 10 a. m.

2d.—Nottingham Quarterly Meeting, at East Nottingham, Md., 10 a. m.

3d.—At 2.30 p. m. a meeting for divine worship at the Wayside Chapel, Cheyney, Delaware Co., Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. The Young Friends' Association of Thornbury will co-operate, and young Friends generally are invited.

4th.—Center Quarterly Meeting, at Center, Pa., 9.30 a. m.

5th.—Chesterfield Monthly Meeting held at Trenton, N. J. at 2.30 p. m.

5th.—Postponed—Moonlight Ride on the Steamer "Queen Anne." See advertisement on page ii.

7th.—Salem Quarterly Meeting, at Woodstown, N. J., 10.30 a. m.

9th.—George School, Pa., annual picnic, at the school, all day and evening. For particulars write Wallace G. Murfit, Fort Washington, Pa.

9th.—Owing to the epidemic of infantile paralysis, the business committee of Salem First-day School Union has decided that its regular meeting at Mullica Hill N. J., will not be held.

9th.—The Burlington First-day School Union, will meet at Mansfield, N. J., at 10.30 a. m. Subjects for the afternoon will be, "Notes on the Conference at Cape May," "The Religious Side, the Social Side and the Young Friends' Activities." The morning trains will be met at Columbus as usual. All are welcome!

9th to 10th.—Advancement Committee conference at Buffalo, at time of East Hamburg Executive Meeting, at Orchard

Park, N. Y., on First-day, the 10th, at 11 a. m.

10th.—An appointed meeting will be held at old Caln Meeting-house, near Thorndale, Pa., at 3 p. m. Members of the Sectional Committee of the Philadelphia Young Friends' Association expect to be in attendance.

11th.—Baltimore Quarterly Meeting, at Gunpowder, Md., 10 a. m.

14th.—Haddonfield Quarterly Meeting, at Haddonfield, N. J., 10 a. m.

25th.—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada, 10 a. m.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m.

Wanted

WANTED—A LADY LIVING ALONE DESIRES to give home free, to young girl already entered at Swarthmore College. References exchanged. G. O. Gaskill, 18 Oberlin Avenue, Swarthmore, Pa.

WANTED—FROM SEPTEMBER TO JUNE AT least, a middle-aged woman to help in a country home, two in family. G 94, Intelligencer Office.

WANTED—A RESPONSIBLE WOMAN TO take care of a baby twenty months old. No other work. Position permanent. Only two adults in family. Mrs. A. D. Seymour, Jr., 28 Bay View Avenue, New Rochelle, N. Y.

WANTED—BY REFINED WOMAN, A POSITION as companion or assistant housekeeper. S 91, Intelligencer Office.

WANTED—YOUNG MAN WITH HIGH-School education for clerical position in Purchasing Department of manufacturing plant, located in Philadelphia. Moderate salary with advancement. In application state age, references, and positions held in the past. C 95, Intelligencer Office.

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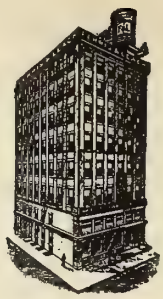
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TWO ANGELS.

I HEARD of one who bore a torch of fire,
And carried water with the other hand,
And unto him who held her to inquire,
Made answer sternly grand:
"I go to burn the palaces of heaven
And quench the flames of hell,
That, not for what God shall give or hath given,
But for himself, his folk may love him well."

This tale I heard, and, thinking much thereon,
Her wisdom pleased me, and I told it straight
To one my friend; but when my tale was done,—
(A soul of fears innate
Was she, and yet a saint)—"For dread of wrath,"
She said, "and endless flame,
I turned to walk in the obedient path;
Only for fear of hell to God I came.
But then, oh, then, when I had ventured near,
I found his justice tender as a dove;
And I, who came to God for only fear,
Have stayed with him for love."

This is a simple soul, who cannot prize
(Thought I) the larger wisdom which I see;
I will betake me to one strongly wise,
In reason liker me.
And so I found a mighty, fearless man,
Ardent with high desire;
But to my tale he answered, "I began
To live for glory, with a mind on fire.
I craved the highest crown that God shall give,
I strove and strained to take it for my own;
But once drawn nigher him in whom I live,
I crave himself alone."

Now (saith my heart to me) these angels twain,
Dear Fear, bright Hope—let them with men abide;
Full many a soul their ministry shall gain
To love God only, and naught else beside.

—*Ruth Graham Robinson, in Sunday-school Times.*

"THE FORKS OF THE ROAD."

THIS book, by Washington Gladden (published by the Macmillan Company), has been awarded the prize of $1,000 offered by the Church Peace Union for the best essay on War and Peace.

It is a great book. It is to the cause of Peace what the books of Nietzsche and Treitschke are to the cause of war—that is, it seeks and finds for peace a basic principle, a law of life, which is the law of love or good-will. This part of the author's argument is so important that a large part of the chapter on "The Organic Law of Human Society" is here reprinted.

Human beings are made to live together upon this planet and to find in mutual co-operation a large part of the good of being. The law of life is therefore love or good-will. They are sharers in one another's welfare; each one is largely dependent for his happiness on the well being and well doing of his fellows.

This is the organic law of human society, which it is the main function of the church to understand and apply; it is as truly a natural law as gravitation or chemical affinity; it is not dependent on any positive enactment, human or divine; men are so made that if they recognize this principle of solidarity and conform to it in their conduct they have health and prosperity and peace.

This is known as Christ's law. It is his because he gave it form and currency; his disciples gratefully and reverently connect his name with it; but all intelligent Christians know that he simply formulated the principle which was impressed upon human nature by the Author of our being. Jesus declared it and incarnated it; but it has been the law of human conduct ever since humanity existed upon this earth, and it always will be, in every world inhabited by men. But this law is constantly violated by those who insist on discriminating their own interest from and exalting it above that of the community, on preferring their individual good to the common good, and on using their fellows, as far as they can, as means to their own ends.

The natural and inevitable consequence of this violation of the natural law of life is the cultivation of the spirit of ill will, in those who practice it and in those who are the victims of it. "Whatsoever a man soweth that shall he also reap." To sow ill will is to reap ill will, thirty, sixty, an hundred fold; for this is seed which rarely fails to "catch." Every man who seeks his own interest at the expense of his neighbors naturally becomes their enemy and makes them his enemies. Unless his egotism is well concealed they soon learn to hate him. Out of this sowing spring the animosities and the hostilities which infest our social life, and often break out in destructive conflicts. These social disturbances are apt to be considered merely as causes of social loss or injury. We shall never make much headway in dealing with them until we have learned to regard them as consequences, as penal consequences, of violated law.

There are few practical questions which are so little understood by the people of the churches, and by those outside the churches, as this matter of the primary law of human conduct. There has been no lack of preaching of law and penalty in orthodox pulpits, but it has been largely the darkening of counsel by words without knowledge. The law, as it has been preached, was simply the requirement of moral perfection, and the effort of the preacher has been to prove that such a law could never be obeyed and that the penalty of the law was eternal punishment. The one great business of men in this world as the pulpit has enforced it, is to escape from this threatened penalty by accepting the substitute provided. When they have done that, their anxieties about law and penalty are at an end.

As for the law of love, it is, of course, regarded as the idealization of the moral law which men are required to obey; but, for practical purposes, it is considered as a bit of mild counsel, with no assignable sanction; of course we all break it every day and always shall, but the penalty of such disobedience is simply eternal punishment; and if we have secured ourselves against that by the substitutionary arrangement referred to, all is well with us, and if we have not, it is not inflicted until after death, and there will be abundant time to avert it by prudently repenting. In fact, however, nobody seems to believe much in hell in these days; the orthodox ministers are always joking about it; and it is difficult to believe that a good God would consign to everlasting and remediless sufferings his own creatures. And since this is the only kind of penalty they know anything about, the multitude see no reason why they should greatly trouble themselves about it. In fact (so they often argue) we are constantly told that Christianity is a religion of love, and if this is so all violation of its law will be leniently dealt with. If the Christian law is the law of love how can there be any penalty?

Such is the mental muddle in which the current orthodox teaching is apt to leave the minds of those who listen to it. Of the real nature of the law of love as the law of life,

of the ways that it has of enforcing itself, of the deadly reactions of disobedience to it in the soul and in society, how dim are the conceptions of the multitude! What shall be said of the teachers of morality who permit the generations to grow up under the delusion that the law of good will is only a sentimental counsel of perfection or pious advice, and that infractions of it are punished, if at all, in some remote and semiconjectural futurity? How can they conceal from the sight of men the terrible facts which are daily transpiring before all who have eyes to see?

We often hear orthodox teachers sneering at the law of love as a mere sentimentality—"gelatinous" is the term by which they are apt to characterize it. It is sentimental in just the same sense that the laws of hydrostatics or electrodynamics are sentimental; it is derived from a book in the same way that the law of gravitation is derived from a book; it is an induction from the facts of life; and its sanctions no more depend on any positive injunction than do the sanctions of the law of dieteties. If you eat poisonous or indigestible food, the retribution is not deferred until after death and the judgment, nor is there any scheme of substitution by which you may evade the penalty; it follows the transgression instantly and inevitably. Not less swift and certain are the consequences of every violation of the moral law. The reaction of the evil deed upon the mind, the heart, the will of the evil doer is utterly inescapable. Transgressions of the law of love register themselves instantly in the character of the transgressor. They darken his judgment; they inflame his passions, they mar his relations with those from whom he has withholden the good-will which is their due. We hate those whom we have injured, so long as the injury is unrepented of and unforgiven. We cannot help it, we are made that way. Not only is every selfish act a manifestation of an unsocial nature; it tends to make the man who does it more unsocial. Selfishness breeds hate, and hate, as Jesus has told us, is incipient murder. Such is the penalty of the law of love in its reaction upon the individual. Upon society its effects are no less deleterious. Every violation of the law of love sets up irritations, resentments, suspicions, jealousies, which disturb all human relationships, which tend to break out in quarrels and collisions of will, and to make helpful human relationships difficult or impossible. The enmities and fightings which keep human society in turmoil are thus perfectly explicable; there is nothing occult or mysterious about them; if they should cease we should know exactly how to go to work to reproduce them; if we should conclude that they are undesirable we know how to get rid of them.

About all this how much do the people know who are led into the churches by the current popular evangelism? Not so much as they ought to know. Some of them have gained an inkling of it; to not a few among them these deeper and larger meanings of life have been revealed; but by most of those who magnify and extol what they call "the good old gospel," truths of this nature are but dimly apprehended. What the real forces are which are shaping their own lives and the life of the society in which they live, they very imperfectly understand. And they do not see that because of their failure to understand these things, they are cherishing influences and habits of thought and speech and action which can only result in filling the earth with bitterness and strife and contention. That they understand them so imperfectly is mainly the fault of Christian teachers.

LISTENING.

Did you ever see a robin hopping along on a green slope, stop and *listen* for a worm? However close *you* might press your dull ear, you could not hear that worm moving, which he will presently hear and seize. Yet you know the robin hears. So you cannot see God with your outward eyes, or hear his voice with outward ears, but you know he *is*, and one day you *will* see and hear him.

This is faith.

A. H. P.

THERE IS NO UNBELIEF.

By Lizzie York Case.

[These verses are sent me by Emilie Painter Jackson, of Detroit, who says "Lizzie York Case was a Friend, who had lived in Baltimore. She passed away several years ago. She was quite amused and felt complimented when Mr. Bok printed these verses in the *Ladies' Home Journal*, and gave Edwin Arnold credit for their authorship."—H. F.]

There is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief.
Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

There is no unbelief.
Whoever sees 'neath winter's field of snow
The silent harvests of the future grow,
God's power must know.

There is no unbelief.
Whoe'er lies down upon his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief.
Whoever says, To-morrow," "the unknown,"
"The future," trusts that Power alone,
None dare disown.

There is no unbelief.
The heart that looks on when dear eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief.
For thus by day and night unconsciously
The heart lives by the faith the lips deny,
God knoweth why.

LEAVEN AND SIN.

Upon one occasion, as recorded in the life of Jesus of Nazareth, when he and his disciples had sought a haven at Magdala on the shore of the Sea of Galilee, instead of being met as formerly by multitudes of friends, he also found awaiting him an ill-assorted party of Pharisees, Sadducees and Herodians. A noted prelate and author wrote of these that they were "all united against him in one firm phalanx of conspiracy and opposition, . . . determined above all things to hinder his preaching, and to alienate from him, as far as practicable, the affections of the people among whom most of his mighty works were done."

Resorting to their usual scheme, under the cloak of friendly frankness, they sought to discredit him by demanding a sign from heaven, knowing he would refuse them, and that this denial would weaken the admiration of the people.

Jesus denounced them as hypocrites who, under this guise of frankness and religious profession, sought his undoing, "and left them."

As he and his disciples again set sail, this time for Bethsaida Julias, driven, as it were, from the home land he loved so well, sad at heart, it was evidently then that seeking to impress upon them a lesson and the measure of his loathing for those hypocrites, he said to the disciples, "*Take heed and beware of the leaven of the Pharisees.*"

They, misinterpreting his intent, supposed that he was warning them not to purchase leaven from the Pharisees.

Canon Farrar illumines his real meaning, that they "beware not of the leaven of bread, but of the doctrine of the Pharisees and Sadducees," by explaining that "leaven was one of the very commonest types of sin" among these people. Jesus was warning them against the sin (leaven) of the Pharisees and Sadducees.

This is further corroborated by the *Encyclopedia Britannica*, which says: "There was among the Hebrews, an association of the idea of fermentation and corruption, which may have been one source of the prohibition of the use of fermented bread in sacrificial offerings."

This seemingly veiled warning given by Jesus to his disciples, together with the intersting elucidation thereof through the learned Canon Farrar's statement in respect to the almost synonymous meaning, at that time, of "leaven" and "sin," has led the writer to compare the deteriorating effect of leaven upon pure, sweet wheat meal, as taught by dietitians, with the baneful influence of that which is called sin upon the lives of men and women.

In relation to the figurative influence of leaven upon character, as used in literature, it is occasionally spoken of as an agency for good, but more frequently as an evil one.

Among dictionary definitions of leaven we find: "Anything which makes a corrupting change in a mass." As a verb: "To infect, to taint, to vitiate."

Hence, when a housewife uses leaven to "raise" her bread dough, it may correctly be said, that she starts a corrupting change in the mass; that the process of fermentation which she initiates, tends to, and to a degree, does infect, taint and vitiate the flour, which at first was pure and sweet.

At a given stage, by means of the heat of the oven, she wisely cuts short this corrupting, vitiating process. She knows only too well the disastrous results of permitting the corruption to extend further!

What has happened may be briefly stated: The limited fermentation has partially converted the starch into a form of sugar; this sugar is then changed into nearly equal parts of alcohol and carbonic acid gas, which carbon dioxide has caused the desired vesiculation or lightening of the loaves. The deleterious alcohol is partly driven out by the heat, and the remaining portion is gradually dissipated as the bread stands and cools.

Thus it is evident that the flour, originally sweet and pure, has been robbed by the leaven-incited fermentation of much of its sweetness and nutritive qualities. It is thus shown, in this case, that fermentation is a destructive and not a constructive process. It is nature's method of reducing organic matter that has served its purpose back to its primary elements, to be remoulded in her vast laboratories into new forms adapted to varied economic uses.

When man, influenced by heredity, environment, evil association and other mal-conditions which tend to perversion, yields to temptation, ceases to be guided by conscience and enlightened by reason, does that which he knows to be wrong, or omits to do that which he knows to be right, he has permitted the leaven of unrighteousness to become the dominating force in his life, corrupting, infecting, tainting and vitiating the vital current thereof through its every channel of intent, purpose, hope and aspiration.

If, in his self-abasement, he permits himself to become the willing slave of his baser passions, transgressing not only the laws which should govern his physical organism, but those as well which pertain to his moral and spiritual nature, through the degradation of impurity, he digs deeply and surely the foundation for his own punishment through physical suffering; he adds to the further debasement of the unfortunate to whose chains his lusts add other links to bind and hold to the vicious life. It is sad, alas, to know that the malignant evil ends not with this dual debasement. In unnumbered cases, a third and innocent party is involved; not only hearts are bowed in sorrow, but the germs of loathsome infection are transplanted, wrecking physical health and happiness, causing untold bodily torture, and in thousands of instances leading to terror and mutilation at the surgeon's hand. Even should these be avoided, the sins of the father are sure to mar and blight the lives of his innocent offspring through the transmission of tainted heredity.

Would that the power of words were mine that my pen might paint in lurid colors even a minimum portion of all the evils that impurity inflicts both upon its willing and its innocent victims.

On the other hand, could I depict in vivid colors the joy, the pride, the thankfulness and the unalloyed happiness that fill the heart of a young man who, having won the love of a pure, sweet young girl, when he asks her to become his wife, can honestly assure her that he has lived a pure, manly life, and offers her an unsullied manhood as a pledge for their marital happiness. I believe that he who reads, would then and there resolve that happiness should be his.

Is it not so, that even as leaven deteriorates and detracts from the delicious sweetness and nutritive value of wheaten meal, so does sin rob life of its sweetness, its joy, its happiness? Does it not weaken character, destroy reputation, banish hope, benumb aspiration, dim our ideals, and contract our spiritual vision?

What an exorbitant price to pay for the illusive and delusive will-o'-the-wisp, which men chase when they seek pleasure or happiness in forbidden paths!

George Eliot, in "The Mill on the Floss," wrote: "I couldn't live in peace if I put the shadow of a wilful sin between myself and God."

A recompense, unmeasured by gold, will surely bring peace to every one who conscientiously strives that such shadow shall not make dim for them the light of God's love.

Wilmington, Del. PUSEY HEALD, M.D.

AN INDIAN BOY'S TRAINING.

My grandmother had twelve children, and one uncle undertook to teach me the art of worship. He used to lead me to the sand banks of the Missouri river, where he would set fire to a pile of driftwood, and then, taking me by the hand, sing sacred songs to the fire and river. In the meantime he threw into them offerings of tobacco, red feathers, and sometimes oak twigs. I never knew the meaning of these offerings, but I always felt that some living thing actuated both the fire and the river. Another uncle came to visit us periodically, and every time he came my brother or I suffered at his hands. Sometimes he would rush to the spring, carrying me horizontally under his arm, and would plunge my head into the water until I almost suffocated. His common form of discipline was to let me hang by my hands on the crossposts of the wigwam until my arms ached. My body writhed before I dropped. This uncle seemed to like best to command my older brother to tie my hands and feet with a rope. Then he would order me to resist—an ordeal that would make us both cry. In the winter he would also sometimes roll us in snow naked. The punishment of Indian children is usually in the hands of some uncle rather than the parents. Our punishments were inflicted generally because we had disobeyed grandmother by failing to get wood at evening, had resisted fasting, had fought some Indian boys, or had cried without sufficient cause.—*Henry Roe Cloud, in Southern Workman.*

"FUN" IN CHRISTIAN WORK.

One of the fine things about taking a job with God is that you never suffer with spring fever or hook-worm. God at once puts a live fellow in the place where there is always something doing. No Christian worker ever leads a commonplace life. Sometimes I get reminiscent among my friends and in an experience-telling mood. These friends say, "Why, Uncle Billy, none of those kind o' things ever come my way. I have no burglars and thieves and bums and millionaires for my friends" (1 Cor. 9: 19-23). God sends some of his Pauls to the Gentiles and he sends the Gentiles to some of his Pauls. Get ready for God's business and God's business will come. Last week a fine-looking man came to my door. "Mr. Ridgway," said he, "I have just gotten out of jail. I want to forget the past and be a new man. I have tried everywhere to get a job. They said you were the man to help me." "Sure, old fellow," I replied, "Come along with me." I handed him over to Ike Thompson, and Ike did the rest. Nobody but Ike and the "Old Man" and I know. We are going to help him come back. Fun! well, I guess!! That is only one little game we are in. God would give you similar joy and zest in life, but he doesn't know where you are. Why don't you tell him—"Here am I?"—*William H. Ridgway, in Sunday-school Times.*

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, NINTH MONTH 9, 1916

THE JAPANESE PEACE BUREAU.

E. CARLETON MACDOWELL, one of the group of younger Friends in and near New York City, writes:

"With the consent of L. Hollingsworth Wood, I am sending thee an extract from a letter written by Gilbert Bowles to L. Hollingsworth Wood in reference to the Japanese Peace Bureau, for which we have been collecting funds. Gilbert Bowles is a Friend, the leader of the mission in Tokyo, secretary of the American Peace Society of Japan. His statements are to be received as from one who is best qualified to speak on the need of this special work towards better relations with our Pacific neighbors."

The following extracts are taken from the letter of Gilbert Bowles referred to, dated June 6th, 1916:

"The great war in Europe, the agitation in the United States for a larger army and navy, with the frequent implications concerning Japan, the unsettled condition in China, giving rise to a most difficult situation in the relations of China and Japan, all unite in presenting a strong call for the organization of a permanent and sufficient, even though small, publicity and translation bureau here in Japan.

"We believe that the plan for the co-operation of Japanese and Americans in the management of such a bureau, adding to it an international character, is an essential and important feature.

"To indicate briefly the need of such a bureau, it is only necessary to say that within the last few months I have received letters of inquiry relative to the Japan-American, and the Japan-China situations, from the American Peace Society, the American League to Limit Armaments, the American Friends' Peace Association, the World Peace Foundation, writers for magazine articles; Dr. Sidney L. Gulick for his educational work; Dr. D. B. Schroeder, an influential missionary at home on furlough, and called upon to speak on many platforms, and a number of other representative men who desire to keep abreast with the situation here in Japan.

"It is possible for one to sit down and answer such letters without special study, but this does not meet the need. To answer some of these inquiries has called for the careful examination of the Japanese newspapers and magazines for two or three weeks or a month, including the service of a clipping bureau which brought to us editorials and other newspaper articles from all parts of Japan. This, in turn, takes much time of translator and correction by myself or associates.

"We are very glad to receive such letters of inquiry. We would be shirking our duty not to do all we can in answering them. These facts are mentioned to show one phase of the service of such a joint translation and publicity bureau. . . .

"In his efforts to raise the funds, Dr. Gulick found some Americans who took the view that this work should be paid for in Japan; but it must be remembered that the work contemplated is *international;* that it would serve both Japan and America, and would have a larger, world-wide significance. Inasmuch as we understand that peace work in America is made much more difficult because of the frequent mis-statements concerning Japan, furnishing the latest and most reliable information from here would, we believe, be rendering the best possible service in the cause of peace in America."

At the recent Conference at Cape May, Rachel Knight made an earnest appeal for this object, and considerable interest was manifested. This interest would no doubt have been far greater if Friends understood the subject better, and realized the vital importance of taking measures *now* to promote and preserve good-will and kind feeling between us and the people of Japan, and thus *preventing* war while it can be prevented. Such actions as that of President Roosevelt in sending our navy to "show its teeth" to Japan, and of California in making laws which, if made by Japan against Americans, would quickly stir hot resentment among us, are of course calculated to create a feeling between the two countries which involves the greatest danger of war. The influence of even a few peacemakers *now* may quite possibly prevent a war which would be one of the great calamities of history.

Shall not we peace-lovers do our best to keep this threatened fire from being *started?* H. F.

"CIVILIZATION"—A GREAT ANTI-WAR PICTURE PLAY.

"HERE it is at last," says a bulletin of the American Union Against Militarism, Washington, D. C., which has steadily been doing most effective work in keeping the public informed on the subject of "preparedness."

Thomas H. Ince, one of the leading motion-picture producers of the country, with offices in the Times Building, New York City, has turned out a smashing anti-war play, and one which ranks with the biggest of the motion-picture plays.

In fact, it is such a powerful presentation of our case that the big city papers have apparently settled down to a definite *boycott* of it. The newspapers which lent their columns freely to the exploitation of "The Battle Cry of Peace" are noticeably grudging of their space to "Civilization." One is almost forced to conclude that their attitude is due to the realization that the play completely undermines the work they have been so bent on putting through.

We strongly urge you to make the greatest possible effort to have "Civilization" shown in your community. It will do more to offset the influence of "The Battle Cry of Peace" and other preposterous "preparedness" films than anything we can suggest. The drama is rapid and tense, and some of the scenes are among the most remarkable in motion-picture history. The dramatic critics in your community who treated "The Battle Cry of Peace" with the solemn respect always accorded to whatever is in line with "the paper's policy" will have a hard struggle with "Civilization." The temptation to praise it and the realization that praise "will not do" may unseat the reason of some of them!

"*Don't call it a pacifist play,*" adds the bulletin. The word "pacifist" denotes—rightly or wrongly—certain qualities which are utterly absent from this play. *Don't prejudice your community against it by even suggesting that it is a propaganda.* It is a commercial venture, pure and simple, and so far as we know, was not put out at the suggestion of any organization or propaganda; but it is a tremendous piece of work, and if you can get the leading motion-picture house in your community to put it on for a week's run, or for several weeks, you will find public sentiment toned up for the better.

[The editor suggests that all who want to see this great play produced should write to the managers of two or three of the leading motion-picture theatres, saying, "Do you expect to produce the play entitled, 'Civilization?' If so, please inform me when it is likely to appear, as I wish to have an opportunity for myself and friends to see it."—H. F.]

Note and Comment

THE ORGANIZATION OF THE SOCIETY OF FRIENDS.

VII.—Philanthropic Committee.

The scheme of our Philanthropic Committee looks well on paper. The only trouble with it is that it doesn't work. The General Conference, and also each Yearly, Quarterly and Monthly Meeting is supposed to have a Philanthropic Committee, large and representative, and including its young and active members. Each of these committees is divided into sections for the different fields of social service, approximating more or less closely to the eleven departments of the Conference Committee. Each of these departments has its superintendent, who heads up the work in his territory and supervises that in the subordinate meetings. According to this plan, the superintendent on temperance, for example, in each Yearly Meeting would keep in touch with an active worker in each meeting, offer suggestions, furnish material, organize work of such scale as State campaigns, and report to the corresponding superintendent of the General Conference Committee.

No one is to blame that this scheme doesn't work out. It is too big an organization for the amount of work done. It would serve very well for a Society of two million members, covering every State. As it is, it takes all our concerned members to fill the positions, and leaves few to do real outside work. Too frequently all the committee can do is to produce a report at Yearly Meeting. Many of the members of the committee never meet, and forget they are on it.

As a simplification of this scheme, it is interesting to compare the new plan adopted by Illinois Yearly Meeting, as reported in this issue of the Intelligencer.

Friends were leaders in several of the social reforms of the past century—justice to the Indian, emancipation of the slaves, prison reform, temperance and equal suffrage; and we are heirs to the successors of these reforms in our present work for the Negro and Indian. Friends also have a particularly tender conscience wherever they find causes that produce misery and suffering in the world.

J. B. W.

THE HENSLEY BILL.

The huge naval appropriation bill which has now passed both Houses and gone to President Wilson for his signature, makes one substantial concession to those who are opposed to navalism.

It includes, as a sort of rider, the Hensley bill, providing for the participation by the United States in an international conference at the close of the European war to work out a scheme for the peaceful settlement of international disputes and "to consider the question of disarmament." If, through the activities of such a body, actual measures are taken looking toward disarmament, then the President is authorized to suspend "such naval expenditures as may be inconsistent with such joint international arrangements."

The full text of the provision is as follows:

"Upon the conclusion of the war in Europe, or as soon thereafter as it may be done, the President of the United States is authorized to invite all the great Governments of the world to send representatives to a conference which shall be charged with the duty of suggesting an organization, court of arbitration, or other body, to which disputed questions between the nations shall be referred for adjudication and peaceful settlement, and to consider the question of disarmament and submit their recommendation to their respective Governments for approval. The President is hereby authorized to appoint nine citizens of the United States, who, in his judgment, shall be qualified for such duty to be representatives of the United States in such conference. The President shall fix the compensation of said representatives, and such secretaries and other employees as may be needed. Two hundred thousand dollars, or so much thereof as may be necessary, is hereby appropriated and set aside and placed at the disposal of the President to carry into effect the provisions of this paragraph.

"If at any time before the appropriations authorized by this Act shall have been contracted for there shall have been established, with the co-operation of the United States of America, an international tribunal or tribunals competent to secure peaceful determinations of all international disputes, and which shall render unnecessary the maintenance of competitive armaments, then and in that case such naval expenditures as may be inconsistent with the engagements made in the establishment of such tribunal or tribunals may be suspended when so ordered by the President of the United States."

"I VOTE 'NAY.'"

When the section of the naval bill providing for the big building program reached a vote in the lower House, it was passed by a vote of 282 "yeas," 51 "nays," 6 "present" and 93 "not voting."

A NODDING DOMINIE.

It is not often that so able a writer and preacher as Dr. Lyman Abbott can be caught nodding, but in an issue of the *Outlook*, published since the present craze for "preparedness" began, he makes reference to one of the great hymns of his church in a way that proves that he has either selected the wrong hymn, or has entirely mistaken the motive and expressed purpose of the writer of the hymn he refers to. His article was an apology for the crusade for "preparedness" from the Christian point of view. Near its close he makes direct reference to the well-known hymn beginning with the words, "The Son of God goes forth to war," and claims that such hymns have a rightful place in Christian hymnology, and that their teaching should not be ignored.

If the worthy doctor had simply recalled the whole tenor of the hymn referred to, he would have realized what a mistake he was making. If there ever was a hymn written for the purpose of showing that the weapons of the Christian are *spiritual*, and not carnal, it is the hymn from which he quoted the opening line. Every verse of the hymn shows this—the first in particular—as follows:

"The Son of God goes forth to war,
A kingly crown to gain.
His blood-red banners stream afar,
Who follows in his train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below,
He follows in his train."

The last four lines clearly show that it is the writer's purpose to show that the acceptance of trials and crosses in the right spirit, and the resultant triumph over them by spiritual forces, constitute the true following of the Son of God, that his warfare is therefore a moral and spiritual struggle, carried on against foes within and foes without; and he has consistently made this the teaching throughout the great poem, which the Christian church has properly made one of its great hymns.

It seems strange, indeed, that so versatile a writer as Dr. Abbott, and so well-equipped a leader, should have made such a blunder. It so greatly misrepresents the author of the hymn that the glaring error should be reported.

As those familiar with this hymn know, the writer refers in the second verse to the first martyr of the Christian church—Stephen—who was stoned to death. It would be as fair to say that he was out battling with sword and shield against his foes, when he met his death, as to claim that the teaching of this hymn is in favor of war as we

know war—with swords and bayonets, with Krupp guns, aeroplanes and submarines.

In still another verse reference is made to the great army of Christian martyrs of the early ages,

"A noble army, men and boys,
The matron and the maid,"

but consistently throughout our attention is drawn to the endurance of wrong, the bearing of the cross, the triumph of the Spirit over material evils.

It is impossible to attach the spirit of all iniquity—that is, the spirit of war—to a Christian hymn, and let it retain its beauty or convey a spiritual message. R.

NORMAN ANGELL NOT IMPRISONED.

NORMAN ANGELL was seen by a *New York Times* correspondent at his London residence on August 25th, and told of the German news agency report of his imprisonment for "refusal to take part in the war."

"As you see," he said, "the German report, like that of Mark Twain's death, is 'gross exaggeration.'

"There is no accounting for these fairy stories in war
Perhaps this particular report may refer to some
for though I have not been sentenced to
to do war work, men with whom I
so condemned, and notwith-
I have immense re-
that they believe

FRIENDS IN CALIFORNIA.

[Extract from a letter of I. N. Hibberd, of San Francisco, a member of Darby Monthly Meeting, to Elizabeth Lloyd, in reply to Philadelphia Yearly Meeting's letter.]

I HAVE the letter from the meeting to those of us who are compelled by circumstances to live away from Friendly associations, and I appreciate the kindly interest shown. It would seem to me, who must to a certain extent be considered only a looker-on, that Friends are commencing to take their rightful place in the community and to use their character and influence to help improve the standards of living in their immediate neighborhoods. It would surely seem that the time had passed for separate meetings of our Society. A united body would certainly have a much greater influence in helping those around us to live in accordance with Friends' principles, than two smaller bodies that apparently hold the same beliefs, and have the same standards of living, but are not willing to worship in the same meeting-house.

We who live on the Pacific Coast were very glad to see thee last summer. It means more to us who are cut off from Friendly associations, than members of the Society who have always lived in that influence probably realize, to be able to come into personal touch with other Friends. If this was fully understood, I am sure Friends who, when traveling, are in the vicinity of some of the little gatherings of the various isolated members in different parts of the country, would make more of an effort to visit these meetings and so give encouragement to those who certainly need and are entitled to it.

AGE ALMOST HERE.

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(Continued from last week's Supplement)

Whatever we have gained, let us bear in mind that it is not through Conferences alone we shall develop our powers, not even through men, but finally in the realization that the kingdom of heaven is within us. And may we so live our lives among men, enthusiastically and energetically spreading the message, assured in our own hearts that the kingdom of heaven is also at hand.

A message to English Friends, prepared by a committee, was then read. It expressed the warmest sympathy with them in their time of trial, and the inspiration that Friends here have received from their courage and faithfulness.

DISCUSSION.

EDWARD CORNELL: To my mind Jesus himself expressed the heart of the Christ message when, in referring to himself as the Good Shepherd, and his followers as the sheep, he said: "I am come that they might have life, and might have it more abundantly." That is, that whatever the Christian message may be, the heart of it is in this, that it is to be expressed in our lives, that by it our lives are to be made more abundant. You will remember that Elbert Russell told us that in the message to the Hebrews the statement that we might have eternal life was not intended to define a life extending indefinitely in time, but was practically synonymous with an abundant, overflowing life.

Surely there never was a time in the history of the world when there was a greater need and a greater opportunity for the expression of the Christian message in the abundant, overflowing life that gives itself to the world and for the world. We call Jesus our Master. He sacrificed himself that we might have this abundant life. I firmly believe that that sacrifice was not intended for any influence it might have upon the Master, for any influence upon God, but for its influence upon us. He sacrificed himself for us. Are we willing to live that abundant life that calls upon us to sacrifice ourselves for our brothers? Let us here and now resolve to live that life of sacrifice. The golden opportunity is before us; shall we seize it, or shall we let it fall from our feeble grasp?

The world needs what we have to give forth, never so much as now; and the world never so much as in this time of suffering and sorrow is ready to receive it. The Friends across the water have shown, by their willingness to sacrifice their lives in helping to preserve the innocent and the suffering, by their willingness to take penal servitude rather than to join in this indiscriminate killing, that they are ready to blaze the trail. Let us now resolve that we in this country will do the same, and more if need be.

Why, Friends, the message of Christianity is many-sided. It contains many things. But, above all, it demands of us Christians, honest, open, fearless, truthful, sacrificing lives. Let us live this life, let us fight the good fight. Let us not be afraid of using force. I like to think that the command to resist not evil, but overcome evil with good, plainly means resist not evil *with evil,* but overcome evil with good. Let us not be afraid of any force that is a good force. Let us not be afraid of a police force. Let us not be afraid of an army force, let us not be afraid of a naval force, so long as those forces and all the other forces resist not evil with evil, but overcome evil with good. We can have a righteous army; an army that shoots innocent people is not a righteous army; but an army that is devoted to doing good to them that hate them is a righteous army; and we can have such an army.

Let us not fall into any of the pitfalls of reasoning, but solely rest upon the Christian message which is given to every one of us, in our hearts to know the right and in our lives to express it.

L. HOLLINGSWORTH WOOD: I know that this is no place to put in, perhaps, the personal note; but, dear friends, to stand before you requested by your Program Committee to speak on "The Heart of the Christian Message" is to me so beautiful an evidence of the Christian message being understood, that I cannot help telling you something of what it means.

Last spring a member of this Conference of ours took me to Hampton Institute in Virginia; and over in the little Whittier School we heard the exercises of that school. I remember one of the little brown people, about two feet high, I should think—she was standing up in the forefront as the group sung this touching melody of their burdened lives: "I ain't no-way tired in my heart." We have listened, with charmed ear, to the magnificent message of Elbert Russell; do we realize, friends, how untired a heart it took to delve into the sources from whence that message sprang? Do we realize the devoted hours of tireless service that that man put into the study of that epistle to the Hebrews? Do we realize, in other words, what a sanctified, no-way tired intellect, driven on and on in the search of truth, must mean?

And our dear friend, George Walton, brought to us that magnificent description of the courage of faith and the magnificence of work and the splendor of sacrifice—all of them based on that wonderful, untired devotion. In our New York Yearly Meeting, which has held a peace social at Poughkeepsie, there appeared five Friends, and this was their message: "We have come to see if there are not some ways in which we could co-operate more closely in our work." And then they said: "And, please, Friends, if you don't feel that we can do this, don't hesitate to say so because we are here; for we shall love you just the same." And even the most critical of our Friends were absolutely stunned to silence by that magnificent daring, "We shall love you just the same!"

Into this group of ours have come these splendid messages. We endorse the service that our English Friends are doing in their untired hearts. Dear friends, has this Conference increased our power to love the people we don't like? If so, it has been a success. The kingdom of God is within us. We are to live the more abundant life. We are to have that super-resistance. The kingdom of God is within us to shine out from us. We are to live the abundant life that we may give it to others. A little child shall lead us down through all those centuries; a little child has been placed in our midst; and that little, dusky child of a race whom many don't like, dear friends, let us have that little child's message, "I ain't no-way tired in my heart," interpret to us all the messages of all life. Major Moton, their great colored man, often says he wouldn't change places with any white man, because there is such a splendid service for his own people.

To some of us young Friends there seems so beautiful a mission in healing the wounds of 1828, that we almost are glad that it happened. Dear Friends, can we interpret our obligation to each other as you have so generously interpreted yours to me, by asking me to come and speak to you? God grant that from this Conference we may go down "no-way tired in our hearts."

BENJAMIN H. MILLER: The thought has been passing through my mind very strongly during this Conference of the debt which it owes to our friend, Elbert Russell, for the work which he has done to make our Conference both interesting and instructive. I don't believe we can begin to appreciate the benefit which he has been to us; after the talk of our friend, George W. Nasmyth, yesterday, I feel that he should also be included in our thanks; and after the grand addresses which have come from our young Friends here, I am sure that they, too, receive the grateful thanks of the members of this Conference.

Before I take my seat, I want to say that if love is the test of Christian fellowship, it can be applied without question to this Conference; for it seems to me the spirit of love has abundantly presided over our sessions; and I have felt it coming from you to me, in a way which has been extremely grateful to my feelings.

CAROLINE M. COOPER: The address of our friend, L. Hollingsworth Wood, took me back to the Yearly Meeting in England in 1912; on First-day, at a small meeting out of Manchester, after meeting, a Friend took me aside to tell me the message of our Yearly Meeting had reached their Yearly Meeting; and in a few moments' talk I found he was very deeply impressed by it; and he said, "It is for you to help to bring us all together." It seems to me a legacy to our Society to remember that other Friends are waiting for us, not to do missionary work, but to bring through and through the Society, among the Western Friends who have the paid Quaker pastors, that tender love that knows no imaginary boundary. I want to plead that my body of Friends will forget all their imagined boundaries, and help to draw all of us together in one great, splendid, united body of the Religious Society of Friends—a society that will not stop to remember what is the creed or what is the form of the religion, but will remember only that we are all the Religious Society of Friends, with a great, wonderful work to do in the world; that our mission is that of tender love, and that we shall never prosper, until we get in our own hearts the love that symbolizes our relationship with other bodies of Friends.

And then I want to ask if our chairman before we close will ask us sometime for a rising vote of thanks to the churches in Cape May for their kindness and their courtesy to us. I think, of course, it will go from it; but I will be very glad if the Conference itself could express it.

ELIZABETH LLOYD: Two years ago our young Friends were saying, "What can we do without Henry Wilbur? Who can take his place?" And one of them suggested: "No one of us can take his place; but maybe thirty of us can." This Conference is evidence that thirty of them are carrying on his work.

CAROLINE WORTH: There is just one name that has been with me all through the Conference, of a Friend that we miss this year. She never said anything to the Conference that I know of; but her very presence had a real interest, and her whole attitude—Phebe C. Wright—whose spirit was as young as the youngest; her interest was in every advancement of mankind; her whole attitude added to the interest of the Conference.

Also, I want to say, in going back to our home neighborhoods, there is one thought that helped me very much in an evening meeting in the Methodist Church, by the Methodist minister. He asked the whole congregation to enter into the spirit of prayer, in order that the best message might be given. Friends, if we could take that thought to our home meetings—every one enter into the spirit of prayer, that the best message might be given—the Christian message will spread.

THE CHAIRMAN: If those who feel that it would be proper to send a message of thanks to the different pastors and congregations who have opened their churches to us will please rise, we can send that message. [All rose.] It is unanimous; and we will send the message to them. The generous action of the churches here is certainly an evidence of Christian fellowship.

CHARLES E. HIRES: A thought comes to me, in referring to the Christian message, that should be emphasized. I am reminded of a story of a little girl, who carried her crippled brother, who was as heavy as she; and a woman said to her: "My dear, why, what a burden you are carrying." "Why," she said, "he is not a burden—he's my brother!" And so the thought that I want to take from that is, that our work should be done with love and with full expression of ourselves; that if we want to live the Christian life we must work, and then love our work; we must put love into everything that we attempt to do, and do it because we love it. The success of any life is not only material success, but spiritual success and religious success; and Christian success in life is brought about by the doing what we do with love. If we do it with love, it is done better; we make better things; we do things in a better way; and it recalls those words of Kipling:

"When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—lie down for an aeon or two,
Till the Master of all good workmen shall set us to work anew!

"And those that were good shall be happy: they shall sit in a golden chair;
They shall splash at a ten-league canvas with brushes of comets' hair;
They shall find real saints to draw from—Magdalene, Peter, and Paul;
They shall work for an age at a sitting and never be tired at all!

"And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star,
Shall draw the thing as he sees it, for the God of things as they are!"

LETTICE JOWITT: I wanted to just say thank you, from the bottom of my heart. I am so sorry I happened to be out of the tent taking the opportunity of visiting some friends, when the message to the English Friends was read; but I feel I know much of what was in it, because I have had this wonderful opportunity of realizing your love to us. I feel sure that much of the blessing, under the sense of the providence of God, which has been upon us during these last two years is due to the fact that your prayers and your love have been going out in a great stream towards us.

I believe you have helped us more than we have any of us realized; and I want to just give—from the Friends at home—to all Friends in this country, our deep sense of indebtedness for the love and the bearing up of our hands in what you have given to us. For the love and kindness that have gone out to me, and to those of us who have been over in this country during these last few weeks, I thank you from the bottom of my heart. I want to just leave with you two lines from Robert Browning, running in my mind, familiar, I think, to all:

"And I smiled to think God's greatness flows around our incompleteness,
Round our restlessness, his rest."

SARAH B. FLITCRAFT: Friends, as we have been here, enjoying the inspiration, the affection and the love that has been spread over this gathering, I want to plead with you to carry back with you just the fragments, if nothing more. We have a large representation at home that have not been privileged to be here, so I would that we might be able to share the loving messages, as far as we can remember them; and, even more than that, to share the love that has been so fully enjoyed in this great Conference—I suppose the best that has ever been held on the American Continent.

THE CHAIRMAN: A great deal might be said; but I think the wish of every heart can be expressed in just a moment of silence.

In the midst of the silence, two voices uttered these prayers.

"Our Father, who art here, we turn to thee."

"Not unto us, O Lord, not unto us, but to thy name be the glory."



THE CHILDREN'S WORK AT THE CONFERENCE.

THE beginning made at Saratoga of making some provision for the care of children at the Conference was extended at Cape May into a regularly organized Children's Conference, including all children between the ages of four and thirteen. A morning assembly was held each day at the Hotel Lafayette, after which the children separated into groups under the care of teachers. Three tents were erected on the beach for their use. Here a kindergarten group pursued the usual avocations of the kindergarten, and classes were conducted in nature work with materials gathered or observed on the beach; in art and handwork, sketching in general outline the typical sea landscape, and modeling in clay; in Bible stories, with special emphasis upon the construction of models representing primitive nomadic life; with regular intervals for supervised play.

On the closing day of the Conference an exhibit of the work done by the children was made at the headquarters.

The total enrollment was fifty-nine children, and the daily average attendance excellent.

The older children were taken in groups to visit the lighthouse and coast guard station.

The experiment was an undoubted success, and opened an opportunity for a pleasant and profitable week to the children, in addition to encouraging the attendance of parents at the regular sessions of the Conference.

This work was organized and directed by Emma Barnes Wallace and Elsie Oakford, assisted by Margaret Price, kindergartner, M. Shirley Spain, art teacher, Margaret E. Roberts in charge of games, and Clare R. Warren in charge of the story-telling and songs.





THE SUNKEN FORESTS OF SOUTH JERSEY.

[The following extracts from the Geological Report of South New Jersey by George H. Cook, in 1868, were read at Pilgrimage Meeting at the old Cape May Meeting-house, Seventh month 11th, 1916, by J. Bernard Hilliard.]

THE marsh in Southern New Jersey is encroaching on the upland so rapidly that in one generation there is a marked advance, indicating a gradual sinking of the upland. A man living at South Dennisville stated that in his recollection an island in the marsh had settled two feet.

Another man near Goshen remembers living trees upon a certain island seventy years ago where now is four and a half feet of mud.

Another man near Townsend's Inlet remembers white oak trees growing where now is marsh.

Under much of the marsh near the upland, fallen timber is found *buried*, and the stumps are still standing with their roots in the solid ground where they grew.

The timber found in this condition is oak, gum, magnolia, cedar, pine, and other species, such as are the natural growth at this time.

Swamps of white cedar adjoining the marshes are continually being encroached upon by the tide, and the timber on the border is gradually being killed by the salt water.

The late Joshua Brick, of Port Elizabeth, estimated that one thousand acres of timber has been thus killed in the past fifty years in the section between Maurice River and West Creek, in Cumberland County.

In several places in South Jersey an enormous amount of white cedar timber is found buried in the salt marshes and under cedar swamps, sound and fit for use, and a considerable business is carried on in *mining* this timber and splitting it into shingles for market. (These shingles were known as "dug-ups.") In some places this timber is found so near the surface that fragments of the roots and branches may be seen projecting above the marsh, while in other cases the whole tree is covered with smooth meadow sod; and there is no indication of what is beneath until it is sounded by thrusting an iron rod down through the mud.

Dr. Maurice Beesley reports counting 1,080 annual growth rings on a large stump six feet in diameter, and under it lay a prostrate tree which had fallen and been buried *before* the tree to which the stump belonged had sprouted. This lower trunk was five hundred years old, so that upward of *fifteen centuries* was thus determined as the age of one small portion of a bog, the depth of which is still unknown.

The soil in which these trees grew is black peaty earth, which will burn when dry. This soil is 10 feet deep near Dennisville. Trunks of trees are found buried at various depths beneath the surface quite down to the gravel.

Tree after tree from one hundred to one thousand years old may be found lying crossed one under the other in every direction, some partly decayed, as if they had remained standing for a long time and been broken down;

others have been blown down, and their upturned roots are still to be seen. Others have been blown down and still continued to grow for a long time afterward, as is known by the heart being much *above the center,* and the wood on the under side being hard and boxy.

These trunks are found lying in every direction, as if they had fallen at different times, as trees do in forests to-day.

Cedar logs thus buried in the swamp are mined or raised and split into shingles.

With an iron rod the shingler sounds the swamp for a good log. He then digs down to it, and decides if it is sound. If so, he saws off the ends under the mud and water, then with levers the log is loosened, when it at once rises and *floats* in the water, which is always near the level of the swamp. The log is then cut into shingle lengths and split.

These logs float as freshly fallen cedar, not being water-logged at all. The bark on the under side looks as fresh as if it had lain but a few days, and a most remarkable thing, thel ower side of the log is the most buoyant, the log always *turning over* when it comes up.

It often happens that after a log is removed other logs *still further down* come up, and the swamp is worked over many times. These logs are not only found in the swamps, but also in the salt marsh beyond the living timber. Such marsh, of course, has a cedar swamp bottom, which has been overrun by the tide. Most of the business of making shingles is carried on near Dennisville.

But since 1868, when the above report was written, the business of mining and working this timber has ceased. The fact remains, however, that in many places hereabouts, where stumps are seen in old mill ponds, as those near Dennisville, as also where only the green grass of the salt marsh is visible, there are probably many *layers* of logs, the remains of cedar swamps which have lived and died centuries ago and been buried by the mud and ooze deposited by nature in her never-ending work of change.

J. B. H.

THE OLD CAPE MAY MEETING-HOUSE.

[Read by Gideon Peaslee at the old Cedar Meeting-house, Cape May County, upon the occasion of a pilgrimage made Seventh month 11th, 1916, from the Cape May General Conference.]

The first inhabitants of Cape May County came to its shores about the year 1640, and were for the most part whalemen who had drifted down with their boats and harpoons from Long Island and New England, as the similarity of names indicates.

With the gathering of settlers came the establishment of churches, the settlers dividing into denominations in accordance with prior membership. The Baptists, Presbyterians and Friends were the first to establish themselves; apparently the first Friends to settle here were John Townsend, Peter Corson, Christopher Leaming and Isaac Bauer, who came in 1692, and may be considered the founders of the Society of Friends in Cape May County. The first religious service held by them was at the house of John Townsend.

About 1700, a small house was built near Beesley's Point for holding business meetings, and as there was a church at Somers Point, meetings were held in alternate months at either place. As these Points are on opposite sides of Egg Harbor Bay, a boat called the "Business Boat" was built by the two congregations, and used to ferry them across.

In 1716, Richard Townsend, of Cape May, with Scull and Somers, of Great Egg Harbor, moved the small house from Beesley's Point to near the site of the present building, which stands near the southwest line of Upper Township. They added to the building, making it about twice the original size, and regular meetings were held here until Nathan Bauer's death.



Several Friends of Great Egg Harbor and Cape May, having felt for some time the need of having a Monthly Meeting, in 1726 they applied to the Quarterly Meeting of Salem and Gloucester for the privilege to establish one, the Monthly Meeting, "to be held the first Second-day in each month. That is to say, to begin at Richard Somers on Great Egg Harbor side in Ninth month next, and in Tenth month on Cape May side, so interchangeably until Friends shall make change."

They met at Richard Somers, Ninth month 17th, 1726. Richard Townsend, of Cape May, was chosen clerk.

For many years there seemed to be great openness on the part of the inhabitants to receive doctrines of Friends, and several meetings were established, viz., Egg Harbor, Galloway, Tuckahoe and Cape May. These formed Great Egg Harbor Monthly Meeting, which was a part of Salem and Gloucester Quarter. When Haddonfield and Salem were separated, Great Egg Harbor and Cape May were embraced in Haddonfield; but when Great Egg Harbor Monthly Meeting was discontinued, the members thereof were attached to Greenwich, of Salem Quarter. In 1877, Greenwich Meeting informed the Quarterly Meeting that Cape May Meeting was not attended, and proposal to lay it down is made with which the Quarterly Meeting unites and directs the members to remain under the care of Greenwich Monthly Meeting.

In 1871, Sarah Townsend Price and her father were instrumental in securing permission from the Quarterly Meeting to tear away the old portion that was built near Beesley's Point in 1700, and moved here for enlargement in 1716. By contributions from interested Friends they closed up the open end, allowing the inside to remain as we see it to-day. In 1891 the outside was re-weatherboarded and painted without altering the exterior of the building.

This is called the "Cedar Meeting House." When we note the amount of good native cedar that enters into its construction, two-inch cedar being placed vertically for wainscoting, and when we observe the workmanship on those joists by tools laid down two hundred years ago, and see the condition of this structure erected sixty years be-

fore the Declaration of Independence was signed, it seems as though the mechanics "builded better than they knew."

The following minute, dated Second month 26th, 1886, appears in Greenwich Monthly Meeting records: "By request of the Quarterly Meeting, Nathan Bauer, Isaac Bauer, James Steward, John Tyler, Jr., and Waddington B. Ridgway, now holding the deeds of trust of Cape May property, they or such number of them as they may direct to view the same and make such changes in the boundary lines or improvements, as in their judgment may seem advisable, and report to the meeting."

They reported that they went to view the property, but found it impossible to locate the original boundaries, owing to the fact that the stakes or trees that marked the lines had all disappeared with the lapse of time. Accordingly, a deed for the meeting property was made to Jesse Gandy by the trustees.

The desired changes were made in the lines, after which Gandy and his daughter made the trustees a deed for the lot, taking in all graves and as near the same ground as possible, at right angles and parallel to and adjoining the main road. The fences were repaired and corners were marked with stones well placed.

The property at this time is under the care of Salem Quarterly Meeting's Visiting Committee. For a number of years this committee has been in the habit of holding one religious meeting a year here in the latter part of Eighth month. The meetings seem to be much appreciated in the neighborhood, the day being called "Quaker Sunday," as evidence of the good feeling existing. A church located near by, generally postpones its service that the members may come and sit with us in the old building which has a capacity of about one hundred persons, and is generally filled to overflowing.

Speaking of Nathan and Deborah Bauer, they had a large and interesting family, consisting of two daughters and eight sons who were much respected in the neighborhood. Their home was a farm located about one and a half miles up the shore road that passes the meeting property. I was much interested recently in talking with an old neighbor of theirs. She well remembers seeing them going to and from meeting every First- and Fourth-day. Their vehicle was a long square-rigged affair with high sides, which prevented the young children from falling by the wayside.

It was fitted up with three seats, which accommodated the father, mother and younger children, allowing the surplus boys to walk. Their team was rather unique, consisting of a large dark bay horse geared beside a little black mule.

The children all grew to maturity before being called to stand beside their mother's open grave. They all died members of meeting, except George, who married out and left the Society. When Deborah grew too old to attend meeting, visitors were welcomed in her hospitable home.

MINUTES OF THE CENTRAL COMMITTEE OF FRIENDS' GENERAL CONFERENCE.

Waynesville, O., Eighth month 27th to 29th, 1915.

The first session of the Central Committee was held at 8 p. m. in the meeting-house. Roll-call showed thirty-two members present, including two who represented members —Arthur C. Jackson for William C. Coles, and Thomas B. Hull for Pauline W. Holme. Letters and excuses had been received from nearly all those who were unable to attend.

As it was the first meeting which John Wm. Hutchinson had missed, the secretary was directed to write him a letter expressing regret for his absence.

The minutes of the last meeting at Saratoga Springs were read and approved.

The report of the Executive Committee was presented, and the treasurer's report approved.

TREASURER'S REPORT.

Rutherford, N. J., Eighth Month 25th, 1915.

To the Central Committee of "Friends' General Conference" to be held at Waynesville, Ohio, Eighth month 28th, 1915.

The quotas from all the yearly meetings have been paid, except that from Indiana Yearly Meeting. Illinois Yearly Meeting has paid its quota for First-day School and Philanthropic interests, also fifty dollars ($50) on account of its quota for use of the Committee for the Advancement of Friends' Principles.

The balance reported at Saratoga Springs, N. Y., Eighth month 31st, 1914, was	$3,233.90
Total receipts since last report	6,511.46
	$9,745.36
Total Disbursements during the year	5,914.48
Leaving a balance on hand of	3,830.88

Attached I hand a detailed statement of receipts and disbursements since last report.

Respectfully submitted.

Harry A. Hawkins,
Treasurer.

Consideration of the remainder of the Executive Committee's report was deferred until the session to-morrow morning.

James H. Atkinson suggested the advisability of appointing the Nominating Committee at this sesison to select those who shall serve on the four committees in charge of the Conference of 1916, which, being approved, the following were appointed:

Frank M. Bartram	J. Harold Watson
Anne W. Janney	Benjamin Rogers
Caroline S. Jackson	Anna M. Jackson
Clarence C. Mills	Eliza R. Hampton
Thomas B. Hull	Harry A. Hawkins

Margaretta W. Blackburn

This committee to report its selection at the afternoon session to-morrow.

A verbal report from the committee on Friends' Intelligencer, stated that no satisfactory understanding with the stockholders had been reached, as the majority of stock was held by a few who did not care to part with their holdings, so the way did not open to proceed in the matter. The Intelligencer is now under new management. The Central Committee approved of the report.

The suggestion was made and approved that definite instructions should be given to the Printing Committee as to matter and quantity of the Conference proceedings to be published.

J. Hibberd Taylor, who is the representative appointed by New York Yearly Meeting to fill the vacancy caused by the death of Henry W. Wilbur, was assigned to the Advancement and Philanthropic Committees.

The report of the Committee on First-day Schools was read, showing comprehensive and intelligent work accomplished.

The Committee on Education could report very little,

owing to absence of the chairman and minutes, and its decision was to call a meeting at the time of Baltimore Yearly Meeting.

The report of the Committee on Philanthropic Labor showed much done in that large field; it contained the two following recommendations to the Program Committee for the Conference of 1916: First, that two days be devoted entirely to committee meetings; and second, that it shall have four sessions, one to be given over entirely to the reading of the superintendents' reports.

The report from the Advancement Committee was accepted, but not read.

The report from the Transportation Committee was satisfactory to the Central Committee. The report follows:

To the Central Committee:

The Transportation Committee reports the arrangements made for the transportation of Friends to Saratoga were carried out satisfactorily, as far as known. The attendance was not so large as expected.

586 Badges were sold for	$293.00
Received from Excursions, etc.	57.18
Total Receipts	$350.18

DISBURSEMENTS.

Badges	$67.50	
Rebate to Railroads	4.99	
Transportation on account of Friends attending Conference who could not otherwise attend	$236.38	$308.87
Balance paid to Treasurer		$41.31

John W. Hutchinson,
Chairman.

A letter from Robert Pyle, asking to be released from the Advancement Committee, was referred to that committee.

Adjourned to nine o'clock, Seventh-day morning.

Josephine H. Tilton, *Secretary.*

A meeting of Central Committee was held at nine a. m., Eighth month 28th. The minutes of the previous session were read, and with two corrections approved. The remainder of report from Executive Committee was then considered. Since its reading the treasurer reported an additional amount of $20.00 to the Henry Wilbur Fund.

In regard to the apportionment in the seven Yearly Meetings of members of Central Committee recommended by the Executive Committee, the following change was united with for the committee of one hundred:

Philadelphia, 47 per cent. to 44; New York, 18 per cent. to 17; Baltimore, 18 per cent. to 17; Genesee, 13 per cent. to 4; Indiana, 7 per cent. to 8; Ohio, 2 per cent. to 3; Illinois, 5 per cent. to 7. Total, 100. The secretary was directed to advise the seven Yearly Meetings of this revision.

The suggested change to have only one treasurer, thus uniting the treasurership of the Advancement Committee with that of the Central Committee, was heartily approved; the change to take effect at the time of the next Conference.

The subject of a suitable place for the Conference of 1916 next claimed the attention of the members. Invitations had been received from Atlantic City, Asbury Park, Buffalo, Chautauqua, Cape May, Mountain Lake Park, Ocean City, New York City, Winona Lake Park, and the recommendation from the Executive Committee was for Cape May. After long and very earnest discussion, this recommendation was unanimously approved and accepted. The Conference will meet at Cape May in Seventh month, probably about the 6th. It was also thought wise to have a second place available, and Asbury Park was suggested, but final decision remains with the Executive Committee.

A communication from the Advancement Committee asked this committee not to accept the resignation of Robert Pyle at this time—with which request great unity was expressed.

Eliza R. Hampton presented the summary of a concern from a Buffalo Friend relative to a suggested change of the name of Friends' General Conference to be General Meetings of Friends. After careful consideration, the matter was referred to the Executive Committee, and the secretary was instructed to advise the Friend of this committee's decision.

The Nominating Committee was directed to add names for a Committee on Publicity for the coming Conference.

Adjourned to 2.30 p. m.

Josephine H. Tilton, *Secretary.*

The last session of Central Committee at Waynesville was held at 2.30 p. m. on Eighth month 28th.

The time for holding the Conference was considered, and the decision finally reached that it should be the week in Seventh month beginning on the afternoon of the 6th, to continue to the morning of the 13th. It was also decided that the program to be followed should be much the same as last year, including the devotional meetings and round tables, with a session on Seventh-day afternoon, but none in the morning; on First-day a meeting for worship in the morning with a session in the evening, making twelve sessions altogether.

The Nominating Committee presented the following names of Friends to serve on the five committees, which being considered separately, were approved:

Program Committee.—Jane P. Rushmore, Thomas A. Jenkins, Jesse H. Holmes, John Wm. Hutchinson, Herbert P. Worth, R. Barclay Spicer, Joseph Swain, Mary H. Whitson, J. Harold Watson, J. Barnard Walton, Hannah C. Hull, Edith M. Winder, O. Edward Janney, Edward C. Wilson, George H. Nutt, Luella M. Burdsall.

Publicity Committee.—Arthur C. Jackson, Arthur M. Dewees, William C. Coles, Henry Ferris, Arabella Carter, Edith M. Winder, Elisabeth Stover.

Housing Committee.—James H. Atkinson, Harry A. Hawkins, Joel Borton, Margaretta W. Blackburn, Lilian R. Chandlee, J. Harold Watson, Rebecca B. Nicholson, Helen Underhill, Lydia C. Lewis, Susanna H. Parry, Ella R. Bicknell.

Printing Committee.—Benjamin C. Heritage, Jane P. Rushmore, Elizabeth Lloyd, James H. Atkinson, R. Barclay Spicer.

Social Committee, including Young People's Interests.—Benjamin C. Heritage, Helen Underhill, J. Hibberd Taylor, Arthur C. Jackson, Margaret B. Gatchell, Florence Brown, Anna M. Roberts, Elizabeth Chandler, Harold Zavitz, Morris Burdsall, Marcia Doan, William Vestry, Tacy Clark, Edith M. Taylor, Warren Keys, Laurie Seaman, Abigail Blackburn, Rebecca S. Janney, J. Harold Watson, Dorothy Brooke, Louise Walker, T. H. Dudley Perkins, Cordelia Wilson, Amos J. Peaslee, Corinne Tyson, Carolyn Hutton, Hilda P. Holme, James Bogardus, Percy E. Clapp, Frank M. Bartram, Elizabeth H. Andrews, Sarah W. Knight, Mabel Sullivan D'Olier, Anna B. Griscom, Leland S. Calvert.

The method of publishing the Conference proceedings in the Intelligencer was approved, if proper arrangements can be made.

The suggestion was made and approved that a preliminary appropriation of an amount not to exceed $100 for the Publicity Committee and $50 for the Social Committee should be made, these committees to apply to the Executive Committee if more should be needed.

An informal and interesting discussion as to subjects to be presented at the Conference then followed. A continuity in the line of thought was advised, that in all the papers and addresses there should be one central idea maintained, a logical course showing the development of philanthropy or religion in the Society of Friends, making it all applicable to the conditions of life. There is much

earnest seeking on the part of our younger Friends for the essentials of religion, and it was felt that this should be considered and satisfied as far as possible. As one speaker remarked, "We need more inspiration and less information!"—even treating the philanthropic and educational subjects less intellectually. The call of Quakerism for today, and the development of instincts that make for religious life, were topics suggested as leading towards a larger development of the inner spiritual meaning of life.

With words of appreciation to the kindly Friends at Waynesville, where the quiet peacefulness of the meeting-house and its surroundings and the ample time afforded, had aided materially in the deliberations of the sessions, the Central Committee adjourned.

JOSEPHINE H. TILTON, *Secretary.*

MINUTES OF MEETINGS AT CAPE MAY.

CAPE MAY, N. J., Seventh month 6th to 13th, 1916.

The first session of the Central Committee of 1914 was held at Cape May on Seventh month 7th, at four p. m. Roll-call showed forty-four members and proxies present; excuses were received from nine, of which one was a letter from Susan W. Janney, which the secretary was requested to answer.

The report from the Executive Committee was read and approved, and the meeting directed that in the matter of printing the proceedings, the number should be reduced to two hundred.

As an Auditing Committee, Frank M. Bartram, Caleb J. Moore and Clara B. Miller were appointed to examine the treasurer's account and report in full at a future session.

The following committees reported verbally: The Program Committee, which had attended to its duties in preparation for this Conference, having had printed 2,500 programs at a cost of $36.00.

The Publicity Committee had 13,000 notices of the Conference sent out from Cape May, the expense of which was borne by the Cape May Board of Trade. The cost to the committee of its work was about $60.00. The report was approved with commendation for the work of the committee.

The Housing Committee reported as to its work in placing all Friends who had applied to it, and that approximately there were 1,200 Friends in Cape May at the opening of the Conference. The results of the committee's work were greatly approved by the meeting.

The Social Committee reported having made its plans for social entertainment at this Conference.

Of the Standing Committees, that on First-day Schools, through its chairman, Herbert P. Worth, had an interesting report, which was approved and referred to the new First-day School Committee for consideration of its recommendations.

The Committee on Philanthropic Labor was reported for verbally by its chairman, J. Harold Watson, who told of its various work. Books have been circulated and letters sent to Monthly Meetings, while all the departments have kept in touch with all the Yearly Meetings. A new department on Indian Affairs had been established, with Joseph J. Janney as present chairman. The meeting expressed approval of the excellent work this sub-committee had done.

The Educational Committee, its chairman not present, was reported for by George H. Nutt, with the word that the members were united in recommending to the Central Committee that in the membership of the new sub-committee care should be taken that the different Friends' Schools should be represented. The report was approved, and its recommendations were referred to the new Educational Committee, also the subject of pensions for teachers in Friends' schools. In addition, the new committee was urged to raise funds for Woolman School. Attention was called to the exhibit at headquarters in the Hotel Lafayette.

The Transportation Committee reported having attended to its duties, and it received the commendation of all present for its efficient work. All Friends were urged to buy badges, as the sale helps largely in the expenses of the Conference. Adjourned.

JOSEPHINE H. TILTON, *Secretary.*

The Central Committee of 1916 convened immediately.

Roll-call showed fifty-eight members present, including proxies and superintendents of departments.

As no member on the Central Committee from Illinois was present, the secretary was directed to send an invitation to Marianna Burgess, who is attending the Conference, to meet with the Central Committee at its remaining sessions, and thus represent Illinois Yearly Meeting.

The following were appointed as a Nominating Committee to select officers and name those to serve on the five sub-committees:

Arthur C. Jackson,	Elizabeth Lloyd,
Edward A. Pennock,	E. Belle Weidner,
John Wm. Hutchinson,	Frederick E. Willits,
R. Barclay Spicer,	Caleb J. Moore,
Marietta Hartley,	Alban G. Thomas,
Susan M. Roberts,	Marianna Burgess,
J. Barnard Walton,	Frank M. Bartram,

Eliza R. Hampton.

Adjourned to 2.30, Seventh-day afternoon.

JOSEPHINE H. TILTON, *Secretary.*

The second meeting of the Central Committee was held on Seventh month 8th, at 2.30 p. m., with forty-four members present.

The minutes of the previous session were approved as read.

The report from the Auditing Committee was approved, and the meeting directed that a copy of it be sent to each Yearly Meeting, with a report of the Central Committee.

The position of General Secretary of Friends' General Conference having lapsed since the death of Henry W. Wilbur, it was approved that the office be revived, and J. Barnard Walton appointed to that service.

It was further recommended that hereafter the outgoing officers of the Central Committee shall hold over until the selection of new ones.

The Nominating Committee presented its report, which was approved. Eliza R. Hampton and Ida P. Stabler were added to the Advancement Committee.

Mary H. Whitson presented a communication from Rachel Knight concerning the Young Friends' Movement, in which there might be more connection throughout all the Yearly Meetings, and requesting the co-operation of the Central Committee. As the hour for the Conference session had arrived, no decision was made on the subject at this time.

Adjourned to 2.30, Third-day afternoon.

JOSEPHINE H. TILTON, *Secretary.*

TREASURER'S REPORT.

RUTHERFORD, N. J., SIXTH MONTH 30TH, 1916.

To the Central Committee of Friends' General Conference to be held at Cape May Seventh Month 6th, 1916.

The quotas from all the Yearly Meetings have been paid except that from Illinois Yearly Meeting, and that for use of the Advancement Committee from Philadelphia Yearly Meeting.

The balance in care of the Treasurer reported at Waynesville, Ohio, Eighth Month 25th, 1915 was	$3,830.88	
Total receipts since last report	$4,333.18	
		$8,164.06
Total disbursements during the year		$4,095.21
Leaving a balance on hand of		$4,068.85

Attached I hand a detailed statement of receipts and disbursements since last report.

Respectfully submitted,

HARRY A. HAWKINS.

AUDITORS' REPORT.

RUTHERFORD, N. J., SIXTH MONTH 30TH, 1916.

To the Central Committee of Friends' General Conference to be held at Cape May Seventh Month 6th, 1916.

RECEIPTS.

Balance on hand 8th month 25th, 1915	$830.88	
To cash received, quotas for Advancement of Friends' Principles	1,750.00	
To cash received, quotas for First-day School interests	1,326.00	
To cash received, quotas for General Expenses and Philanthropic interests	1,224.00	
To cash received from Friends' Intelligencer Association, sales bound copies Proceedings Saratoga Conference	1.25	
To cash interest on bank balance	31.93	$8,164.06

DISBURSEMENTS.

To cash paid for Advancement Committee	$2,620.00	
To cash paid for First-day School Committee	1,092.21	
To cash paid for Philanthropic Committee	62.10	
To cash paid for General Expenses	200.66	
To cash paid Publicity Committee	61.74	
To cash paid for Social Committee	50.00	
To cash paid for Educational Committee	8.50	$4,095.21
Balance in bank		$4,068.85

We have examined the above account of Harry A. Hawkins, Treasurer, and found the same correct.

CLARA BOOTH MILLER,
FRANK M. BARTRAM,
CALEB J. MOORE.

The third session of the Central Committee was held Seventh month 11th, at 2.30 p. m., with fifty-four members present.

The minutes of the previous meeting were approved, with one correction.

The following transfers in membership on the sub-committees were made: Hannah C. Hull to the Philanthropic from the First-day School, and J. Bernard Hilliard to the First-day School from the Educational.

The Committee on Education has organized with Frederick E. Willits, chairman, and Bertha L. Broomell, secretary.

Bird T. Baldwin told verbally of the exhibits, provided by twelve or more schools, which had been shown at the last Conference, and were also to be seen at this time. Some had been sent to other schools as each has its own type of work, the current exhibit showing much advance over its predecessor. The subject of pensions for teachers in Friends' Schools brought out much discussion, and the matter was finally referred back to the Committee on Education, with power to consider any available plan and put it into action if way may open.

The Committee on Philanthropic Labor has organized with the same officers, J. Harold Watson, chairman; Eliza R. Hampton, secretary. The committee asked for the usual appropriation of $250 for each of the succeeding two years, which was granted.

The Committee on First-day Schools reported having organized with Herbert P. Worth, chairman; Elizabeth S. Percy, secretary. As the cost of its publications and secretarial work has increased, in line with the normal development of the activities of the committee, the chairman in a written communication asked for an increase of its funds, of $450, which was later granted.

The Advancement Committee has organized with the same officers, R. Barclay Spicer, chairman; J. Barnard Walton, secretary. In regard to the merging of the treasurership of this committee with that of the General Conference, the following report from the Executive Committee was read and approved:

CAPE MAY, N. J., SEVENTH MONTH 11TH, 1916.

"At Waynesville, Ohio, last Eighth Month, it was decided that there should be but one treasurer, and he to pay all bills of all the sub-committees of the Central Committee. As this will include the Advancement Committee, some regulation should be made regarding its bills so as to conform with its requirements. It is advised that the treasurer should be furnished with a minute giving him the salary list to be paid monthly and all other regular monthly items. All other expenses should be approved by its chairman and the chairman of the General Conference or its Executive Committee."

The following recommendation from the Executive Committee was also approved:

CAPE MAY, N. J., SEVENTH MONTH 11TH, 1916.

"At the Saratoga Conference a sum amounting to about $40 was collected towards the expenses of a Friend for missionary labor in China. This person has resigned her membership and is engaged by another society. Under these conditions the money was not used. Application has been made for this as a basis for raising about $600, to be used by Gilbert Bowles at Friends' Mission, Tokyo, Japan, for translating peace articles into Japanese and circulating them in Japan."

The Advancement Committee presented a request for an increase of $1,500 for its work, making the amount needed $4,500. It was suggested that a committee be appointed to consider a new distribution of quotas to the Central Committee, to cover if possible the amount asked for by the Advancement Committee, that committee to report before the close of the Conference. The suggestion was approved, and the following were appointed to that service:

O. Edward Janney,
Lucy Biddle Lewis,
Arthur C. Jackson,
Harry A. Hawkins,
Benjamin Rogers,
Eliza R. Hampton,
Alban G. Thomas,
Howard V. Zavitz,
Frederick E. Willits,
Marianna Burgess,
Elizabeth Lloyd,
James H. Atkinson,
William C. Coles.

Adjourned to 3.30, Fourth-day afternoon.

JOSEPHINE H. TILTON, *Secretary.*

The fourth and last session of the Central Committee was held Seventh month 12th, at 3.30 p. m., with fifty-one members present.

The minutes of the previous meeting were read and approved.

Luther C. Ogden, president of the Cape May Board of Trade, appeared before the meeting for the purpose of extending a cordial invitation to the Friends' General Conference to meet in Cape May two years hence. Later an official communication, confirming the verbal invitation from Mr. Ogden, was received, which was referred to the Executive Committee.

The committee on the new distribution of quotas payable by the Yearly Meetings submitted the following report, which was approved:

SEVENTH MONTH 12TH, 1916.

TO THE CENTRAL COMMITTEE OF FRIENDS' GENERAL CONFERENCE:

The Committee appointed yesterday to consider the reapportionment of quotas to the Treasury of the General Conference met, gave consideration to the subject, and united upon recommending that Philadelphia Yearly Meeting contribute 58 per cent., Baltimore 15 per cent., New York 14 per cent., Indiana 5½ per cent., Illinois 3½ per cent., Ohio 2 per cent., and Genesee 2 per cent., and that the Secretary send out notices in Tenth month to these Yearly Meetings asking them to contribute their respective shares of $7500.

ARTHUR C. JACKSON,
Clerk.

The Advancement Committee had two matters to bring before this meeting; the first was presented by William I. Hull, who felt it as a vital concern that there is great need for a more thorough organization throughout the Society as

a means towards a better accomplishment of its work. The Conference and the Society at large are engaged in large tasks, and a closer connection or closer affiliation of interests between those so engaged, together with a better plan of financing, would lead to greater results. The subject was given earnest consideration, and it was advised that a committee be appointed who could give the matter more careful and detailed attention than was possible at this time. The following were appointed:

William I. Hull, Arthur C. Jackson, Anna B. Griscom, John Wm. Hutchinson, Harry A. Hawkins, J. Barnard Walton, Wilson S. Doan, Charles F. Branson, Eliza R. Hampton, Clarence C. Mills, William C. Coles, O. Edward Janney, Howard V. Zavitz, Herbert P. Worth, Benjamin F. Battin.

The Advancement Committee's second matter was a most interesting report on Woolman School. Its first recommendation, as to the continuation of the school, met with unanimous expression of approval. The second recommendation, as to ways and means, was referred to the new committee just appointed.

The place of meeting for the Central Committee next year was left with the Executive Committee.

A duplicate of the following letter was prepared and sent to W. L. Stevens, Mayor of Cape May, and to Luther C. Ogden, president of the Board of Trade:

"Dear Friend:

The Friends' General Conference, before closing its sessions at Cape May, desires to express to you its grateful recognition of your hospitality. With the fulfillment of every promise made and with the ample accommodation for all in attendance, the Conference feels that it has had helpful factors for its work of the week, and your courtesy will be remembered with appreciation."

Adjourned.

Josephine H. Tilton, *Secretary.*

APPENDIX

MEMBERS OF CENTRAL COMMITTEE, 1916-1918.

Philadelphia Yearly Meeting.

James H. Atkinson
Joseph J. Bailey
Bird T. Baldwin
Frank M. Bartram
Benjamin F. Battin
Joel Borton
Ruth Smedley Bowers
Bertha L. Broomell
J. Augustus Cadwallader
Arabella Carter
William C. Coles
William Eves, 3d
Henry Ferris
William B. Forbush
Joseph T. Foulke
Martha E. Gibbs
Anna B. Griscom
Benjamin C. Heritage
J. Bernard Hilliard
Ellwood Hollingshead
Jesse H. Holmes
Hannah Clothier Hull
Arthur C. Jackson
Charles F. Jenkins
Reuben P. Kester
Sarah W. Knight
Lucy Biddle Lewis
Elizabeth Lloyd
Rebecca B. Nicholson
George H. Nutt
Charles Palmer
Edward A. Pennock
Florence Hall Phillips
Ellen Pyle
Robert Pyle
Louis N. Robinson
Emmor Roberts
J. Russell Smith
R. Barclay Spicer
George A. Walton
J. Harold Watson
Mary H. Whitson
Susanne Y. Willets
Herbert P. Worth

Baltimore Yearly Meeting.

Margaretta W. Blackburn
Gladys Brooke
Sara E. Brown
T. Janney Brown
Harlan S. Gatchell
Margaret B. Gatchell
Rachel T. Hoopes
Mary B. Hull
Anne W. Janney
O. Edward Janney
Sarah T. Miller
Caleb J. Moore
Furman L. Mulford
Susan T. Pidgeon
Alban G. Thomas
E. Belle Weidner
Edward C. Wilson

New York Yearly Meeting.

J. Augustus Albertson
Luella M. Burdsall
Tacie E. Clark
Harry A. Hawkins
John William Hutchinson
James S. Haviland
Anna M. Jackson
Elizabeth S. Percy
Margaret L. Seaman
Robert Seaman
J. Hibberd Taylor
Josephine H. Tilton
Frederick E. Willits
Samuel Willets
Helen Underhill Wood
Ella H. Williams
J. Barnard Walton

Illinois Yearly Meeting.

Griffith E. Coale
Lewis Coale
Thomas A. Jenkins
Clarence C. Mills
Hannah M. Russell
Oliver M. Trueblood
Alice E. Tomlinson

Genesee Yearly Meeting.

William G. Brown
Eliza R. Hampton
M. Camilla Zavitz
Howard V. Zavitz

Indiana Yearly Meeting.

Elizabeth Chandler
Wilson S. Doan
William Greist
Emma G. Holloway
Susan M. Roberts
Benjamin Rogers
John L. Thomas
Edith M. Winder

Ohio Yearly Meeting.

Charles F. Branson
Horace B. Clark
Marietta Hartley
Miriam B. Tomlinson

ORGANIZATION OF THE CENTRAL COMMITTEE.

CHAIRMAN—O. Edward Janney, 825 Newington Avenue, Baltimore, Md.

VICE-CHAIRMAN—William I. Hull, Swarthmore, Pa.

SECRETARY—Josephine H. Tilton, 120 S. Second Avenue, Mt. Vernon, N. Y.

TREASURER—Harry A. Hawkins, 57 Pierrepont Avenue West, Rutherford, N. J.

EXECUTIVE COMMITTEE.

James H. Atkinson (Chairman)
421 Chestnut St., Philadelphia, Pa.
William C. Coles.....Moorestown, N. J.
Frederick E. Willits.....Glen Cove, Nassau Co., N. Y.

With Chairman of the Standing Committees and the officers of the Conference.

TRANSPORTATION COMMITTEE.

John William Hutchinson (Chairman)
Hempstead, Long Island, N. Y.
James H. Atkinson....421 Chestnut St., Philadelphia, Pa.
Thomas B. Hull.....614 Equitable Bldg., Baltimore, Md.
Clarence C. Mills.....Decatur, Ill.
Edward D. Hutchinson
154 Westervelt Ave., Plainfield, N. J.
Wilson S. Doan.....626 Law Bldg., Indianapolis, Ind.
Charles A. Zavitz.....Agricultural College, Guelph, Ont.

COMMITTEE ON EDUCATION.

CHAIRMAN—Frederick E. Willets, Glen Cove, N. Y.

SECRETARY—Bertha L. Broomell, Lansdowne, Pa.

Bird T. Baldwin.....Swarthmore, Pa.
Charles F. Branson.....2066 E. 93d St., Cleveland, O.
Gladys Brooke.....Sandy Spring, Md.
Sara E. Brown.....Hamilton, Va.
Luella M. Burdsall.....Portchester, N. Y.
Elizabeth Chandler.....Waynesville, O.
William Griest.....Portland, Ind.
Benjamin C. Heritage.....Mickleton, N. J.
Ellwood Hollingshead.....Moorestown, N. J.
Charles F. Jenkins..W. Washington Sq., Philadelphia, Pa.
Thomas A. Jenkins....5411 Greenwood Ave., Chicago, Ill.
Reuben P. Kester.....Newtown, Pa.
Lucy Biddle Lewis.....Lansdowne, Pa.
George H. Nutt.....George School, Pa.
Florence Hall Philips.....Wilmington, Del.
Susan T. Pidgeon.....Wadesville, Va.
Robert Pyle.....West Grove, Pa.
Hannah M. Russell.....Winfield, Ia.
Margaret L. Seaman.....Glen Cove, N. Y.
J. Russell Smith.....Swarthmore, Pa.
R. Barclay Spicer.....Grubbs, Del.
Miriam B. Tomlinson.....Salem, O.
George A. Walton.....George School, Pa.
Edward C. Wilson.....1925 Park Ave., Baltimore, Md.
M. Camilla Zavitz.....R. R. No. 2, Ilderton, Ont.

COMMITTEE ON FIRST-DAY SCHOOLS.

CHAIRMAN—Herbert P. Worth, West Chester, Pa.

SECRETARY—Elizabeth S. Percy, 1014 Park Place, Brooklyn, N. Y.

Joseph J. Bailey.....Overbrook, Pa.
Frank M. Bartram.....Kennett Square, Pa.
Benjamin F. Battin.....Swarthmore, Pa.
Margaretta W. Blackburn.....Bedford, Pa.
Ruth Smedley Bowers.....Reading, Pa.
Howard V. Zavitz.....Ilderton, Ont.
Horace B. Clark.....Colerain, O.
Tacy E. Clark.....East Williston, L. I.
William C. Coles.....Moorestown, N. J.
William Eves, 3d.....Wilmington, Del.
William Byron Forbush.....Swarthmore, Pa.
Harlan S. Gatchell.....Peach Bottom, Pa.
J. Bernard Hilliard.....Salem, N. J.
Furman L. Mulford
Department of Agriculture, Washington, D. C.
Edward A. Pennock.....Chatham, Pa.
Ellen Pyle.....West Grove, Pa.
Susan M. Roberts.....South Charleston, O.
Alice E. Tomlinson.....McNabb, Ill.
Oliver M. Trueblood.....Salem, Ind.
J. Barnard Walton.....Swarthmore, Pa.
E. Belle Weidner.....Arendtsville, Pa.
Mary H. Whitson.....140 N. Fifteenth St., Phila., Pa.
Samuel Willets.....Purchase, N. Y.
Susanne Y. Willets....219 Greenwood Ave., Trenton, N. J.
Edith M. Winder.....140 N. Fifteenth St., Phila., Pa.

COMMITTEE ON PHILANTHROPIC LABOR.

The initials or words following the names indicate the sub-committees of which they are members:

CHAIRMAN—J. Harold Watson, Peace, 409 Chestnut St., Philadelphia, Pa.

SECRETARY—Eliza R. Hampton, E. R., 442 Potomac St., Buffalo, N. Y.

J. Augustus Albertson.....Westbury, N. Y.
James H. Atkinson, Temp.
421 Chestnut St., Philadelphia, Pa.
Joel Borton, Temp.....Woodstown, N. J.
Gladys Brooke, Col. Peo.....Sandy Spring, Md.
T. Janney Brown....Woodward Bldg., Washington, D. C.
Wm. G. Brown, Peace..83 Silver Birch Ave., Toronto, Ont.
J. Augustus Cadwallader, Peace
1000 Bailey Bldg., Philadelphia, Pa.
Arabella Carter, Peace...1305 Arch St., Philadelphia, Pa.
Griffith E. Coale, Peace.....West Liberty, Ia.
Lewis Coale.....Holder, Ill.
Wilson S. Doan, Peace, P. R., Temp.
626 Law Bldg., Indianapolis, Ind.
Henry Ferris, Peace....140 N. 15th St., Philadelphia, Pa.
Joseph T. Foulke.....Ambler, Pa.
Margaret B. Gatchell, P. P. and A.....Peach Bottom, Pa.
Martha E. Gibbs, Peace.....Columbus, N. J.
Anna B. Griscom, Peace, P. P. and A.
School Lane, Germantown, Pa.
Marietta Hartley, Pur., Temp.....Alliance, O.
James S. Haviland, P. R.....New Rochelle, N. Y.
Harry A. Hawkins, Col. Peo.....Rutherford, N. J.
Dr. Emma G. Holloway, Pur.....North Manchester, Ind.
Rachel T. Hoopes, Peace.1715 McCulloh St., Baltimore, Md.
Hannah Clothier Hull, E. R., Peace.....Swarthmore, Pa.
Mary B. Hull, Temp.....Station D, Baltimore, Md.
John Wm. Hutchinson, P. R.....Hempstead, N. Y.
Anna M. Jackson, P. R., Col. Peo.
215 E. 15th St., New York, N. Y.
Arthur C. Jackson, P. R.....Frankford, Philadelphia, Pa.
Anne W. Janney, E. R.
825 Newington Ave., Baltimore, Md.
O. Edward Janney, Pur.
825 Newington Ave., Baltimore, Md.
Sarah W. Knight, C. W.....Somerton, Pa.
Elizabeth Lloyd, Peace..6300 Greene St., Germantown, Pa.
Sarah T. Miller, Temp.....Ashton, Md.
Clarence C. Mills, Nar., P. R., Temp.....Decatur, Ill.
Caleb J. Moore, P. P. and A.....Fallston, Md.
Rebecca B. Nicholson, Temp.....Haddonfield, N. J.
Charles Palmer, Nar., Temp.....Chester, Pa.
Emmor Roberts, Temp.....Moorestown, N. J.
Louis N. Robinson, P. R.....Swarthmore, Pa.
Benjamin Rogers, P. R., Col. Peo.....Pendleton, Ind.
Robert Seaman, P. R.....Jericho, N. Y.
J. Hibberd Taylor, Peace, Temp.
2546 Creston Avenue, New York, N. Y.
Josephine H. Tilton, P. P. and A.....Mt. Vernon, N. Y.
Alban G. Thomas, Col. Peo.....Ashton, Md.
John L. Thomas, I. A.....Pendleton, Ind.
Ella H. Williams, I. A., P. P. and A.....Plainfield, N. J.
Helen Underhill Wood, Col. Peo.....Mt. Kisco, N. Y.

The following additional members of sub-committees are not members of the Central Committee:

CHILD WELFARE—Laura Boran-Bloom, Hoquiam, Wash.; Jane Atkinson, Holicong, Pa.; Bertha L. Broomell, Lansdowne, Pa.

PEACE—Anna L. Curtis, 221 E. 15th St., New York City; Bertha K. Cleaver, York, Pa.; Elizabeth M. Hoag, Schaghticoke, N. Y.; Sarah C. Hutchinson, Plainfield, N. J.

PRISON REFORM—Marianna Burgess; Percy E. Clapp, 17 St. John Place, Buffalo, N. Y.; Charles Clevenger, Stephenson, Va.; Charles C. Haviland, Purchase, N. Y.; James R. McAfee, Box 45A, R. D. 1, White Plains, N. Y.; Samuel J. Seaman, Glen Cove, N. Y.; Charles A. Zavitz, Guelph, Ontario.

PURITY—Charlotte C. Talcott, Bloomfield, Ont.; Martha M. Wilson, 214 Callender Ave., Peoria, Ill.; Genevieve Zavitz, R. R. 2, Ilderton, Ont.

TEMPERANCE—Samuel P. Zavitz, R. R. 2, Ilderton, Ont.

WORK AMONG COLORED PEOPLE—George B. Miller, 900 Park Place, Wilmington, Del.; Amos J. Peaslee, Columbia University Club, 18 Gramercy Park, New York City.

COMMITTEE ON ADVANCEMENT OF FRIENDS' PRINCIPLES.

Bird T. Baldwin	Hannah Clothier Hull
Frank M. Bartram	John William Hutchinson
Margaretta W. Blackburn	Arthur C. Jackson
Joel Borton	O. Edward Janney
Charles F. Branson	Thomas A. Jenkins
Bertha L. Broomell	Reuben R. Kester
T. Janney Brown	Elizabeth Lloyd
Edward D. Bycroft	Clarence C. Mills
William C. Coles	Caleb J. Moore
Arthur M. Dewees	Edward A. Pennock
Wilson S. Doan	Emmor Roberts
William Eves, 3d	R. Barclay Spicer
William Byron Forbush	Miriam B. Tomlinson
Anna B. Griscom	George A. Walton
Eliza R. Hampton	Edith M. Winder
Harry A. Hawkins	Edward C. Wilson
Jesse H. Holmes	Herbert P. Worth

Also the following not members of the Central Committee:

Ortis Baynes.....Salem, Ind.
Allen C. Blackburn.....Bedford, Pa.
Laura A. Boram-Bloom.....Hoquiam, Wash.
Charles E. Clevenger.....Stephenson, Va.
Jennie E. Coale.....Holder, Ill.
Anna L. Curtis.....221 E. 15th St., New York City
Anna T. Elliott.....Lincoln, Va.
Warren C. Gregg.....Pennville, Ind.
Henry M. Haviland.....97 Water St., New York City
Emily G. Hunt.....747 N. Mentor Ave., Pasadena, Cal.
Susan W. Janney.....140 N. 15th St., Philadelphia, Pa.
Albert R. Lawton.....224 E. 15th St., New York City
Sara T. Marshall.....Langhorne, Pa.
George B. Miller.....Wilmington, Del.
Rebecca T. Miller.....Ashton, Md.
Paul M. Pearson.....Swarthmore, Pa.
Jane P. Rushmore.....150 N. 15th St., Philadelphia, Pa.
Elisabeth Stover....84 Forbes Ave., Guelph, Ont., Canada
R. Bentley Thomas.....Ednor, Md.
W. Russell Taylor.....Easton, Md.
Mary B. VanSyoc.....Mt. Union, Ia.
Edna L. Wilson.....Magnolia, Ill.
Edith Wilson Hyslop.....Homedale, Idado
Elizabeth Koser Wilson.....Biglerville, Pa.
Josephine T. Hollingsworth.....West Liberty, Ia.
Amos J. Peaslee.....Columbia Univ. Club, New York City
Carolyn Hutton.....Richmond, Ind.
Thomas B. Hull.....Baltimore, Md.
Samuel B. Zavitz.....Ilderton, Ont.
Elwood D. Allen.....Pendleton, Ind.
Lydia F. Taylor.....2546 Creston Ave., New York City
Hilda Holme.....Rogers Ave., Mt. Washington, Md.
Rachel Knight.....Somerton, Pa.
Samuel J. Bunting, Jr..57th and Elmwood Ave., Phila., Pa.
Robert E. Atkinson.....Wrightstown, Pa.
Dorothy Brooke.....Sandy Spring, Pa.
Henrietta L. Smith.....Swarthmore, Pa.
Ida P. Stabler.....150 N. 15th St., Philadelphia, Pa.

DEPARTMENTS AND SUPERINTENDENTS OF PHILANTHROPIC LABOR.

CHILD WELFARE.
Anna K. Way.....152 N. 15th St., Philadelphia, Pa.
EQUAL RIGHTS.
Anne W. Janney.....825 Newington Ave., Balt., Md.
INDIAN AFFAIRS.
Joseph J. Janney....1923 Park Ave., Baltimore, Md.
INDUSTRIAL CONDITIONS.
Charles A. Zavitz.....Guelph, Ont.
NARCOTICS.
Pauline W. Holme..Rogers Ave., Mt. Washington, Md.
PEACE.
Arabella Carter.....1305 Arch St., Philadelphia, Pa.
Bell phone, Walnut 3729.
PRISON REFORM.
John Wm. Hutchinson.....Hempstead, N. Y.
PROPER PUBLICATIONS AND AMUSEMENTS.
Elizabeth Koser Wilson.....Biglerville, Pa.
PURITY.
Cassandra T. Carr.....1417 N. 17th St., Phila., Pa.
TEMPERANCE.
Joel Borton.....133 S. 4th St., Philadelphia, Pa.
WORK AMONG COLORED PEOPLE.
Helen Underhill Wood
Mt. Kisco, Westchester County, N. Y.

YEARLY MEETING SUPERINTENDENTS OF PHILANTHROPIC WORK.

[The names of the clerks and correspondents of the Monthly Meetings are published annually in the Extracts from the Minutes of the Yearly Meetings and in the Friends' Year Book.]

PHILADELPHIA YEARLY MEETING.

COMMITTEE ON PHILANTHROPIC LABOR.

CLERKS—William C. Coles, Moorestown, N. J., and Sarah W. Knight, Somerton, Pa.

Superintendents of Sub-Committees.

CHILD WELFARE.
Sarah W. Knight.....Somerton, Pa.
COLORED PEOPLE.
Joel Borton.....Woodstown, N. J.
TEMPERANCE AND TOBACCO.
Charles Palmer.....Chester, Pa.
PEACE.
Jesse H. Holmes.....Swarthmore, Pa.
PRISON REFORM.
Frank M. Bartram.....Kennett Square, Pa.
PUBLICATION AND RECREATION.
Harry J. Shoemaker.....Doylestown, Pa.
PURITY.
Cassandra T. Carr.....1417 N. 17th St., Phila., Pa.
EQUAL RIGHTS.
To be filled.

New York Yearly Meeting.

COMMITTEE ON PHILANTHROPIC LABOR.

General Chairman—Anna H. Wurts, 142 Franklin St., Hempstead, N. Y.

Secretary—Barclay H. Hutchinson, 115 Springdale Ave., East Orange, N. J.

Department Chairmen.

Temperance and Narcotics.
Phebe W. Griffin.....Whiteshore, N. Y.

Purity.
William Walter Jackson
50 Beekman St., New York, N. Y.

Work Among Women and Children.
Mabel P. Foulk.....Flushing, N. Y.

Colored Schools.
Anna M. Jackson....50 Beekman St., New York, N. Y.

Equal Rights.
P. Francena Mains.....24 7th St., Brooklyn, N. Y.

Prison Reform.
James R. McAfee
P. O. Box 45A, R. F. D. No. 1, White Plains, N. Y.

Baltimore Yearly Meeting.

COMMITTEE ON PHILANTHROPIC LABOR.

Chairman—Anne W. Janney, 825 Newington Ave., Baltimore, Md.

Secretary—Clara E. Frazee, 1705 Park Place, Baltimore, Md.

Treasurer—Granville Matthews, Cockeysville, Md.

Peace.
Edward C. Wilson....1925 Park Ave., Baltimore, Md.

Purity.
Anne W. Janney...825 Newington Ave., Baltimore, Md.

Colored Race.
Mary Magruder.....Sandy Spring, Md.

Tobacco and Other Narcotics.
Pauline W. Holme.1517 McCulloh St., Baltimore, Md.

Temperance.
George T. Underwood.....Clearfield, Pa.

Prison Reform.
Charles E. Clevenger.....Stephenson, Va.

Industrial Conditions.
R. Henry Holme..1517 McCulloh St., Baltimore, Md.

Gambling and Kindred Vices.
Caleb J. Moore.....Fallston, Md.

Child Welfare
James W. Harry
105-107 Court House, Baltimore, Md.

Purification of the Press.
Sarah M. Corse.....Woodbourne Ave., Govans, Md.

Equal Rights for Women.
Marjory W. Matthews.....Ellicott City, Md.

Indiana Yearly Meeting.

COMMITTEE ON PHILANTHROPIC LABOR.

Chairman—Jesse Wright, Springboro, O.

Peace and Arbitration.
Ralph Howell.....R. F. D., Springboro, O.

Temperance and Tobacco.
William Griest.....Portland, Ind.

Mission Work Among Women and Children and Child Labor.
Margaret K. Shoemaker....R. F. D. 6, Wabash, Ind.

Prison Reform.
Wilson S. Doan....626 Law Bldg., Indianapolis, Ind.

Work for Colored People.
Anna M. Vaughn.....Richmond, Ind.

Gambling, Lotteries and Kindred Vices, Demoralizing Literature.
Thomas L. Calvert.....Selma, O.

Equal Rights (Woman Suffrage).
Lydia Wright.....Springboro, O.

Illinois Yearly Meeting.

PHILANTHROPIC COMMITTEE.

Chairman—Lucretia S. Franklin, 104 Kenilworth Ave., Oak Park, Ill.

Superintendents of Departments.

Indian Affairs.
Isaiah Lightner.....Monroe, Neb.

Lotteries, Gambling, Etc.
Lewis Baynes.....Salem, Ind.

Peace and Arbitration.
Amos B. Wilson.....Magnolia, Ill.

Prison Reform.
Marianna Burgess...1401 W. Adams St., Chicago, Ill.

Temperance.
Edith M. P. Mills.....McNabb, Ill.

Education and Equal Rights.
Mary C. Brown.....Bloomington, Ill.

Colored People.
Sadie M. Mills.....1030 W. Wood St., Decatur, Ill.

Mothers' Meetings, Purity in Literature and Art and Rescue Work.
Martha M. Wilson....214 Callendar Ave., Peoria, Ill.

Genesee Yearly Meeting.

PHILANTHROPIC COMMITTEE.

Chairman—Wm. G. Brown, 24 King St., West, Toronto, Ont.

Chairmen of Departments.

Peace and Arbitration.
Wm. G. Brown.....24 King St., West, Toronto, Ont.

Purity and Uplifting Publications.
Charlotte C. Talcott.....Bloomfield, Ont.

Temperance and Tobacco.
Samuel P. Zavitz.....Coldstream, Ont.

Colored Schools of the South.
Wm. Greene.....Walworth, N. Y., U. S. A.

Prison Reform and Capital Punishment.
Edgar M. Zavitz.....Coldstream, Ont.

Equal Rights.
Eliza R. Hampton..442 Potomac Ave., Buffalo, N. Y.

Immigration and Race Problems.
Rebecca E. Zavitz.....Guelph, Ont.

Child Welfare.
Anna L. C. Brown.....R. R. No. 2, Ilderton, Ont.

Industrial Conditions.
Percy E. Clapp.....17 St. John Place, Buffalo, N. Y.

Ohio Yearly Meeting.

Chairman of Philanthropic Committee—Richard G. Hartley, R. F. D. 3, Alliance, O.

Correspondent of Yearly Meeting—D. I. Richards, R. F. D. 5, Salem, O.

STATISTICS OF THE FIRST-DAY SCHOOLS

PHILADELPHIA

NAME OF SCHOOL	SUPERINTENDENT	ADDRESS	WHEN IN SESSION	No. Officers & Teachers	PUPILS			Average Attendance	Friends' Lessons Used
					Number	Adults	Members		
Abington	Isaac Michener	Jenkintown, Pa.	10th mo. 1st to 6th mo. 1st	11	99	54	75	76	Yes
Alloway's Creek	Louisa Powell	Hancock's Bridge, N. J.		7	60	....	9	35	Yes
Bart	Alison Baker	Paradise, Pa.	5th mo. 1st to 10th mo. 31st	9	68	31	34	27	Yes
Birmingham	Dora V. Passmore	West Chester, Pa., R. F. D.	5th mo. 15th to 10th mo. 15th	6	29	9	15	14	Yes
Bristol	Intermittent			....	....	....	....	....	
Buckingham	Joseph C. Watson	Lahaska, Pa.	5th mo. 1st to 10th mo. 1st	6	41	....	....	....	
Byberry	Intermittent School		Intermittent	....	....	....	....	....	
Camden, Del.	Intermittent School		Intermittent	....	....	....	....	....	
Camden, N. J.	Mary A. Burrough	544 Penn St., Camden, N. J.	10th mo. 1st to 6th mo. 1st	6	41	26	27	23	Yes
Chester	Lillian Hewes	1127 Highland Ave., Chester, Pa.	10th mo. to 7th mo.	11	47	10	12	44	Yes
Concord	Edith L. Painter	Brandywine Summit, Pa.	4th mo. 1st to 12th mo. 1st	4	39	27	33	23	Yes
Crosswicks	Charlotte W. Black	Bordentown, N. J.	9th mo. to 7th mo.	10	106	18	7	38	Yes
Darby	Mary A. Yarnall	Yeadon, Pa.	10th mo. 1st to 6th mo. 1st	11	67	0	1	49	Yes
Doe Run	Not now held			....	....	....	....	....	
Doylestown	Harry J. Shoemaker	Doylestown, Pa.	Summer months	1	Entire Meeting				No
Ercildoun	Elizabeth W. Moore	Ercildoun, Pa.	Entire year	8	47	20	18	27	Yes
Fairhill	Stuart S. Graves	3033 Germantown Ave., Phila.	10th mo. to 5th mo, inclusive	11	73	6	4	56	Yes
Frankford	Leslie Griscom	4532 Mulberry St., Frankford, Pa.	10th mo. to 6th mo.	5	40	14	1	19	Yes
George School	Belle Vansant	George School, Pa.	9th mo. 15th to 6th mo. 15th	9	187	....	127	....	
Germantown	Edwin James Johnson	234 Allen Lane, Germantown, Pa.	10th mo. to Yearly Meeting	10	69	22	62	56	Yes
Girard Avenue	Howard E. Jones	101 Birch Avenue, Bala, Pa.	10th mo. to Yearly Meeting	12	115	70	....	69	Yes
Goshen	Elizabeth D. Suplee	Malvern, Pa.	5th mo. to 9th mo.	1	12	12	12	6	No
Greenwich	J. Isabel Porch	Bridgeton, N. J., R. F. D. No. 3.	Entire year	2	9	9	3	3	Yes
Gwynedd	B. Wallace Mammel	North Wales, Pa.	9th mo. 19th to 6th mo. 11th	10	68	53	54	36	Yes
Haddonfield	Intermittent School		Intermittent	....	....	....	....	....	
Haverford	Garrett Kirk	Llanerch, Pa.	Entire year	2	20	17	17	15	Yes
Hockessin	Elizabeth T. Mitchell	Hockessin, Del.	4th mo. 1st to 12th mo. 1st	5	44	33	26	20	Yes
Horsham	William Penrose, Sr.	Neshaminy, Pa.	9th mo. to 6th mo. 3d	7	45	15	42	35	Yes
Kennett Square	Ethel W. Martin	Kennett Square, Pa.	9th mo. to 6th mo.	13	97	35	68	56	Yes
Langhorne	Aaron H. Ivins	Langhorne, Pa.	9th mo. to 5th mo., inclusive	12	44	11	32	26	*
Lansdowne	William R. Fogg	Lansdowne, Pa.	9th mo. 19th to 6th mo. 18th	11	79	21	57	53	†
London Grove	Edward A. Pennock	Chatham, Pa.	4th mo. to 1st mo.	19	102	50	77	54	Yes
Makefield	Edith E. Ely	Taylorsville, Pa.	Entire year	8	57	29	28	30	Yes
Malvern	Anna Swayne Pyle	Malvern, Pa.	Entire year	6	25	16	16	15	Yes
Mansfield	Edith S. G. Reeder	Columbus, N. J.	Entire year	2	43	35	33	10	Yes
Marlboro	Intermittent		Intermittent	....	....	....	....	....	
Medford	Alfred E. Darnell	Medford, N. J.	10th mo. 1st to 6th mo. 1st	4	71	37	36	30	*
Micklcton	Theodore Brown	Swedesboro, N. J.	9th mo. to 7th mo.	13	83	43	63	39	
Mill Creek	Not organized			....	....	....	....	....	
Millville	Julia E. Christian	Millville, Pa.	Entire year	9	56	46	38	28	Yes
Moorestown	William C. Coles	Moorestown, N. J.	10th mo. 1st to 6th mo. 1st	18	249	121	227	152	Yes
Mount Holly	Franklin S. Zelley	Mount Holly, N. J.	First 1st-day in 9th mo. to last 1st-day in 6th mo.	7	29	25	24	16	Yes
Mount	Florence D. Shreve	Pemberton, N. J.	Entire year	6	50	22	2	32	Yes
Mullica Hill	Anna J. Kirby	Mullica Hill, N. J.	9th mo. 1st to 7th mo. 1st	11	53	24	33	38	Yes
New Garden	Joseph D. Thomas	Landenberg, Pa., R. D. 1.	4th mo. 1st to 12th mo. 31st	12	123	77	59	62	Yes
Newtown	Robert Kenderdine	Newtown, Pa.	9th mo. 15th to 7th mo. 1st	21	99	42	65	59	Yes
Newtown Square	Ella B. Elliott	Newtown Square, Pa.	5th mo. 16th to 10th mo. 24th	9	46	26	27	29	Yes
Norristown	Annie L. Croasdale	Norristown, Pa.	9th mo. 1st to 6th mo. 30th	12	81	50	69	38	Yes
Old Kennett	Ellwood Nichols	Hamorton, Pa.	5th mo. 1st to 12th mo. 1st	6	36	21	22	17	Yes
Orange Grove	Elizabeth W. Hunt	747 N. Mentor Av., Pasadena, Cal.	Entire year	2	30	....	....	25	Yes
Penns Grove	Ella Broomell	West Grove, Pa.		5	23	....	....	13	
Phœnixville	Adult class			....	....	....	....	....	
Plymouth	Alice H. Ambler	Plymouth Meeting, Pa.	10th mo. to 7th mo.	11	78	43	57	40	Yes
Providence	Viola P. Brinton	Media, Pa.	9th mo. 26th to 6th mo. 11th	5	38	23	29	25	Yes
Race Street	W. Lewis Abbott	6807 N. 11th St., Phila., Pa.	10th mo. to Yearly Meeting	6	85	65	65	57	Yes
Rancocas	Held in 1915			....	....	....	....	....	
Reading	John B. Bowers	205 Windsor St., Reading, Pa.	10th mo. 1st to 7th mo. 1st	3	7	5	3	5	Yes
Richland	Annie B. Roberts	Quakertown, Pa.	9th mo. to 7th mo.	8	60	25	25	40	Yes
Sadsbury	Estelle B. Irwin	Christiana, Pa.	Entire year	5	50	35	35	12	Yes
Salem	Mary J. Pancoast	19 Oak St., Salem, N. J.	9th mo. to 7th mo.	15	91	31	61	59	Yes
Schuylkill	Adult class		Irregular	....	....	....	....	....	
Solebury	Eva K. Preston	Solebury, Pa.	6th mo. 15th to 10th mo. 3d	10	69	31	24	41	Yes
Spring St. Mission	Ellwood Heacock	2027 N. College Ave., Phila., Pa.	10th mo. to 5th mo., inclusive	7	70	....	....	42	Yes
Stanton	John Cranston	Newport, Del.	Entire year	....	....	15	....	....	Yes
Stroudsburg	Anna Walton Palmer	Stroudsburg, Pa.	Entire year	....	....	....	....	....	Yes
Swarthmore	Emilie G. Pollard	Swarthmore, Pa.	9th mo. 15th to 6th mo. 15th	15	160	77	143	96	*
Third Haven	Wilson M. Tylor	Easton, Md.	4th mo. 1st to 10th mo. 1st	3	40	27	34	18	Yes
Trenton	Floyd Platt	Morrisville, Pa.	10th mo. 1st to 7th mo. 1st	11	85	55	50	45	Yes
Unionville	Ida M. Sharpless	Unionville, Pa.	Entire year	1	10	10	....	8	Yes
Upper Springfield	Not in session			....	....	....	....	....	
Valley	Joseph Flowers	Wayne, Pa.	4th mo. 1st to 12th mo. 31st	11	61	38	54	24	Yes
West Chester	Herbert P. Worth	West Chester, Pa.	9th mo. 15th to 6th mo. 15th	18	165	65	92	95	Yes
Westfield	Frances Haines	5042 Hazel Ave., West Phila.	10th mo. to 5th mo., inclusive	6	82	52	70	51	Yes
West Grove	Anna R. Beitler	West Grove, Pa.	Entire year	10	43	17	21	23	Yes
West Philadelphia	George D. Miller	313 N. 33d St., Phila., Pa.	10th mo. 1st to 6th mo. 1st	11	135	70	115	....	Yes
Willistown	Thomas S. Bartram	Media, Pa.	5th mo. 16th to 10th mo. 24th	9	75	33	35	58	No
Wilmington, West St.	William Eves, 3d	2302 Monroe St., Wilmington, Del.	9th mo. to 6th mo.	24	104	26	77	88	Yes
Woodstown	Letitia E. Davis	Woodstown, N. J.	9th mo. 1st to 6th mo. 30th	17	120	75	70	70	Yes
Woodbury	Adult class			3	....	....	....	15	
Wrightstown	Robert E. Atkinson	Wrightstown Pa.	5th mo. 16th to 10th mo. 31st	7	107	40	44	50	Yes

GENESEE.

NAME OF SCHOOL	SUPERINTENDENT	ADDRESS	WHEN IN SESSION	No. Officers & Teachers	PUPILS			Average Attendance	Friends' Lessons Used
					Number	Adults	Members		
Lobo	E. D. Bycraft	Ilderton, Ont., R. R. 2	4th mo. 1st to 12th mo.	8	90	20	45	49	Yes

ILLINOIS.

Blue River	Loran Payne	Salem, Ind., R. R. 9	Entire year	9	82	53	64	45	No
Clear Creek	Ray Bumgarner	McNabb, Ill.	4th mo. to 10th mo.	15	43	15	33	40	Yes
Prairie Grove	Theodore Russell	Winfield, Iowa	Summer	8	31	18	16	18	Yes
Chicago	Thomas A. Jenkins	5411 Greenwood Av., Chicago, Ill.	9th mo. to 7th mo.	2	20	15	4	12	No
Wapsinonac	John Taylor	West Liberty, Iowa	Entire year	3	5	5	5	5	Yes
Benjaminville	Catherine Lausterer	Holder, Ill.	Entire year	9	40	16	22	30	No

NEW YORK.

Brooklyn	Henry M. Haviland	99 Water St., New York City	10th mo. to 6th mo.	9	72	30	62	40	Yes
Cornwall	Gilbert T. Cocks	Cornwall, N. Y.	Entire year	3	20	18	30	25	Yes
Flushing	Grace K. Hubbard	109 14th St., Flushing, N. Y.	10th mo. to 6th mo.	7	26	10	19	20	No
Jericho	Sarah J. Malcolm	Jericho, N. Y.	4th mo. to 12th mo.	4	28	10	7	20	No
Manasquan	George F. LaFetra	Manasquan, N. Y.	Entire year	5	42	24	17	30	Yes
New York	Anna L. Curtis	221 E. 15th St., New York City.	10th mo. to 5th mo.	2	33	30	20	20	No
North Easton	Phebe A. Hoag	Greenwich, N. Y., R. F. D. 1	5th mo. to 12th mo.	2	15	13	13	8	Yes
Plainfield	Mabel H. Vail	437 E. 5th St., Plainfield, N. J.	10th mo. to 7th mo.	8	72	38	46	36	Yes
Purchase	James R. MacAfee	White Plains, N. Y., Box 45, R. F. D. 1	Summer only	4	30	10	30	20	Yes

BALTIMORE.

Balt., Asquith Street	Thomas O. Matthews	Frederick and Lexington Sts., Baltimore, Md.	9th mo. to 6th mo.	4	46	....	1	35	No
Balt., Park Avenue	Thomas B. Hull	1316 Munsey Bldg., Balt., Md.	9th mo. to 6th mo.	15	125	....	103	75	Yes
Deer Creek	Samuel S. Holloway	Havre de Grace, Md.	Entire year	1	10	....	8	8	Yes
Dunning's Creek	E. Howard Blackburn	Bedford, Pa.	Entire year	3	45	....	40	35	Yes
Drumore	Alice I. Smith	Drumore, Pa.	5th mo. to 9th mo.	4	40	....	26	25	Yes
Eastland	Robert K. Wood	Nottingham, Pa.	5th mo. to 8th mo.	5	75	....	28	35	Yes
East Nottingham	Howard Brown	Rising Sun, Md.	5th mo. to 10th mo.	3	20	....	5	15	Yes
Goose Creek	Henry B. Taylor	Lincoln, Va.	4th mo. to 11th mo.	6	70	....	59	50	Yes
Gunpowder	To be appointed		Entire year	3	52	....	42	21	No
Half Moon	William F. Way	Port Matilda, Pa.	Entire year	5	51	....	27	35	No
Hopewell	Charles E. Clevenger	Stephenson, Va.	4th mo. to 12th mo.	5	68	....	....	46	*
Menallen	Josiah W. Prickett	Biglerville, Pa.	Entire year	4	53	....	43	25	Yes
Oxford	Harry C. Thomas	Oxford, Pa.	Entire year	8	50	....	42	42	Yes
Penn Hill	William P. King	Peach Bottom, Pa.	5th mo. to 9th mo.	8	84	....	42	68	Yes
Sandy Spring	Dorothy Brooke	Sandy Spring, Md.	11th mo. to 6th mo.	4	39	....	34	26	*
Unionville	Louisa A. W. Russell	Fleming, Pa.	Entire year	1	....	....	5	5	Yes
Washington, D. C.	Furman L. Mulford	2552 Tunlaw Road, Wash., D. C.	9th mo. to 6th mo.	6	70	....	62	42	Yes
West Branch	Edwin A. Spencer	Grampian, Pa.	Entire year	5	87	....	44	66	*
Winchester	John I. Brown	Winchester, Va.	Entire year	3	38	....	23	30	*
Woodlawn	George C. Gillingham	Accotink, Va.	Entire year	4	68	....	24	40	No
York, Pa.	Bertha K. Cleaver	York, Pa.	Entire year	1	12	....	6	8	Yes

INDIANA.

Fall Creek, Ind.	William M. Swain	Pendleton, Ind.	Entire year	....	63	33	43	34	Yes
North A Street	E. K. Wilson	National Rd., W. Richmond, Ind.	Entire year	....	53	25	24	35	Yes
Camden, Ind.	Warren C. Gregg	Penville, Ind.	Once a month	....	20	13	19	10	No
Green Plain, O.	Martha J. Warner	Selma, Ohio	5th mo. 1st to 12th mo. 31st	....	13	9	11	12	Yes
Waynesville, O.	Seth E. Furnas	Waynesville, Ohio	Entire year	....	40	24	34	30	*
Westfield Union, O.	Not reported								
Rocky Point, O.	Not reported								

* Part. † Not at present.

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BOUND COPIES OF THE CONFERENCE PROCEEDINGS.

THE complete reports of the Friends' General Conference at Cape May, bound in cloth, are now ready, and for sale at FIFTY CENTS each, postage prepaid. The volume is thoroughly indexed, and is a very valuable record of what is generally regarded as the BEST of all our General Conferences. As the edition is limited, and the price so very low, orders should be sent PROMPTLY to J. BARNARD WALTON, General Secretary, 140 North Fifteenth Street, Philadelphia, or to FRIENDS' INTELLIGENCER.

Current Events

A CAMPAIGN FOR PEACE.

MANY who read the article by John B. Garrett, in a re-nt number of the INTELLIGENCER, will be interested to ow more in detail of the actual working out of the Peace mpaign, to which he referred.

The Emergency Peace Committee of Race Street Friends, though formed after the organization of Philadelphia early Meeting's Peace Committee, at once joined enthu-stically in the plans already mapped out. Wherever both anches of Friends have been found in the rural communi-s which the Meeting's Committees have reached, there has en a joyous, whole-souled working together, which has ne much to revive the ancient spirit of Friends in telling e world again the message of the Prince of Peace.

As a member of the Meeting's Committees said: "It med to me that at last Friends have swallowed the super-pectability lump in their throats and have in this small gree reassumed the methods of the Fathers, though with v of the attendant difficulties of the Fathers. Motor veling is distinctly easier than walking, the tail of a much better for an rostrum than a barrel-head (cf. illiam Penn in Grace Church Street, London), and the gers, real to them, of the authorities and assailants, are ligible with us."

But most of our readers will not know what real bravery ook for this same earnest Friend to start speaking in of the meetings in a square, without any auditors, ex-t two of his companions, and continue his message, until e fifty had gathered to hear him.

n all, thirty-nine meetings have been held in New Jer-. Chester County, Pennsylvania, Delaware, and in ryland. About fifty-five hundred people were reached, more than twenty thousand pieces of literature dis-uted.

f large significance is the fact that not many of those listened would have ever heard our message had it been n in our meeting-houses, as has been our custom. For aps the first time to any large extent have the Friends ur Yearly Meetings in Philadelphia gone out to meet workingman in the factory, the crowd on the street, the acker barrel club" in the country store, and the idler he village square. And these were not only attentive, in practically every case *responsive* to the message. speakers heard people say, "They were good speeches," ey are doing a good work," and "We hope they will it up."

lward Hollingshead and other Friends planned the ings for New Jersey, but because of his illness only of those schedules were held.

bert Balderston undertook an almost impossible task he mapped out the rest of the tour.

e work could not have been so successful had it not for the efficient office secretary of the Peace Commit-Jessie F. Davis, who held together the threads of the aign, and kept everything moving quietly according to lule, rearranging meetings at the last moment and sup-g speakers where some failed to come.

all the centres reached local committees had done effi-work, and the peace party was met, introduced and tained by Friends in practically all the places.

o automobiles were loaned by Edward G. Rhoads and el Knight. There were simple peace banners, and the carried much literature to supplement the spoken

ong those who spoke were W. Lewis Abbott, Mark rston, J. Augustus Cadwallader, Rachel Knight and is R. Taylor. These were helped in all the important s by our friend, Frank Stephens, who is a devoted advocate and a charming speaker, having to an un-degree the ability of reaching the heart of the com-people.

The committees really started their peace venture by helping one of their committee members, Maria Moon Albertson, and her husband, in their splendid Fourth of July Peace Day. To William Richie and Barclay Moon we are indebted for their impressions of the gathering.

"On Independence Day, Henry H. and Maria M. Albertson opened their home at 'Green Hill Farm,' near Burlington, New Jersey, for the second semi-annual Burlington County Picnic. This year a 'Peace Day' program was arranged by a committee of peace workers, representing several denominations of the county, and an unusually interesting and convincing program was given. By noon, probably between seven and eight hundred people were assembled in the 'Peace Basket Auditorium under the trees.' A pageant was enacted, showing the call of war on the common people to take up arms and fight their brothers. 'Peace' and 'Justice' appeared, and 'War' was ejected. Peace then called forth her following of doctors, nurses, firemen and others, who save rather than destroy life. The States of the Union, represented by small girls in appropriate costume, exemplified the spirit of co-operation and mutual trust which has bound our States together in justice and freedom. The future was then portrayed by the various nations of the world called into a Federation of the States. Some of our national airs were sung by the children as they marched. With all the characters in appropriate costume the pageant was very effective and entertaining. Lunch was then served on the grounds by a caterer to those who had not provided themselves with basket lunches, and a very pleasant social hour and a half was enjoyed.

"The afternoon meeting was presided over by Assemblyman Emmor Roberts, of Moorestown. Professor Baker, of the Moorestown Public Schools, first addressed the meeting on the general subject of 'Military Training in the Public Schools.' Dr. Lukens, of the First Presbyterian Church of Burlington, then gave a most inspiring and convincing address on the 'Immorality of all War,' and the special dangers from militarism in this country. Dr. Sidney L. Gulick, of New York City, spoke of conditions in the Orient, and the need for our government to study carefully the existing conditions, in order to develop a better spirit of understanding and co-operation with the Eastern countries, especially with reference to the immigration problem. Before the meeting 'anti-preparedness' leaflets were handed about, and it is believed that many seeds were sown which would bear fruit in increased devotion on the part of Burlington County citizens to the cause of international brotherhood.

"The two most important results of this meeting were the splendid lesson it taught the children who took part in the pageant of the possibility of a world-wide friendship of nations, also the bringing together of people of widely differing interests to hear the vital peace message."

Edward G. Rhoads writes of the next meetings in the campaign:

"The open-air campaign of the joint Peace Committee of Philadelphia Yearly Meeting was begun on the 22d of Seventh month, meetings being scheduled on that day for Salem, N. J., at 4.30 p. m., and Woodstown, at 8 p. m. Heavy rain and tire trouble delayed but did not prevent the afternoon meeting. It was after five o'clock when the automobile bearing those members of the party, who went from Philadelphia, arrived at the Old Meeting-house in Salem. There we were joined by Anna Griscom and W. Lewis Abbott, and proceeded to the chosen position in front of the Court House on the Old King's Highway.

"There were many passers-by, and the strong, clear voice of the first speaker and the display of 'Keep Cool' fliers soon drew the attention of a knot of people, who formed the nucleus of an interested and growing audience, listening attentively, and, in the main, sympathetically, to strong messages from Francis R. Taylor and W. Lewis Abbott. A large number of tracts and fliers were handed around, and usually were kindly received. Supper was provided for

the speakers' party in the annex of the grounds of the Old Meeting-house, through the hospitality of Race Street Friends, some of whom were holding a week-end 'peace tramp' with Salem as headquarters.

"After supper we left Old Salem—the site of the oldest monthly meeting of Philadelphia Yearly Meeting—and made a pleasant run to Woodstown, where we arrived about 8 p. m., to find the town alive with people who had come from the adjacent country-side. The curbs for blocks were closely lined with automobiles.

"Some notice of our coming had been given, the town authorities had been consulted and a policeman indicated a position for our car alongside a fountain, where three ways met at the business centre of the town.

"A large crowd soon collected, and listened most attentively and with evident approval to an appeal for a better than military preparedness. A great deal of literature was accepted and carried away by those in the crowd, among whom were many solid citizens. Expressions of quiet approval were heard, a few questions were asked, and, when the speakers finished, many lingered as if they wished to hear more, until the car moved away from its station for the return trip to Philadelphia.

"Those of the party who had no part in the speaking felt strongly that here was a method of work the value of which is beyond question."

On the 26th of Seventh month, a meeting was held in Merchantville.

The following day, Frank Stephens and W. Lewis Abbott held three successful meetings in Florence, N. J.—one at the Wood "Foundry" gate at 5.15, the interest among the workingmen being well maintained; another at 8 on the Main street, well attended, with two-thirds of the audience men; the third at 9.30 at the Catholic Carnival, through the courtesy of Father Hennesy, the local priest. Five hundred people were reached, and, as a Friend present said, it was a pleasure to hear an excellent speaker address three consecutive audiences, hold their attention and not repeat himself!

The Chester County campaign began on Seventh month 29th with an evening meeting at Paoli. There followed meetings at Marshallton, Embreeville, Doe Run, Ercildoun, Parkesburg, Christiana, Oxford, Rising Sun, Colora, Lincoln University, Strickersville, West Grove, Chatham, Unionville, London Grove, Landenburg, Yorklyn, Hockessin, Toughkenamon, New Garden, Kennett Square, Red Lion, Hamorton, Fairville, Centerville, Wilmington, Lenape Park, Newport and New Castle. In some of these there were two meetings held. At Oxford and New Garden five hundred people were present at each meeting.

From W. Lewis Abbott, the committee has had the interesting details of the meetings held in the places mentioned above.

At Ercildoun they gathered in the meeting-house grounds. Although there were less than a hundred present, in that quiet country place, as night fell there came a fresh vision of the great need of the world at large for the Quaker message of peace. A number of colored people attended the meeting, and at the close they sang their old-time melodies. It was as if at the beginning of the trip a spirit had arisen to link our mission with the historic stand of the Society for justice and freedom, and to give us a vision of the thing for which we were working—the brotherhood of the races of the world.

At Calvert, Maryland, on the third, in the yard of the old brick meeting-house, built in 1701, was held one of the best meetings of the tour. Feeling the spell of the location, Frank Stephens delivered a particularly splendid talk. It was a stirring call to battle not only against war, but against all the forces of injustice, privilege and oppression which cause misery and sorrow in the world. War, poverty, crime, all call for men with vision, with courage, with devotion, to work, to gain for all humanity lives of fuller worth and opportunity.

In Yorklyn a factory meeting was held, and in Kennett a large meeting in the Square. At Red Lion, Hamorton and Fairville, meetings were held before groups of men in front of the tavern and country store.

On Sixth-day, the 11th, our plan called us into the heart of the enemy's country—Wilmington. In the land of the du Ponts we were to talk of the evils of war. With doubts and misgivings we set out. The first meeting was in the center of the business district of the city at the noon hour. For fifty minutes three hundred people, mostly men, stood and listened to us. They applauded each speaker, with genuine heartiness. A unique incident, the only one of its kind on the trip, occurred here. A man in the crowd came forward at the close and contributed a dollar "to help your cause."

Although the number reached during these meetings might have been larger, it must be remembered that in each community a group was touched that may act as a center from which thought and comment on the subject will radiate. It is better to come in contact with a few people in many centers than to reach a large number in one place. The interest displayed and the signs of favor did not necessarily mean converts, but it did mean people reached, interest held and thought awakened.

The whole trip was a great personal inspiration to those who took part in the campaign. Everywhere from the open Friendly door came kindness and encouragement, larger acquaintance with each other, and a deepened interest in the message for which all were working.

FOR THE MEETINGS COMMITTEE.

WAR VICTIMS' RELIEF COMMITTEE.

ARMENIAN AND SYRIAN RELIEF WORK.

ALFRED E. BACKHOUSE writes from Tiflis: "Up to the present all our funds have been expended through the agency of other committees, mostly Armenian, but we now propose to start some direct repatriation work in the district of Van. I am remaining here for a few months longer at least to start this work. We expect it will largely consist of giving assistance in rebuilding houses, but it may develop in other directions, and it is probable that some distribution of food will be necessary, as transport into the district is very difficult and costly. Already there is scarcity, which will be accentuated as more refugees return and winter approaches. There is likely to be very little harvest in that part of the country, as very little land was sown.

"The Armenian societies are undertaking, with government funds, the distribution of cattle, seed corn, and implements, but they were too late in the field to insure a harvest this year, and even now have not made much progress. Mr. Gracey, an Irishman, is now at Van representing the American Mission. He has been doing a good deal of relief work, for which he is remarkably well qualified, and his advice will be invaluable to me when I start work in the district. I expect to leave for Van in about a week, when Mr. Buxton and George Hodgkin return home.

BACK TO THEIR HOMES.

"We saw a good deal of the returning refugees on our three days' journey from Van to Khoi. Many of them seemed very poor, but others had considerable numbers of cattle and sheep, the former being usually loaded with the household goods. Everyone, even the children, would be carrying something—one perhaps a cooking pot, another a fowl, and, here and there, a man with a lamb or a calf over his shoulders; sometimes sheep and fowls would be riding in baskets on the backs of the cattle.

"The 'Cities Union' has organized feeding stations on the way, where the refugees find free meals and shelter for the night. The whole country round Van has been very much devastated, the town itself being almost entirely in ruins. In the district of Kavash, where I am proposing to work, and from which we have a full report, less than one-third of the houses remain.

THE MOUNTAIN TRIBES.

"When we were in Persia we saw a good deal of the Syrian refugees from the mountains of Kurdistan. They

consisted of a number of semi-independent tribes united under the Patriarch of the Nestorian Church, to which they mostly belong. Their home is in the mountain region on the Turkish side of the frontier, south of Lake Van. In September last about 30,000 of them, fleeing before the Turks and Kurds, descended from the mountains, where they had been defending themselves for nearly four months, and spread over the plains of Urumia, Salmas, and Khoi, in Persia. They had suffered terrible hardships from lack of proper food—for a long time they lived on mutton, without salt or bread—and very many died.

"When they arrived in the plains relief work was at once started among them by the American Missions at Urmi and Dilman, and since the beginning of the year the Russian Government has made grants for their support. By this time, however, many have already returned to the mountains, although much relief work will be necessary amongst them there, as they will find themselves in a devastated area; there will be little or no harvest this year, and food will be difficult to procure.

A VISIT TO A SYRIAN ENCAMPMENT.

"One day we paid a visit to several encampments of these mountain Syrians, who had left the plains in order to find pasture for their sheep. We rode first through an upland country of splendid grass land, where thousands of sheep might have found grazing, but which seemed empty of inhabitants, and then down a valley where, after a few miles, we came upon the Syrian camps on the flat land by the side of the stream.

"The people belonged to a leading tribe, and were the very aristocats of the race; their appearance was most attractive in their picturesque and brightly colored national costume. Many of the women were very good-looking, often with features of quite a European type, and carried themselves splendidly. They had erected booths of branches for shelter, and in one of these they entertained us to a lunch of milk, cheese and bread, our hosts sitting in a semicircle around the entrance. As we left they kissed our hands and thanked us for our visit, asking us to come and see them when they were once more in their own homes, for which their hearts were longing."

ILLINOIS YEARLY MEETING.

Illinois Yearly Meeting assembled for its forty-second annual session on Second-day, Eighth month 21st. While in members it is not so large a body as it used to be, yet this year every session seemed permeated with that life-giving presence which re-consecrated every one present to work for the kingdom of God.

There were several visitors, all of whom helped by their presence, and gave stimulating messages—J. Barnard Walton, Daniel Batchellor and Mary H. Whitson, from the East; Ruth Chandler, from Waynesville, O., an appointed representative from Indiana Yearly Meeting, and Thomas Kelley, an invited guest, secretary of Indiana Yearly Meeting of the Five-Years Meeting.

The members came from Nebraska, Iowa, Indiana and Illinois, bringing representatives from all subordinate meetings, except one.

Succeeding the holy hours for worship on First-day morning came the afternoon message from Thomas Kelley on "The Problems of the Country Church." It was a burning appeal to consecrated young people to help solve these problems presented by the renter, the telephone and the automobile. He pointed to the fact that the church has lost is old lever of eternal damnation; that the old glamour of a glorious death has been overshadowed by the beautiful life; and that the consecrated Christian of to-day tries to help the church and its members solve their vital *material* problems, as well as their spiritual ones. Unlike many speakers, he not only pointed out the problems, but he gave helpful suggestions for their solution as well, so that in their light the fact that the country church has diminished forty per cent. in the last ten years does not make a hopeless vision of the future.

The Young Friends' Association had a very live meeting First-day evening, at which they discussed "Why I Am a Friend and What It Means to be One."

The routine business of the week needs but a passing notice; but the reading of the message from Friends of Arch Street Meeting in Philadelphia, and the one from London Yearly Meeting, produced a beautiful spirit of love and unity, which made all feel that the chasms that have kept the various localities apart in the past are fast being bridged, and in the near future we shall be walking hand in hand in many branches of our work. Answers were sent to both, signifying readiness to co-operate with each in any helpful way desired.

Plans were laid for the starting of a small circulating library—the first book of which will be devoted to the needs of the First-day schools.

The session on Fourth-day afternoon, after a very helpful morning of worship, was as usual devoted to the Philanthropic Committee. The report itself was not as long as it often has been, but it called forth more really live discussion than ever before. The workers seem fully alive to the needs of every department of the committee's activities, though peace and arbitration, temperance and narcotics held the members longer than some of the others. A deep concern was felt by all for the action of the management of Swarthmore College in establishing a smoking-room for the use of the college men, and a vigorous protest was sent to them.

Having for some time felt that the organization of the Philanthropic Committee as it has stood for so many years has not been so productive of efficiency in these days of intensive labor as it was in the past, the Yearly Meeting last year requested the committee to bring forward this year a plan for reconstruction. The following plan was accepted by the meeting:

"Do away with the large committee as it now stands, which is appointed by the Yearly Meeting:

"Create a new committee, consisting only of the general chairman and the superintendents of the different departments which it seems best to retain or incorporate, this committee to be selected by the Nominating Committee to serve for three years. It will be the duty of the superintendents to act in an advisory capacity to the subordinate meetings, suggesting ways and means of working; to keep a record of all work accomplished in the different localities, and in turn to report annually to the general chairman, all of which will be collected by him to form the report to the Yearly Meeting.

"Let the subordinate meetings handle their philanthropic department in whatever way seems best, considering their own local conditions, appointing a single member to have charge of it, or a committee as they see fit. This person or committee will be required to organize the local work in whatever departments it seems best to labor in, and submit reports quarterly to the departments in which they have worked."

Feeling that there has not been as close an affiliation with this committee and the similar committee of the General Conference as we would desire, the departments were selected to conform as nearly as possible to their activities.

The morning sessions were all begun with a fifteen-minute devotional period, which was a source of strength and uplift. Business paused for an hour on Fifth-day morning, and all bowed in reverence in memory of the loved and faithful ones who have gone on during the past year. The names of sixteen were read, and many loving tributes were paid to their lives here on earth.

The twenty-minute sessions for the young people and children, held under the trees, were not only enjoyable, but helpful as well, and we have come to feel them an integral part of the meeting itself. It was very gratifying to notice that the young people were exceedingly interested and ac-

tive in all the business sessions. They responded freely in discussions, acted wisely on committees, and seemed eager to do their share in the constructive part of the meeting.

A slight divergence from the usual order of things—and a delightful one—was an early morning auto ride to Starved Rock and Deer Park, historic bits of scenery on the Illinois and Vermilion Rivers, about twenty miles distant, with a picnic breakfast at the Rock, returning in time for meeting at 10.30 o'clock.

For the information of those unfamiliar with the conditions, it should be said that Illinois Yearly Meeting is held in a country neighborhood. Each guest is assigned to a home in the vicinity, but the days are spent on the meeting-house grounds, where dinner is served in the dining-hall. Guests are invited around to other homes for supper, and the mingling with friends in their homes, and during the noon hour at the meeting-house, makes for a friendship that is very pleasant and intimate. L. S. F.

OHIO YEARLY MEETING.

Ohio Yearly Meeting opened at Salem with a meeting for ministers and elders on Seventh-day afternoon, Eighth month 26th. On First-day, two meetings for worship were held, at which Daniel Batchellor, J. Barnard Walton, Ida W. Keever and Richard E. Roberts gave us many inspiring helpful thoughts.

On Second-day morning, the business session opened, with Sarah C. Fox, of Cadiz, and Marietta Hartley, of Alliance, as clerks. Much thankfulness was expressed for the presence of visiting Friends who came to us in a spirit of mutual helpfulness. These included Daniel Batchellor, a minister of Philadelphia; J. Barnard Walton, of New York; Charles E. Lukens, of Illinois, and Zephaniah Underwood, of Indiana Yearly Meetings. Lettice Jowitt, of London Yearly Meeting, and two delegates from Indiana Yearly Meeting, Seth E. Furnas and Ida W. Keever.

On Second-day afternoon, Lettice Jowitt gave us an account of the relief work being done by English Friends in France, Holland and Russia, and also of the work in behalf of German prisoners in England. The sincerity of her personality, as well as the earnestness of her message, impressed upon us our duty as Friends to be true to our convictions in working for those causes which make for brotherhood among men.

The subject of "Military Training in the Public Schools" was presented on Third-day afternoon by Charles E. Lukens.

In the evening Friends held a social gathering at the home of William D. and Alice M. Smith. Music was enjoyed, and one of the Indiana delegates told us of the activities of the young people of that Yearly Meeting.

On Fourth-day morning a public meeting for worship was held, which, because of its unusual spiritual significance and power, made a deep impression upon all present.

The business of the Yearly Meeting was completed on Fourth-day afternoon, and we adjourned to meet at the same time and place next year.

HELEN E. LEASE.

IMPRESSIONS OF OHIO YEARLY MEETING.

As I write the title "Ohio Yearly Meeting," my chief impression is that I can really write it, for there is still an Ohio Yearly Meeting. From Elizabeth Lloyd's report of her visit last year I had learned that the whole Yearly Meeting has only 250 members (the majority non-resident), only five meetings, and only one of these held every First-day. Thirty is a good attendance at business sessions of the Yearly Meeting. I understood also that it was to be decided this year whether to lay down the Yearly Meeting. With these expectations it was an agreeable surprise to find a meeting of possibly a hundred on First-day morning. They were all real Friends, too, whether members or not.

All of the visitors had a most pleasant week. What the Ohio Friends lack in numbers, they make up in cordiality. Daniel Batchellor came with me from Illinois Yearly Meeting. Indiana had appointed Ida W. Keever and Seth E. Furnas delegates to bear its good-will. Seth came by auto with Zephaniah Underwood, and you can judge of Ohio roads by the hour and appearance of their arrival. Another visitor was Charles E. Lukens, of Marion, O., a non-resident member of Illinois Yearly Meeting. His concern was the repeal of the Dick military service law, and especially the clause which exempts Friends, for it recognizes Friends as a body, but *not* the principle they stand for.

The most impressive visit came unexpectedly, and entirely by accident. Lettice Jowitt, from England, who is now known to Friends in most parts of the East, had been at the "Gurney" Yearly Meeting at Damascus, Ohio—near Salem—and overheard that the "Hicksite" Yearly Meeting was also in session. Only the very well informed knew this, for the larger body makes so much more noise here. She then attended the "Wilbur" Meeting on First-day, and came to us for Second-day. Although I had heard her story so often before, it seemed even more impressive than ever.

The question of discontinuing the meeting was not even raised. To me this means a definite decision committing us all to thorough-going advancement work in Ohio. The aim is to try out the experiment, and see if two or three years will not show the meeting gaining strength again. In Salem, for example, a town of ten thousand, there is not a church liberal enough to welcome a Yearly Meeting visitor to its shelter to give a peace message. Certainly there is need for a religious body which can be the home of those who will not accept others' creeds. The problems in the other neighborhoods are different, and cannot all be solved at once. The Yearly Meeting this year, however, took its young people into a greater share of its responsibility than ever before, and through their help, rather than through workers from outside, the solution is expected.

J. B. W.

A FRIEND WITH THE TROOPS ON THE BORDER.

It may be of interest to Intelligencer readers to hear of the work being done by the Army and Navy Department of the International Committee of the Young Men's Christian Association among the United States troops on the Mexican border. About two months ago, when the marshalling of the troops here began to assume an aspect of more or less permanency, this committee, co-operating with certain State and local Y. M. C. A. agencies, despatched a corps of secretaries to these border camps for direct Y. M. C. A. work among the enlisted men. Association centers were established at San Antonio, Brownsville, Laredo, and Eagle Pass, Texas; at Columbus, New Mexico; Douglass and Nogales, Arizona, and at most of the smaller encampments along the line. By the middle of August work had been started at eighteen military camps, and thirty-six buildings had been erected, equipped and put in operation under the direction of 130 secretaries—the estimated number of men thus served being placed at 116,600.

At the start these centers consisted of little else than a single tent where writing facilities and mail were distributed. Very soon, however, large wooden buildings were erected. These veritable "meeting-houses," with a single large room, sides open-screened, writing benches along walls, seating benches in center, an ample platform and a secretaries' quarters in the rear, accommodate 700 men each when filled to capacity, and fully 1,100 men when crowded around the outsides. The equipment of one of these buildings consists, in addition to a piano, a Victrola, and a moving-picture machine, with ample counter-room where the men are provided with everything in the way of stationery, with the parcel post, Wells-Fargo Express and money orders (for sending only), with magazines, library books, Bibles and hymnals for religious services; games, checkers, chess and dominoes, and with the materials for indoor baseball, volley ball and boxing bouts.

Two or three secretaries are constantly in charge, with the larger responsibility (in addition to selling stamps) of providing for the entertainments, athletic contests, religious meetings and Bible classes—though the uncertain movement of the troops for long hikes makes any work of a definitely organized character very uncertain and difficult. Their yet fuller responsibility consists in enlisting the men themselves in the necessary committee and leadership work.

At least two nights of the week are devoted to religious services or meetings of a distinctly religious character, and on Sunday mornings there is very apt to be a regimental service, led by a chaplain. The other times are devoted to moving pictures, local concert and vaudeville talent, and at least once a week, usually Saturday nights, to "fifteen rounds of boxing," which, is needless to say, calls for the accommodation of all available space, including the roof windows.

Association Building No. 4 at Camp Wilson, San Antonio, serving the First Illinois Field Artillery, the Third Wisconsin Infantry, the Sixteenth Cavalry of U. S. Regulars, and the Illinois, Missouri and Kansas Signal Corps, approximately 3,000 men in all, started under most favorable auspices. There was much significance in the remarks made by the regimental commanders at its dedication. Col. R. A. Richards, of the Third Wisconsin Infantry, said: "A man's first duty is to his spiritual needs." Col. C. M. Allen, of the First Illinois Field Artillery, said: "We are here to dedicate what seems to me to be a ship distributing human kindness. There is no doubt as to the character of those doing the distributing. This ship will sail upon a sea of gratitude, and let us see to it that the sea is not a shallow one."

Since its opening, Building No. 4 has endeavored to maintain the standard of work set by "the big idea" in the minds of the progenitors and co-operators in this movement—that of being "enlisted" with Uncle Sam's "Second Army" along the border. Specimens from the daily reports of the building secretary for the last ten days of August read as follows:

Estimated attendance (throughout the day), 1,800; letters written and mailed, 845 (never below 1,000 on Sundays); number of copies or parts of scripture distributed, 40; personal interviews on personal matters, 5; pieces of reading matter distributed, 300.

Remarks: Third Wisconsin Infantry returned from hike and crowded building at night. On account of desire to write long-delayed letters, no public service held.

Estimated attendance, 2,000; letters written, 590; attendance at special events (boxing), 1,100.

Remarks: Unearthed several crack boxers and referee. Crowd in splendid order during bouts. Planned band concert and entertainment by Third Wisconsin Band. Two indoor baseball games.

Estimated attendance, 1,500; letters, 585; attendance at band concert, 650.

Remarks: Returned 37 clean-living cards to Third Wisconsin men.

Remarks (at another date): Address at religious meeting by Dr. J. L. Gross, of Houston—very strong meeting with over 150 men raising hands for prayer; $1,840 in money orders sold this month.

Living as an enlisted man in Uncle Sam's Second Army demands the equivalent experiences of a regular. To begin with, there is the call to breakfast in the mess shack of the First Illinois Field Hospital Corps at 5.45. Then the building must be "policed," thoroughly cleaned, swept and put in order for the day. Then follow the various plans for the day, usually with one man on counter duty and another out "drumming up trade," delivering notices to quartermasters, interviewing the men, etc. At least once a week the secretaries from the five buildings in Camp Wilson meet for a secretaries' conference, and discuss and pray over the situation.

Nor has the weather failed to keep pace with its reputation. A 70-mile gale from off the Gulf, a torrential rain, followed by hot Texas breezes over arid plains inhabited by the horned toad, scorpion, red ant, an occasional rattler and tarantula, and the ubiquitous mosquito—all lend zest to the encampment. One then appreciates all the more, on days off, picturesque San Antonio, the "city with the 'color' of an early Spanish civilization, a present-day Mexican infusion, marked traces of the Old South, and the hustling modern activities and spirit of a vigorous American city."

In brief, in all honor to the International Committee and the many friends throughout the country who are making its work here possible, a correspondent to the Chicago *Herald* comments: "According to army officers the work the Y. M. C. A. is doing among the militia troops on the border is the most constructive and beneficial of all of the patriotic endeavors entered into by the people not actually in the army service."

W. RUSSELL TYLOR.

Camp Wilson, near Fort Sam Houston, San Antonio, Texas.

FRIENDS' NEIGHBORHOOD GUILD.

"CAMP KITHANNE."

THE Kithanne Camp Fire is one of the many activities of Friends' Neighborhood Guild. During the winter months of 1915-1916, the members worked up a fair and entertainment in order to finance a possible camping trip this summer. With the assistance of the Guild residents and some of the volunteer workers, this was successfully accomplished.

Through the courtesy of a friend, we secured, rent free, a cunning little two-roomed house near Swarthmore. It would have been hard to find eight happier girls than those who set out with their guardian on the long-anticipated camping adventure. The day was hot, the bundles heavy and numerous, but that mattered not at all.

Excitement and the novelty of sleeping on the floor wakened the girls the first morning at 3.30. The regular camp duties began with the posting of the "cook schedule" and menus. There was much delight and great rivalry in the cooking and serving of meals.

"Gee, youse had a swell meal!" was the usual friendly verdict.

A safe and sane little brook near our cottage provided delightfully cool entertainment during the hottest part of the day.

Two near-by cherry trees were a constant unsatisfied desire until a kind-hearted neighbor brought a ladder and gave the girls their first thrilling experience in tree-climbing.

The girls were very proud of their average tramp of six miles a day. On these hikes they had frequent opportunity to see and hear the birds they had studied this spring in the camp-fire meetings. It was a constant source of wonder and delight to find that the scarlet tanager and indigo bunting were actually more than mere gaily-colored plates.

Every evening we watched the sunset and sang the camp-fire songs until the mosquitoes and our weary bones drove us in-doors and to bed.

The day we broke camp the girls would have done credit to Dutch ancestors. Without suggestion from the guardian, every inch of that cottage was thoroughly scrubbed, and the privilege of helping in the scrubbing held at a high premium.

The girls returned that night, flower-laden, sun-burned, and very happy. Altogether it was a delightful four days, full of such experiences as only camping can offer.

MARY H. PANCOAST.

ROBERT T. LINCOLN has presented to Fisk University, Nashville, Tenn., the Bible which was given to his father, Abraham Lincoln, by the colored people of Baltimore in 1864. "No public testimonial of regards ever gave Mr. Lincoln more sincere pleasure during his entire public life than that presented by the colored people of Baltimore."

MARRIAGES.

KIRK-GARRETT.—Under care of Chester Monthly Meeting of Friends, Ninth month 2nd, 1916, at Providence Meeting-house, Media, Pa., LAURA ADELL, daughter of Edwin and Belle Hoopes Garrett, of Media, to LEWIS HUGHES KIRK, of Philadelphia.

DEATHS.

EAVENSON.—On Ninth month 1st, 1916, PHEBE MASSEY, widow of Jones Eavenson.

HOWLAND.—On Eighth month 17th, 1916, ROBERT BOWNE HOWLAND died in his 91st year, at Bedford Hills, Westchester County, N. Y. His remains were laid at rest in the old Quaker Cemetery at Chappaqua, (where his wife had preceded him) after a gathering in the old meeting-house. Although of great age, with no children or descendants, his life had not been lonely, because his cultured personality made friends of all who knew him. Elderly Friends, of course, were present, but probably most of these were born after he had gone abroad to study. Together with his gifted wife he had established the Howland School for young women, at Union Springs, N. Y., before the days of Vassar College. It was financial failure, but an educational success. A simple but dignified monument, erected to their memory by grateful students from several States, marks their resting place.

To bear adversity without bitterness, to suffer sorrow without gloom, to keep in touch with the great movements of to-day, while remembering the pleasant things of the past, and to keep his mind and heart young, this was his philosophy.

J. C., JR.

PAXSON.—In West Chester, Pa., on Eighth month 30th, 1916, PHEBE S., widow of Philip Paxson, in the 90th year of her age. Interment at Birmingham Cemetery.

A NOBLE LIFE.

THIS tribute to Samuel Whitson is taken from the minutes of the Octoraro (Pa.) Farmers' Club, at its July meeting:

Death is a solemn thing, and it should be beautiful. A great man once said, "Death is the most wonderful experience of life." The solemnity and beauty of death can best be felt when we witness the passing of one whose life was a monument to truth, justice and kindness. To those who had any acquaintance with Samuel Whitson, his integrity, his noble purposes could be seen and felt; and to those who knew and loved him best, he was a strength and an inspiration. He was more than that: he proved true the things he believed. His ideals were his daily habits, his religion and his life.

Always at the going away from our midst of one whom we thus knew, loved and depended on, there must come the questions: "What lesson shall we take from his to our life? How shall we live to make our ideals more real and near?"

For many years, he was a member of this club, suggesting, helping, approving, kindly criticizing, always ready to do what he could to lend the club strength. He wished it to make its ideals progress to keep abreast of the times. Much as we miss his gentle appeal, his kindly smile, his friendly hand clasp, we can best show how deep are our feelings of respect and appreciation by working and striving for higher and better ideals and purposes, and thus become, in truth, God's noblemen of the soil. If we can do this through his influence and in answer to that call which comes to follow strong men who teach us by their lives, it will be our most fitting monument to him.

EMMA G. WALTON, Secretary.

AN ELEVATING CHOICE.

WHEN I'm a grown-up man, I'll do
The things I've always wanted to.
I'll hunt rhinoceros and deer,
And go barefooted all the year.

I'll live in tents and swim all day,
And give my dress-up things away.
I'll never, never do the chores!
I'll always eat my meals outdoors,

And call for one whole choc'late cake,
The very minute that I wake.
But still, 'twould be such lots of joy
To be an elevator boy;

Fly up and down from floor to floor,
And oh, what fun to slam the door!
I guess that's what I'll do some day—
When I'm a man, grown-up and gray,

—*Daisy D. Stephenson, in the Churchman.*

APPLICANT—No, ma'am, I could not work where there's children.

Madame—But we advertised for a girl who understood children.

Applicant—Oh, I understand 'em, ma'am. That's why I wouldn't work where they are.—*Chicago Herald.*

OBVIOUSLY NEEDLESS.—Johnny, who had been playing barefooted in the garden all the afternoon, was told to wash his feet before going to bed. His grandmother stood by to see that he did it thoroughly.

"Why don't you wash the bottoms of your feet, Johnny?" she asked

"Why, grandma," replied the small boy, indignantly, "you don't think I'm going to stand up in bed, do you?"—*The Continent.*

LITTLE Elizabeth and her mother were having luncheon together, and the mother, who always tried to impress facts upon her young daughter, said:

"These little sardines, Elizabeth, are sometimes eaten by the larger fish."

Elizabeth gazed at the sardines in wonder and then asked:

"But, mother, how do the large fish get the cans open?"—*Exchange.*

"Do you know a good tonic for nervous persons, Simpkins?"

"No, what I want is to find a good tonic for people who have to live with them."—*Christian Register.*

ROBERT LOUIS STEVENSON detested cruelty, and many pretty instances are related of his thoughtfulness and kindness of heart. Once, at Pitlochry, the great novelist interfered to stop the ill-treatment of a dog. "What business is it of yours?" the man retorted, roughly. "He ain't your dog." "No, but he's God's dog," Stevenson declared, stoutly, "and I'm here to protect him."

"WELL, Delia, this is a terrible noise!" cried the baby's mother. "What is the matter? Can't you keep the baby quiet?" "Shure, mum," replied the girl, "but I can't keep him quiet unless I let him make a noise, mum."

ALICE'S grandpapa had set her bantam hen on eleven cunning white eggs, and Alice was greatly interested in watching the result. One day she ran into the house, calling excitedly, "Mamma, mamma, two chickens have bloomed!"

IN the neighborhood of Shanghai, an English sailor on his way to the foreigners' burial ground to lay a wreath on the grave of a former comrade, met an intelligent-looking native carrying a pot of rice. "Hello, John!" he hailed, "where are you going with that 'ere?"

"I takee put on glave—glave of my flien,'," said the Chinaman.

"Ho! Ho!" laughed the sailor, "and when do you expect your friend to come up and eat it?"

"All time samee your flien' come up and smellee your flowers," replied John.

—*San Francisco Argonaut.*

Coming Events

NINTH MONTH.

9th.—George School, Pa., annual picnic, at the school, all day and evening. For particulars write Wallace G. Murfit, Fort Washington, Pa.

9th.—Owing to the epidemic of infantile paralysis, the business committee of Salem First-day School Union has decided that its regular meeting at Mullica Hill, N. J., will not be held.

9th.—The Burlington First-day School Union, will meet at Mansfield, N. J., at 10.30 a. m. Subjects for the afternoon will be, "Notes on the Conference at Cape May," "The Religious Side, the Social Side and the Young Friends' Activities." The morning trains will be met at Columbus as usual. All are welcome!

9th to 10th.—Advancement Committee conference at Buffalo, at time of East Hamburg Executive Meeting, at Orchard Park, N. Y., on First-day, the 10th, at 11 a. m.

10th.—A Philanthropic meeting will be held at Old Birmingham Meeting-house (Pa.), 2.30 p. m. to be addressed by Lucy Biddle Lewis, whose subject will be "Our Duty in the Present World Crisis."

10th.—An appointed meeting will be held at old Caln Meeting-house, near Thorndale, Pa., at 3 p. m. Members of the Sectional Committee of the Philadelphia Young Friends' Association expect to be in attendance.

11th.—Baltimore Quarterly Meeting, at Gunpowder, Md., 10 a. m.

14th.—Haddonfield Quarterly Meeting, at Haddonfield, N. J., 10 a. m.

17th.—Joel Borton expects to attend meeting at Bart, Pa., at 10 o'clock; also an afternoon meeting, same day, at Lampeter, Lancaster County, Pa., at 2.30 p. m.

25th.—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada, 10 a. m.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m.

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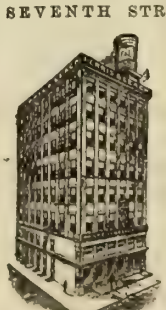
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PHILADELPHIA, NINTH MONTH 16, 1916

Volume LXXIII
Number 38

THE MANSIONS.

DEAR God, I seek no jewel-fretted towers,
No streets of gold, no pearl-emblazoned gate,
When once I wake to greet those Other Hours,
That past this highway's portal lie in wait.

But thou, who bound our hearts so close to earth,
Wilt read them still, and so, secure, I know
There waits me there within that newer birth
The home I lost so many years ago.

The lilac-boughs will brush against the pane
In May-stirred fragrance, dear and memory-sweet;
Forgotten echoes waken once again,
And through the silent hills familiar feet

Pass to and fro beneath the taper-shine;
My mother's face will smile with tender eyes;
My father's hand, warm-clasping, welcome mine
As once again we gather earthly-wise.

But then, ah, then shall be no hidden fears,
No dread of partings, gathered each to each;
No trust misplaced, no poisoned doubts or tears—
But only love beyond the need of speech.

And I, dear God, like some far-wandered child,
The journey o'er, too weary more to roam,
May fall to sleep secure within thy love,
And waking, know myself once more at Home.

—*Martha Haskell Clark, in the Christian Herald.*

AN IMPROVED SOCIAL ORDER.—I.

"For myself I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's."—SPINOZA.

THROUGH the courtesy of the editor of the INTELLIGENCER, the writer is granted the privilege of describing a new and greatly improved social and industrial order which has already been largely achieved in some foreign countries, and has been slowly making its way in our own. To many minds it appears to be the application of the moral principles of justice and love which were embodied in the teachings and presented in the life of Jesus Christ to the business and social problems of our own day. That so little appears to be known of this great social movement by intelligent persons in our own country is one of the strange, almost inexplicable, facts of the present day.

Some months ago there was published in the columns of one of the great daily newspapers of New York City a striking appeal for knowledge and help, written by a woman farmer living up-State, some sixty or eighty miles from the big city. She said that she and a number of other women farmers were facing bankruptcy and the loss of their little farms because they could not find a market for their farm produce. She said that for several years they had had good potato crops, but the only person to whom they could sell was the agent of the commission men in the city, and they were compelled to accept any price he cared to offer, and for the past two or three years this had been only twenty cents per bushel. This price did not return them the cost of production, yet they were compelled to accept that or nothing; and, because of this, and in spite of their hard labor and the bounty of nature, they were facing the loss of their little farms—their whole means of making an honest living. She inquired whether such conditions were inevitable, or whether some way of escape from such an intolerable situation could not be found.

The position in which this woman and her sister farmers found themselves involved by the existing competitive system of business seemed to be a hard one indeed, and as I had made some study of the method by which many small farmers in other countries had been able to save themselves from a like position, I wrote a brief reply to her appeal for help, referring to the method of co-operation by which the farmers of Denmark had within a half century transformed their country from one of the poorest to one of the richest in Europe, and the small farmers of England, Ireland and Scandinavia, as well as France and Germany, had greatly improved their condition. My letter was not published, but led to an interview with the editor-in-chief, to whom a proposition was made that a series of five or six short articles, presenting the principles and best methods of co-operation, would be prepared and offered for publication free of charge, as presenting a subject of general public interest and value, if they would care to have them. This offer was at once accepted by the editor, who expressed himself as greatly interested in co-operation.

The articles were duly prepared at no little cost of time and effort, the purpose being to make them as helpful as possible to the woman farmer and to the average business man and woman. They were duly received at the editorial room, but down to the present day—now about a year and a half later—they have never been published. Nor have they been returned to the writer, although a polite request to this effect has been made, and postage enclosed. Nor have two or three visits to the editorial office produced any results other than an expression of general interest in the subject of co-operation.

The above incident is mentioned as indicating the difficulty which those who believe in the principles of co-operation have in presenting these principles to the general public. That there is a reason for this kind of treatment being accorded to those who would thus try to answer a woman's appeal for help may well be regarded as certain.

When the editorial treatment thus accorded the writer was presented to a well-known professor in one of the leading universities of this country, he exclaimed, after expressing his surprise: "If the *facts* cannot be presented to the people, then democracy is doomed."

The refusal to publish the articles on co-operation was much more than a simple refusal to publish the truth as regards this great saving, social movement—it was also a refusal to answer the appeal for light and help from a woman—a worker striving to make an honest living, and *succeeding*, but *robbed* of her success through shamefully unjust conditions. And this refusal to give her the needed help and encouragement which the articles might well have brought to her may very easily have resulted in the total shipwreck of her hopes. So far as the writer knows, no reply to her appeal was ever published. One wonders, indeed, why the great metropolitan paper published her letter, if it had no intention of publishing any helpful reply.

Just twenty years ago the writer had the good fortune to make the acquaintance of a prominent leader in the New York business world, at one time the president of the great Merchants' Association of that city, active in good works, a leader in the better political movements of the day, and at one time spoken of frequently as a possible candidate for Mayor. In the course of a letter dealing with then ruling business conditions, he referred to the increasing tendency to give up co-partnerships and organized corporations, and even of these to form one large combination out of several smaller ones. Of this movement, which has in the past two decades grown to such huge proportions, he said that it was "fast making of the American people a nation of servants." He referred to the nation at the time of the Civil War, and said that what constituted its strength at that time was that it was a nation of small, *independent* tradesmen and

manufacturers, strong because of the independent spirit of the people, due largely to the fact that each individual was the owner of his own business—a small owner, no doubt, but still a real owner; and a master, not a servant; and this then made it a nation of freemen—at least in the North—of whose strength he was speaking. He deplored the existing tendency and expressed the belief that, if not checked, it would lead to troublous times in the future.

In the present, when it seems that Lincoln's ideal has been well nigh forgotten and the "government of the people, by the people, and for the people," which he trusted might not perish from the earth, had been unheedingly exchanged for a government of, by and for the big corporation, based not upon conscience or justice, but simply upon money and the power thereof, may it not be the part of wisdom to at least consider the possibility of introducing another industrial and social order whose foundations shall be based upon that justice, truth and love which were laid as the basis of right living by the great Master Workman of Nazareth, our Lord and Master, Jesus Christ. R.

UNIVERSAL SERVICE, BUT NOT MILITARY.

Everybody's Magazine is strongly advocating compulsory military service. Upon reading this, George A. Walton wrote the editor as follows:

Editor Everybody's Magazine:

Among the first settlers of the thirteen colonies there was no higher loyalty than to their own conscience. Denied the opportunity to worship as their conscience dictated, they sought the hardships of pioneer life in the wilderness.

Military training to-day would be as serious a violation of many a conscience. Have you no word for such except the implication that they are un-American?

Why not advocate universal service to the country without pay? The government could use the trained intelligence of its youth in many lines of work. Those who preferred might serve in a national police force, but the aim of the compulsion would be constructive service, and not alone warlike preparation. I have not read all of each of your recent issues; if you have dealt with the subject, please inform me of the place.

In reply, the editor wrote:

Dear Mr. Walton:

We thank you greatly for your very valuable letter of comment of September 1st on our work in advocating universal military training and service. Such letters from our good readers are most helpful, indeed, and you may be sure that we appreciate your interest and trouble in writing us.

I seem to see through your letter a spirit of agreement with our point of view, though we have widely different ways of expressing our ideal. We recall a famous essay by William James, in which he put forward somewhat the same proposal as you make. I do not think there is any sincerely thoughtful person who would not agree with that point of view. The idea of universal service is capable of wide expansion, and in its widest meaning it seems to coincide with the idea of democracy itself. It is with this feeling that we have in the magazine advocated universal military training and service, and not with any partisanship or with any limited and false conception of Americanism. It is, however, difficult to propound general ideas such as this in a popular magazine with any success, and we find ourselves compelled continually to express ourselves in such concrete terms as somewhat falsify our meaning.

If you have followed our work from the very beginning, I think you will appreciate the breadth of our intention. You will surely see the wholesomeness, for example, of the movement we have recently begun to arouse active interest in the Wyoming system of military training in the high schools. We have come to the conclusion that this system affords the greatest promise in the shape of general physical and mental training, and better national preparedness than any other so-called preparedness movement. We have, therefore, undertaken an organization to start the Wyoming idea throughout the country. Our first announcement of this appeared in our August number. It has drawn a response which has amazed us by its enthusiasm and promise of concrete results, and we are confident that during the coming year it will go forward with great rapidity.

From the first a number of Chautauqua lecturers known to thousands throughout the country, volunteered to assist this movement in the course of their Chautauqua work. Since then scores of others, school authorities, public men, etc., have offered their assistance as well. All those active in the work are giving their assistance entirely out of their own time and without compensation. *Everybody's Magazine* is merely defraying the cost of clerical work, postage, and other incidentals which go with a movement of this kind.

We are sending you enclosed copies of the literature we have been sending out on this subject. We are confident it will interest, and we hope it will lead to active participation in our work.

Every school which takes up the Wyoming system and affiliates itself with the High School Volunteers lends a great impetus to this valuable movement. Anything you may do to help it will meet with our deep appreciation and our hearty assistance.

Yours very truly,

V. Jordan, *Associate Editor.*

The following was George A. Walton's reply:

My dear Mr. Jordan:

I want to thank you for the pains you have taken in answering my letter, and also for the enclosures about the High School Volunteers. I have read them with great interest, and note many valuable details.

Fundamentally, however, there is the great fault that hampers so much of the preparedness movement. It makes the boy feel his first duty to his country is to take up arms for defense, whenever the aggressor appears. If there is no *aggressor*, there is no *duty*. Indifference and indolence follow, and the last state of the man is worse than the first.

It is a definite, concrete proposition. Many of its parts will have a valuable influence; boys and men will respond to its appeal. It is easily described and comparatively easy to put in operation, but the argument is not convincing that it will produce permanently a higher type of citizenship.

The situation is critical to-day. Men do not think of serving their country; they expect rather their country to serve them. This is the result of the fallacy that fighting in time of need is the great national duty.

Let us train our youth to see and do the every-day duty, of peace, as well as war; let us organize opportunities for him to serve, as a part of or a conclusion to his education. It will be harder, but will it drug us to stupor in times of peace? Will it offend the conscience of those patriots who believe it contrary to God's will to engage in war? Will the tendency towards militarism be so marked that the Secretary of War must insist that the officers administering it realize the superiority of ideals of peace and justice to those of force and aggression? Teachers and parents often fall short of this realization in actual practice, and army officers are not more to be trusted.

What I am searching for is a plan that will offer an opportunity for national service of an organized sort to the boy and the man who cannot conscientiously wage war. The High School Volunteer plan extends to him the liberty of not volunteering; that is, of staying at home and doing nothing. What can we *do*? Haven't you a word for us on that subject?

Many times the pages of your magazine have been insulting to this type of conscience. The only word of encouragement that I recall was your approval of Henry Ford's industrial policy. To my mind, the "conscientious objector" is the typical American citizen, the true descendant

of the liberty-loving patriots who settled this land and laid the foundation from which the present government has developed. The non-combatant service in the English Army satisfies some members of this class, but not all, and from the point of view of permanent policy does not offer a satisfactory solution. Those engaged in such service are helping to wage war. They are excused only from the necessity of slaying. The "conscientious objector" is common enough to constitute a real difficulty for the authorities, should any universal compulsory plan be undertaken. There is plenty of evidence that this is the case. Witness the expression of many Socialists, Quakers, and what about the Anti-Enlistment League? What about the school-boys jailed in Australia, the splendid young men fined and imprisoned in England, and the German soldiers in the trenches who boast to Americans that no shot from their rifle has taken any human life?

The point of my previous letter and of this one is the same; to ask if you will not, as a part of your earnest and brilliant dealing with the question, consider also the conscience that revolts from war and warlike preparation. It is not my intention to start a lengthy correspondence between two busy men, but to help, if I may, in the development of a true American spirit.

AN OPEN LETTER TO THE PRESIDENT.

Modesto C. Rolland, of La Paz, Lower California, writes to President Wilson a very interesting letter, from which these extracts are taken:

I, a Mexican citizen, and no less a citizen of the world of ideas, appeal to you as the leader of American thought and the interpreter of the true American spirit.

We are not ignorant, Mr. President, of the fact that the enormous pressure urging you to lead in the conquest of Mexico is primarily due to the combined efforts of aliens resident in Mexico who have too easily acquired lands, oil fields, and concessions of various kinds, and who have extensive financial investments at stake.

You are not ignorant either of the fact that similar steps were taken preliminary to the occupation of Morocco, of Egypt, of Persia, etc., etc. Nevertheless, you have not supported the theory that "the flag follows the investor" in China. You are well aware that when a weak people has to deal with that exploiting capitalism which knows no nationality, the latter seeks to employ as its agents the army and the navy, and condemns to death thousands of human beings deceived by false phrases of patriotism. The exploiters alone derive profit from the final catastrophe.

Further, you know well, Mr. President, that the ammunition makers and the bankers induced the government of France to disgrace that country's history once more by the occupation of Morocco, sending to the coast of Africa an army of press men who devoted themselves to the task of disguising the facts, declaring that in the interior of Morocco foreigners were tortured and the people were starving. This precipitated the movement "for the sake of the poor people."

You know that these same tactics are now being applied to Mexico.

We are told that it is necessary to save us from ourselves because we are incapable of regeneration.

People who speak of the darkness of Mexico and of the necessity of pushing American civilization do not understand that in Mexico there has been developing a social phenomenon such as has taken place in all parts of the world, and that our people really deserve admiration for their resistance and capacity to live through the most disheartening conditions.

The Mexican people has known how to use force of arms and now is showing its aptitude to accomplish its national reconstruction.

The revolution has released unimaginable forces. Wherever we have been able to secure peace there has been disclosed an intense desire for reconstruction under a new system. We are establishing the township system as the basis of self-government. We are resolving the agrarian problem by wise re-distribution of land among the people. This land is expropriated wherever necessary at its intrinsic value. We are re-valuing the whole republic in the interest of just taxation.

The great landowners did not pay into the treasury their proper share of taxes, in consequence of which the burden of the administration fell on the few who held small properties.

The labor problem is receiving especial attention. In various parts of the Republic the workers have advantages far greater than in the United States.

The system of public instruction is so intensive now that we have ten times more schools than under Porfirio Diaz.

Finally the revolutionary government is engaged in immense efforts to organize little by little the finances of the nation, taking especial care not to fall into the clutches of pawnbroking bankers, eager to absorb the resources of weak nations.

All these are facts in the light of day, but the press, controlled by great interests, has left the public in ignorance of them and under the impression that the revolution has ended in chaos.

When the revolution tried to impose some measure of restraint upon the unmeasured exploitation of oil fields, the Mexican people were held up to view as outlaws, factions were accused of an intention to destroy property, and appeal for redress was made to the Government at Washington, with the result that a battleship was sent to Tampico for the protection of American properties. They will not be bound in Tampico by the regulations that they are obliged to abide by in the United States.

We know that you, Mr. President, are aware of all this, and we cannot believe you desire war with Mexico, which could only result in devastation and misery, for which the blame would rest on you and disgrace and shame on a country so powerful and civilized as this, that would permit such a horror.

We abominate, with all the force of conviction in us, such illegal and brigand acts as have been committed, and these we have been the first to regret and disavow. Every sincere Mexican revolutionist has been filled with indignation at their occurrence.

War would be a cruel parody of justice. Thousands of thousands of Americans would be destroyed. We Mexicans would disappear, and then the traders in war and the international pawnbrokers would plant their banners of triumph over a field of desolation.

Undoubtedly in the end they would defeat the Mexicans, but before that they would crush the spirit of democracy and equity which now inform this nation.

Mr. President, for the sake of the American people, of mankind itself, it is for you to find a way to avoid war. The presence of American soldiers in Mexican territory, and the military pressure in general, whatever its immediate advantages or justification, is eminently dangerous. Through some unforeseen accident it might inflame men's passions as to put an international clash beyond human control.

In view of all the facts and considerations I have here advanced, however tentatively and incompletely, I respectfully beg you and all Americans sincerely desirous of the true welfare of humankind, to give the most earnest and unprejudiced thought to the complex problem of Mexico and its future.

Not farther off, but farther in,
Such is the nature of thy quest;
They heaven find, who heaven win,
The one true Christ is in thy breast.

J. W. CHADWICK.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, NINTH MONTH 16, 1916

RISING FROM THE DEAD.—I.

IN Mark's account of the transfiguration of Jesus, he tells us that "as they came down from the mountain he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another *what the rising from the dead should mean.*"

This, which once was to me one of the most puzzling passages in the Bible, is now one of the most illuminating; for it shows so clearly the utter misunderstanding of Jesus by his disciples, their inability to grasp his meaning, which I believe is the key to the whole story of the gospels and the resurrection.

Turn from this to the account of the raising of the daughter of Jairus. "And when he was come in, he saith unto them, Why make ye this ado, and weep? *the damsel is not dead, but sleepeth.* And they laughed him to scorn."

Why did they refuse to believe him? Because their desire was not for truth, but for a miracle, a "sign" of supernatural power. "Except ye see signs and wonders ye will not *believe*," says Jesus at another time, speaking to the nobleman whose son was said to be "at the point of death." Jesus evidently knew that this was not the case, for he said, "Go thy way, *thy son liveth.*"

And yet John says, "This is the second *miracle* that Jesus did, when he was come out of Judea into Galilee," though all that Jesus did was to declare, as in the case of Jairus's daughter, that the boy was not dead at all.

It is important to note that in both the Old and the New Testaments, in nearly all the accounts of raising from the dead, the persons raised had been "dead" but a very *short time.* Indeed, it is only such cases that seem to even rouse our attention; for when we read of persons rising again who have been dead for years, such accounts seem hardly to impress us as actual occurrences at all. For example, the rising of "many bodies of the saints," told of in Matthew 27: 52, is far more marvelous than any other rising from the dead told of in the gospels, for those who are said to have risen had been dead for a long time; yet few readers of the Bible seem to pay any attention to this account, and I suppose that many hardly remember its existence.

What, then, did "rising from the dead" mean to Jesus, and what does it mean to us?

Take the various figures that we commonly use to illustrate our conception—the dead trees bursting into leaf in spring-time, the sprouting of the plant from the dead seed, the winged moth rising from the dead chrysalis—are they not all illustrations of the declaration of Jesus over the seemingly lifeless child? Do they not make it clear to us that the dead trees, the withered seed, the shriveled worm shrouded in its cocoon, are not really dead, but only sleeping?

Thus we see that the word "dead" is used to mean two different things. If we use it in its absolute sense, then "rising from the dead" is a mere contradiction in terms, for "dead" in that sense means incapable of rising. Jesus, knowing that the ruler's daughter was only insensible, and could be revived, said, "She is not dead," which proved to be true; but his disciples, who were determined to make a miracle of her restoration, "laughed him to scorn."

But, it is often asked by those who cling to the literal view of miracles, "With God are not all things possible?" This recalls the boy's puzzled question, "Mother, can God make a three-year-old colt in two minutes?" With God all things are indeed possible; but does that mean that God can make north and south the same? Such questions illustrate the spirit of the disciples. Without signs and wonders—that is, without a contradiction of the natural order—they would not believe. They must have a miracle, and a miracle of their own sort, to convince them that Jesus was the Son of God. To them the blossoming of the spring-time, the bursting of the chrysalis, the recovery of the sick, even the birth of a child, were no miracles, for those things happened every day. Jesus tried to show them that the every-day events were the true miracles, and that if they would learn from him simply to do God's will, they might do greater things than he did; but, although they called him the Messiah, their Lord and Master, and insisted that he was the only son of God, yet they refused to believe and accept his *teaching.* "Why do ye *call* me Lord, Lord," he sadly says, "and *do not the things that I say?*"

Thus we see that to Jesus "rising from the dead" meant rising from what *seems* to be death—the miracle of returning health after sickness, the yearly miracle of spring-time, the daily miracle of sunrise.

But to him what was vital was the revival not of the body, but of the spirit. The disciples questioned among themselves "what this rising from the dead should mean" because Jesus was thinking of a *spiritual* rising, which they could not yet understand. "If I have told you of earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" No healing of the body is half so great a miracle as the healing of the soul—the rising out of the seeming death of evil and wickedness into a new life of righteousness. Here is the greatest of all miracles, the *change of character*—a miracle so great that Jesus called it being born again. As natural birth is the great miracle of physical life, so the new birth, the rising out of sin and death, was to him the great miracle of spiritual life.

And what is the evidence that the spiritual man has risen from the dead?

"We know," says John, writing in his old age, "that we have passed from death unto life, *because we love one another.* He that loveth not his brother abideth in death."

Is it not illuminating to compare this with the words of Jesus on that last evening:

"By this shall all men know that ye are my disciples, if ye have love one to another."

The proof of life is love. H. F.

IS THE DOOR OPENED WIDE ENOUGH?

DANIEL BATCHELLOR writes: On my way back from the Yearly Meetings of Indiana, Illinois and Ohio, I found myself in Pittsburgh on First-day, the 2d inst., and was glad to accept an invitation to attend a devotional meeting of the Friendly Group there.

The meeting, which was the first of the season, was held in the College Club rooms, in the heart of the city. About twenty persons were in attendance, including Friends of the different branches, and others who were drawn there by sympathy with Friendly ideals.

One of these told me that she had long felt a leaning toward the Friends, and liked to worship with them, but seemed to entertain the idea that she was shut out from formal union with them because she was not a birthright member!

I am persuaded that there are others only waiting to learn more of our aims and to be led to the open door.

It is from such groups as that at Pittsburgh that new meetings may be organized. There is a solid nucleus, and from a cursory glance the conditions seem favorable. Would it not help and encourage them if more of our Friends could pay them a visit from time to time?

"HOW DOES ONE JOIN?"

WRITING to J. Barnard Walton, secretary of the Advancement Committee, an Arkansas woman says: "I am interested in the Society of Friends. I like their simplicity, their attitude on the questions of peace and war, capital punishment, etc. If there is an organization in our State (Arkansas) I do not know it. How does one join the Society? Please send me any literature for distribution you may have."

Does it not give our business men a pang to find that people are asking, "How does one join your Society?" To one accustomed to modern advertising methods such an inquiry brings up a mental picture of buyers finding a store closed, the doors all fastened, and writing letters to ask, "How does one get into your store to buy?" H. F.

CORRECTIONS.

IN our issue of Ninth month 9th, on page 92 of the Conference Supplement, in the report of the paper read by Gideon Peaslee, occurs the statement that "In 1891 the outside was re-weatherboarded and painted without altering the exterior of the building." It should read, "In 1891 the outside was painted and re-weatherboarded with the assistance of the Jeanes Fund without altering the *interior* of the building."

IN our issue of Ninth month 2d, on page 76 of the Supplement, is a report of Elizabeth Powell Bond's brief address at the Cape May Conference on the recent death of Silvanus Thompson, of England. In it she is reported as saying, "These last two years have been most disturbing to his life-work. I have no doubt that they have brought him prematurely to the end of his string."

All of us who know Mrs. Bond at all know that she would *not* have used that particular expression. I was not present, but I surmise that she said, "the end of his *strength*," and that the word was not quite clearly understood. H. F.

Note and Comment

STUDY OF SOCIAL QUESTIONS.

EDITOR OF FRIENDS' INTELLIGENCER: May I make some belated remarks on the subject of the letter of Jonathan C. Pierce in the INTELLIGENCER for Eighth month 19th? While I admit that our friend has not formulated a bill that would embody his ideas as to the ideal social state, and while I entirely disagree with his disparagement of our Friendly schools and activities, I think he has made an important and practical suggestion—namely, that we should study more thoroughly the "fundamental truths of democracy," both political and industrial; the "concentration of wealth and power in the hands of a few," and the "ideal of something-for-nothing, as embodied in our profit system."

Everybody knows that there has been going on for years a struggle between capital and labor, an acute phase of it being represented by the great strike recently averted. In this struggle we are all concerned, as citizens and consumers, if in no closer capacity. On both sides the bitterness and destruction of hate and war have sometimes been revealed; the end is still far off, and depends largely upon the attitude of public opinion.

It seems to me that it is our duty to study impartially and thoroughly all sides of the great question so that we may learn what are the injustices in the industrial scheme and get a vision of the trend of action that will bring justice for all in the future. The point of view of the capitalist is largely familiar to most of us; but to get the point of view of the laborers and the malcontents requires some special study. We should be acquainted not only with the labor movement as embodied in trade unions and I. W. W. (International Workers of the World), but also with the more fundamental criticisms of the present method of distribution of wealth, such as those of the Single Taxers and the Socialists. The Socialist movement in particular has become so strong and influential in all the greatest countries of the world that its principles, even though they be criticised, can no longer be slighted by any serious student of economic and industrial problems.

At the Cape May Conference this subject was considered at only one meeting, a small round-table having three-quarters of an hour at its disposal. We were asked to consider how to apply the teachings of Jesus to the industrial and economic conditions of to-day. It was like being offered a few crumbs with a whole feast in sight; such a subject would serve for a whole series of interesting round-tables or conference classes.

As soon as Friends realize the importance of this subject and wish to learn about it, the practical means for instruction will easily be found. We already have some Friends who are able to give addresses or to lead discussions or write articles for the INTELLIGENCER on the subject, and there are many outside our ranks who are eager to disseminate their views; but probably nothing is more important than studying some of the hosts of books on the subject that may be obtained from our public libraries.

This is an important field for true Christians, and for a fellowship of reconciliation. We have in our midst what is sometimes called a class war, a revolution. Can we Christianize it? If Friends and other Christians should learn to understand this whole question thoroughly and sympathetically, and have a clear vision of how to bring about true justice, I believe they might so encourage and assist the more friendly elements among the contestants, and so move public opinion that the necessary changes may come without undue delay, without violence and hatred.

Is it not worth attempting?

Brooklyn, N. Y. MARY S. M'DOWELL.

AN APPEAL FOR ENGLISH FRIENDS' WORK.

UNDER date of August 21st, William C. Allen, formerly of Philadelphia and afterward of California, writes from London as follows:

A few weeks ago the writer called attention to the destitution among refugees in Russia—those millions of men, women and children who have fled from the clash of contending armies, leaving wide areas of devastated country behind them, and who are now suffering from want of the barest necessities of life. Food, shelter, clothing, medical care, medicines and nursing are among their crying needs.

The Society of Friends (London Yearly Meeting) has, since my last letter, sent a number of its members to Russia, and is about sending others. The Russian and English Governments are facilitating the operations of these brethren. These Friends represent some of the best professional skill and business life of England. They do not charge for their service—it is a labor of love. Among them are young graduates of English universities, imbued with a love for Christ and for their fellow-men. They face present perils of travel, disease and possible death, that they mitigate the sorrows of the humble, helpless non-combatants who are the victims of cruel war. The personal touch of Christian sympathy and advice is one of the most valuable parts of their work, and may be quite as important as the urgently-required financial assistance. These English Quakers cannot conscientiously destroy human life, but they will endure much stress and hardship in order to save it.

In France alone, 108 of the committee's workers have been established in thirteen centers in the ruined districts of the Marne and the Meuse. Maternity and general hospitals have proved an inestimable boon in districts where doctors and nurses have been commandeered for military service. In seventy-five towns and villages thousands of destitute have been relieved with food and clothing. Many huts have been built by the committee's workers. Open-air classes have been organized for the children and workrooms for women. Farmers have been supplied with seeds, live stock, tools and implements.

The committee's receipts up to about two months ago were £50,000, and the monthly expenditure was about £4,000. The sufferings to be relieved in Russia during the approaching autumn and winter are unthinkable.

The past work of this War Victims' Relief Committee in Belgium, France and Holland has been very great. Its successful and economical administration of moneys committed to its care has induced many benevolent people to contribute, who otherwise would feel cautious about doing so. The donors know that the money is well spent. The cost of the distribution of funds placed at the disposal of the committee, has only been about 4 pence to the pound, or about eight cents out of every five dollars. Such a business-like and careful administration of relief funds, to such an extent, is probably unprecedented.

The material blessings enjoyed by America may tend to veil from our eyes a view of the homeless and sorrowing millions of Europe. Will not those who read this appeal make haste to answer it?

Contributions can be forwarded to C. Walter Borton, care of The Provident Life & Trust Company, 409 Chestnut Street, Philadelphia, who will forward them to the Friends' War Victims' Relief Committee in London.

WILLIAM C. ALLEN.

ORGANIZATION OF THE SOCIETY OF FRIENDS.

VIII.—Advancement Committee.

We are used to associating the movement for the advancement of Friends' principles with the work of Henry W. Wilbur. Long before the day of his activity, however, booklets were written about "Friends' Principles," and leaders in the Society devoted themselves to preaching this message. The movement that Henry Wilbur organized was rather one of method of advancing our Society. To some the very name, "Advancement of Friends' Principles," is misleading. It implies working for our testimonies, temperance, peace, equal justice to all, etc. We mean rather to put emphasis on the central idea in our Friendly thought —Advancement of Truth, or, as the churches would put it, "of the Gospel." Friends have always worked for this aim —that is, always when they had any missionary zeal. In the past century, however, some became discouraged—said that our principles were to be taken up by others, that our work was done. Henry Wilbur came crying out against this kind of surrender, believing that we have a message for the world to-day, and setting about the task of getting that message to the world.

The first work of the Advancement Committee was to build up the organization of our own Society. That is essential to the Society's being of effective service. This task is by no means completed; but it is time to be turning to the real work of spreading our message.

The Advancement work, then, may be said to have three stages:

(1) Repairing our own fences;
(2) Building up new meetings;
(3) Expressing the Friendly message to the world.

The purpose of Advancement Committees is to apply modern methods to this task. The field may be distinguished from the older standing committees, on Philanthropic work, First-day Schools, and Education, by considering them as covering the established work of the Society, and the Advancement Committee is to push into new fields.

Meeting secretaries, such as some of our stronger meetings are coming to have, are a most valuable instrument for Advancement work, whether directed by an Advancement Committee or by a committee of another name.

In many local meetings the Advancement work is being done by the Best Interest Committee, Membership Committees, or other groupings. By one name or another the majority of the Monthly Meetings have a committee charged with these duties. All of the seven Yearly Meetings, except Philadelphia, have Yearly Meeting Advancement Committees. With the exception of Baltimore, Indiana and Illinois Yearly Meetings, there is no organized relation between the Yearly Meetings and the local Advancement work.

Since the Advancement headquarters of the General Conference Committee is the only office regularly representing the whole body of the Society of Friends (our body in America), it serves in many ways as the headquarters of the Conference, as well as strictly for Advancement work.

J. B. W.

GOOD HOMES FOR PHILADELPHIA NEGROES.

A practical experiment in providing comfortable sanitary dwellings for the Negroes of Philadelphia has been organized by "The Whittier Centre."

A company known as the Whittier Centre Housing Company has been incorporated. A plot of ground at Dickinson and Opal Streets, in one of the centres of Negro population, has been purchased, and seven houses, to accommodate fourteen families, are in course of erection.

Each apartment will have a separate entrance, and will comprise three rooms, a modern bath-room and half of a dry, well cemented cellar. Kitchens will be equipped with ranges, sinks, etc. Yard space also will be available.

As an inducement to care and neatness in the home, one month's rent each year will be remitted if no inside repairs are needed. Exterior repairs, painting, etc., will be provided by the company.

The project has been greatly assisted by the co-operation of the Octavia Hill Association. This association is now supervising the construction of the Whittier houses, as it formerly supervised those in Kensington, known as the Philadelphia Model Homes, which have been erected on a somewhat similar plan.

The financial arrangements have been made with great care. The company is incorporated for a capital of $25,000. Five hundred shares of stock have been issued at $50 per share, more than one-half of which has been subscribed and paid for.

The cost of the present operation will be about $22,000. The apartments will be rented at an average of $3.50 per week. It is estimated that five per cent. will be earned on the investment, providing also for a reasonable margin of safety or sinking fund.

Subscriptions to the stock, which will pay interest at five per cent. annually, are urgently requested.

Further information may be obtained by writing to Mr. F. C. Feld, secretary, No. 613 Lombard Street.

Charles J. Hatfield, M.D., *President.*

AN UNUSED MEETING-HOUSE.

As much has been said and written of late relative to vacant and unused meeting-houses of Friends, it may be interesting to readers of the Intelligencer to hear of a little white meeting-house which stands at the intersection of two roads, six miles due north from the city of Canandaigua, N. Y., once known as the South Farmington Friends' Meeting-house. The Preparative Meeting held there was a branch of Farmington Monthly (now Executive) Meeting.

The house was built and meeting established at a time when the township of Farmington as shown by the *Gazetteer of the State of New York,* was settled entirely by the Society of Friends; and even at the present time there is but one church of any other denomination in the town, the German Lutheran. The membership among Friends, however, is reduced to a very limited number, who hold meetings for Discipline only, and the Half Yearly once, in Tenth month, at what is sometimes known as the Yearly Meeting-house at North Farmington, where Genesee Yearly Meeting was first established, and held annually for many years.

The building was erected in the winter of 1816 to 1817. The meeting at South Farmington at one time was quite large. The names of the families prominent among the

members were the Aldrichs, Arnolds, Burlings, Browns, Bradburys, Calkinses, Dennises, Hoags, Herrendeens, Lattings, Smiths and Sheffields, all of whom, except some descendants, have passed away. Among the ministers attending the meeting were William S. Burling, once clerk of Genesee Yearly Meeting, and Job S. Dennis.

In passing there a few months since I was reminded of the meetings that I had attended there, as our Monthly Meeting was occasionally adjourned to that place; also of appointed meetings by Sunderland P. Gardner, John J. Cornell, and others. The building is apparently in good condition, and I could but regret that there was no meeting there. The meeting was discontinued in 1909, owing to its numerical strength being reduced to one person, who for a few years had retained the meeting by regular attendance, walking a long distance to reach there; but now he, as well as the others enumerated above, has passed away.

The Herrendeen family, descendants of the Friend who gave the land and helped to build the house, although they hold the deed of the property, had the courtesy to ask the trustees of the Monthly Meeting if it would be proper to hold a family reunion there. The request was of course granted, and the reunion was recently held there. It is pleasant to think that the meeting-house can be of some use, even if only occasionally. WILLIAM GREENE.

Walworth, N. Y.

MALIGNING THE JAPANESE.

An illustration of the methods employed to stir up feeling in America against the Japanese is given by the following paragraph, said to have been received by a London firm from its Japanese correspondent, and published anonymously under the heading, "The Japs Are a Wonderful Little People."

"Regarding the matter of escaping penalty for non-delivery of the Bar machine, there is a way to creep round same by diplomat, and we must make a statement of strike occur our Factory (of course big untrue). Please address my firm on enclosed form of letter and believe this will avoid penalty of case. As Mr. D. is most religious and competent man and also heavily upright and godly, it fears me that useless apply for his signature. Please attach same by Yokohama Office making forge, but no cause to fear of prison happening, as this is often operated by other merchants of highest integrity. It is highest unfortunate Mr. D. so godlike and excessive awkward for business purpose. I think much better and little serpentlike wisdom to upright manhood and thus found a good business edifice."

TEN PER CENT. HIGHER PAY FOR NOT DRINKING.

Temperance pays. At least it does so far as the 300 employees of the Philadelphia Quartz Company are concerned, says the Philadelphia *Public Ledger*. With them, however, the reward for total abstinence is not merely of a moral nature, but one far more tangible—a matter of dollars and cents.

More than two years ago the officials of this company decided to make a 10 per cent. increase in the wages of those employees who would agree to sign a pledge.

This step on the part of the Quartz Company naturally awakened great interest among other employers. On the part of the officials of the company, however, little was said. They did not wish to give the matter publicity until its success had been assured. The company is one of the oldest in the city, having been organized almost 100 years ago. It is run by Friends, and William T. Elkinton is the president.

According to those familiar with the inside working of this old Philadelphia firm, its motto has always been "a square deal to all, but especially to the employees." In fact, it was upon the square-deal principle that the temperance reward system was founded. It was contended that a man who does not drink, and whose brain is normal, can do better work and a greater volume of it, than the man who takes a drink or two a day. As the company wanted to give the men what they were worth, it was impossible for them to deal fairly with the non-drinking men, and at the same time pay them no more than those who indulged in alcoholics received. Therefore, the pledge system was adopted.

At first the signing of the pledge was merely voluntary, but now every person who enters the employment of the company is expected to do so. On the other hand, the method of keeping check on employees is purely honorary. The system is based entirely upon the honesty of the men.

"After they have signed the pledge," said Howard Elkinton, "we do not give it another thought. We have perfect confidence that any man who slips up will report the same to us, and so far our confidence has been sustained."

After a two years' tryout the officials of the company declare that the system has proved a success far beyond their expectations. "Its benefits both to us and to the men have been manifold," Mr. Elkinton explained. "For the men it has resulted in better pay, better home life and greater opportunities for their families, while for us it has meant fewer accidents and a greater output of work."

CULTIVATING A SENSE OF HUMOR.

More than one mother has said to me, "Oh, I couldn't take the Sunday funny sheet away from my children. They dote on it. You would know it if you could see how they laugh over it." It would be quite as sensible to say, "Oh, I really could not take away from my child the candies that are colored with poisonous dyes, because they enjoy them so! You should see how greedily they eat them."

So it is that we take the easier course, and sacrifice the child to our own laziness. It is certainly easier to give the child an over-colored vulgar Sunday sheet than to take the trouble to provide the right kind of humor and to share the child's natural sense of humor. So thousands of children who are to be the men and women of the future are being fed on vulgar unwholesome "funny stuff," and are being handicapped by it at the very start; the spring of pure humor which was intended to be a source of refreshment and strength to them and their fellows, is muddied and poisoned at the very source.—*Laura Spencer Portor, in Mother's Magazine.*

OFFERING LIVES BUT NOT PROFITS.

Whenever a nation enters or is about to enter into a war, it is generally accepted that all patriotic citizens are bound to make all needed sacrifices to secure the safety and the ultimate happiness of their country.

That such sacrifices are made by very large numbers of men is shown by the fact that they are willing to offer to their country what is most precious—their lives.

But is there a similar gift from those who do not go to battle? What do these give?

Here we find a most extraordinary situation. While many are not only willing to, but actually do give up their lives for the group, others gather immense profits by supplying the defenders of the country with materials of warfare, and their wives and children with the necessities of life.

It seems that such a condition should not be tolerated. The least that can be done by those who do not fight is to supply the nation with all it needs without a cent of gain. This would by no means be equivalent to the risks of battle, but might in a small way be a substitute therefor.

Is it not then imperative for us to establish the following principle: All profit must be abolished during war, or during preparation for war. The price of all commodities

required by those who are risking their lives and their families must be sufficient to cover the cost of production, and no more. Only in this way is it possible for those who remain behind to show evidence of patriotism and willingness to make sacrifices for the common weal.—*Alexander Fichandler, in The Public.*

THE BEST SCHOOLS.

A RICH man once asked where the best school might be, and was told, "At Hampton." "Ah, but that is for negroes and Indians," he exclaimed. "I cannot send my boy there." "No," was the reply. "Your boy is white, and therefore the best school in the land is closed to him."

Do *you* ask why Hampton and Tuskegee are the best schools? I answer, Visit them long enough, and you will perceive why. Their course of training is not tainted, as much as ours still is, with the Roman ideal of training a *ruling class.* No; their course is based upon what is most adapted to make the laborer worthy of his hire and keep him so, to make him *enjoy* his work and not strive to shirk it; for the consciousness of being a producer is, after all, the greatest source of happiness. Moreover, the Hampton graduate is made to feel that his color is a badge to be lived up to, that it imposes obligations to his race which it becomes his dearest privilege to meet. The Hampton graduate is, therefore, really and truly educated; for he is fitted to live with his kind, because he is acceptable both for what he can produce and what he is—in other words, he is socially educated.—*Edward E. Allen, in Christian Register.*

HOW BUSINESS IS FIGHTING ALCOHOL.

LET us imagine Benjamin Franklin, who in his day wrote of the liquor problem, after a lapse of nearly two centuries, visiting the plant of the Illinois Steel Company, at Joliet, Ill. He would find that in this, as in so many other reforms, he had merely been ahead of his time. Posted all over the establishment this sign would delight his soul.

NOTICE

To the employees of the Joliet Works, Illinois Steel Company.

For the promotion of safety and welfare, it is hoped that all employees will avoid the use of intoxicating liquors.

Under the rules of the Joliet Works, any employee who uses intoxicating liquor while on duty will be discharged.

In making promotions in any department of the plant, Superintendents of Departments and Foremen will select for promotion only those who do not use intoxicating liquors.

If Franklin should stroll into Gary at night, he would find electric signs over the entrance gate to the Illinois Steel plant, asking him these pointed questions:

Did booze ever do you any good?

Did booze ever get you a better job?

Did booze ever contribute anything to the happiness of your family?

MOVING PICTURES AND THE WAR.

A LARGE proportion of the pictures made in the European war are not intended for public exhibition, says Francis D. Collins, in *St. Nicholas.* A rigid censorship is exercised over all photographic work by the governments, exactly as in the case of the mails and printed matter. Should some secret, valuable in any way to the army, be revealed, it is erased or the film is destroyed.

It is estimated that upward of ten thousand films have been prepared by the army movie men in Germany alone. They are intended mainly for educational work in the military training schools.

As illustration for text-books and lectures, the war movies will have a unique value in the class-room. A lesson in strategy, for instance, may be illustrated by a moving picture showing the advance or retreat of troops in an actual engagement. Every phase of military instruction may thus be illustrated. The motion pictures showing the construction of bridges will help to train still more efficient engineers in the future than in the past. A careful study of their value will make the great expense and risk involved in securing these interesting war pictures seem trifling.

CIGARETTES AND THE BOY.

J. STANLEY BROWN, of the Township High School, Joliet, Illinois, one of the leading high-schools of the country, has succeeded in almost eliminating cigarette smoking among high-school boys. This has been accomplished first by showing the evil effects of using cigarettes, and following this information by a request of pupils to sign an agreement to use no cigarettes during their high-school period. This agreement is signed by both boys and girls. Similar efforts have been made in all the grammar schools and Sunday-schools of the city.

Then, all the corporations in Joliet employing a great many boys and girls have agreed that no user of cigarettes shall be employed. Finally, the enforcement of the State law against the sale of cigarettes has been accomplished through the efforts of the school attorneys of the city.—*M. V. O'Shea, in Mother's Magazine.*

WAR is not paid for in war time, the bill comes later.—*Franklin.*

GOD deliver us from cigarette-smoking women!—*Watchman-Examiner.*

I KNOW that rhetoric does not get to the heart of things.—*Woodrow Wilson.*

EVERY nation will fight till the last rattling of the throat.—*Maximilian Harden.*

ENGLAND has become accustomed to the idea of owning the world.—*Dr. Paul Carus.*

MAY we not hope that neither of the candidates be likened to Lincoln.—*Col. George Harvey.*

THE great nations of the earth are in bondage to their armies and navies.—*Sir Edward Grey.*

THE woman who dresses to excite envy is spending too much on her clothes.—*Youth's Companion.*

CONSIDER the possibility of building peace on fear—that was the old theory.—*William Jennings Bryan.*

IF history were written truthfully, all pages relating to war would be left blank.—*David Starr Jordan.*

MY life must be conserved carefully in order to carry out the duties assigned to me by Divine Providence.—*Emperor William.*

THE cannon's prey has begun to think, and, thinking twice, loses its admiration for being made a target.—*Victor Hugo.*

MY trip to America persuaded me that the true international intercourse is that between individuals.—*Baron Shibasawa.*

THE ready revolver means retail bloodshed, the ready army means bloodshed on the wholesale or European plan.—*San Francisco Chronicle.*

THE existence and permanence of a nation depends on its taking over to itself and out of private hands the right of making war.—*David Starr Jordan.*

To me it seems that neither the obtaining or retaining of any trade, however valuable, is an object for which men may justly spill each other's blood.—*Franklin.*

Current Events

IN THE DISTANCE.

Blue mountains in the distance and sunlight on the road,
And heavy wagons creaking beneath a fragrant load;
The humming of a bee song, the bluish-purple haze,
That hangs below the sky line on pensive autumn days.

Blue mountains in the distance, their summits touched with white,
That glows like dust o' diamonds with frosty, gleaming light;
As if the summer's languor and winter's chilling blast
Were lingering together, and making friends at last.

Blue mountains in the distance, pale shadows on the grass,
And winds that breathe the secrets of heaven as they pass;
The whole wide world seems singing a dreamy harvest song.
What though the cold is coming? The autumn days are long!

Blue mountains in the distance, and oh, I wish that I
Might see once more their outlines serene against the sky;
For though I dwell in cities, though far away I roam,
Blue mountains in the distance will always whisper—"Home."

—Margaret E. Sangster, Jr., in Christian Herald.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

GETTING IN THE HARVEST IN FRANCE.

E. G. West writes from Sermaize on August 6th: "I am home again here for part of Sunday, having been away with three others all the week at Vitry, repairing and preparing binders. To-night two of us are going out to work at a village fifteen miles away, to cut a crop for a widow, but it is very difficult as they have two poor horses only, and we shall have to borrow harness and another horse. It will be necessary for us to supply twine and oil also.

"It nearly breaks one's heart to see elderly women and men cutting crops with scythes and binding by hand just for want of a bit more neighborliness in the way of loaning tools and harness and horses. In nearly all the villages there are practically enough horses and machines to do the whole of the work well, but they belong to individuals who do their own and then put them away. The habit of the people has been individualism, so that you often see several women and one or two old men killing themselves with hard work that could well be done by machines, all for want of a little arrangement.

"Next week I anticipate that, as usual, there will be a long, disheartening series of deals and arrangements before we can get a machine into the field, although we have been instrumental in assisting a good many people by preparing and lending machines, and also by repairing some of their own and getting parts for them."

"August 14th.—Last week was full of interest. I only wish we had thirty men, instead of ten or so. However, every bit helps. The weather has been so fine that quite a proportion of the wheat will be saved that would otherwise have been lost. We are as usual short-handed, but with work as it is this would always be the way through harvest, so we must not complain."

FROM THE "MARTYR CITY."

The following is a translation of a letter received from the Administrator of Civil Hospitals in Reims, addressed to the principal of the hospital at Sermaize:

"In the painful circumstances under which we are all of us living to-day, you and your helpers have been to the town of Reims in general, and to our hospitals in particular, real 'Friends.'

"Taking upon yourselves a great part of our troubles, you have opened your wide doors to our orphans, our sick, our young children whom you have come to seek yourselves in the 'martyr city.'

"Scorning the danger which sometimes threatened during violent bombardments, you have hastened to the help of expectant mothers, and have taken them off to your Maternity Hospital, where they have received the most assiduous attentions.

"Our children you have placed out not far away, permitting them thus to learn a handicraft, while all the time away from danger. You have in this manner saved a precious human capital which agriculture, commerce, industry, and the future will be delighted to find.

"For all these kindnesses, for this unwearied assistance, accept our lively sentiments of eternal gratitude, and say to all your 'Friends' that we include them in the same transport of gratitude."

RELIEF WORK IN HOLLAND.

A recent visitor to the camps in Holland has been Miss E. Kendall, Professor of History at Wellesley College, Mass., U. S. A., who writes as follows: "First, and this is more than an impression, the work everywhere seemed to me good and worth while, wise and in a fine spirit; wherever it touches it must mean a thoroughly good influence; and I liked the workers one and all.

"I could not help wishing that your committee had a larger share in the social work. At Nunspeet it controls this, and I was much pleased with what I saw there; elsewhere everything of that sort seemed to be in the hands of the Dutch. In social work the influence of your workers would be far more widely extended, and it is needed. I saw many groups of boys that I wished might be influenced by some one who knew how to handle boys out of working hours. All that is done is good. I only wish there was more of it."

Extracts follow from the reports to hand for the month of July:

PROGRESS AT NUNSPEET.

"The number of men now employed on toys, baskets and inlaid work is 76. We have secured some satisfactory orders for toys in England, and have also enquiries for such things as animals. In the basket department colored waste-paper baskets have been made, and hammocks have also been started in dyed string. With the inland work we have commenced making inlaid mahogany book-racks and trays of the Sheraton pattern; inlaid medicine chests and small wall cupboards are also being made.

MEN'S INDUSTRIES AT EDE.

"It is now just over ten months since brush-making was commenced as an industry for men in this camp. At first, six men were employed in a small building outside the camp, but we now have seventy men in a proper camp workroom. Workers have come voluntarily to seek employment; and, in addition to those at present with us, another seventy have passed through the workroom, the majority of these having left either for England or for work outside the camp. By our banking system we deposit half the wages and pay the men three per cent. on these amounts.

"Our workers can, roughly speaking, be divided into two classes, viz.: The married men from the age of 30 upwards, and the unmarried lads of 16 to 19. When the week's work is done there is but a small sum for the workman to draw; but it means the possibility of buying some little articles of food different from camp fare, and tobacco for himself, so that life is perhaps a little brighter. There are always also the guldens accumulating in the bank against the time of departure from the camp.

TRAINING IN "FAIR PLAY."

"For the lads there is much to be done, for these are, after all, the future citizens of Belgium. They are a rough, uncouth set of youths, many of them from the worst slums of Antwerp, so we try to help them to gain ground. In the workshop we struggle to teach them (not as taskmasters, but as friends) to be industrious—to love work for work's sake. Great patience is required and at times the task seems an impossible one. How difficult it is to reach them, and how grateful one is for the slightest response! In the

playing field, on the other hand, we find great opportunities, for there they can learn many things, among them unselfishness and the love of 'fair play.' Many of the Vak School lads join us for cricket, jumping, running, etc., and we are very glad of this further opportunity to help.

OUT ON THE HEATHER.

"An enthusiastic Girls' Club meets for recreation on Wednesday evenings, and the girls now bring others with them to share the fun. Between the morning and afternoon sessions of the women's workroom there is generally a ball game of some sort out on the heather, and in the evenings the girls are often glad to have a ramble in the woods and to gather flowers for the workroom.

"We feel increasingly that there is a wide field for useful work here among the women and young girls, many of whom stand in need of friendship and guidance in the life they are leading at the present time."

HAROLD J. MORLAND,
A. RUTH FRY.

THE NEW YORK VACATION SCHOOLS.

The Vacation School work conducted under the care of the New York Monthly Meeting has just ended another year of usefulness—its sixteenth, or thereabouts. Starting as an experiment with only one school, that in New York, it demonstrated its value in a single season. The following year a similar school was opened in Brooklyn, and from that time on the Vacation Schools have been one of the recognized institutions of the Meeting. New York Yearly and New York Monthly Meetings both make regular appropriations for the Vacation Schools, but the bulk of their support, after all, comes from the voluntary contributions of the members of the Meeting, and a few Friends belonging to other Meetings who are interested in the effort to add something to the lives of the children of the tenements which will be a pleasure and of permanent life value.

Ordinarily there is in Brooklyn a kindergarten of fifty or more children, while the big gymnasium room in New York houses four classes, the kindergarten, two sewing classes for girls, and one boys' class in manual training—a hundred or more children in this school, and as many as four teachers can care for. This year, however, on account of the epidemic of infantile paralysis, all kindergarten work was forbidden, which made the Brooklyn school an impossibility. In New York the Board of Health at first set the downward limit of age at ten years, but was afterwards prevailed upon to lower it to seven. The teachers for the Brooklyn school had already been engaged. One resigned for fear of the disease. The other was brought to New York, where, as there could be no kindergarten, much arranging and planning had to be done for a remodeled school. As a result of this, the seven-year-olds, boys and girls, were employed in games and such semi-kindergarten work as was appropriate to their age. The two girls' sewing classes and the boys' manual training class were held as usual. For the intermediate boys of nine and ten, or so, there was jigsaw work—pasting cut-out animals on thin pieces of wood, and sawing them out, for instance. Quite a large menagerie was established in this way.

The exhibit of work at the end of the year is a sight worth seeing. The little dresses and blouses and rompers made by the girls look "good enough to wear," while the boxes and racks and stools, etc., that come out from under the tools of the boys bear witness to the skill which they, as well as their sisters, are acquiring in the use of their hands.

The school gymnasium is not the only part of the school plant which is made over to the children of the neighborhood for the summer. The school playground is theirs for a part of each day. There they can run and yell and play handball to their hearts' content during the recess each morning. Of these opportunities they are not slow to avail themselves when once they get into the yard. It must be said, however, that it is often very difficult to drag the children away from their "work" to their "play."

A member of the New York Meeting who saw the work of the Vacation School recently, expressed himself thus:

"An artist in painting a picture, by the accuracy of presentation and skill of workmanship, shows the order and inclination of his mind.

"'Many a flower is born to blush unseen,' but many a child for lack of opportunity does not show forth to the world, nor know himself what blossoms or promise might spring from encouragement of the best in his mind.

"The aim of the Vacation School is to present opportunities to neighborhood children for development of the mind in pleasant ways that will be fruitful in their lives and better the world they live in."

ANNA L. CURTIS.

WITH FRIENDS IN THREE STATES.

IN NEW JERSEY.

Having rested after my long western trip, and taken breath after the Conference, I am again visiting meetings as I have opportunity. On the 22d of last month I attended Burlington Monthly Meeting, held at Mt. Holly, N. J. It is worth noting that although Burlington gave the Quarterly Meeting its name, the meeting there was laid down some years ago, the meeting-house has been sold, and not a single member of our branch of Friends now lives in that city. The house at Mt. Holly is a substantial brick building erected in 1775; it is surrounded by eight large sycamore trees, one of which was worth making the trip just to look upon. Many visitors were present from other quarters, and the meeting for worship was inspiring. There was not much business except the reading and consideration of the five queries specified for this time. After luncheon, which was served on the second floor, several of us visited John Woolman's former home, a full description of which has already been given in the Intelligencer.

On the following First-day morning I visited Mansfield Meeting, near Columbus, N. J. The usual attendance is eight or nine, but on this occasion there were forty present, half of whom were men. Several of these usually attend the Presbyterian Church, in which there were no services that morning. The Orthodox meeting-house is on the same ground, and the average attendance is about as large as ours. The two congregations are very friendly, and are beginning to wonder if it would not be sensible for them to hold their First-day meetings for worship jointly.

In the afternoon several of us attended the annual meeting in the old house at Arney's Mount. Generally a union Sunday school of about fifty is held here during the summer, taught mainly by Friends. This had been discontinued as a precaution against the spread of infantile paralysis. For this reason the meeting was smaller than usual, but was felt to be full of spiritual life. The house is a good stone structure, built also in 1775.

On the 7th of this month I attended Salem Quarterly Meeting at Woodstown, N. J. This is one of our largest and livest quarters, although it consists of but four Monthly Meetings; all of these, however, have a good share of earnest, active members. As is true of other meetings held on week-days, there were three times as many women present as men. Much satisfaction was expressed with the meeting for worship, during which several spoke. The reading of the queries that do not require written answers, was by no means a lifeless proceeding. The interior of the large house is thoroughly modernized; it is one of the few meeting-houses in which the seats provided for ministers and elders are as comfortable as those occupied by the other members.

IN MARYLAND.

On the 26th of last month I went to Nottingham Quarterly Meeting, held at East Nottingham, Md., a few miles from the Pennsylvania boundary. The house in which we met is known as the "Old Brick Meeting-house," although one-half of it is stone. The brick end was built in 1701, and the bi-centennial was duly celebrated fifteen years ago.

The meeting was large and the members generally manifested much interest. It was a relief to listen to queries differently worded from our own, and to hear a discussion by a new set of people, many of whom I had met before, however. In the afternoon we had a stimulating conference on "Preparedness for Good Citizenship."

Across the road from the meeting-house is an old oak tree, in a good state of preservation, under which William Penn is said to have hitched his horse. There is also a school-house built by Friends, in which there has been a public school for several years. The meeting owns forty acres or more which it is enjoined from selling. The county school commissioners have leased for ninety-nine years a portion of this, on which the school-house stands, and are about to tear down the present house and erect a $12,000 building for an agricultural high school.

IN PENNSYLVANIA.

On the last day of last month I attended Bucks Quarterly Meeting at Fallsington. If my memory is reliable the number present was larger, and there was a good deal more life in the meeting than when I was there three or four years ago. There are two large houses on the grounds here and three congregations, one of the Orthodox bodies meeting in the afternoon. So far as I could learn, although none of these meetings is large, there has been no attempt at fellowship, and any suggestion that all these Friends should meet together for worship on First-day morning, would meet with very little response. Unless groups of Friends are drawn toward each other spontaneously, they are not yet ready for union meetings.

ELIZABETH LLOYD.

WHITEWATER QUARTERLY MEETING.

ONCE in three years, Whitewater Quarterly Meeting meets in Lincolnville, Wabash County, Ind., where it was held on Ninth month 2d.

The meeting-house grounds are beautiful and well-located in the edge of the town. The meeting-house is a good frame building and well furnished. The attendance, even at Quarterly Meeting, is usually very small.

This year the Advancement Committee joined with the local Friends in an effort to increase the interest and the attendance, and the First-day School Committee sent Seth E. Furnas from Waynesville, O., to assist in looking after their part of the work.

Everybody is delighted with the result. On Seventh-day we had an attendance of fifty-eight during the business session, and on First-day a full house listened with unusual interest to a long-to-be-remembered discourse by Wilson S. Doan, of Indianapolis.

Tables had been provided for the basket dinner which was to follow the meeting, but so many people brought baskets that more tables had to be provided. Friends were present from three States, and most of the subordinate meetings of Whitewater Quarterly Meeting were represented. Fall Creek Monthly Meeting was especially well represented, many coming on First-day for the devotional meeting and the exercises of the "Home Coming" which took place in the afternoon.

The First-day school, held in the morning, was well attended, and good work was done. The house was quite well filled, so that two classes repaired to the shade of the trees.

Lincolnville Friends are much encouraged. The company tarried long after the exercises were over in the afternoon. When Elwood Morris, of Indianapolis, told the company of home-comers how much he appreciated what that meeting had done for him in his boyhood days, he but voiced a feeling felt by many. The serious question is, what kind of a report will the children of to-day make to the children of to-morrow of our efforts? Are we rendering unto God the things that are God's, as well as we are rendering unto Cæsar the things that are Cæsar's?

ELWOOD B. ALLEN.

FROM SCATTERED FRIENDS.

[Extracts from replies to Philadelphia Yearly Meeting's letter.]

ELIZABETH W. GRISCOM writes from Berkeley, Cal.: "Our little meeting at Oakland is holding its own, but not much more. Mrs. Cohen has been ill and was absent for several weeks. We missed her and her faithful companion.

"I am hoping that Marianna Burgess may decide to return in the fall, as she thought she might do. Perhaps some other Eastern Friends may realize that this section of California rivals the southern part of the State as a winter residence."

[Since the above was written, Marianna Burgess has gone to San Francisco, to make her home with one of her brothers, at 2476 Howard Street.]

A Friend writes from a suburb of Pittsburgh, Pa., that with their little Friendly band meeting twice a month, she does not feel isolated. She is trying to have her daughter know why her mother is a Friend. She says: "We are sending her to George School next month for one year, instead of taking her senior year at our high school. The following year she is entered at Swarthmore. I am thinking she will be a real good Quaker after five years under such training."

"BIRD-IN-HAND."

GEORGE D. JOHN, a peaceable old soldier, of Sterling, Ill., tells thus of his discovery of the existence of an old-time village of Lancaster County, Pa.:

Chris. Burkholder and I, he writes, have lived on joining lots in Sterling for over twenty years. Both he and I have served our ward as Alderman, and he also for four years as Mayor, but both are now retired.

We were both born in Pennsylvania. He came west in '55, and I in '68. We are both Republicans, and both vote "dry." We mostly agree on public propositions, but scarcely ever discuss religion.

Under the shade of elm trees that line our lawns, we have many interesting talks, and but a few days ago he told of a visit that he made up in Vermont, and of his buying a ticket for "Bird-in-Hand." The conductor said that he was the first passenger that he had yet met who was going to that little town in Pennsylvania.

The conductor said that *he* lived in "Bird-in-Hand" over fifty years ago, and Mr. Burkholder replied he did the same, and had left there at two years of age.

Burkholder's father's name was Elias, and he joined farms with Joseph Gibbons. In further conversation with the conductor, it was found out that these two men were schoolmates, and would sometimes go to Quaker meeting at "Bird-in-Hand" together.

I never knew of "Bird-in-Hand," except as the little town of Joseph Gibbons, but know of it more now through my Sterling neighbor. Some of the Gibbons family years ago visited the Burkholder family here as they were passing through—a visit of old acquaintances—not of Quakers.

GEORGE D. JOHN.

BERTRAND RUSSELL IN PRISON.

A NEWS report says that the Hon. Bertrand Russell, a distinguished English scholar, recently issued a No-Conscription Fellowship leaflet. For this he was tried and sentenced to "two years of hard labor for refusing to disobey the dictates of conscience," as the court expressed it. There was made a distraint upon his good and this covered the sale of a gold medal awarded him by Columbia University for the best work in philosophy during the recent period of five years. In consequence of his prosecution Mr. Russell has been refused a passport to go to the United States at the invitation of Harvard University to give two courses of lectures for the Philosophical Faculty there, one on mathematical logic and the other on ethics.

For how can they charitably dispose of anything when blood is their argument? —SHAKESPEARE.

BIRTHS.

EMLEY.—In Pittsburgh, Pa., Eighth month 24th, 1916, to Warren E. and Annie W. Emley, a son, who is named WARREN EDWARDS EMLEY, JR.

HARNED.—On August 28th, 1916, at Agricultural College, Miss., to Robey Wentworth Harned and Edna Johnson Harned, a son, named EDWARD JOHNSON.

JOHNSON.—To Walter James and Edith Warner Johnson, on Eighth month 4th, a son, named JOSHUA ROWLAND JOHNSON, 3RD.

MARRIAGES.

ROBBINS–PARRY.—On Ninth month 9th, at the home of the bride, Riverton, N. J., under care of Chester Monthly Meeting, LINDLEY C. ROBBINS and IDA V. PARRY, daughter of Anna Morrell and the late John R. Parry.

DEATHS.

BERRY.—Ninth month 9th, WILLIAM BERRY, SR., in his 94th year.

CORSON.—At Friends' Boarding Home, 6300 Greene street, Germantown, Philadelphia, ELIZABETH A. S. CORSON, widow of Joseph Corson, and daughter of Stacy and Charity Stockton, aged 84 years.

One who lived beside her writes: "In parting with this dear Friend, who came to spend the last years of her life in this restful and comfortable home, we feel to express our gratitude for her presence and loving companionship. Her sweet spirit and noble life will ever be cherished by those who knew her well."

FLOWERS.—At Wayne, Pa., HANNAH R. FLOWERS, wife of Joseph Flowers, in her 77th year.

LUKENS.—Fitzwatertown, Pa., Ninth month 8th, ELIJAH LUKENS, in his 91st year.

OWENS.—Eighth month 28th, 1916, at 6300 Greene street, Germantown, Philadelphia, MARY GILBERT OWENS, in the 85th year of her age. Interment at West Laurel Hill.

RICHARDS.—At Newark, Del., on Ninth month 6th, 1916, MARY G., wife of Edward L. Richards. Interment at New Garden, Pa.

SMITH.—At her home in Lincoln, Va., Eighth month 1st, 1916, ELLEN JANNEY SMITH, lacking twelve days of completing her 85th year.

She was the daughter of Asa M. and Lydia Janney and widow of the late William Smith.

This dearly beloved and greatly valued elder of Goose Creek Monthly Meeting has by her unselfish devotion to duty and her quiet trust in her Heavenly Father, left tender memories in the minds and a deep impress upon the hearts of many pupils and friends, some of whom bore testimony at the meeting from which the earthly tenement was borne to its last resting place. At this meeting, too, Elbert Russell likened her character to a work of art developed by the Master Mind in our midst, and while it has been removed from our sight, it is not destroyed, and we are richer in our own development for having looked upon it. L. S. H.

TAYLOR.—At Moorestown, N. J., on Ninth month 10th, SARAH A. TAYLOR (nee Huddell), wife of Franklin S. Taylor.

VAIL.—In Plainfield, N. J., at the home of her brother, Adelbert Vail, on Ninth month 1st, 1916, ISABELLA R. VAIL, in the 77th year of her age.

WARREN.—On Ninth month 8th, at the summer home of her son, William C. Warren, Springhouse, Pa., S. ELIZA WARREN, widow of Joseph T. Warren, in her 93d year. Funeral services Mansfield (N. J.) Friends' Meeting-house.

Coming Events

NINTH MONTH.

16th.—The business meeting of Concord First-day School Union will be held in Room No. 1, 15th and Race Streets, Philadelphia, at 2 p. m. The chairman wishes members to come prepared with subjects for the coming Union.

17th.—Joel Borton expects to attend meeting at Bart, Pa., at 10 o'clock; also an afternoon meeting, same day, at Lampeter, Lancaster County, Pa., at 2.30 p. m.

17th.—Philanthropic Conference at Goshen Friends' Meeting-house, 2.30 p. m.

20th.—Chester Monthly Meeting at Chester at 7.45 p. m. Charles Palmer, clerk.

24th.—An appointed meeting will be held under the care of Gwynedd Monthly Meeting, in the Providence Friends' Meeting-house at 3 p. m.

25th.—Canada Half-Yearly Meeting, at Newmarket, Ontario, Canada, 10 a. m.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m.

TENTH MONTH.

1st.—At 3 p. m. a meeting for divine worship at Birmingham Meeting-house, Chester County, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. Young Friends generally are asked to co-operate, and all interested persons are invited to attend.

7th.—Farmington Half-Yearly Meeting at Farmington, N. Y., 3 p. m.

16th.—Easton and Granville Half-Yearly Meeting at Easton, N. Y., 10.30 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA. — Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA. — Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a.m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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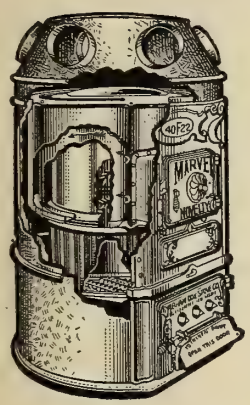
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Number 39

WOMEN, ARISE!

By Edwin Markham.

[Copies of this poem are being distributed by Dr. John J. Mullowney, of Paxtang, Pa., to help hasten the day of Universal Peace.]

Men—they have failed to build the world in joy:
Behold the dust of Babylon and Troy;
Behold Palmyra faded to a name;
Behold all Europe black with battle-flame!
O mothers, will you longer give your sons
To feed the awful hunger of the guns?
O women of earth, this is the hour of fate;
Come forth to build the safety of the state!

What is the worth of all these battle drums,
If from the field the loved one never comes?
What all these flags rejoicing overhead,
If you are left to watch above your dead?
What all these loud hosannas to the brave,
If all your share is some new-covered grave?
O women of earth, this is the hour of fate:
Come forth to build the safety of the state!

A DWARFED MINISTRY OF THE GOSPEL.

BY H. B. HALLOCK.

[Read in Friends' meeting in Brooklyn, 6th mo. 18th, 1916.]

"What soldier ever serveth at his own charges? who planteth a vineyard and eateth not the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock? . . . If we sowed unto you spiritual things, is it any great matter that we should reap your carnal things?"

One of the most beautiful and instructive of the many parables by which our Divine Master taught his disciples is that in which he likens the different states or conditions of the human mind to the favorable or unfavorable condition of the soil in which seed is sown. But this his disciples did not understand, so he had to explain it to them.

Among other things, he said: "And others are they which are sown among the thorns; these are they that have heard the word, and *the cares of the world*, and the deceitfulness of riches, and the lust of other things, entering in, choke the word, and it becomes unfruitful."

This, in my view, is one of the unfavorable conditions that confront us at the present time in regard to the ministry of the Gospel. Business conditions have become so strenuous and exacting, that it is quite impossible to keep the mind open to divine impressions when engaged in mercantile affairs; and, after business hours, one is mentally and physically too exhausted to do so. Hence it is that the spiritual nature is dwarfed for want of nourishment. And yet, notwithstanding this, we are under the necessity of earning a livelihood, believing, as we do, with the Apostle Paul, that "if any provideth not for his own, and especially for his own household, he is worse than an unbeliever."

This loss cannot be supplied by education; for there is no amount of learning, however valuable, that can compensate in any degree for the absence of divine communion. With that communion fully and firmly established, education is of value, as it renders possible a fuller and clearer expression of spiritual truth and experience, but, in the absence of this, an educated ministry is of little value. The Apostle Paul, in his Epistle to the Galatians, wrote: "For I make known unto you, brethren, as touching the Gospel which was preached by me, that it is not after man. For neither did I receive it from man, but it came to me through revelation of Jesus Christ."

And so it remains to be at the present day. Much that passes for the Gospel is not the Gospel, for it is of human origin. It may, however, have its uses, for the same Apostle tells us that "there are diversities of gifts, but the same spirit," and may accordingly find appropriate expression in our meetings for divine worship. But we are to "*desire earnestly* the greater gifts," such, for instance, as immediate divine revelation or "prophecy."

If it be true, then, as Christ taught in his beautiful parable of the sower, that it is the *cares of the world* that are inimical to a spiritual life, and consequently to a living gospel ministry, how is this difficulty to be overcome? How are we to furnish those who have evidently a gift in the ministry, with the leisure and freedom from care necessary to enable them to cultivate that gift?

This is without doubt the most vital issue that confronts our Society to-day. It is here that our cherished testimony in favor of a free gospel ministry *appears* to be breaking down under the weight of the commercialism of the age in which we live. Is this only apparent, or is it a reality?

Will a few weeks or a few months spent at the Woolman House in study free the mind from those cares of the world which Christ declared would "choke the word and render it unfruitful?" This is a vain hope. What, then, is to be done for the relief of those who give evidence of having a gift in the ministry, which is dwarfed and rendered nugatory by the necessity of earning a livelihood?

I am aware that this is a delicate subject, and one that seems to contravene one of our most cherished traditions; but it is a question that forces itself upon our attention at the present time, and will have to be answered sooner or later.

But this is not the first nor the only time in which this question has been brought to the attention of Friends. At Philadelphia Yearly Meeting, Fifth month, 1882, the sixth query (respecting a hireling ministry) being under consideration, Samuel J. Levick, an eminent minister in good standing in our Society, stated "what Friends' views were originally in regard to a forced maintenance of a ministry by law. That originally *that* was their chief objection. That it was not *the mere paying* or *sustaining those that were* or was qualified from on high to preach the gospel, that the Society of Friends' testimony stood in relation to a hireling ministry. But that *those that do minister, minister in the ability which God gives,* and are called of God, and preach because a necessity is laid on them to preach the gospel."

In support of this view he quotes from the writings of Edward Burrough, one of the early Friends. These views were published in pamphlet form and elicited many replies, some favorable and some the reverse. A few extracts from these replies may not be inappropriate in this connection. Thus Levi K. Brown, of Goshen, Pa., writes: "From some degree of experience I am satisfied that there are many precious ministers up and down in our Society that are called and would go forth and visit the brethren, but they are seriously hampered—borne down under discouragements—they have not the means to pay the expenses necessary to be incurred at the present day, and what is the result? Meetings are neglected, truth suffers, our youth, not having attained to that state that can appreciate silent meetings, are scattered; they go elsewhere, and society mourns the condition of things."

Jesse Holmes, of Lincoln, Neb., writes: "I think our Society has sustained a loss from an irrational fear that in contributing for the relief and support of those who find it a duty to give up to labor for the spread of gospel truth, they would not be sustaining the testimony against a paid ministry. As I understand it, Friends did not originally

have any testimony against a paid ministry, but against a hireling or mercenary ministry."

Sidney Averill, of Wyanet, Ill., takes a different view. "All along the line of our history," he writes, "ministers who have been supplied with minutes of approval to visit distant lands, have in case of need received pecuniary aid. True, many of our preachers do not receive this aid. They see beyond the need of it, and bear at home their burdens until the Lord and Master opens the way in the sense of means as well as in the sense of service. They see that the fruit of preparation does not ripen in a day. To the receptive and attentive mind of the servant of God, there comes in the light of a clear impression a mission, a field of labor is indicated. He is willing to go, but the state of his home affairs or his means prevent immediate response. He wisely waits to see if a way opens before him.

"Apparently, without his human aid, favors unexpected meet him, obstacles are all removed. He goes, to return bringing his rewards with him. A minister of this mind and with this care, never, it seems to me, needs to look for aid from man."

But time would fail us to treat this subject in all its different aspects. Enough has already been said to furnish us with food for reflection.

FOREIGN MISSION WORK.

BY MARGARET HALLOWELL RIGGS.

I HAVE been asked to tell briefly why I, a Hicksite Friend, happen to be a Student Volunteer?

Before giving my reasons, may I explain that a Student Volunteer is one who belongs to the Student Volunteer Movement for Foreign Missions, and has signified his intention, if God permit, of going for missionary work to a foreign, non-Christian country.

It was while at Cornell University that I first came into touch with this movement. I cannot remember when I first thought of foreign missionary work, though I remember in my freshman year I had at least a little idea of it. It was during the inspiring Student Volunteer Conference at Syracuse University when the great need was laid before us, that the realization first came to me that that was what I really wanted to do and ought to do.

Anxious not to decide such a big question hurriedly or in the contagious enthusiasm of the moment, I waited until a year later before signing the declaration which says: "It is my purpose, if God permit, to become a foreign missionary." That term means not just a preaching missionary, but includes doctors, nurses, teachers, etc.

There were a number of reasons which influenced me in making this decision, and I think they are some of the great general reasons for all missionary work.

First, the example and teaching, both direct and implied, of Jesus Christ. I do not think we can study that great life sympathetically without realizing that Jesus believed in something more than the doctrine that "Charity begins at home," in its popular sense. He placed the emphasis on "*begins*," and did not end the phrase as many are apt to: "Charity begins at home, and therefore ends there." He might have kept that beautiful faith he had just for himself or for his home province, Galilee. But that was not his thought. It was for all—for Perea and Samaria and Judea.

And more. During his journey those last lonely months through the territory of Tyre and Sidon, especially when he met the Syro-Phœnician woman, he showed that to him had come already the realization that God was a Father equally for all people and races, and that the gifts of his love were for Gentile as well as Jew. You remember how he healed the woman's daughter, though she was of a different race, with as much sympathy and tenderness as if she had been of his own. The example of Jesus in this incident has become the inspiration of the whole vast missionary movement. Later through the sending out of his disciples and from his teaching, we can see how he longed for all to know his Father as he did. They could not know God as a Father unless someone helped them to this faith. And last came the direct command, "Go unto all people, healing and preaching the gospel."

At first, and even after Jesus' death, for some time the disciples do not seem to have realized what he meant, but gradually light broke upon them and they went forth to proclaim the good tidings that had come to them. Up and down the broad Roman Empire they traveled, those first devoted missionaries, proclaiming to slave and prince alike the teaching of their Master concerning God, the way to life, and service. We are the descendants of their first converts. I wonder if we often stop to think of that. Suppose those men had not heeded the words or followed the example of Jesus, or had stayed in their own country until every single thing had been changed or reformed there. If they had done that, an unending task, we should never have had Christianity. We have our faith to-day, it has been handed down to us through the ages, we enjoy the priceless gifts of Christian civilization now because of the efforts and sacrificing lives of those first foreign missionaries.

The thought has always impressed me that this faith and civilization of ours is not intended just for our own guidance and profit, but is perhaps something to be held in trust, so to speak, and handed on. There is a stirring old story of how in olden times in Scotland the Highland tribes were aroused in time of danger by a clansman from one hamlet bearing with all possible speed through the night the Cross of Fire. He never paused or rested until he had passed it into the hands of a certain clansman in the next village, who bore it on again. And as it was carried on faster and faster from one to another it blazed more and more brilliantly until all the country side was aroused. The torch of Christian faith and ideals is in our hands. Shall we hold it until it flickers out or pass it along to other peoples not so fortunate that its flame may burn brighter for all the world?

The greatest reason I think for foreign missions is the appalling need of those great countries across the seas. It is a need not just for the mere material gifts of civilization, but in far greater measure for the comfort and hope, the physical, moral and spiritual uplift of the Christian faith at its best.

This need arises from two causes mainly. The first is the presence there of great numbers of Europeans and Americans, from the so-called Christian countries. The second is a native need. If there were no other reason for the sending of missionaries but the first, it would be enough—to counteract in the Orient and Southern Hemisphere the bad influence of thousands of Western traders and agents who have already gone to those countries and are engaged in too many cases in exploiting the people and introducing the worst practices and vices of Western life, bringing to peoples of simpler civilization new temptations without the new strength to resist them. Hundreds of cases might be cited.

Then there is the native need—a need, as I have said, of physical and moral as well as spiritual uplift. Think of India—vast, wonderful, terrible India, with its hundreds of millions of people, one-fifth of whom are in a condition of chronic hunger. Worse even than the poverty of the body is the thraldom of the soul. You know, of course, of the fearful caste system prevailing, with dividing lines as cruel as walls of flame. It is to the lower castes first and to the little child-widows that the Christian missionaries have brought comfort and hope and counsel. There is a tremendous need for women doctors here, for as yet the women of India are beyond medical reach.

North of India lies China, that country which for 4,000 years has been closed to foreigners, yet now her gates are open. Again the need for teachers and physicians is almost beyond words. In most sections there is one doctor to a densely populated district as large as Pennsylvania.

The native doctors are ignorant of practically all medical knowledge. John R. Mott says of China: "China is in the midst of an intellectual revolution, but at present the education has a pronouncedly utilitarian end. Her one motive and desire is that she may acquire the secret of the industrial, commercial, financial, military and naval power of the West. Is there not something ominous in a nation of 400,000,000 people moving forward into modern civilization with no higher motive than this? If we do not give her our religion as inspiration, have we given her our best? If they adopt our civilization without our religion, what moral disasters may not result? Have not, therefore, Christian nations a special responsibility at such a time as this?"

And last in our rapid survey comes Japan, that brilliant little country that has risen so rapidly in the last fifteen years. Someone has said, "Japan is leading the Orient, but whither?" Into atheism, without a doubt. Thousands especially of the student class are fast drifting into atheism for the lack of a faith that can provide an adequate basis for individual and national life, for Buddhism and Shintoism are practically dead for Japan. She is beyond them. Thousands in that country are at the door of a great opportunity, but the door is shut for most on account of a too small missionary force.

Many people say they do not believe in *foreign* missions, having been raised on the good old maxim, "Charity begins at home." They fail to see that charity may begin there, but shouldn't end there, and that to God the whole world is home and all its peoples his children. Or we hear that the religions of the non-Christian countries are the best for them. Surely the belief in the Fatherhood of God, the inspiration of Christ, the real brotherhood of men, the life of service—these are worth bringing and offering to peoples whose religions teach too often only of the propitiation of angry Gods and tolerate slavery, polygamy, the degradation of women, ignorance and vice. Again we hear that there is so much to do right here. Assuredly, only there is a hundredfold more to do there, and the laborers are few.

I do feel strongly, and the conviction has been growing steadily during the last months as I have talked with different of our younger Friends, that the time is now ripe for them, at least, prayerfully and thoughtfully, to consider this question and to determine what is the attitude we as members of the Young Friends' Movement and Christians should take toward it both in thought and action.

A STORY OF SLAVERY DAYS.

When the old home of my grandfather, Benjamin Ferris, in Wilmington, Del., was broken up, among his papers was found the following letter from Jacob Lindley, the original of which I have now before me. It is written in the stiff, formal hand so common a century ago, folded and sealed in the fashion of that time, which was long before the days of envelopes, and addressed to "Michal Megeer, to the care of Jas. Iddings, Bridge Town, Kent in Maryland." It had been tenderly wrapped in a folded paper, on which my grandfather has written, "Jacob Lindley's Letter to Michael Megear, representing the case of Dick Skinner, enclosing a piece of his vest. A precious relic. B. F."

Enclosed with the letter is a piece of what I should call calico, or printed cotton cloth, about two by three inches. The ground, now somewhat faded, is pink with buff spots, over which is printed in black a pattern of small oak leaves, interspersed with dots. The fabric seems more suitable for a child's frock than for a man's vest, which is what it really was used for, as will be seen by the letter.

London Grove, 9th 3rd mo., 1802.

Esteem'd Friend Michael McGear:

The occasion of my address at present is on acct & at the request of a certain black man whose name is Dick Skinner. He was sold by his Master to one Herrington, who bought in Slaves for the Georgia Monsters to whome he was sold & in their possession for 15 days, after which he cut his Chain & made a marvelous escape. He is not now in this Neighborhood, but is desirous thou would be so kind as to try to see his Wife, who keeps house for one Edwd. Coppage, not verry remote from thee. Her name is Fanny, her female child named Mary. Let the Mother Fanny know her husband is well and working for money to try to redeem her. Please not to let E. Coppage into any part of the business. Fanny is claim'd as property (O how preposterous & shocking to the tender feelings of humanity to write property in our own species in human flesh tho it has a black skin) by a certain Doctor William Matthews, near Sadler's X-roads of whome D. Skinner speaks in terms of high commendation, & says he may be trusted with all his secrets as he is a Gentleman possessed of a liberal philanthropic mind, and treat with him concerning what terms he wou'd relinquish his claim on Fanny & her child to come & live comfortably with her Husband. Also if oppty offered to endeavor to fish out what Herrington would take for Dick Skinner runing & to indemnify him in his freedom, all of which in treating with Coppage, Matthews & Herrington, I submit to thy better Judgment in the business. I apprehend in your territory it is needful to be wise as Serpents, harmless as Doves. O surely I may say I shudder & my tears involuntarily steal from my Eyes for my poor oppressed afflicted tormented black brethern, hunted, frighted to see a White Man, torn from every source of comfort that is worth living for in this stage of being. The tears, the groans, the sighs of these have surely ascended to the ears of the Lord of Sabaoth, & as a thick cloud is awfully suspended over this Land. I tenderly & tremblingly feel for poor Masters involved in the dificulty. I am awfully awakened into fear for our poor Country, with the language, I gave her time and place to repent, but she repented not, therefore I, saith the supreme Arbiter of Nations, Judge of all the Earth will be.

Why do I thus digress but to return, enclos'd is a piece of Skinner's Vest as a token to Fanny his Wife, that he is alive & that there is no deception in the business, more sure than the token to Jacob of the Death of poor Joseph. O the Georgia Ishmalites, how abhorrent their trade, how dark their poor Souls (O my soul come not thou into their secret) in sacraficing at mamons altar.

My belov'd friend, please to write as soon as convenient to thine and humanities friend,

Jacob Lindley.

Michal Megeer (if spelt right).

Buying an escaped slave "running" was a common speculation in slavery times. Readers of "Uncle Tom's Cabin" will remember Tom Loker and Marks, the slave-catchers, who pursued George and Eliza when they had found refuge among the Friends of Indiana.

Jacob Lindley was born in 1744, and died at New Garden, Pa., in 1814. Of him Samuel M. Janney writes: "About the thirtieth year of his age he was called to the ministry of the gospel. . . . His agreeable manners and engaging turn of mind rendered him peculiarly useful in spreading the light. . . . He was one of those who bore a faithful testimony against the use of spirituous liquors before his fellow-members had been fully awakened to the magnitude of the evil. It was, however, in regard to the African race that the most strenuous efforts of his benevolent mind were exerted. On one occasion, while attending Baltimore Yearly Meeting, he exclaimed in his usual emphatic manner, 'From the place where I now stand to the utmost confines of Georgia, blood touches blood, and cries to God for vengeance upon this nation.'"

The letter, with the "precious relic" enclosed, was probably given to my grandfather by Michael Megear himself, or perhaps by one of his children. What was the result of Jacob Lindley's efforts, whether Dick Skinner and his wife Fanny were ever reunited, I do not know. I wish I did.

H. F.

THE ANSWER.

I PRESSED the button at my neighbor's door;
But when I heard no sound, I turned and stood
Irresolute. If I had moved a bell,
I must have heard it. Should I rap, or go?
But in a moment more my neighbor came.
"The bell is far, and very small," he said.
"You may not catch it, for the walls between;
But rest assured, each time you push the knob
We cannot choose but hear the bell inside."

And what they told me of my neighbor's bell
Has cheered me when I knocked at some hard heart
And caught no answer. Now and then
I poured my soul out in a hot appeal
And had no sign from lip, or hand, or eye,
That he I would have saved had even heard.
And I have sighed and turned away; and then
My neighbor's words came back: "We cannot choose
But hear inside."

And after many days
I have had answer to a word I spoke
In ears that seemed as deaf as dead man's ears.

—*The British Weekly.*

AN IMPROVED SOCIAL ORDER.—II.

IN the winter of 1914-15 it was estimated that there were at least 350,000 unemployed persons, men and women, able to work, but unable to find work, in the city of New York alone. The total number of unemployed throughout the country must have run into the millions.

While the abnormal conditions produced by the war in Europe, and particularly the demand for munitions of war and other war supplies, have largely changed conditions here and provided work at high wages for all who are willing to work *in that way*—it still remains true that if this abnormal demand should suddenly fall off (and may God speedily end this awful crime of war!), the old conditions of non-employment and public relief would soon return.

In the course of that winter, day after day, the writer saw hundreds of apparently able-bodied men lined up in the City Hall Park to get their lunch of a roll and a cup of coffee furnished free by the city to those unable to find work.

And yet this was the "great apple year"—the year in which the bounty of our Heavenly Father sent to this country such a harvest of this splendid fruit-food that it is estimated at least a million barrels of fine apples rotted in the orchards of our country. Why? Because the price at which they would have to be sold was so low it would not pay the cost of transportation to the cities. And yet, while this plentiful food was not even picked up in the country, the unemployed poor in the cities were going hungry and being fed, as a last resort, and to keep them quiet, by charity!

In the fall preceding 1914, I was informed by a friend in central New Jersey that he was confident that at least 100,000 bushels of fine ripe tomatoes rotted in the fields of central and southern New Jersey for the same reason—they were not worth the cost of picking and shipping—and also that many farmers who did pick and ship their vegetables met with heavy loss.

One must inevitably face *this* question: Has God, indeed, made a mistake in being good to his children, or are his children lacking in common sense? And the thoughtful mind is inevitably led to the latter conclusion.

Here, then, is the simple proposition—ample supplies of food in the country, only a few miles and hours distant from the city; and in the city many thousands of hungry mouths—men, women and little children; how can these be brought together? Surely our present-day intelligence is able to find the solution for such a simple economic problem. Let us at least see how others have solved it.

The method adopted so successfully abroad is that of co-operation. When applied to the specific problem of marketing farm produce it consists in forming a co-operative society among a group of farmers, selecting a manager who attends to the collecting, grading, and shipping of the fruit and other produce to the selling agency in the city or large town. This selling agency should also be under the direct management or supervision of the farmers' co-operative society. A group of from 50 to 100 farmers would be sufficient, if conveniently located as to the shipping-point, to form such a society. In these days of trolley freight, shipments could be made either by trolley or by railroad; and if neither of these facilities is convenient to the group, the society could collect and ship its members' produce by motor trucks.

With a membership of 100 farmers, a moderate subscription to the stock by each member would furnish an ample capital; thus, a subscription of $100 per member would furnish a capital of $10,000. The manager might also act as treasurer, and if so, should be under bond to the corporation, just as other treasurers are.

The usual method of distributing profits is as follows: First, a moderate return is made on the capital invested, say 5 to 6 per cent.; second, a certain fixed amount, usually quite moderate, is set aside annually as a surplus fund; third, a small amount, usually 2 to 3 per cent. of the net profits, is set aside as an educational fund for the advancement of co-operation; fourth, the balance of the profits is paid out as dividend to the stockholders, being based upon the total value of the produce which each farmer stockholder has delivered for shipment.

It will at once be seen that in the case of the farmers' co-operative society, a great responsibility will rest upon the manager, and the one selected for this important position should be a man of mature judgment, in whom his neighbors have full confidence. One of his most important duties will be the proper grading of the fruit and other produce sent to him by the various members of the society for sale. In this work of grading, so as to educate the public to confidence in the society's standard goods, he should be most strict and careful, especially in the early years of his society's work—and his decisions should be loyally upheld by the members, all of whom should realize that success can come in no other way.

If such a farmers' co-operative society should decide to use its own motor trucks, these might be utilized on the return trip from the city to deliver to each farmer-member such supplies of general merchandise as his household needs required, and in this way the city selling agency would quickly develop into the usual form of co-operative store, which is so common now throughout England and Scotland, and whose plan of operation, with a brief glance at their remarkable development, will be described in the next article.

The above plan has been outlined as a practical solution of the problem presented by the woman farmer, able to produce good food supplies, but unable to sell them at prices that equalled the cost of production. It also presents an answer to the other problem of shameful waste of surplus food in the country and hungry mouths in the city. And in this latter connection it is worth noting that the handling of this surplus produce in the city—its sale and distribution—would go far toward decreasing unemployment, furnishing work at good wages to hundreds, and in the aggregate throughout the country to many thousands.

If the farmers in this country knew about co-operation and its simple methods of justice and fair dealing, as the farmers in England, Ireland and Scotland know them, and as they are known in many places on the continent, there would have been no necessity for a woman farmer to write such an appeal for help, while facing bankruptcy; for the agency which would have secured for her and others a fair living price for her produce would have been at hand and efficiently rendering this great service. It is not to the credit of the American mind or heart that this agency, so well known abroad, is still lacking here. R.

Hate hath no harm for love, so ran the song;
And Peace unweaponed conquers every wrong.

—WHITTIER.

THE ORGANIZATION OF THE SOCIETY OF FRIENDS.

IX.—First-day Schools.

The religious education of Friends is nearly all found in the classes First-day morning, before or after meeting. There are some study circles meeting at other times of the week. There are courses in the Bible at George School and Swarthmore. And, of course, the home is generally recognized as the place which *ought* to be the foundation of all religious training. Yet our organized work in this field is practically confined to the First-day school.

There is no age limit in a Friends' First-day school. One of their most charming features is that the whole family comes together, most places, and the grown-up classes are as well supported as the primary. While Friends followed other churches in establishing First-day schools, they have been pioneers in introducing graded lessons.

At first the First-day school was frowned upon by the regular meeting, and had to struggle for recognition. For this reason its Quarterly and Yearly Meeting organization was built up separately from the Monthly and Yearly Meetings. The First-day School Association was a complete parallel organization, in some places with its clerks, representatives and committee to "gather the exercises" exactly like the Yearly Meeting. Through its machinery the money was collected for the General Conference and the publication of Lesson Helps. Now the First-day schools are everywhere recognized, the quota is assumed by all of the seven Yearly Meetings, and the local schools are under the care of the Monthly Meetings.

The promotion of First-day school interests is in the charge of Yearly Meeting First-day school committees and the similar committee of the General Conference. The committee of Philadelphia Yearly Meeting shares with the other standing committees the services of the Central Bureau, 150 North Fifteenth Street, Philadelphia, Pa. The conference committee, by a business arrangement with the Central Bureau, has the Lesson Leaves distributed and questions answered by the same office. In this way all First-day schools have at their service the valuable experience of the secretary of the Bureau. J. B. W.

THE FLAG.

"The flag? Oh, I saw it first in Genoa," said an Italian immigrant to his American guest. "I was fourteen years old, and into the harbor came a white three-master, loaded with sugar, and flying the Stars and Stripes. I asked what it was, and when they told me, the symbol of America, I made up my mind to come over.

"But my little boy, this four-year-old, is a regular American. We don't know where he gets it, for the mother never lets him go out on the streets. But he's a regular American. Sometimes I think it comes in at the window!"

And plainly it must, so great is the miracle-working power of our air. Immigrant children absorb Americanism, or are absorbed by it, very quickly, thanks to the great work done by the public school and the public library. And what loyal little patriots they are!

Yes, if what is called the danger and the problem of immigration were limited to the children, solving the one and eliminating the other would be easy. But there are the adults to be considered—nearly fifteen millions of them in all; nearly four million who are not citizens, though of voting age; nearly a million and a half who are illiterate.

For our own well-being, as much as for theirs, these men must be Americanized. Is it possible that there is here material for good citizenship? Yes, over and over, yes!

Many immigrants come to our country, animated with the same purpose that brought our Puritan ancestors to New England and that later peopled the western States. They have this pioneer quality to start with—one of the best ingredients for making patriots worthy of the name.—*Christian Herald.*

THE BEST ARGUMENT FOR IMMORTALITY.

The fairness of God is my best argument for immortality. If he keeps his engagements, I shall live again.

The marginal reading of the Revised Version makes Ecclesiastes 3: 2, say, "He hath set eternity in their heart." Someone has declared, in answer to the question, "Is there another life?" that science says there may be, philosophy says there should be, and religion says there is. God has said so to every heart. Emerson says: "We carry the pledge of immortality in our own breast." It is not a modern or a local fad, this belief in a future life; the pyramids record the faith of the ancients; geographers tell of the theory of the lonely islanders of the Pacific.

Is it not remarkable that all races have had this homing instinct? It is true beyond all doubt that "he hath set eternity in their heart." A Scotch collie, carried in an express car from Sherbrooke, Quebec, to Calgary, found his way back, across the unpeopled plains and the bleak, black forests, to his master's home two thousand miles away. Ten pigeons, taken from their cotes in Jeannette, Pa., to Rio de Janeiro, Brazil, and there released, all returned, one by one, to their home five thousand miles to the north. But more wonderful is the thought that all souls in all ages have sought for the city which hath foundations, whose builder and maker is God. My heavenly Father has turned my face towards the rising sun of another day. He has at least allowed all men to harbor the thought of another life. Surely he has not encouraged the prospect without providing its fulfilment! Our Lord must have had this thought of his Father's fairness being at stake when he said: "In my father's house are many mansions; if it were not so I would have told you."—*Byron H. Stauffer, in the Christian Guardian.*

A SCULPTOR'S PROPHECY.

In the midst of his work, Arnold Ronnebeck, who was designing the decorations for Municipal Bridges in Berlin, was suddenly overwhelmed by a strange and unaccountable feeling of sadness. It was not like a mood, but rather like a deep shadow cast over him and his work. He was under contract to do the work, but he could not keep at it. Finally he yielded to what was for him a mysterious impulse, and let his feelings have their way with him. No one was more astonished than he when he had finished, roughly but with simple power, a figure of the crucified Christ and the mourning women.

He could not explain it. He wrote to a friend: "I felt I had to do it. I could find no other symbol to express my sense of tragedy. But as soon as it was done I felt relief, and I am working again."

Did the war fling the shadow of the cross over the sensitive soul of the artist, and was his mood born of the inner knowledge that there was to be another crucifixion, and that again, throughout the world, there would be women mourning at the foot of the cross upon which humanity was bleeding?—*Christian Herald.*

THE STILL, SMALL VOICE.

There is in every man's life the still, small voice. It comes to him after the wind, the earthquake and the fire have passed by. It is the voice of the soul, which can only be heard when the controversy, the tumult, and the passion end. It is when the clamors of life have ceased, and there is not bitterness, enmity or selfishness in the heart. One must be mighty quiet to hear it. If he has any fuss, quarrel, or low designs on hand, he will not hear it. If there is any confusion or clatter or fury in his mind they will drown the voice. If his speech is loud and his argument largely wind, the still, small voice will not be heard. There is nothing surer or more practical in life than the still small voice, but it will only come when the wind, the earthquake, the fire, and all they typify in human experience, have died away. We may be certain we cannot get along in life until we hear the voice of the soul above politics and war.—*Baltimore American.*

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, NINTH MONTH 23, 1916

RISING FROM THE DEAD.—II.

No fable old, nor mythic lore,
Nor dream of bards and seers,
No dead fact stranded on the shore
Of the oblivious years,—

But warm, sweet, tender, even yet
A present help is he;
And faith has still its Olivet,
And love its Galilee.

To me the supreme need of the Christian religion is that it should be freed from its long bondage to miracle and fable—that it should be brought out of darkness and mystery into "the sunshine and the open day."

The great difficulty in the way is the doctrine of the bodily resurrection of Jesus.

In spite of all misunderstanding of the disciples, of all mistakes of copyists and translators, of alterations of text to make it suit certain dogmas, nevertheless the *teachings* of Jesus become more and more clear as the years go on. But on two points, his birth and his death, he taught little or nothing; and in spite of our advance in other respects, belief in a miraculous birth and a miraculous resurrection is still insisted upon by many churches as being the essential foundation of the Christian religion.

Now to me belief in miracle seems utterly foreign and opposed to the teaching of Jesus. His first characteristic is common-sense, sanity, faith in a God of law and order. But his *disciples* were always looking for miracles. "Except ye see signs and wonders, ye will not *believe*," says Jesus, and adds, "An evil generation seeketh after a sign." To ignorant and credulous men of that time the greatest "sign" of all was rising from the dead. We have seen how, in the case of the daughter of Jairus, Jesus declared plainly that she was *not* dead, and how the people laughed him to scorn; and we must remember that it is entirely on the accounts of such men that we to-day have to depend for our knowledge of the truth regarding the resurrection.

Few, I think, can read the gospels without being convinced that the men who wrote those accounts meant to tell the truth. John, indeed, in his complacent belief that he was pre-eminently the "beloved disciple," that he above all the others understood Jesus, shows traits of character which make us feel less confidence in his account than in the others—especially the plain, straightforward story of Mark, supposed to have been taken from the lips of Peter. But in the main I think that most men who read and re-read the gospel accounts will be convinced that they are *true*.

Now the disciples certainly believed that Jesus in his body rose from the dead. If they were honest, we ought to be able to find in their own accounts the explanation of what seemed to them miraculous.

The Roman punishment of crucifixion was, above all else, designed to be a *lingering* death. No fatal wounds were inflicted—sometimes no wounds at all. The victim was merely nailed or bound with cords to the cross, and left to die by slow torture, starvation and exposure. Sometimes, if he lingered too long, he was killed by breaking his legs. If not, death rarely took place in less than three or four days, sometimes not for *weeks*.

Jesus hung on the cross probably not more than *six hours*. Matthew, Luke, and John all say that he was crucified "about the sixth hour" (noon), and he was taken down before sunset, when the Jewish Sabbath began.

Is there any evidence that he was dead when taken from the cross?

On the contrary, Mark says that when Joseph of Arimathea asked for the body of Jesus, "Pilate *marvelled if he were already dead;* and calling the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph."

Thus the only evidence that Jesus was dead, after six hours of torture on the cross, was the report of a Roman soldier.

We must remember that Pilate wished to *save* Jesus, and that if he discovered or suspected that he was *not* dead, Pilate would be glad to have him taken care of by a friend.

About six o'clock, then, on the sixth day of the week, Jesus was taken from the cross and laid in the tomb—not such a grave as we use, filled up with earth, but a cave dug or hewn in the rocky hillside, the entrance closed with a great stone.

And less than thirty-six hours later, "while it was yet dark" in the morning of the first day of the week, the women found Jesus at the tomb, alive.

Unless then we are determined to believe in miracle, how can we possibly suppose that Jesus had in the meantime been really dead? Must we not say, as he himself said in the case of the ruler's daughter, that when he was laid in Joseph's tomb he was "not dead, but *sleeping*"—that is, insensible and unconscious from those hours of unendurable torture on the cross?

John's account, indeed, says that when the soldiers came to break the legs of the victims, they "saw that Jesus was already dead," and so they did not break his legs, but one of them thrust a spear into his side; and it has been urged that this might have caused his death.

Neither Matthew, Mark nor Luke tells of any spear thrust; yet it certainly ought to be considered as a possible cause of death, *if Jesus had died;* but as all accounts agree that he was soon afterward found *alive,* it is manifestly impossible to believe that he was really dead when taken from the cross, unless we adopt the theory of miracle to begin with.

And this is the conclusion to which, as it seems to me, the study of the gospels surely leads us. To the men who wrote those accounts we see that miracle was absolutely essential. Without signs and wonders they *could* not believe. But to men of the modern type, and especially of the modern Friendly type, miracle in the old sense I believe becomes more and more alien, more and more inconsistent with truth. To most of us God is above all a God of law and order; and as we study the teachings of Jesus we realize that it is chiefly from him that we have received this conception of God. "Do men gather grapes of thorns, or figs of thistles?" In spite of all the ignorance, superstition and misunderstanding of his disciples, in spite of long ages of darkness, the truth of history as well as the real meaning of Jesus' teachings becomes every day more clear. If we earnestly seek the truth, we shall surely find it. "For there is nothing hid," says Jesus, "that shall not be known."

Thus the light of truth about the resurrection is itself rising out of darkness and error. Christianity no longer means believing in the miraculous rising of the body of Jesus from death; it means accepting his teachings and following his example of loving service in our everyday lives.

"Our friend, our brother, and our Lord,
What may thy service be?
Nor name, nor sign, nor ritual word,
But simply following thee.

"Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies
The joy of doing good."

H. F.

Note and Comment

A FEDERAL CONSCRIPTION ACT.

Bulletin No. 59 of the American Union Against Militarism, tells the following story of the Hayden "joker" in the National Defence Act:

When President Wilson signed on June 3d the so-called "National Defence Act," sometimes called the Hay-Chamberlain Act, he signed a law which provides, in time of war, for the conscription of American citizens between the ages of 18 and 45.

He didn't realize it at the time. At least there is every reason to think that he didn't. Certainly very few of the Congressmen and Senators who voted for the army reorganization law, knew that there was a general conscription clause in it, slipped into the law by Hayden, of Alabama, clinched in conference committee by Hay and Chamberlain, and unwittingly adopted by both Houses.

When the Hay bill was reported out to the House by the Military Affairs Committee, it contained no provisions whatever for conscription, unless the technical provision permitting the President to "draft" the National Guard into the Federal service in time of war be so considered. But on Wednesday, March 22d, Chairman Hay presented a "committee amendment" which had been drafted, he said, by Hayden, of Arizona. This amendment provided for the establishment of "reserve battalions" in time of war.

The "reserve battalion" is an English idea. When a regiment is sent to the front, to be cut to pieces under fire, a "reserve battalion" is established at the home depot to secure recruits, train them and feed them to that particular regiment at the front as rapidly as they are needed. A sensible scheme, and in marked contrast with the American plan, which has been to form all the new recruits into new regiments, regardless of how badly cut to pieces the older regiments on the firing line may be. When the veteran regiments in the Civil War were reduced to three and four hundred men, the practice was to consolidate several regiments, producing vast confusion in regimental records, and no end of jealousy and friction among the officers. Hayden's amendment would abolish all that.

But down in the middle of the section was the following clause:

"If for any reason there shall not be enough volunteer enlistments to keep the reserve battalions at the prescribed strength, a sufficient number of the unorganized militia shall be called into the service of the United States to maintain each of such battalions at the proper strength."

The "unorganized militia" means all male citizens, with certain specified exemptions, between the ages of 18 and 45. The whole section was read in the usual sing-song by the clerk. Mr. Hay made a somewhat indefinite explanation of the reserve battalion idea; Minority Leader Mann quizzed him a little; then Hayden was called upon. He made an enthusiastic speech on behalf of the "reserve battalion" idea, ignoring the conscription feature in it. That closed the debate. The amendment was put to vote and carried viva voce. *When the bill went to the Conference Committee, where meetings are secret and without official record, the word "called" was changed to "drafted."*

But when Messrs. Hay and Chamberlain reported to their respective Houses the full text of the compromise bill, neither thought to mention the existence of the draft clause. The unwritten law is that the conference committee is bound fully to inform both branches of Congress of all significant changes made in a bill in committee. This was not done. *Only by luck or the greatest industry on the part of the individual Senator and Congressman could the existence of this "joker" have been discovered.* The thing was buried in the middle of Section 79, the title of which, "*Reserve Battalions for Recruit Training*," indicated a technical and wholly innocent provision. There is, as we happen to know, the greatest indignation in both the House and the Senate at the lack of candor displayed by the two men responsible for putting the thing through. Section 79 could never have passed either House had its real character been understood.

It may be suggested that the House should have grasped the conscription character of the amendment from the presence of the word "called." But the word called is associated with the idea of volunteers. In time of war, when enlistments fall off, the President issues a fresh "call for volunteers." It a stereotyped phrase. Furthermore, on the very next day, when the House was still discussing the Hay bill, and Representative Miller, of Minnesota, was trying to see if the language regarding the "drafting" of the National Guard couldn't be softened somewhat by providing that the National Guard should be "ordered" or "called" to the colors in time of war, Chairman Hay insisted that "called" didn't mean the same as "drafted."

Mr. Miller: Could we not substitute the words "call into the service of the United States?"

Mr. Hay: There would be the same trouble with that language.

Mr. Cannon: Why the same trouble? Why not amend it so that it would read, "He shall call by proclamation into the military service of the United States," instead of "He shall draft into the military service of the United States?"

Mr. Hay: The trouble about that is that it is the nature of the troops we are dealing with. Now, he can call the volunteers into the service of the United States, but this language is necessary in order that they may cease to be militia.

But if the word "called" disarmed or misled the House, Mr. Hay knew what was intended by that language, for in conference committee, as we have said, the word "called" was changed to "drafted," and the conscription character of the section was clinched.

Mr. Hayden frankly says that he believes in conscription in time of war, and he has no apologies to make for Section 79. "It is modeled upon a provision in the Arizona statutes," he says, "and it is only common sense and common justice." Mr. Hay, when taxed in the House the other day by Huddleston, of Alabama, with having been disingenuous, declared hotly that nothing was "put over" on the House, that the word "called" plainly indicated the "draft" idea—the exact reversal, it will be noted, of his previous position—and that anyway the "draft" was inevitable in war, and that Congress should recognize the fact and give the military authorities the power they need.

But neither Congress nor the country is prepared to yield the power of the "draft" to the military authorities even in time of war without the fullest consideration of the step. As the *New Republic* puts it, "the blood tax of conscription is the most serious instrument of government ever invented." Congress will give the President all the power he needs in time of war, but Congress will not *knowingly* abandon the volunteer principle in advance of any emergency.

It may be argued that the draft is a modern military necessity, as evidenced (a) by the great war in Europe, and (b) by our own experience in the Civil War, and (c) that of the Confederacy.

(a) But England's experience in the great war proves nothing of the sort. The official figures given out last May when the compulsory service act went into effect showed that England had raised 4,000,000 by the volunteer system, and that there remained only 560,000 available in England, Scotland and Wales of military age to be "conscripted." (See New York *Times*, May 3d, 1916.) It was the clash of party politics, not military necessity, which compelled the coalition government, for the sake of staving off the attacks of Lord Northcliffe and the London *Times*, to bow to the clamor and pass a conscription act. Maximilian Harden, contrasting the Prussian and the English system, boldly suggested that "as a spiritual achievement many will place higher [than Germany's achievement] the voluntary enlistment of 3,000,000 island and Colonial Englishmen." (See New York *Times* of May 28th, 1916.)

(b) Upton's "History of the Military Policy of the United States" shows plainly that we resorted to the draft in the North, not from the breakdown of the voluntary enlistment principle, but to repair the blunders made by Congress in providing for too short enlistments—many for three months only—and of the administration in stopping all recruiting in the spring of 1862, and thus creating the impression throughout the country that no more men were needed. The "draft" was practically a publicity device, to advertise unmistakably to the country that volunteers were needed. Nothing more. Of the 2,859,132 Federal enlistment enrollments, just 46,000 were added to the ranks by the draft.

(c) Regarding conscription in the Confederacy, Captain George L. Kilmer, formerly captain of the 44th Regiment, N. G. N. Y., and a veteran United States volunteer, says no statistics are at hand to throw a clear light upon the matter:

"A wide reading of the records on that side leads to the conclusion that it may have furnished a moral stimulus to enlisting to a limited degree, the same as in the North, but was, on the whole, a political mistake. While it forced some thousand into the ranks, they would have served the cause better by staying at home and raising and forwarding food for the willing fighters in the field.

"To the general subject of Confederate enrollment, a word from the published writings of Randolph H. McKim, D.D., who served in Lee's army, first as a schoolboy volunteer, and later as staff officer, is pertinent, as follows:

"'When Virginia threw her lot in with her Southern sisters in 1861, practically the whole body of students at her State University, 515 out of 530 who were registered from the Southern States, enlisted in the Confederate Army. This army thus represented the whole Southern people. It was a self-levy en masse of the male population in all save certain mountain regions in Virginia, North Carolina, Tennessee, Alabama and Georgia.'

"The gist of the Confederate conscription evil lies in Dr. McKim's exception. It neutralized the service of good men in uniform who left the front to enforce the draft upon unwilling mountaineers, drove thousands from the territory altogether, and, as suggested above, may have acted against rather than for fighting efficiency.

"On this point, Nicolay and Hay:

"'On the 30th of April, 1864, the Chief of the Bureau of Conscription at Richmond made a report to the Secretary of War, painting in the darkest colors the difficulties encountered by him in getting soldiers into the ranks, though he had all the laws and regulations he needed, and there were men enough in the country. He said, and in these words confessed, that the system had failed, and that the defeat of the revolt (secession) was now but a question of time.'"

IT SHOULD BE TRIED.

An article in the latest issue of the Intelligencer under the caption of "An Improved Social Order," signed "R," has attracted my particular attention. The subject of co-operation of which it treats has for some time past been of very deep interest to me, and I have put forth a considerable amount of earnest effort in endeavoring to elicit an interest in that subject. So much so, in fact, that I have written two books, and circulated them pretty freely among Friends, with the hope that they might meet with some response and encouragement that would ultimately lead up to some concerted action on the part of those who are interested.

During the last thirty years I have had a very extensive and varied experience with the human family in many parts of the world, and it has been my observation that owing to the adverse economic conditions of life which prevail in almost every locality, people fail to get out of life half the amount of pleasure, profit and comfort that they are really entitled to and could enjoy under a different system.

History tells us of the happy conditions existing among the ancient Peruvians, and the high civilization attained by these before the Spanish Buccaneers sailed out over the Western ocean seeking conquest and gold. Previous to the piratical raids of Pizarro and his band of assassins, bent upon rapine and murder, life there was full of love, and every hour was rich with joy, and it is said that among those children of nature, such a thing as theft from one another was practically unknown. The lust for gold was the ruin of that once prosperous and happy country. Moreover, it is the underlying cause of almost every war that has ever been waged, and it is at the bottom of the present European conflict and the Mexican muddle. So long as individuals are dependent upon the necessity of exerting every possible effort to outdo and overreach their fellowmen in fierce competition, so long will nations be engaged in the same game, and wars and rumors of war will not cease.

I am quite convinced that there is a far more rational way of life for those who would like to take it up, which would be conducive to happiness, consisting in co-operation rather than competition.

The utility of this has already been demonstrated in some countries, and has been very successfully carried out. It ought to be taken up in this country. I know of nobody who would be better calculated to make a success of community life than Friends.

The means of bringing about a co-operative system are, I believe, perfectly practical and feasible. It only needs a desire to accomplish something along that line, and an interest in the preliminary work of organization, in order to bring about very definite and much-to-be-desired results.

I think I can see great possibilities in a project whereby a number of first-class people, inspired by high ideals, and guided by principles of justice and honor, could get together and concentrate their energies upon a co-operative scheme that would be very greatly advantageous to all who would like to participate in it.

It would be very interesting to know just who has an interest in the subject, and would like to obtain the obvious benefits which might be enjoyed by intelligent concerted action along that line. I, for one, am not only willing, but anxious to work to that end, if I can find others made of the right kind of material to co-operate with me.

Palmyra, N. J. R. H. LAMB.

A SUFFRAGE DEBATE.

She: Is it true, George, that both the Presidential candidates are in favor of woman suffrage?

He: It is true they have said they are in favor.

She: And aren't they really?

He: Of course, they're not. They are too intelligent. In fact, they are two of the most sagacious men in the country; and this was just a case of political expediency.

She: Oh, was it politically expedient to say they were in favor?

He: Yes, that is the only reason they said so.

She: But, George, dear, I don't understand.

He: No, dearie, there's no reason why you should trouble your pretty head about such things.

She: But, George, women don't want the vote, do they?

He: The sane majority don't want it; a few shrill-voiced old maids——

She: And they have more influence in politics without the vote, haven't they?

He: Infinitely more, and most of them have sense enough to know it.

She: Then the great majority of women won't like the candidates having declared in favor of woman suffrage?

He: No, they won't.

She: Moreover, each one of that majority has in the indirect influence a more powerful weapon than any one of the minority, who have only the ballot?

He: Exactly so, my love.

She: And moreover, George, you have often told me that women don't vote when they can.

He: No more they do, my dear.

She: Then, George, dear, the situation seems to be that the two most politically sagacious men in the country have alienated an irresistible majority for the sake of gaining the good-will of an inconsiderable minority who never use the little power they have anyhow.

He: Exactly so, my dear. Very well put.

She: But in that case, George, don't you think men had better give up politics and turn it all over to the women?—*Alice Duer Miller, in New York Tribune.*

A REAL WORLD.

"I WANT to live in a world where 100 warships, costing $200,000,000, will not be paraded before a city too poor to feed its hungry school children; to live in a world where the opinions of long-dead grandfathers—inscribed in constitutions—will be of less consequence than the mangled arms and limbs and the destitute women and children of our factory workers; where breaker-boys will not be permitted to coal mines; where it will be criminal to place little children in canneries, chemical vats, glass mills or phosphorus factories.

"I want to live in a city where the daily wages of women and girls will support life; where the lost job means something other than the street or starvation.

"I want to live in a country where prostitution will not be the price we pay for our bargain-counter economics; in a country where the doors of the prison will open outward for those who have become tangled in the machinery of the modern industrial world.

"I want to live in a world that hates these things, hates them so thoroughly that it will abolish them.

"I want to live in a world that thinks of its people rather than of business, of consumers rather than producers, of users rather than makers, of tenants rather than owners; in a world where life is more important than property, and human labor more valuable than privilege."—*Frederick C. Howe.*

FORD ON THE LABOR QUESTION.

[Interview with Henry Ford on August 31st, reported for *The Public* by Judge Henry Neil.]

HENRY FORD told me to-day that if he controlled the railroads, he would cut the freight rates to one-third the present rate, double the pay of the workers, and by cutting out graft and tyranny in management make more profit for the stockholders than is made under the present system. He said there is an unseen hand controlling the financial affairs of the railroads and other great industries. He further declared that the financial statement issued by his company to-day shows it to be more profitable to employers to pay workers high wages for an eight-hour day than low wages for longer hours.

The overworked and worried man, he said, is not an efficient worker. Many men now enlist for war, said Mr. Ford, because their wages are so low that they cannot live decently in times of peace. He furthermore noted the relation of the labor question to the land question by referring to the many who try to profit through owning land and holding it for a rise, rather than by putting it to some good use.

SOME people say that things that were good enough for their fathers and their grandfathers are good enough for them. They are not! This is an age of progress. It is well enough to have ancestors, but it is greater to be an ancestor. It is better to be like the best of your grandchildren will be than like your grandfather was.—*Shailer Mathews, at Chautauqua.*

As sure as we maintain our present economic system and compete for South American trade and exploit Mexico we shall eventually fight the winner of the present war.—*Scott Nearing, at Chautauqua.*

"IF I WERE THE DEVIL."

IF I were the devil I would be not cruel and wicked, but I would be exceedingly cunning, by so much as the gods exceed men.

I would know that men do not love to do things because they are bad, but only because they have persuaded themselves that those things are good.

Hence, I would not waste time trying to pervert men's conscience, but I would twist their reason, estop and becloud their intelligence, so that in doing the most hideous and hateful business they would "verily think they did God's service."

The most delightful condition, to me as the devil, into which I could possibly throw mankind is war. Here, and here alone, every one of my instincts have full scope and satisfaction.

Here is the destruction of human beings carried on with every accompaniment of diabolism. Here they are the devil's own true children, and farthest from being children of my enemy, the Most High.

Here is murder, not the cheap and shamefaced knifing or shooting by the drunken thug in some dark alley, but murder beautiful, magnificent, where a thousand men are dismembered by one salvo, or lie quivering and shrieking on the ground after a charge; where trenches swarm with human creatures going mad with noise and terror, sitting with gangrened wounds in muddy water, suffocated with the stink of their dead companions, fly-blown and maggot-eaten by their side, or falling asleep from exhaustion while my rats eat their living cheeks and lips.

Oh, war is a sweet feast to me, and I certainly laugh loud and long at my old enemy, the Almighty, to think how his boasted goodness and wisdom have collapsed.

Add to murder the cruelty of vain and petty officers driving their men into sure destruction, and horrors of the civilians hunted from their homes, shot down at their own thresholds or burned alive in the fire of their own goods, and the old women brained for sheer deviltry, and the nameless crimes committed upon the young women, and the children stamped out by military heel like scampering mice; and over all the blare of unchecked hate, the sound of blasphemy, the ribald songs of the raging warmen, the futile prayers smashed by mailed fists upon the palsied mouths that utter them, the whole hoarse rattle and roar swinging up in a majestic orchestration and hallelujah chorus worthy of hell's gala day.

And I would make men do this from the best and highest motives they have; they should talk of religion and duty to God, and of devotion to the fatherland, and of heroism and nobleness, and—ha, ha!—those who decline to engage in this welter should be shamed and called cowards and weaklings and public enemies.

And I would so manipulate government that men would engage in this reek of fury for no reason at all. A few diplomats would dupe the people into it.

I would utterly kill off all common sense, and reason, and intelligence, so that men could not possibly come together peaceably and adjust their differences. I would raise such a cloud of race-hatred, national vanity, military prestige, perverted patriotism and mob-madness that no man could see the counsels of wisdom or humanity.

I would glorify all this diabolism of destruction with the utmost enthusiasm, bands playing, men singing, priests and preachers telling them how they were serving Jesus, statesmen vaunting the bravery and manliness of the murderers, women adoring them and praying for them, and little children standing by admiring their gay uniforms.

I would confine all the joy and efficiency of team-play to war, and make men compete in sordid individualism in times of peace.

I would make men look upon all this useless, wholesale murder as practical, and regard every effort to substitute intelligent co-operation as Utopian, the vagary of theorists, the mewling of mollycoddles.

I would have wise men speak of war as rescuing idealism,

and saving nations from the rot of materialism, and persuade them it is a necessity, and that wars must always be because it is "human" nature.

I would so tangle up all moral motives, so twist and distort ideals, so upset ordinary common sense, so bend men's brains, and so work havoc in mankind's intelligence, that war would seem to them the true glory of nations, and peace a shameful thing.

And all this I would strengthen and solidify by tradition and custom, making the whole inertia of the race to assist me in its spoiling.

This I would do if I were the devil. Still, I do not think I could do it half so well after all as Beelzebub himself is now doing it.—*Dr. Frank Crane, in Philadelphia Evening Bulletin.*

SELECT THE MAN, THEN WRITE HIM.

A FEASIBLE plan to be used by voteless suffragists for interesting the men in power in woman suffrage has been offered by Miss H. M. Anderson, of Providence, R. I., says the *Woman's Journal.*

"Study your municipal candidates, your State candidates and the National candidates.

"Pick out the one you would, if you could, vote for this fall for each office to be filled.

"Write each such candidate, regretting your inability to vote for him to fill such and such an office, giving your reasons for desiring his election, and urging him to further, to the extent of his ability and opportunity, the passage of any suffrage amendment or action (naming it or them) that may be pending in his city or town, in his State or in the Nation."

PEACE EFFORTS DEFEATED.

IF half the effort that is being made to prevent the railroad strike had been expended on an effort to prevent the big European war, there would have been no war; millions of lives would have been saved and the generations to come would be relieved of the burdens of an immense debt. Had Taft's or Bryan's efforts to establish arbitration among the nations not been obstructed by politics and chicanery, humanity would not have had to bear the tortures it has in the past two years. There are one or two things standing in the way: one is the devilish notion that you cannot keep human nature from fighting, and the other is that business and trade are, in some way, interested in war. The Bible injunction to agree with thine enemy quickly is as true and wholesome as breathing pure air and drinking pure water. But there are many people for theory's and dollar's sake, who would be content with impure air and water. Alas, they rule the earth.—*Ohio State Journal.*

SOME think life is like a layer cake, a layer of ability, some jelly, then a layer of character, then a layer of religion.—*John D. Rockefeller, Jr.*

PREPAREDNESS is the ability to enforce right by an appeal to might. Christianity is the ability to enforce right by an appeal to love.—*Scott Nearing, at Chautauqua.*

THE ballot has added dignity, poise and self-respect to the women of California and its psychic significance is the most marked effect.—*Gertrude Nelson Andrews, at Chautauqua.*

THE horrors of this present war were never greater than to-day, but we are less horrified than when it began. It has effectually dulled the sensitiveness of the world to suffering, outrage, death.—*Our Dumb Animals.*

IF the Ford expedition did nothing else, it put peace on the front page of the newspapers for ten days, after it had been buried for months. The formation of the peace expedition was telegraphed all over the world; it was the finest peace of free advertising ever pulled off in America. —*B. W. Huebsch, at Chautauqua.*

Literary Notes

JAMES WHITCOMB RILEY.

He didn't write of gods and kings
And all such highfalutin' things;
But folks and boys and bumblebees.
And when he talked of Summer, say,
The printing smelled of clover hay.
And you could see the lazy breeze
Go nosin' through the locust trees
Around the house where you were born.
And hear the old tin dinner-horn.

He didn't read up Persian tales,
Of these bulbuls and nightingales;
But went and sat out on the rails
And listened to the thrush and wren
Cheep in the meadow brambles, when
The song of birds was in his pen;
The whippoorwill and bobolink
Gave music-lessons to his ink.

He turned words into wishing-rings,
That made forgotten memories start
Tears trickling in your lonely heart;
And painted signposts all the way
Along the pike to Yesterday.

God must be feeling mighty good
To have him 'round (I know *I* would)
A-telling tales of lazy scamps
And runaways and dogs and tramps.

It don't seem queer to picture him
All fussed with golden robes and wings
Up there upon an armchair cloud
Inventing stories for a crowd
Of breathless little cherubim—
Of fairy, goblin, witch and elf.

When he rode by the other day,
There wasn't anything to say
But "Good-bye, Jim, take keer yourself."

—*Herbert Kaufman, in the Public Ledger.*

THE WAY OUT OF WAR.

[From "The Soul of the War," by Philip Gibbs.]

IN this book I have set down simply the scenes and characters of this war as they have come before my own eyes and as I have studied them for nearly a year of history. If there is any purpose in what I have written beyond mere record, it is to reveal the soul of war so nakedly that it cannot be glossed over by the glamor of false sentiment and false heroics. More passionate than any other emotion that has stirred me through life, is my conviction that any man who has seen these things must, if he has any gift of expression, and any human pity, dedicate his brain and heart to the sacred duty of preventing another war like this. A man with a pen in his hand, however feeble it may be, must use it to tell the truth about the monstrous horror, to etch its images of cruelty into the brains of his readers, and to tear down the veils by which the leaders of the peoples try to conceal its obscenities. The conscience of Europe must not be lulled to sleep again by the narcotics of old phrases about "the ennobling influence of war" and its "purging fires." It must be shocked by the stark reality of this crime, in which all humanity is involved, so that from all the peoples of the civilized world there will be a great cry of rage and horror if the spirit of militarism raises its head again and demands new sacrifices of blood and life's beauty.

The Germans have revealed the meaning of war, the devilish soul of it, in a full and complete way, with a most ruthless logic. The chiefs of their great soldier caste have been more honest than ourselves in the business, with the honesty of men who, knowing that war is murder, have adopted the methods of murderers, whole-heartedly, with all the force of their intellect and genius, not weakened by

any fear of public opinion, by any prick of conscience, or by any sentiment of compassion. Their logic seems to me flawless, though it is diabolical. If it is permissible to hurl millions of men against each other with machinery which makes a wholesale massacre of life, tearing up trenches, blowing great bodies of men to bits with the single shot of a great gun, strewing battlefields with death, and destroying undefended towns so that nothing may live in their ruins, then it is foolish to make distinctions between one way of death and another, or to analyze degrees of horror. Asphyxiating gas is no worse than a storm of shells, or if worse, then the more effective.

The lives of non-combatants are not to be respected any more than the lives of men in uniform, for modern war is not a military game between small bodies of professional soldiers, as in the old days, but a struggle to the death between one people and another. The blockading of the enemy's ports, the slow starvation of a besieged city, which is allowed by military purists of the old and sentimental school, does not spare the non-combatant. The woman with a baby at her breast is drained of her mother's milk. There is a massacre of innocents by poisonous microbes. So why be illogical and pander to false sentiment? Why not sink the Lusitania and set the waves afloat with the little corpses of children and the beauty of dead women? It is but one more incident of horror in a war which is all horror. Its logic is unanswerable in the Euclid of hell. It is war, and when millions of men set out to kill each other, to strangle the enemy's industries, to ruin, starve, and annihilate him, so that the women may not breed more children, and so that the children shall perish of widespread epidemics, then a few laws of chivalry, a little pity here and there, the recognition of a Hague Treaty, are but foolishness, and the weak jugglings of men who try to soothe their conscience with a few drugged tabloids. That at least is the philosophy of the German war lords, and granted the premises that war may be waged by one people against another, it seems to me sound and flawless in abomination.

Germany thrust this thing upon Europe deliberately and after careful preparation. Upon the heads of their diplomats and princes are the blood and the guilt of it, and they stand before the world as murderers with red hands and bloodshot eyes, and souls as black as hell. In this war of self-defense we are justified, and need no special pleading to proclaim any cause. We did not want this war, and we went to the extreme limit of patience to avoid it. But if there is to be any hope for humanity we must go deeper into the truth than the mere analysis of White Papers and Yellow Papers with diplomatic correspondence. We must ask ourselves whether in England, France, or Russia, "the defenders of modern civilization," there was any sincerity of belief in the ideals and faith for which civilization stands. Did the leaders of modern thought do anything with their genius or their knowledge to break down old frontiers of hatred, to enlighten the ignorance between one nation and another, or to put such power into the hands of the peoples that they might have strength to resist the tyranny of military castes and of military ideals? Have not our politicians and our teachers, with few exceptions, used all their influence to foster dark old superstitions which lurk in such good words as those of patriotism and honor, to keep the people blind so that they might not see the shining light of liberty, and to adulterate the doctrine of Christ, which most of them profess, by a gospel of international jealousy based upon trade interests and commercial greed? The military castes have been supported in Europe by putting the spell of old traditions upon simple peoples. The Christian churches have bolstered them up, and failed utterly to preach the words of peace, because in the heart of the priest there is the patriot, so that every Christian nation claims God as a national asset leading its battalions. There will be no hope of peace until the peoples of the world recognize their brotherhood and refuse to be led to the shambles for mutual massacre. If there is no hope of that, if, as some students of life hold, war will always happen because life itself is a continual warfare, and one man lives only at the expense of another, then there is no hope, and all the ideals of men striving for the progress of mankind, all the dreams of poets and the sacrifices of scientists, are utterly vain and foolish, and pious men should pray God to touch this planet with a star and end the folly of it all.

A NEW KIND OF COLLEGE PAPER.

David Lambuth, an enterprising young professor in Dartmouth College, says the *Independent*, has devised a new way of putting life into two college institutions that are very apt to become conventionalized and dull, the English course and the student magazine. How he did it, or rather how he got his boys to do it, he tells in an interesting article entitled, "Thinking on the Third Rail," which is here reprinted.

Newspapers and college faculties, says Professor Lambuth, have been bear-baiting the undergraduate. It is a safe sport, though scarcely a graceful one. "The undergraduate doesn't think." "The undergraduate doesn't know anything about the contemporary world." "The undergraduate doesn't read." "The undergraduate, if he had anything to express—which he hasn't—could not express it in effective English."

Well, and who's to blame? Not the undergraduate, but we of the colleges, who haven't *let* him think. We have insisted on doing it for him. We have crammed him with our own pet ideas while he sat taking notes—or dozing. In the one course where he should have learned to think and to give his thoughts a vital expression—his "composition" course—we have surfeited him with the terminology of rhetoric, decked him out in borrowed styles of several generations ago, and set him to rehash stale criticism or discuss bygone matters for which he does not—and should not—care a fig.

This article, which is primarily concerned with writing as it affects thinking, is partly a record and partly a creed. The creed affirms that the undergraduate can think, and also that he can write, and write well, if we let him think. Literary style, after all, is only the way a man has of saying something he wants to say. But we must italicize the word *want*. A man does not *want* to write until his idea takes hold of him. The trouble with our college courses in writing has been that they have lived too long in a vacuum. They have prated learnedly of the form, but they have omitted the substance; they have spent more time searching for the suggestive word than for the living and useful idea. The colleges have been on the wrong track. Good writing is the product of the personality of the writer and a vitalizing idea, and a vitalizing idea is nothing less than one which genuinely concerns the present world of men and things. The undergraduate too often loses interest in his college work, not because he is inherently lazy or indifferent, but because his work seems academic and futile, getting nowhere, effecting nothing.

Hence it was that at Dartmouth College we tried an experiment in an elective course in composition. We threw over familiar essays and literary re-appreciations and word-pictures, because they were vapid and stale. We went instead to the daily and weekly records of men and events. Each student picked out the subject that to him meant most, and treated it in whatever style effectiveness and clarity demanded. We decided that grace, elegance, that indefinable thing called "style," grew out of lucidity and force and the man himself, and grew no otherwise. And let the "style" be what it might, we rejected every contribution—we no longer called it a "theme"—that did not seem humanly valuable. What is culture and what is literature, after all, but the product of the widest knowledge and human sympathy applied to the life of to-day?

In our attempt to vivify composition by approximating the conditions of the actual world the first problem had been

that of subject matter. That settled, we were faced with the problem of grading. The college marking system as it stands is based on a fiction. Is there such a thing as a composition seventy-five per cent. good? Did ever an editor return a "not quite good enough" contribution with a check for three-quarters of the amount he would have paid for an acceptable article? The answer to that question gave us the clue. Contributions were accepted if the subject was of genuine and timely interest and the handling effective, and a man's grade was based on the number of acceptances. All other contributions were rejected as worthless; figuratively they went into the editorial waste-basket. We reserved the editor's right to return a manuscript for revision, when it showed promise; but gave absolutely no credit for any article unless accepted. The motive thus furnished for careful and repeated revision—the novice's particular detestation—proved one of the most effective devices of the system.

The third problem in the adjustment of the course was the setting up of what should be, not a collegiate, but an outside world standard of judgment. What was an acceptable article? How good did it have to be? We concluded that it had to be good enough to print in a well edited weekly—*The Independent, The Nation, The New Republic.* In the attempt to maintain such a standard and to keep the standard before the class, we decided to simulate a magazine. We made up a dummy of the accepted articles for the month—editorials, special articles, stories, reviews—and the class dubbed it *The Third Rail.* Everybody crowded to see the copy, and somebody whispered, "Why not print it?" We took the matter up in executive session of the class and decided to print. A small laboratory fee from the men, together with a little advertising, supports the publication and provides each man with five copies of each issue. This year there will be five issues, each consisting of twenty-four pages of *The Independent* size. An edition of 600, selling at ten cents a copy, is distributed among the undergraduates, the local community, and the friends and families of the contributors.

It was the actual publication of the magazine that made the system complete. To take college composition out of its vacuum two things were necessary: the subjects discussed had to be vital, subjects somehow commensurate with the time and effort put on them, and there had to be a genuine incentive to write. But the final and strongest incentive will always be lacking until the writer finds his audience. The desire to *express* is founded on the desire to *impress.* The writer wants to be read. Moreover, only as it fronts him on the printed page can the writer justly estimate the effectiveness of his work. The printed magazine furnished a practical criterion as well as the only real incentive to self-expression. It stimulated competition. It encouraged revision in the hope of getting into print. It became a circulating medium for what a man considered worth the saying.

That the system has brought out effective writing of a high grade is evidenced by the pages of *The Third Rail.* That it has encouraged clear thinking and an intelligent interest in the affairs of the nation and the world, affairs political, commercial, and literary, is equally apparent. That it is one solution of the composition question is suggested by the fact that the course, which is elective, and open to the three upper classes, has grown in a year and a half from twenty-two to just over a hundred men. And it is not a "lunch" course. Two required articles a week, with revisions, keep the men at work. But what is more to the point: they think. That is why they like it.

"Allward: A Story of Gypsy Life," by E. S. Stevens (Dodd, Mead & Co.), is a book to refresh readers weary of conventional life. The story takes one out into the wild, free woods, under the stars and beside the streams, and awakens primitive instincts that have been well-nigh smothered by sheltered living.

"THE CRIMINAL AND THE COMMUNITY."

This book by James Devon, doctor in the Glasgow prison, is one which I want to recommend to readers of the Intelligencer who have not already enjoyed its contents.

The author gives us the fruit of his remarkably able and sane mind, and his conclusions are always reasonable.

In discussing capital punishment, he says: "There may be men among us who are so utterly bad that all the State can do with them is to kill them in order to secure the safety of others, but I have not seen them. There are men so riddled with disease that no cure for them can be held out, and the disease may be of such a character that it is likely to infect or affect injuriously those who attend them, but doctors are not permitted to kill them. In these cases as strong an argument could be adduced in favor of capital punishment as in the case of criminals; and there are those who advocate the lethal chamber for certain classes of the diseased and 'unfit.' In every case the advocates of the proposal should be the first to go there, for their very advocacy shows that they are themselves unfit to take a sufficiently wide view of the good of the State."

Friends will be especially interested in the writer's view of militarism. "Of the virtue of obedience," he writes, "we hear a great deal, and if we look around us we will see evidences that it may be no virtue at all, but a vice. In one of the best known of his poems, Tennyson describes the soldiers: 'Theirs not to reason why; theirs not to make reply;' and there are many who think it a noble thing to teach a man not to use the brains he has, and to die rather than show disrespect to his superior by questioning his competence. This may be a military virtue, but it is a civil vice. . . . Men discharged from the army find difficulty in obtaining employment. It is not that they are worse men than their neighbors. It is because they have received the wrong kind of training. Employers do not prefer others to them from any absence of patriotism, but from a desire for efficiency. They cannot afford in industrial occupations to have people about them who have learned that it is 'theirs not to reason why.' They prefer those who have been taught to use all the sense they have in dealing with their work. In short, the person who during the most formative years of his life has been employed industrially, makes a better workman than the man who during these years has been taught to wait for the word of command before he does anything."

For the same reason here given, the strict discipline of a prison prevents men from being normally able to take care of themselves after their release.

Dr. Devon's experience shows him that a "criminal" is nothing more nor less than a human being, just like ourselves; reacting to the influences about him, just as we react; and that if a community would spend as much thought and money upon the general living conditions of its citizens, as it spends upon its prison, there would soon be little need for the prison.

Anyone who cares about improvement in social systems should read every word of Dr. Devon's book, for it is full of meat.

ANNA WHARTON MORRIS.

"SAIL ON, SAIL ON!"

Editor Friends' Intelligencer: In the issue of September 2d, on page 84 of the Supplement, in the second column, in Elisabeth Stover's address, I notice the words: "And in the spirit of Columbus, as it is declared in the poem of Walt Whitman—in the spirit and power of God, we may 'Sail on, sail on, sail on.'"

I cannot at the moment recall having seen a poem of Walt Whitman's on "Columbus," but I have before me as I write, Joaquin Miller's "Columbus," of which I send a copy. It would be an interesting coincidence if two American poets should both have used the words quoted.

If I recollect correctly what I read a few years ago, I think I am right in saying that "Joaquin," or rather, Cincinnatus Hiner Miller's father, was a Friend—disowned for

"marrying out," and that when crossing the continent to Oregon in 1854 he put his peace principles in practice, and made no use of firearms; and that "Joaquin" Miller in his *later* life held pacifist views.

I have seen the "Columbus" poem worded slightly differently—the accompanying copy is from "Poems that Every Child Should Know," edited by Mary E. Burt (Doubleday, Page & Co., 1909).

Thine sincerely,

Vancouver, B. C. ANNIE MARGARET PIKE.

[Following is the poem, which is no doubt the one referred to by Elisabeth Stover, under the impression that it was written by Walt Whitman.—H. P.]

COLUMBUS.

BY "JOAQUIN" MILLER.

Behind him lay the gray Azores,
Behind the gates of Hercules;
Before him not the ghost of shores,
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone;
Speak, Admiral, what shall I say?"
"Why, say, 'Sail on! and on!'"

"My men grow mut'nous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave wash'd his swarthy cheek.
"What shall I say, brave Admiral,
If we sight naught but seas at dawn?"
"Why, you shall say, at break of day:
'Sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanch'd mate said:
"Why, now, not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Admiral, and say——"
He said: "Sail on! and on!"

They sailed, they sailed, then spoke his mate:
"This mad sea shows his teeth to-night,
He curls his lip, he lies in wait,
With lifted teeth as if to bite!
Brave Admiral, say but one word;
What shall we do when hope is gone?"
The words leaped as a leaping sword:
"Sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And thro' the darkness peered that night,
Ah, darkest night! and then a speck—
A light! a light! a light! a light!
It grew—a star-lit flag unfurled!
It grew to be Time's burst of dawn;
He gained a world! he gave that world
Its watch-word: "On! and on!"

In the trenches that protect France there are being edited and printed or mimeographed more than 100 journals written by and for the common soldiers, two of them with a circulation of 18,000 each, most of them comic, all of them intensely characteristic of the spirit of France at war. Gelett Burgess has studied the origin and history of these journals and has talked with those who are responsible for them, and in an article in the September *Century* he tells how they have developed and what they contain.

The poetical mystery of Russian life is portrayed by Hugh Walpole, in "The Dark Forest" (George H. Doran Co.). Walpole has been at the Russian front with the Red Cross for over a year, and he has absorbed, as probably no other English writer has ever absorbed, the very spirit of the Russian people.

It is not enough to love children. You must use a little common sense with them.—*Edward Howard Griggs, at Chautauqua.*

Current Events

FRIENDS IN BUFFALO.

At the request of Friends in Buffalo, N. Y., the General Conference Advancement Committee held a week-end conference in Buffalo and at Orchard Park on the 9th and 10th. The first session was held on Seventh-day afternoon at the Horton Studios on Franklin Street, where the Friends of Buffalo hold their First-day meetings during this time when they have no meeting-house.

The subject of this session of the conference was "Quakerism and the Needs of To-day." J. Barnard Walton spoke on the work of the Society of Friends in general as he has seen it and been a part of it in his work as secretary of the General Conference Advancement Committee. Robert Brown, joint host with his wife, Grace Brown, of Woolman House at Swarthmore, spoke of the work and influence of Woolman School.

R. Barclay Spicer gave some of the results of the survey he is making for Buffalo Friends of the local conditions, social and religious, and told of the field as he has come to know it for Friendly work and propaganda in the old Quaker centers of Western New York and Canada, with Buffalo as a growing center of Friendly interest and activity. Herbert P. Worth told of the possibilities of Friendly influence in the larger interests of a community as seen in some of the older Quaker centers even when the active membership is small as compared with the whole population.

Seventh-day evening there was a social meeting at the home of Phoebe and James Valentine.

On First-day morning the visiting Friends and a goodly representation of Buffalo Friends attended meeting at Orchard Park. The speakers were Willson Brown, of Pelham Meeting in Canada; Barnard Walton, Robert Brown, Elisabeth Stover, and Caroline Worth.

The Executive Meeting followed, among the interesting items of business being the authorization of a Preparative Meeting in Buffalo and the taking in of a new member from Buffalo.

In the afternoon the large company of Friends, after a basket lunch on the meeting-house grounds, re-assembled for a conference on "The Place of a Friends' Meeting in the Community." The speakers were Barnard Walton, Elisabeth Stover, Anna L. Curtis, secretary of New York Meeting, and Robert Brown.

In the evening there was a meeting for worship in Buffalo, at which the speakers were Caroline Worth, Barnard Walton, Elisabeth Stover and others.

On the following First-day, the 17th, in Buffalo, there was an attendance of twenty-five. At the close of the meeting for worship, in which there was speaking by Eliza R. Hampton, Phoebe Valentine and Barclay Spicer, the Preparative Meeting of Buffalo was organized, with Percy Clapp as clerk and Fred Hughes as treasurer. Arrangements were made for a Bible Class to meet at the close of each First-day meeting, and a mid-week conference every two weeks to be held at the homes of Friends.

Elisabeth Stover adds this postscript to the foregoing letter:

All roads may lead to Rome, but many railroads converge at Buffalo. The Tramp from Canada found her way easily from the new Lehigh Valley station to Horton Studio in the afternoon of Ninth month 9th. She was just in time to see J. Barnard Walton and Barclay Spicer hang a Quakerly card of plain announcement at the gateway. Lure of flower-bordered walk led straight to the quaint secluded studio room, where the buzzing of familiar voices suggested a hive of Friendly activity.

It seemed an aftermath of Cape May to find this group from Pennsylvania, New York and Canada exchanging greetings and welcoming guests. And truly it was, for this was a General Conference Advancement Committee Conference—an expression of the general interest and co-opera-

tion in service which is moving Friends to enter open doors of opportunity in fields white unto harvest. The spirit of that wonderful closing day at Cape May was in this smaller group gathering. Friends came together, feeling that their message and mission calls compellingly. The Young Friends' Association album from Coldstream, Ontario, was reminder that Genesee Yearly Meeting, rich in past history, is making history of current events in terms that stir men's souls. The splendid service of such Friends as Sunderland Gardner, John J. Cornell, Serena Minard and Isaac Wilson was possible because they were members of meetings where freedom and privilege of individual conscience and service were emphasized.

The group service of Genesee Yearly Meeting, stimulated and made effective through co-operation with other organized or individually initiated community welfare forces, will be deepened and strengthened by spirit of consecration. Called to live Christianity, Friends in the Genesee field, scattered over a great territory that centers in Buffalo, are seeking twentieth century understanding of the two great commandments. To this end they are studying present-day problems. E. S.

FRIENDS IN CANADA.

On the evening of the 11th, a garden party was given on the meeting-house grounds at Coldstream, Ontario, by the young Friends, for the purpose of raising funds to aid in the relief work that Friends are carrying on in Europe. Refreshments were sold in a booth on the grounds. A program, consisting of music, pantomimes, Quaker tableaux, the "Gypsy's Warning" and "Scenes from Hiawatha," was given. About forty dollars was realized from the effort. M. C. Z.

FRIENDS IN NEW JERSEY.

MOORESTOWN AND HADDONFIELD.

On First-day, the 10th, I attended Moorestown Meeting. Although some of the members had not returned from their summer vacations, and the First-day school was not yet in session, there were a hundred in attendance and the spiritual atmosphere of the meeting was refreshing. One of the speakers was Emily Oliver, the English missionary, whose husband, Daniel Oliver, when last she heard about him, was a prisoner of the Turks, who were treating him well and allowing him a good deal of liberty, but not liberty to write to her.

The Moorestown Friends have enlarged the floor space of their house and built several class-rooms over the annex, back of the galleries on the second floor. The interior has been freshly painted and the floor newly carpeted. When they have put in new seats, as they are about to do, they will have a place of worship worthy of one of our largest meetings.

After meeting I dined with Anna B. Griscom and her family. She and I talked over our visit to Ohio Yearly Meeting a year ago, and rejoiced at the good word that has come from there this year. With the new growth that is coming to Salem because of new industries, there is ground for hope that there will yet be a live meeting in that city, and that this life will spread to the other Ohio neighborhoods.

On the following Fifth-day two of us from the Germantown Friends' Home, and several other Philadelphians, attended the Quarterly Meeting at Haddonfield. As we rode by trolley from Camden we passed historic Haddon Hall, a large brick house well back from the road. Here, in the early colonial days, lived Elizabeth Haddon, the rich and modest Quaker maiden who made a proposal of marriage to the earnest young minister, John Estaugh, as Longfellow tells us in his poem, "Elizabeth." We also passed the Orthodox meeting-house and school building.

Our meeting-house, two blocks from the trolley, stands well back from the street, surrounded by fine maple trees. It is a large building, erected in 1851, and is in good condition within and without. Sixty years ago there must have been a large congregation, but now there are but two or three families that attend meeting regularly.

The autumn Quarterly Meeting has heretofore been held in Moorestown. Because of the pleasant weather the attendance was large, but there were only three horses occupying the thirty sheds built for their accommodation, as nearly all those in attendance came by trolley or automobile. It was gratifying to note that there were at least half as many men as women.

The speakers in the meeting for worship were Daniel Batchellor, Sarah T. Linvill, Elizabeth Lloyd, Alexander Thompson, Abel Mahan and Rachel M. Lippincott. In the business meeting, Friends were reminded of the responsibility resting upon the meeting as a whole to see that its young members were given a clear understanding in home and First-day school, of the underlying principles of Friends. The twentieth report of the Friends' Home in Moorestown showed that there were fifteen boarders, and that one aged Friend, Samuel R. Lippincott, had died, after living in the Home seventeen years.

ELIZABETH LLOYD.

THE FRENCH PROTESTANT CHURCHES.

The Federal Council of the Churches of Christ in America is sending at the present time about $5,000 each week for the relief of the Protestant churches in France.

The Council has recently received a report from the "Union Nationale des Eglises Reformées Evangeliques de France" (National Union of Reformed Evangelical Churches of France), containing the following interesting information:

Of the 413 pastors of the Union Nationale, 157 have been called to military service during the year. The result is that many of the parishes have no pastors, and many of the pastors are serving a large number of parishes.

All available superannuated pastors, evangelists, and theological students have been drafted to fill the pastoral vacancies. In other cases, laymen have undertaken to act as pastors. Some of the ministers are ministering to parishes a long distance apart, traveling from one to the other on bicycles and motorcycles.

In addition to their own work, some of the French pastors are regularly visiting camps of German prisoners.

The wives of the pastors have given themselves to the work of pastoral visitation, the care of the sick and the old people. When no minister can be present, they sometimes read their husband's sermons to the people.

The report indicates that the old Huguenot spirit is still alive in France.

CORRECTIONS IN CONFERENCE PROCEEDINGS.

A slip containing the following corrections will be attached to the title-page of each bound volume. Intelligencer readers who preserve their Conference Supplements should also make note of these corrections.

Page 71. In remarks of Samuel J. Bunting, second paragraph, twelfth line: "Because God is good, noble and truthful," should read, "Because God is knowable and approachable."

Page 76. Remarks of Elizabeth Powell Bond, fifteenth line: "End of his string" should be, "End of his strength."

Page 98. Address of Edith M. Winder should be George School, Pa.

Page 99. Bertha L. Broomell's name should follow Gladys Brooke on page 98.

Address of Marianna Burgess is 2476 Howard Street, San Francisco, Cal.

Under the heading, "Committee on Advancement of Friends' Principles" insert: Chairman, R. Barclay Spicer. Secretary, J. Barnard Walton.

Change W. Russell Taylor to W. Russell Tylor.

CAROLINE E. WHITE.

Caroline Earle White, daughter of Thomas and Mary (Hussey) Earle, and wife of Richard Paul White, died at her summer home in Nantucket on Fourth-day, Ninth month 6th, 1916, aged 83. Through the family of Coffin, she was a cousin of Lucretia Mott, and by descent from the Folgers, a kinswoman of Benjamin Franklin. She was the only sister of Phebe, wife of Dr. Joseph Gibbons, of Lancaster County, Pa. (1818-83), founder of *The Journal*, consolidated with the Intelligencer upon his death. Her brother, George H. Earle, was famous for nearly half a century in the battle for civic honor in Philadelphia. Henry, another brother, was associated with Abraham and Wharton Barker in the old firm of Barker Brothers & Co. Her father, Thomas (1794-1849), was first Vice-Presidential candidate of the old Liberty Party in 1840, his associate being James G. Birney, of Alabama. The wing of the Abolitionist party to which Thomas Earle belonged, advocated the abolition of slavery by purchase, with funds to be derived from the sale of the public lands; and it is a cause of satisfaction to the descendants of those men that their plan in the first political appearance of the Abolitionists should have left so little to be desired on the score of sense, humanity, justice and practicality. Caroline White's own work in the protection of animals from cruelty continued during much of her adult life, and in faithfulness was worthy of her inheritance.

Married in early womanhood to Richard Paul White, member of an English family long settled in Ireland, and one of the most remarkable men that rose to eminence at the Philadelphia bar, it is perhaps not surprising that that powerful personality should have won her over to his own household of faith, that of Rome, for which he and his family had undergone almost literal persecution. Into its service she took unimpaired those virtues of which we fondly think is being the best fruits of our Friendly culture—a simplicity proof against all the temptations of uncommon personal gifts and good fortune; a truthfulness that knew nought but literal Yea and Nay; a patience that stood firm against uttermost trial; a loyalty to family and friends that neither calumny nor malice could swerve, wavering not from girlhood to old age. Indeed, partiality and tenderness themselves find it difficult to overrate this character; yet it is one of the ironies, the tragedies of virtue, that delicacy and reserve should silence the voice of appreciation as to many things which the world would be the better for the knowing.

On the Seventh-day succeeding her departure, she was laid beside her husband in Holy Sepulchre Cemetery, under surroundings of earth, air and sky seeming to form an ideal farewell for such a spirit; and as was said by a kinsman who stood beside her at the end, "Few souls can face the Eternal Justice with such serenity." D. G.

BIRTHS.

Cornell.—To Clarence T. and Elmira Watson Cornell, on Ninth month 8th, 1916, a son, named Joseph Watson Cornell.

Paxson.—On Ninth month 1st, 1916, to Walter R. and Ruth Chandlee Paxson, a daughter, who is named Margaret Paxson.

Thatcher.—In Philadelphia, Ninth month 11th, 1916, to Charles Jarrett and Angeline Power Thatcher, a son, who is named Edward Power Thatcher.

DEATHS.

Brown.—Near Kirk's Mills, Lancaster County, Pa., Ninth month 11th, Alvin Brown, aged 70 years. Interment in Eastland Friends' Burying Ground.

Foster.—On Ninth month 14th, 1916, at her home in Philadelphia, Myra Wickersham Foster, widow of John W. Foster, formerly of Westerly, R. I. Burial at West Grove, Pa.

Hallowell.—Ninth month 13th, Edwin, son of the late Benjamin T. and Eliza B. Hallowell, in his 73d year. Funeral at Abington Friends' Meeting-house.

Hoopes.—At her home in Downingtown, Pa., on the 13th inst., Susan T. Hoopes, in the 62d year of her age. For a period of twenty-five years she was identified with the Haines, Jones & Cadbury Company, in Philadelphia, and for several years she most acceptably filled the responsible position of treasurer of the corporation.

Jacobs.—In Hamorton, Pa., on Ninth month 12th, 1916, Anna R. Jacobs, in her 72d year. Interment Old Kennett, Pa.

Jarrett.—At Norristown, Pa., Ninth month 13th, Sarah E., wife of Morris and daughter of the late Caleb D. and Sarah West, in her 75th year. Interment Horsham, Pa.

Sharpless.—In West Chester, Pa., on Ninth month 13th, 1916, Ann Sharpless, in the 76th year of her age. Interment at Chester, Pa., Friends' Burial Ground.

Stone.—At her home in Washington, D. C., Eighth month 20th, Thamsin J. Stone, wife of Dr. I. S. Stone, and daughter of Bernard and Rebecca Taylor, of Lincoln, Loudoun County, Va., 53 years of age.

This dear Friend possessed a bright, happy disposition, and bore with Christian fortitude the long, weary months of suffering. She was a devoted wife, a loving, indulgent mother, and a kind, sympathetic sister and friend.

She is survived by her husband and three children. M. R. W.

Temple.—In West Chester, Pa., on Seventh-day, Ninth month 16th, 1916, Thomas R. Temple, in the 79th year of his age. Interment at Greenmount Cemetery.

Woodward.—Hanna M. Woodward, of Mill Creek Hundred, Del., departed this life Eighth month 9th, 1916. We will ever remember with pleasure the cordial welcome and pleasant smile, accompanied with the words, "I am glad to see thee," given in a quiet hearty way, all her own, so encouraging and cheering.

Coming Events

NINTH MONTH.

24th.—Daniel Batchellor expects to attend the meeting at Brooklyn, N. Y.

24th.—An appointed meeting will be held under the care of Gwynedd Monthly Meeting, in the Providence Friends' Meeting-house at 3 p. m.

25th.—Canada Half-Yearly Meeting, at Yonge Street, near Newmarket, Ontario, Canada, 10 a. m. R. Barclay Spicer expects to be in attendance at the meetings on the 24th and 25th.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m. R. Barclay Spicer expects to attend this meeting.

TENTH MONTH.

1st.—At 3 p. m. a meeting for divine worship at Birmingham Meeting-house, Chester County, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. Young Friends generally are asked to co-operate, and all interested persons are invited to attend.

1st.—A religious meeting under the care of Gwynedd Monthly Meeting will be held at Whitemarsh Meeting-house, near Fort Washington, on Tenth month 1st, 1916, at 3 p. m. All are welcome.

7th.—Farmington Half-Yearly Meeting at Farmington, N. Y., 3 p. m. R. Barclay Spicer has been invited to attend.

8th.—New York and Brooklyn Preparative Meetings, after the meeting for worship, at 11 a. m.

14th.—New York Monthly Meeting, in Brooklyn, at 2.30 p. m. Meeting for Ministry and Counsel at 1.30 p. m.

16th.—Easton and Granville Half-Yearly Meeting at Easton, N. Y., 10.30 a. m.

18th.—Southern Half-Yearly Meeting at Camden, Del., 11 a. m.

21st.—Bucks County First-day School Union will meet at Makefield Meeting-house on Seventh-day, Tenth month 21st, at 11 a. m. sharp. Conveyances will meet the 9.50 northbound and the 10.30 southbound cars at Stoopville, on the Doylestown and Bristol trolley, and the 10.40 cars (both directions) at Mont Eyre, on the Lambertville and Trenton trolley. Friends will note that this is a postponement from the usual date.

24th.—Western Quarterly Meeting at London Grove, Pa., 10 a. m.

26th.—Caln Quarterly Meeting at Christiana, Pa., 11 a. m.

28th.—Westbury Quarterly Meeting, at Flushing, N. Y., at 10.30 a. m.

30th.—Baltimore Yearly Meeting at Baltimore, Md., 10 a. m.

31st.—Concord Quarterly Meeting at Darby, Pa., 10 a. m.

Pat was in the museum looking at a copy of the "Winged Victory."

"And phat may yez call thot?" he asked an attendant.

"That is a statue of Victory, sir," was the answer.

Pat surveyed the headless and armless statue with renewed interest.

"Victhry, is it?" he said. "Thin, begorry, Oi'd loike to see the other fellow."

REGULAR MEETINGS FOR WORSHIP.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 10.30 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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CHAPTER 1.

1 *The genealogy of Jesus Christ:* 18 *Mary's miraculous conception; Jesus is born:* 21, 23 *his names.*

THE book of the [a]generation of Jē'sus Chrīst, [b]the son of Dā'vid, the [c]son of Ā'brā-hăm.

2 Ā'brā-hăm begat Ī'ṣaac; and Ī'ṣaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of

A. M. 4000.

CHAP. 1.

[a] Lu. 3, 23
[b] Ps. 132, 11 Isa. 11, 1 ch. 22, 42 Acts 2, 30 Rom. 1, 3 2 Gal. 3, 16
[d] Ruth 4, 18 1 Chr. 2, 5, 9
[e] Num. 1, 7

Mā'rў was espoused to they came together, she child of the Hō'lў Ghōst

19 Then Jō'ṣeph her h just *man*, [o]and not willir publick example, was m away privily.

20 But while he thought behold, the angel of the unto him in a dream, thou son of Dā'vid, fear

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$61.00 Wilton Rugs—$54.50

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To CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, NINTH MONTH 30, 1916

Volume LXXIII
Number 40

PEACE AND WAR.

With weary hands and progress slow
Peace toils and builds, that men may know
A nobler life, more pure, more sweet,
With safer ways for little feet
Of children fair, or honored age—
And all life gain a higher stage.

Then brutal War, with hellish ways,
Burns and destroys, and maims and slays,
Strikes right and left, in rage and fear,
At motherhood, at childhood dear,
At trembling age, at manhood's strength—
Till all are whelmed in loss at length.

How long, O God! how long shall we,
Who claim that we may know thy will,
How long in trembling weakness see
This fiend his lust for blood fulfill?
O give us strength to rise in might
And slay this demon of the night. R.

PENNSYLVANIA IN THE EARLY DAYS.—I.

BY ISAAC SHARPLESS.

[The great question of the world to-day is how to prevent war. In order to answer this question, nothing seems more important than to know the history of the Quaker democracy of William Penn, in which for seventy-five years peace, freedom and justice were preserved, while in other countries war was almost incessant. The following extracts are from President Sharpless's remarkable book, "A Quaker Experiment in Government," published in 1898—the year of our war with Spain.—H. F.]

William Penn was about 22 years old when he decided to become a Quaker. This decision has had a profound influence upon the history of America. He was the beloved son of Vice-Admiral Sir William Penn, a distinguished officer of the navy who had achieved distinction under the Commonwealth and Charles II. He was rich, talented, highly educated, attractive in person and manner, and a brilliant career at court or in his father's profession was open to him. But a growing seriousness at times threatened to disappoint the hopes his father entertained of his preferment.

It is hardly to be wondered at that in these times a development of religious interests should provoke alarm in such a father. England was full of Puritan sects of all imaginable forms of belief, many of them crude, but most of them earnest. In fact, almost all of the religious fervency of the nation had gone in a Puritan direction. A growth in earnestness was very often a precursor to some unexpected outbreak of doctrinal allegiance, which, no matter how absurd, would hold its votaries through obloquy and persecutions even unto death. The courage and honesty of England deserted the court and took up their abode among the sectaries. These lost all chance of official recognition in State affairs or court society, but a sense of a deeper loyalty and of a higher career was more than an equivalent for the loss.

Hence when the young Oxford undergraduate developed some distaste for the established forms, and rather than absent himself from certain unauthorized religious meetings with his companions, allowed himself to be expelled from the University, he did not receive a warm welcome at home. Driving from the house did not accomplish a cure, but an extended visit to Paris and to the theological school at Saumur was more effective, and he returned, says Pepys, "a most modish person, grown quite a fine gentleman."

This did not last long, and a growing seriousness took him to a meeting of Friends in Cork, whither he had gone to attend to his father's Irish estates. He there heard the words from the mouth of Thomas Loe which determined his religious association, his attitude towards society and government, and his lifelong convictions.

This was in 1666. George Fox had been preaching for twenty years, and multitudes apparently ripe for the new teaching had flocked to his standard. There were already thousands of Quakers, as they were callerd in opprobrium. They were inhumanly persecuted, but they throve on it. The jails were full of them, and foul places the jails of those days were, but more crowded into the meetings, full of the martyr spirit.

It is not necessary to give here a full account of Quaker doctrine. Only such portions will be referred to as seem to have some bearing on the production of the type which afterwards found its way into Pennsylvania and embodied itself in the frame of government, the laws, the institutions, and the customs of the State.

That the Divine Being speaks directly to the heart of every man was the central point of the teaching—central in that it was the tenet most pressed by the ministers as of vital consequence to the individual believer, and central in that it was logically "the root of the goodly tree of doctrine which sprang from it." Their Christian lives consisted in obedience to this voice, variously called the Seed, Grace, Light of Christ, Word of God, Christ Within. George Fox said it was his business to point men to Christ and to leave them there, and almost any one of the countless sermons of which we have abstracts in the Journals of Friends contains in more or less obscure and mystical language the statement that the kingdom of God is within men. This doctrine was effective in their mouths and contagious, and thousands of Christians settled down under its influence, to draw their spiritual nourishment and impulses from this Divine Source. The plain layman looked to the Spirit of God to guide him in the comprehension of the Bible and other sources of spiritual truth, and to a greater or less extent in the affairs of daily life; the church officer performed his functions under a sense of its continual direction; the minister preached and preached only when he apprehended it gave him a direct and immediate message to the congregation before him. Men could not determine its course. Into the hearts of the most illiterate came its power, and words uttered by them were as authoritative as if spoken by the university graduate. It reduced to a spiritual level all ranks of birth, sex, fortune or education. The message, not the form of its delivery, nor the messenger through whom it came, was to be the object of reverence, for that message was from God, who selected among his servants the one to deliver it. If in a meeting the ministers sat upon a higher bench facing the congregation, it was only for convenience of speaking and not to assume direction, and not infrequently came the inspired voice of exhortation or prayer from the commonest member of the crowded assemblage. No line was drawn between clergy and laity. It was a spiritual democracy as well as a social one. No ordination made any hierarchy—only there was a formal recognition that upon this man or woman God had conferred a spiritual gift of some sort to benefit the world.

The Grace was universal. Every man in Christian or heathen lands had felt its influence, and if yielded to, his salvation might be effected. It was the function of the missionary to call attention to it, to turn hearts to the Christ within, as well as to inform them of the Christ of history, whose Deity and Atonement they plainly stated, to weaken dependence upon anything human and to induce everyone to take his own spiritual responsibility upon himself. The deliverances of this divine grace were at first

slight and obscure, but obedience brought clearness of perception and definiteness of understanding, till the habit was begotten of living in the continual experience of its guidance and discipline.

Such men could not fail to be democrats in the ordinary affairs of life. Because many made a distinction in rank, by addressing some with a *you* and others with a *thee*, they testified against inequality by using the singular pronoun to all. Because in the obsequiousness of the manners of the day, men would bow to the great and scorn the poor, they bowed to none. Because the newly imported doffing of the hat was only given to those in high place, the Quaker's hat stayed on his head in the presence of King and courtier, priest, judge and magistrate.* The doctrine of human equality was to them more than a theory, it was a principle to be incorporated with their social and political institutions, to go to jail for, if need be to die for.

The same principles determined their manner of worship. Discarding all sacraments as tending to obscure the brightness of the spiritual baptism and communion which above all things they desired, they met not to hear preaching or sacred music or emotional human impulses, or to take part in ritual or ceremony, but to hear the words of God as they came directly to the waiting heart, or mediately through an inspired messenger. Without preparation, each one believing in his own capacity for priestly approach to the source of all truth and instruction and comfort, they sat in silence to await whatever influences came to their souls, and so real was this communion that there are frequent accounts of meetings of entirely wordless worship, where there was such tender union of spirit that the floor was wet with their overflowing tears, their hearts were strengthened and confirmed in their Divine Master, and they were braced to stand with quietness and fortitude all the trials of their persecuted life.

Their morality was based on the New rather than the Old Testament, and they accepted the current views as to its inspiration and authority. The Sermon on the Mount, if not in every respect a literal standard of conduct, was not to be explained away as a millennial model only, but as something to be obeyed in this present world. But here again all Biblical truth was in one respect subordinate to the voice of direct revelation, to which it owed its origin. It was permitted to use it to test the validity of professed inspiration, for the Divine teaching must be consistent with itself. It was of unquestioned authority, but the proper application of its rules could only be made by the same Spirit who gave it birth.

From the Bible, therefore, thus interpreted, the Friends derived their ethical ideas. It told them "Swear not at all," and that command they accepted unquestioningly and absolutely. Again, its direct teaching and whole spirit testified against war and fighting and in favor of love and forgiveness, and they refused all participation direct or, so far as they could, indirect in any war or warlike measures. It exalted the spiritual over the temporal, and they preached much and practiced much the greatest simplicity of dress, furniture and living. It exhorted obedience to government, and here they had a difficult task. For the government of the day commanded disobedience to their principles and, not following the teaching of Hobbes, then newly given to the world, they continuously disregarded its commands.

As Peter affirmed before the Sanhedrin, "We ought to obey God rather than man," as Socrates declared before his judges, "Athenians, I will obey God rather than you," so when the slightest point of conscience was done violence to by law or human command, to the Friend it became as the apple of his eye, and no power on earth could require its violation. They obeyed the law which demanded their appearance at court on an unrighteous charge, or which detained them in a jail with open doors, when the authorities evidently hoped to be rid by inadvertence of a troublesome prisoner, but the conventicle act interfering with their religious worship had no validity for them. Deprived on trifling pretenses of all the rights of Englishmen, they never in an age of plotting did anything to justify the government in any suspicions as to their loyalty; but the legal requirement of an oath of allegience was refused with the assurance of perfect rectitude. "Where we cannot actually obey we patiently suffer," says William Penn, and such was their consistent attitude.

It is surprising that a people so just as the English have generally proved themselves to be should have consented for so long a time to the severe persecutions of these pacific, conscientious fellow-citizens. It was very easy in those days to find excuses legal and otherwise to fine and imprison them. They would not pay tithes to support a religion of which they disapproved, and hence incurred the enmity of the ecclesiastical Presbyterians and Independents of the Commonwealth, and the ecclesiastical Episcopalians of the later Stuarts. Their goods were distrained in extravagant amounts, and they brought into court. Once there it was very easy to fine them for contempt for not removing the hat and to send them to jail till the fine was paid, which it would never be with their consent; or to require them to take an oath of allegiance, always in order, which would result in a similar imprisonment. The Conventicle act of the reign of Charles II, prohibiting more than five persons outside the resident family to meet together except according to the forms of the Church of England, they most persistently disobeyed, and went wholesale to jail, to be followed next meeting day by the children, who kept up the assemblies, in the meeting houses, on their ruins, or in the street as near as the officers' presence would permit.

After explaining how easy it was to break up the worship of other denominations by abstracting some of their machinery, Masson says in his "Life of John Milton and History of His Time": "Not so a Quakers' meeting, where men and women were worshipping with their hearts and without implements, in silence as well as in speech. You may break in upon them, hoot at them, roar at them, drag them about; the meeting, if it is of any size, essentially still goes on till all the component individuals are murdered. Throw them out of the door in twos and threes, and they but re-enter at the window, and quietly resume their places. Pull their meeting-house down, and they reassemble next day most punctually amid the broken walls and rafters. Shovel sand or earth upon them, and there they still sit, a sight to see, musing immovably among the rubbish. This is no description from fancy. It was the actual practice of the Quakers all over the country. They held their meetings regularly, perseveringly, and without the least concealment, keeping the doors of their meeting-houses purposely open, that all might enter, informers, constables, or soldiers, and do whatever they chose. In fact, the Quakers behaved magnificently. By their peculiar method of open violation of the law, and passive resistance only, they rendered a service to the common cause of all nonconformist sects which has never been sufficiently acknowledged. The authorities had begun to fear them as a kind of supernatural folk, and knew not what to do with them, but cram them into gaols, and let them lie there. In fact, the gaols in those days were less places of punishment for criminals than receptacles for a great proportion of what was bravest and most excellent in the manhood and womanhood of England."

The foulness of the dungeons into which they were cast, the cruelties of jailers, the impoverishment of families, produced untold sufferings, but cemented the Society in a strong family feeling. They volunteered to serve out each other's sentences in jail, they aided whenever possible, and finally organized the Meeting for Sufferings, under which peculiar title the representative body of the Yearly Meeting still exists in London and Philadelphia.

* "My friend Penn came there, Will Penn the Quaker, at the head of his brethren to thank the Duke (Ormond) for his kindness to the people of Ireland. To see a dozen scoundrels with their hats on, and the Duke complimenting with his hat off, was a good sight enough."—Swift to Stella, January 15th, 1712.

In 1680 William Penn and two others presented to King and Parliament a compilation of their sufferings. Ten thousand had been in prison, and 243 had died there, mainly from cruel usage. Two-thirds of the estates of a large number had been confiscated under the plea that they were Papists in disguise. Exorbitant fines had been imposed in other cases. As many as 4,000 were in jail at one time a little later than this, and there seemed but little prospect of the trouble abating. Nor had there been any effect, so far as stopping Quakerism was concerned. The Society was growing rapidly, and every one of the persecuted had practically said with William Penn, "My prison shall be my grave before I will budge a jot, for I owe obedience of my conscience to no mortal man."

Such was the man to whom was given Pennsylvania as a means of extinguishing an old debt of 16,000 pounds owed him by the Crown, and who was accorded quite large liberty in determining the nature of its government. Such were the people upon whom he depended to form the nucleus of his settlement and give it character.

Those who emigrated were mainly but not exclusively English yeomen—tillers of the soil, who found in Pennsylvania not only a congenial political atmosphere, but fertile lands which they knew how to improve. They very largely appropriated to themselves the country along the west side of the Delaware River from Trenton to Wilmington, and founded the cities of Philadelphia and Chester. That they retained the same characteristics in the New World they had developed in the Old, and added to them the more active qualities which come from the assumption of the responsibilities of government, will be evident as we proceed.

AN IMPROVED SOCIAL ORDER.—III.

In September, 1913—the year before the outbreak of the great war in Europe—the Jubilee of the English Co-operative Societies was held in Manchester, where fifty years before the great Co-operative Wholesale Society had been organized. The meetings attracted wide attention, and many papers were read and addresses delivered, some of the great leaders of English politics and letters taking part in the proceedings. Among the latter was Sir Edward (now Earl) Grey, who, in the course of his address, referring to the marvelous growth of this movement in England, said that to him it seemed that the co-operators had "inaugurated *a new social order*," based upon principles of justice and good-will, and fraught with good for all time to come. To such a national movement, deserving such words of praise, it is indeed worth while to turn our attention, for the good results it has brought to England and to most of the countries on the continent it will surely bring to our people, if its principles are understood and its methods honestly applied.

The whole movement, like so many others that have led to human betterment, grew out of the direct human need. About 1843 and 1844 times were bitterly hard in the manufacturing districts of England. In the little industrial town of Rochdale (known to many Americans as the home-town of John Bright) a little group of poor flannel-weavers gathered together to see if they could devise some method of bettering their condition by reducing the cost of living. There were twenty-eight in all, and some of them had known of the efforts made ten or twenty years before by Robert Owen, a mill-owner greatly interested in the welfare and progress of the working-men, to introduce some system of co-operation into industrial conditions.

After considering the subject, these working-men decided that they would all subscribe to a common fund or capital, each paying in as much as his meagre wages and savings would permit, and this capital should be invested in the most needed food supplies, and sold at cost to those contributing to the general capital. In the first few weeks these supplies were delivered from a wheelbarrow, the members taking weekly turns in making these deliveries. Later, as more members joined, and a larger contributed capital became available, it was decided to rent a store and employ a regular store-keeper.

So little was their general purpose understood by their fellow-townsmen, and so indignant were some of these latter at the innovation and the apparent arrogance of these working-men in thinking that they could set up as shop-keepers, that on more than one occasion their store was stoned because of this great presumption.

Such were the humble beginnings seventy years and more ago of the great co-operative movement in England.

Not long after the start was made, it was decided that it would be wise not to sell to members at the wholesale cost of the goods, but at the ruling retail price. Then out of the profits the society could pay the salary of the manager and other costs of running the store, and out of the surplus profits could return to the members a dividend. It was also soon suggested that the dividends should be apportioned to the members in proportion to the total amount of patronage that each one brought to the store—that is, on the total amount of his purchases during the year. This was considered so equitable that it was at once adopted, and it has remained ever since the cornerstone of distributive co-operation. It was also decided that only a moderate fixed percentage should be paid to the members on the capital invested; and this has generally been at the rate of five per cent. per annum. Finally, it was decided that goods must be paid for in cash—that credit should not be granted, and that each member should have only one vote. These were the distinguishing principles adopted by the "Rochdale Pioneers," as they have come to be known in co-operative circles—the ruling market price for goods; dividends to members based upon their total purchases; a small percentage only on capital invested, and "one man, one vote" control.

It seems strange, indeed, that a group of working-men with no business training whatever, simply groping for the light, should have been able to base their new business upon principles of such sterling worth that nearly three-quarters of a century of actual experience has brought no change, but has simply accentuated their value.

It required but a few years of successful growth at Rochdale to make the new movement known. In ten years it was well known in central England, many co-operative stores having been started. Insofar as they adopted the principles of the Rochdale Pioneers and applied their methods, they were almost without exception successful. In the early 50's the movement was greatly aided by a group of Christian Socialists, men of prominence in the Church of England, including Rev. Charles Kingsley, Thomas Hughes (the author of "Tom Brown at Oxford"), Rev. Frederick Denison Maurice, E. Van Sittart Neale, and J. M. Ludlow. Both Canon Kingsley and Thomas Hughes are well known to Americans by their writings. Of Maurice, Canon Kingsley, who knew him intimately, was wont to say that his was "the most beautiful human soul" he had ever known. Neale was an English barrister of large fortune who gave freely of his time and means and legal knowledge to advance the cause of co-operation. Their aid was of the utmost value in making the new movement known, securing new friends for it, and especially in forwarding greatly needed legislation through Parliament. Co-operation in England was, indeed, fortunate in finding such sympathetic friends and powerful advocates in its initial stages.

In the second decade from the start, the growth of the movement was phenomenal, and yet not strange, when the advantages it offered the common people are considered. They were being taught by experience how to "organize their purchasing power" in their own interest. Many of them were receiving each year a moderate dividend on the capital invested, and in addition to this, dividends ranging from eight to ten per cent., and in some cases as high as twelve per cent., *on the total amount of their annual purchases*. So it is not strange that the new movement was making rapid progress.

By the end of the second decade (in 1864) the annual trade of the various stores had grown to over $12,000,000. For several years the advisability of starting a wholesale co-operative society, which should act as the general purchasing agent for all the individual stores, had been discussed, and this year saw the opening in Manchester of this wholesale agency, which has done so much to forward the co-operative movement, especially in the line of production. Some account of its remarkable growth in the past half century will be presented in the next article.

ISAAC ROBERTS.

DIVINE INSPIRATION.

BY H. B. HALLOCK.

"THERE is a spirit in man, and the inspiration of the Almighty giveth them understanding."

The "still, small voice," the "inner light," the "Christ within" and the "inspiration of the Almighty," although differently expressed, all refer to the same experience, that is, the direct action of the divine mind on the human mind. This is not a light nor is it a voice, except in a figurative sense; it is a divine impression. And yet, it is frequently so vivid as to be mistaken for a voice, and by its illuminating power it is not inaptly referred to as a light.

One of the first and most important duties that the Christian has to learn is to distinguish between these divine impressions and his own traditional views and benevolent impulses. For even the latter may become harmful when not under the influence of the Holy Spirit or Divine Guidance. The doctrine of the Inner Light the Christian world has been slow to learn. There is some evidence, however, that the seed sown by early Friends two centuries and a half ago has taken root, and is beginning to bear fruit.

This view is confirmed by the appearance of two books on this subject, one by Amory H. Bradford, published in 1905, and the other by Charles Lewis Slattery, published in 1915.

We thus get an *up-to-date* view of the subject of the Inner Light, which does not differ materially from that of George Fox and the early Friends.

A few passages, taken indiscriminately, and almost at random, will serve to show this. Bradford writes: "The doctrine of the Inward Light, if properly understood and carefully heeded, would solve many dark problems, both of thought and of experience. The highest court of experience is within every man. . . . The Spirit of God has his dwelling in every human being. He utters no audible voice; his decisions are not written in books; they are whispered in that stillness in which spirit holds communion with spirit. The Spirit of the universe communicates his wisdom to mortal men. The belief in inspiration and revelation which has prevailed in all ages and among all peoples involves this conception. No friend can tell us whether we are moving toward the spiritual heights. There are no writings to which we may refer for such assurance, but there is a still, small voice which may be heard in the innermost silences, and which testimony may be trusted. . . . Why should we believe that the voice speaking within us is from God? Because all men, when they listen to it, have revealed to them those truths which are needed for the purposes of life. The fact that those truths meet our deepest human needs is evidence of their divine origin. . . . The Inward Light reveals the truths which satisfy the profound, constant and universal aspirations of humanity. The true, the beautiful, the good are essential to intellectual peace."

Turning to Rector Slattery's book, we read as follows: "If the New Testament were to lead us only to the historic Christ it would fail in its unique purpose, it would be nothing but common history, or whatever other common literature one might decide to call it. There have been long sections of time when good readers of the Bible seem to have contented themselves with learning to believe in an accurate and authentic past; if they could have uttered their thought they would have said, 'Moses is dead and the prophets are dead, and Jesus Christ is dead!'"

It is out of such a formalized, mummified Christianity that we may safely think that the Holy Spirit has rescued us, with the agonizing sharpness of a divine love. When the documents are being so rudely handled that we close our eyes, when the comments made by radical scholars are so irreverent that we stop our ears, then the whisper sounds in our hearts, Are you depending *only* on the past; have you no *direct* experience which makes you sure of Christ? Have you never heard him speak, felt his presence, acknowledged his restraining, his encouraging hand? If a man can answer *Yes* to such questions of the heart, then he may hold his head high, for he knows that no critics can henceforth daunt him. He has in himself the light which may show what is husk and what is kernel. . . . We must hold the church and the Bible in the most reverent honor. They are God's gifts for our help. They are wonderful vehicles of grace. But when they are made to seem outwardly and mechanically infallible, when they are made in themselves the *last resort*, then they block the way to the highest. Then God will lower them, that he may surely give us what is *highest of all*—the Voice of the Holy Spirit to the church and to the individuals of our day. . . . The holiest word of Christ, assuredly most accurately transmitted to us through the years, is *not complete* till we have shut our eyes, and with all our hearts and minds have *listened;* whereupon we hear the old sentence which was uttered centuries ago said anew, and *directly to us* by the spirit of the *present Christ*, the Christ who never ceases to be a yearning brother of humanity. . . . We may think that the Holy Spirit uses all the beauty and the cruelty of nature, all the varying aspects of humanity, all the impulses and thoughts and desires of the human soul to draw the will of man into the will of God. The little will falls asleep that it may wake in the infinite will of God. . . . The dismay and the languor are gone; our wills tossed to and fro by hopes and fears, are now established in the strength and peace of the will of God. We face the future unafraid. . . . We have opened our tiny wills to receive through the Spirit *the omnipotent will of God.*"

Concerning the present war in Europe, the same author uses this significant language, which will find an echo in the breast of every sincere Friend: "Men who hate this war cannot sit aside and calmly watch its murderous holocaust. Theirs it is to know God's will. How shall the war be used now that history is stained with it? . . . Christian men, over all the carnage and the grief need to pray, '*Thy will be done,*' thereby not *submitting for one instant* to *what is*, but crying out that *even yet* man's failure and sin be *transcended*, and that the poured-out blood and the torture of millions of homes may not be without some reward. . . . If *all Christian men everywhere* shall set themselves against the *brutality* of war and the *insanity* of it, *no government*, though armed to the teeth, and *supposedly* world powerful, can withstand them. For the *real power* of this world is *spiritual.* Guns and armies would be as mist, if the Holy Spirit in the might of his love were permitted to shine through men. There is a *more withering fire* than the fire of Krupp guns. To it the invulnerable, steel-clad autocrat must succumb. This war, by *God's grace*, will gather up the *latent power* of God-inspired wills, and hurl it at the heads of men drunk with blood, until *even they* see the doom of their reckless sinning. Our task is *not to rail*, but to *arise* and to *quit us like men filled with the Holy Ghost.*"

A TEST.—Here is a question that will help us determine whether our anger is or is not sinful. When we are angry over an injury received, ask this: "Would your anger be the same if this injury had been offered to some one else?" Can you get above the fact, "He did it to *me?*" Then you have passed the line of the secular into the spiritual, in touch with the principle of Jesus, "Inasmuch as ye did it unto one of the least of these."—*The Christian Herald.*

ORGANIZATION OF THE SOCIETY OF FRIENDS.

X.—Young Friends' Activities.

The fact that George Fox and the group of ministers who went out from Swarthmore Hall were all young men, and the story of the meeting which the children kept when their parents were all in prison, show that in the early days young people had an active part in the doings of Friends. The size of the "youths' galleries" in our old Quarterly Meeting-houses shows that in the days when "children should be seen and not heard," they still came to meetings in large numbers.

It is part of the modern religious education movement to provide more adequate opportunities for self-expression and training, graded to the age of developing boys and girls; and were we not so keeping abreast of the times, it is likely, in the keener competition of outside excitements, the church would lose its young people altogether.

To meet this need for an outlet for their energies, the Young Friends' Association was organized a generation ago. That it served its purpose for that generation is evident from the fine enthusiasm those founders are now as mature men and women putting into the meeting to-day. In some communities the Young Friends' Association still serves this purpose, but in others it has as an organization grown up with its members, until now some associations have frankly left off the word "Young." It is the unsolved problem of all societies of young people to adapt themselves to the ever-varying needs of each new group of young people coming on, and to pass on the leadership to them.

Several other groupings exist which express differing phases of young Friends' interests: Study Circles, Friendly Groups, First-day School Classes, Swarthmore College, the alumni of our Friends' Schools, and now we must begin to include the alumni of Woolman School.

There is a challenge to us in the organization of the Young Friends' Movement of Philadelphia Yearly Meeting that we have as a Society failed to recognize the young people as they have sought fellowship and expression in these varying groups, and to give them opportunity for real service for the meeting.

The Advancement Committee has taken up this challenge, and at Cape May appointed a Committee on Young Friends' Activities representing all of the seven Yearly Meetings, and to do what it can to bring all of our young people into touch with the wider movements in the Society. Already one Yearly Meeting—Genesee—has responded, and the Yearly Meeting's Advancement Committee has commissioned a small sub-committee to see to it that young people are among those who go to the meetings away from home, and that they are brought into the activities of the Society.

J. B. W.

A VISION AND HOPE OF PEACE.

In an interesting article by Allen B. Lincoln in the Springfield *Republican*, speaking of the reforms introduced at Sing Sing Prison by Thomas Mott Osborne, he says:

"It may safely be predicted that the Osborne idea of criminal reform will extend far beyond the prison walls, and into the entire domain of police regulation. An incident has just occurred in Chicago which may well give warrant for this prediction. A well-known Dartmouth graduate, one of the best-known young business men of Chicago, was visiting at the home of his fiancee, when her father detected a burglar in the house, and telephoned the police; the officer promptly arrived, and was set to the task of securing the burglar. In the darkness of night, the policeman and the young business man each mistook the other for the burglar, they grappled, and in the struggle the officer shot the young man dead. The burglar escaped.

"Suppose that neither the policeman nor the young man had been armed, and suppose it were common knowledge among burglars that the object of householders was simply to prevent burglary, with no thought of killing, and also, if possible, to seek to aid the would-be burglar to a better way of living. Let your mind dwell upon these suppositions, however impossible they seem at the moment! What proportion of burglars will kill before running, or even when cornered? How many more fatalities have occurred among those mistaken for burglars than among burglars? In houses where loaded firearms are kept for protection against burglary or other assault, how much greater proportion of fatality has occurred from accident, or from 'didn't know it was loaded,' or from shooting the wrong person in some manner, than among the burglars or assailants from whom the firearms were designed to protect the innocent? Which suffers the larger proportion of fatality, the innocent or the guilty? In other words, is not the claim that firearms protect more of a delusion than a reality?

"Do the principle and practice of armed resistance protect civilization more than they damage it? Does not the peaceful exercise of prudent safeguards avail far more for the social order than the use of weapons, and, if personal influence instead of firearms were used to dissuade criminals, is it not reasonable, from a fair and candid survey of human experience, to assume that peaceful methods would prove far more efficient to prevent burglary and all forms of civic criminality than firearms have proved?

"The world is just now witnessing a conclusive demonstration of the supreme folly of war. War does not settle national or racial or commercial problems; never did, and never will. Wars have always done far more damage than good. They are relics of savagery and still hang like a millstone about the neck of civilization. The whole philosophy of war and preparedness is at root just about as sensible as the reply of the Sunday-school scholar who, when asked by the teacher, 'What must we do before we can be freed from the consequences of sin?' replied, 'We must sin, ma'am!' And so, with the whole range of punitive methods as between man and man, nation and nation, race and race, creed and creed—the philosophy of vengeance is a supreme delusion.

"Some day the world will gain confidence in its own better nature. Some day the vision of justice and right and mercy and self-sacrifice will reveal the only practical method of progress. But the vision will never be realized until men are willing to give their lives for it; until soldiers realize that there will be far less death and disaster when they refuse to fight, and become willing to bend all their energies to help each other solve their mutual problems.

'Let me venture the assertion, right now, that if our American soldier boys stationed along the Mexican border would throw away their arms, ask the government to give them each the money that will be expended during the next six months in war preparations, and then march fearlessly into Mexico with the sole purpose to relieve distress and make friends with Carranzistas and Villistas alike, showing them, with true American intelligence and patriotism, how to make their country more productive for all concerned, the solid foundations of permanent peace, and general prosperity could be laid within those very six months."

DELIGHT IN PLANTS.

The day is filled with a pageantry of hours, the different lights of the morning and evening. The lights through the trees at noonday are beautiful pictures. Every sunset is more beautiful than the last, even though behind a screen of rain clouds. Every day ends with another miracle of colorings, and then comes the immortal night. There is no language to describe the purple deep of night and the sky studded with stars.—*Henry Turner Bailey, at Chautauqua.*

"We need no wings
To soar aloft to realms of higher things,
But only feet which walk the paths of peace,
Guided by Him whose voice
Greets every ear, makes every heart rejoice."

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, NINTH MONTH 30, 1916

RISING FROM THE DEAD.—III.

"WE know that we have passed from death unto life, because [now] we love our brothers. He that loveth not his brother *abideth in death.*"

Thus writes John the disciple, in his later years, after he had learned the gospel of love and life. How different from the spirit of his fiery youth, when he and his brother, James, whom Jesus with keen insight and humor called "sons of thunder," were sent by Jesus to a village of Samaria to make ready for him, and the Samaritans would not receive him. "And when James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

"The thief cometh but to kill and destroy," said Jesus again; "I am come that they might have *life,* and might have it more abundantly."

Here we see the prevailing spirit of the time—the spirit of the Jews and the Samaritans, the spirit of the Roman empire, the spirit of hatred, war, and death—contrasted with the spirit of love and life; and the John of later years *knew* that he had passed from death unto life, because now he loved his brothers, whom before he had hated and wished to destroy.

Rising from the dead, then, is not bodily, but spiritual—the rising from the death of evil and hatred into the life of righteousness and love. This is the truth that Jesus tried to teach his disciples while he lived with them, but not until after his death did the real meaning of his teaching enter their minds. "It is expedient that I go away from you; for if I go not away, the Comforter will not come; but when he, the Spirit of truth, is come, *he will guide you into all truth.*"

How then can thinking men insist that the Christian faith means belief in a miraculous bodily resurrection, which Jesus never taught, and close their eyes to the simple truth which he made so plain—that the new birth, the true rising from the dead, the entrance into eternal life, is the renewing of heart and will, the great change from sin to righteousness, from darkness to light, from hatred to love?

"Greater love hath no man than this, that a man lay down his life for his friends. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you *friends;* for all things that I have heard of my Father I have made known unto you."

H. F.

A QUESTION OF HONOR.

TWO of the staunchest friends of our religious Society, and of peace, and of the FRIENDS' INTELLIGENCER, are Isaiah and Catharine D. Lightner, of Monroe, Neb. Both of these good Friends have borne noble testimony to the principles of our Society, but especially to the cause of Peace. The following extract from a letter of Catharine Lightner shows the sensitiveness of her mind on the subject of war:

DEAR FRIEND: Thine received, asking my husband to help in circulating the paper by sending it to people that might become interested in it and the cause of peace.

You will no doubt remember a communication sent you telling of our stay at Eureka Springs, Arkansas, and the Friends' meetings held while we were there; also of the funeral of an old soldier which we attended there, and the impressions of the sermon on our mind—how the minister extolled the military career of the poor dead brother that lay before us. I still feel the same, that it is wrong for anyone professing Christianity to honor any for their military life once lived, as every part of it is in direct opposition to the life and precept of Jesus when on earth.

My communication you printed, except the part referring to the funeral, which was what I most wished to see printed. Some time after I wrote about the notices of deaths in the INTELLIGENCER of old Friends that had been soldiers, asking that no mention be made of their once being military men. To this I got a reply that seemed unkind to both husband and myself. We see that the managers of the paper are still taking the same course by the notice printed of the old soldiers that were in attendance at last Yearly Meeting. We should be ashamed if such copies of a Friends' paper would fall in the hands of attenders of our meetings where we have been endeavoring to advance Friends' principles, as we emphasize peace as one of our standards.

My husband had been paying and sending copies to several, but I doubt if he will do it any more unless your attitude changes. For what good can you do with all your peace articles while honoring our members for their military career?

CATHARINE D. LIGHTNER.

I think that I hate war and desire peace as much as any one can; yet I shall always pay high honor to the men who were willing, as Lincoln said at Gettysburg, to give their lives that the nation might live. I cannot judge of their motives in entering the army, but I know that they were ready to make the supreme sacrifice for their country.

Are we ready to make half the sacrifices for our country that were offered to her by the soldiers of 1861?

I wonder if our Friend has read the closing lines of Lowell's "Commemoration Ode":

> "What were our lives without thee?
> What all our lives to save thee?
> We reck not what we gave thee;
> We will not dare to doubt thee;
> But ask whatever else, and we will dare!"

H. F.

Note and Comment

PROPOSED CONFERENCE OF ALL FRIENDS.

JUST before sailing for Europe last week, Dr. Benjamin F. Battin sent to the INTELLIGENCER the following matter on a proposed conference of all Friends, expressing the hope that interest and co-operation may be extended in carrying out the plan when it takes official form:

The original minute of London Yearly Meeting, made on Fifth month 30th, 1916, is as follows:

"A suggestion has been made that a conference be held of all those who bear the name of Friend, with the object of giving full consideration to the deeply important subject of how to secure a general and lasting peace. In connection with this we have been reminded of the loving expressions of sympathy contained in the American Epistles, and particularly of the offer of co-operation in the Epistle from New York Yearly Meeting, held at Glens Falls in Fifth month, 1915.

"The proposal has met with a good deal of support, and we decide to refer it to the Meeting for Sufferings, asking it to consider how far it is desirable and practicable, and giving it power, if thought well, to take steps to carry it out."

This minute was referred to the Peace Committee by the Meeting for Sufferings in Seventh month.

Following is the minute of the Meeting for Sufferings of London Yearly Meeting made on Eighth month 4th, 1916:

"Benjamin F. Battin, of Swarthmore College, Pa., is present to-day, and has told us that in the course of his travels, both in neutral and belligerent countries, he has found a general opinion that the Society of Friends should have a valuable contribution to the problems of reconstruction. He, therefore, welcomes the idea of the proposed conference of all Friends, and thinks it might well meet in England. If English Friends should see their way to invite such a conference to meet here, the arrangements must be taken in hand in good time. He feels sure that his own Yearly Meeting at Fifteenth and Race Streets, Philadelphia, would welcome such an opportunity, and believes that the experience of Friends in belligerent and neutral countries would be mutually helpful.

"A suggestion has been made in view of the work at present demanding the time and strength of English Friends, that possibly American Friends would be willing to organize the conference, should this course seem best.

"We are thankful for Benjamin F. Battin's presence and help to-day, and ask him to convey to American Friends our sense of gratitude to them for the sympathy he has expressed."

The following cablegram from London, dated Ninth month 1st, was received at Swarthmore, Ninth month 2d, 1916:

"To Benjamin F. Battin, Swarthmore, Pa.

"Meeting for Sufferings decides peace conference of all Friends probably London after close of war.

"Sharp."

The following letter to Dr. Battin from Dr. Henry T. Hodgkin explains itself:

Elm Ridge, Darlington, August 10th, 1916

"My dear Dr. Battin: I was hoping I might be able to have a word with thee about the proposed Friends' conference. I am sorry I did not get a talk when we met, but a line is better than nothing.

"I am glad thee is taking the matter up, and I hope that we may be able to move forward together. I shall be very much interested in hearing how the plan is received in America. I am chiefly concerned in writing to mention two matters:

"1. If the conference is held, it is all-important that we should gather together the very best minds in the Quaker community. I hope that it will be a very carefully chosen gathering, that every person chosen will be enabled to attend. Colleges, Friends' firms, etc., should liberate their members, and funds should be provided, where needed, to secure substitutes. This may be the largest service Friends have ever been called on to render, and we are lacking in constructive statesmanship. We need to summon all we have. We need, further, to meet in a deep spirit of expectancy and in humble waiting upon God; for without his manifest guidance we cannot make any contribution in the least degree adequate to the situation.

"2. We need very thorough preparation—and for this we cannot begin too soon. Small groups of Friends should at once begin to prepare memoranda on certain broad principles that we should agree upon. We ought to think out the particular line along which our special contribution can be made, and what we cannot do as a religious Society. We ought to get clear on such questions as disarmament as a national policy, the international use of force, relation of a Christian nation to the less civilized peoples, especially in the British Empire, etc., etc. There are many questions on which I don't think this generation of Friends have done any really constructive thinking. I want to see very careful preparation in the form of memoranda that would be read and studied by all before the conference.

"I hope these two points will be very fully before thy mind in bringing the proposal before American Friends.

"Ever thy friend, HENRY T. HODGKIN."

HOW SOCIALISM SHOULD BE DISCUSSED.

Editor of Friends' Intelligencer: Concerning my letter in the Intelligencer of Eighth month 19th, with editorial comment, the editor seems to think I have "fallen down" in the preparation of the "bill" for the introduction of Socialism which he suggested, because I simply gave an outline of general principles without going into particulars, whereas I think the editor has failed in not considering the general principles, as a natural and necessary approach to the particulars. For what is the use of trying to explain cube root or the fourth dimension to those who are unwilling or unable to comprehend addition?

The foundation principle of Socialism is the exchange of *equal* values of things or labor; whereas the rule of the present system is to exchange as little as possible for as much as possible. The object of Socialism is the elimination of this profit. And until our critics are willing and able to consider the *material and spiritual* effects of these two opposite systems or principles, it is useless to go into particulars.

For capitalism or the profit system consists in buying low and selling high; and the resulting accumulation of wealth is legalized robbery; and Socialism claims that this injustice is quite as demoralizing, both spiritually and materially, to the robber and to the robbed, as ever chattel slavery was.

The editor says the discussion of Socialism should be confined to socialist papers. Well, that is just what Friends thought about slavery one hundred years ago. The Society purified and saved itself from slavery, but refused to join with the "world's people" for *general* salvation. That situation reminds me of these two aphorisms—"He that saveth his life shall lose it," etc., and "Satan finds some mischief still for idle hands to do." The Society, having saved itself from slavery, sat down in self-satisfied idleness, and drifted into the mischief of theological discussion, with the resulting Separation.

Let us not repeat that mistake to-day by refusing to work with the world's people (even the Socialists!), for that *general* salvation which is life. So, is it not clear that the one place where the consideration of Socialism is needed to bring life to the Society of Friends, is right in the Intelligencer?

In closing, let me say that my delay in making this reply was caused by serious illness; but I hope now to meet all comers promptly. And the question is, *the exchange of equal values versus exchange for profit.* The object of the discussion being to determine legitimate income—to determine justice—to determine those material conditions which are an essential foundation for the development of *general* spiritual life. How can Friends or the Intelligencer afford to continue to ignore the most careful consideration of this subject, which is wrecking the world at this moment as never before, through the scourge of war, and labor troubles, and unfaithfulness to trust in high and low places?

White Plains, N. Y. JONATHAN C. PIERCE.

Life is too short to waste it in merely keeping alive.—*Jesse H. Holmes.*

We brought the representatives of the Irish Nationalists and the Ulster Unionists to the point of shaking hands, instead of shaking fists at each other.—*David Lloyd-George.*

I do not care much for Trail Hitters. If religion is the important thing Billy Sunday says it is, the Trail Hitters must be a stupid lot that they have not discovered it sooner. I think a great deal more of old church members than I do of the Trail Hitters.—"*The Sage of Potato Hill," in the Independent.*

True patriotism will put God first, and require obedience to his commands. To be truly American this country must be truly Christian, and surely no spirit of the Christ can warrant or justify either the spirit of war that is being encouraged or the preparations for war that we are so eagerly making.—*John C. Havemeyer.*

CHURCH BOARDERS.

We sometimes find that other churches have problems that apply equally to the Society of Friends. The Rev. Wm. Ruthenberger, pastor of the Franklin Circle (Disciple of Christ) Church, Cleveland, O., in the course of a sermon on the subject, "The House of God," recently spoke as follows: A young woman belonging to one of the charitable organizations of Cleveland, reported that, in a large building in the tenement section, five families were living in one large room. The report was so unusual that one of the officers of the association investigated, and found the report to be true, with the following details: She asked one of the women of the families how they ever managed to live in such crowded quarters, and was advised that the arrangement was simple—one family in each corner and one in the center of the room! Everything worked smoothly and was fairly satisfactory, until the family in the center started to take boarders, when trouble ensued!

He likened this condition to the modern church. Originally our churches were built with the idea in mind of supplying a place where people could assemble once, or perhaps twice a week, for the exclusive purpose of worship, but along came the Sabbath Schools, Foreign and Home Missionary Movement, the Y. W. C. A., the Y. M. C. A., civic improvement, humane societies, prison and philanthropic organizations, all seeking help and a living under the guidance of or protection of the church, with the result that a change of plans was imperative if the church as an organization was to fulfill the requirements as demanded by the modern conditions.

It is true, he said, that many churches are meeting these extra requirements by enlargement of their buildings, but the greatest problem is to train workers who will be qualified to serve in these various positions which are being created. Franklin Circle Church has just completed a $40,000 addition to house their various committees and provide for their graded Sabbath Schools; but the subject of teachers and helpers is a serious problem.

It seems to the writer that Friends could well examine into their church buildings, and find out if they have not been left too long to house "too many families in the same room." And while we have been "taking boarders" in the sense of a multiplicity of endeavors along various well-known lines, we have neglected our "church building," and the necessary help for those who are interesting themselves in service.

It is true that in Philadelphia and a few other large Friendly centers some effort to meet the demands is in evidence—such, for instance, as the Young Friends' Association Building and the Arch Street Center, as good illustrations, but what of our hundreds of other buildings in Friendly neighborhoods? Is it not too true that in most instances we find the "one-room meeting-house," and our Friends, especially our younger Friends, associating with other religious denominations in their activities, instead of carrying on the work desired through our own meeting?

It has seemed to me that the days of walled-in meeting-houses are of the historic past, and a selfish past, too, perhaps—and it behooves Friends to meet the problems presented in a modern way if we are to retain in membership with us those who are qualified to take their place in the community as teachers or workers in the various activities of modern life that seem to offer opportunities in the service of the Master.

The writer has had opportunities of working with, and has seen in many cities where there are few if any Friends' meetings, numerous Friends who felt called upon to give of their time and means to assist in the work of others, but felt the need of help and advice from a Friendly standpoint, which was not always available.

Surely a Society that has been in the forefront in all great movements for the benefit of mankind in the past, ought not to lose its individuality and their opportunity in this twentieth century because of their fear of overstepping the traditions of the past.

Before we close up too many meeting-houses, or neglect those that are located in busy communities, let us seriously consider the opportunity that is ours, and if we will provide the equipment, we shall find in our own Society sincere workers who are willing and able to carry on the work demanded, and do it *as Friends*, with the approval and support of the church in its larger sense.

Cleveland, O. W. G. HEACOCK.

PHILADELPHIA FRIENDS ON THE MEXICAN SITUATION.

Criticising the address issued by the Peace Committee of Philadelphia Yearly Meeting to the editors of the United States, Courtenay De Kalb, mining engineer and geologist, of Tucson, Ariz., writes in the *Manufacturers' Record*, saying, in part:

The worthy Friends clearly do not know that they are misinformed. Just how so intelligent a people as our own should so long have swallowed falsehood and have jumped to wrong conclusions about Mexico is a little difficult to comprehend. If the Friends of Philadelphia desire some straight truths about Mexico, I commend them to a reading of the recent volume by his wife ("A Diplomat's Wife in Mexico"). Let it be remembered, also, that Mrs. O'Shaugnessy is a woman capable of discriminating observation, not only because she was in a high position in Mexican society, where she had an opportunity to see deeper than a political emissary, but because, as the daughter of Dr. Elliot Coues, she had been brought up in an atmosphere of culture and careful scientific investigation, where the weighing of evidence was understood and practiced.

It sounds strange to one acquainted with Mexican history to read that education and marriage have been church monopolies. That has not been true since the days of Juarez, and he died in 1872. Under Diaz the parochial school had become of secondary importance, just as it is in the United States. The development of the public school system had advanced so far under Diaz that I defy anyone to point me to any organized town where some sort of "Escuela Municipal" did not exist independent of any church school that may have been maintained. Personally, I have ridden seven times across the Sierra Madre in Mexico by different routes, some of my journeys on horseback having exceeded 700 miles, and I can testify that I have never found a single town in the remotest part of the mountains where a school was not present. In my letters to the *Nation*, some of them written 16 years ago, I was constantly calling attention to the spread and the relative excellence of the Mexican public school system.

In 1912 I had occasion to visit Culiacan, and this time I was conducted with pride by the Governor of the State to inspect the high school which had been in operation for a number of years, and recently moved into magnificent new quarters. The building occupied an entire city block, was splendidly appointed, with abundance of apparatus for instruction in elementary science, carpentry, blacksmith work and the domestic arts. The walls were hung with the best modern maps, reference books were available in Spanish and French, and I am sure that the Society of Friends would applaud any school board in this country that would do what the school administrators there had done, and what they had been doing in hundreds of schools throughout Mexico, under the initiative of the Diaz government, namely, to hang in every schoolroom charts showing in natural colors the injurious effects upon the human organs of the consumption of alcoholic drinks. The Friends' document smacks of an apology for President Wilson's Mexican policy. It is not to be actually imputed against them, for no one will doubt the sincerity of the good Quakers of Philadelphia. Therefore it becomes evident that their credulity has been imposed upon by designing persons.

The Friends, moreover, are suggesting that we appropriate a sum of money from the national treasury for sending a great teaching body to Mexico, and they would have

our naval program curtailed in order to provide the funds. Thus would they weaken us further, so that we and our institutions would be exposed as the easy prey of the mob, from which we have just escaped by such a humiliation of the Government as has never before been witnessed.

When Carranza espouses the cause of the revolution, adds Mr. De Kalb, to the extent of sub-dividing his own lands among the "herederos"—the heirs in equity under the old charters; when he dispenses with the firing squad as his great engine of pacification; when he suffers even one opposition newspaper to print and freely circulate what a genuine opposition editor honestly believes, in any important city under his actual control, it will be time for the Society of Friends to call the attention of the press of the United States to the evidence that proves it all to be true.

"TO SAVE LIFE, NOT TO DESTROY."

The killing of men and women has always been accepted by the world as very much a matter of course. "The sea is hungry, we must bear many sons," the wives of the Breton fishermen say; and so say the women of the cotton mills and iron furnaces, the match factories and railroads.

Sacredness of human life! The world has never believed it! It has been with life that we settled our quarrels, won wives, gold and land, defended ideas, imposed religions. We have held that a death toll was a necessary part of every human achievement, whether sport, war or industry. A moment's rage over the horror of it, and we have sunk into indifference.

There is a new industrial philosophy abroad which breaks with this idea: Nothing is so valuable economically as the man. To injure or to kill him is to destroy the one essential element in the scheme of world-wide civilization and prosperity. He who can produce at the top of his bent can consume equally. The stronger, the longer-lived, the happier, the more ambitious he is, the better for mankind. Injury and death are the fruits of ignorance, recklessness and greed. A death toll is no part of a properly managed industry. It is wasteful, wantonly wasteful. The saving of life thus becomes an industrial issue. In more than one American industry it has become a gospel—a gospel which, defended as a sound economic policy, is practiced with the whole-heartedness and zeal of a religion.

Under the impulse of this new notion museums of safety have been established; organizations nation-wide and including representatives of every species of industrial undertaking, have been formed; congresses have been held; a literature is being rapidly evolved; educational campaigns are on foot. It is a new movement upon us, one devoted to the ennobling and thrilling task of saving life.—*Ida M. Tarbell, in the American Magazine.*

THE CAPTAIN OF INDUSTRY'S WAR ON DRINK.

The most ardent temperance enthusiast does not show greater hostility to the use of alcohol than America's captains of industry at the present moment. Great concerns like the Illinois Steel Company, the Carnegie Steel Company, the American Steel and Wire Company, the American Tin Plate Company, the American Manganese Steel Company, the American Car and Foundry Company, the American Bridge Company, to mention only a few, are now conducting a great campaign against drinking. Already they have cleaned up conditions that existed only half a dozen years ago. All have eliminated from the steel industry that youthful Ganymede who was once its conspicuous ornament—old Ben Franklin's "ale-house boy," who regularly "rushed the can" in working hours, for the refreshment regarded as essential to industrial efficiency and contentment.

These steel-mills will now "fire" instantly any man who drinks in working hours. Many are weeding out employees who stop on their way to the factory for their morning nip and on their way home at night for a similar purpose. A visit to the free lunch counter at noon frequently means dismissal. Before a man is employed he is asked if he uses alcohol; if he answers yes, the applicant does not get the job. Some of these concerns, like our greatest railroads, prohibit drinking both on and off duty, and discharge a man caught visiting a saloon at any time. A workman who cashes his pay check at a saloon is immediately sent "to get his time;" a garnishment of wages by a saloonkeeper automatically results in dismissal. The American Steel and Wire Company has ordered its men to withdraw from clubs where liquor is sold; a year ago the Carnegie Steel Company posted a notice declaring that all promotions hereafter would be made from the ranks of the abstainers. The Delaware, Lackawanna & Western Coal Company has prohibited foremen, bosses, and others who have workmen in charge from visiting saloons; the example is too dangerous a one!—*Burton J. Hendrick, in Harper's Magazine.*

AMERICA'S IDEAL COURSE.

In *The Century,* George Creel thus defends President Wilson's firm stand for high ideals in the vexed question of foreign diplomacy.

What would have happened had Bernstorff been given his papers? For the pleasure of a moment's bumptiousness, Belgium and Poland would have gone unfed, and Turkish cruelty would have been given free hand in Armenia; international law would have been left without a voice, and the rights of neutral nations, the obligations of humanity, lost to sight in an unchecked rage of "reprisals." All to what end? What would have been gained that has not been gained?

Because diplomatic relations were *not* broken off, the United States has been permitted by Germany to feed the starving millions of Poland and Belgium, and the activities of Ambassador Morgenthau in behalf of butchery-threatened Armenians have not been stayed. By virtue of steady, unyielding pressure, made possible only by diplomatic relations, Germany and England alike have been compelled to pay a continued regard to international law, and concession after concession has been secured by President Wilson that could not have been won by war.

As for "protests in the name of humanity," a phrase increasingly dear to the unthinking as well as the subtle, what higher ground could have been taken than the Wilson notes with regard to the Lusitania and the Ancona? The annals of international correspondence contain no such scathing arraignment of one world power by another, and every word was more effective than a gunshot in expressing America's horror and detestation.

These flaming signs indicate an entirely new aspect of the prohibition crusade. The anti-alcohol movement in the United States has had three distinct phases. First, the church declared war against the saloon. Then science and medicine began to demonstrate its evils. Now American industry, in its search for mental and physical efficiency, has decided to abolish alcohol.—*Burton J. Hendrick, in Harper's Magazine.*

Nothing permanent is ever accomplished by force.—*Woodrow Wilson.*

I'd rather be under the rule of a king than a boss.—*Carrie Chapman Catt.*

Watchful waiting has probably saved the life of my nation.—*Mexican Commissioner Cabrera.*

The slow influence of example rather than the quick compulsion of law is the means by which the real regeneration of society is achieved.—*President Hadley.*

One of the principal resons that I'm in favor of woman suffrage is because the opposition has crawled out of the saloons and breweries.—*"Billy" Sunday.*

Literary Notes

BOYS.

They laugh at us for thinking wars will cease
When enough lads like us, young, not so wise,
Stand up, and tell them that we will not go,
Will not enlist for murdering other boys
Betrayed and drafted for the sport of kings.
They laugh; we are so young we cannot know,
Say they, the powers pitted against us,
The mere pawns we are, moved by the red greed
Of a long thousand years.

And yet they say,
Not they, others—who dash the tears aside
Lest we should see, and wonder why they cry,
That the world's battles have been fought by boys
(Boys like us, I suppose, just turned eighteen,
Enjoying ball and swimming, and sometimes
Liking to see a girl home.) Fought by boys,
Who died, and left a thrilling of romance
For all the writers and the dried-up poets
That went out after them, when the red fields
Were safe and green again, and very quiet.
I guess we've thought about those boys too long
To feel like killing any other boys.
Aren't there enough dead for the poets to sing?
And if they must sing death instead of life,
Why, I could show them things right here at home. . . .
That's why I shan't go out to any war,
I don't care what they call it, with what words
They dress up murder of those other boys;
They are my comrades, and whatever tongue—
German, or French, or Mexican or Jap—
They speak in, we have pledged them here and now
Never to kill them; so, some day, the wars,
For lack of us young boys, the wars will cease.

—*Tracy D. Mygatt, in The Survey.*

THE FORKS OF THE ROAD.

[Following is part of the last chapter of Washington Gladden's remarkable book, "The Forks of the Road" (Macmillan Company). The chapter is entitled, "Where is the Church?"]

If anything is central in Christianity it is the obliteration of the lines of division between races and nationalities, and the inclusion of the world in one brotherhood. Whatever other truths might be made subordinate or secondary, this truth of the divine Fatherhood and the human Brotherhood were to be lifted into the light and held before the thought of the world. To this truth the life of Jesus gave marvelous significance. What he taught that he was. All ranks and races and conditions found in him a friend. Nothing can be clearer than that those who become his true disciples and are made partakers of his spirit will find themselves in fraternal relations with all the children of men. It would seem that in the twentieth century after his birth, after sixty generations of his representatives have spent their lives in teaching what was supposed to be his truth and nearly five hundred millions of the inhabitants of the earth have been enrolled as his adherents, this fact of the brotherhood of man ought to be so clearly understood that it would be made the foundation of all human relationships.

And yet it is the amazing fact that to-day, in the earth, twenty or thirty millions of the people who bear his name, are not only wholly oblivious of the fact of brotherhood, but are so inflamed with hatred that they are ranged in battle lines trying to kill one another. Already two or three millions, of so-called Christians have fallen in this fratricidal strife.

Does not this make it evident that the tribalism which Jesus came to exterminate has triumphed over the fraternalism he came to incarnate and reveal? After nineteen centuries of organized Christianity, its representatives in most of the great nations of the earth are bowing down in the camps of the tribal gods and praying for power to maim and mangle and slay their brother men. How utterly has the law of life which he lived to incarnate and died to enforce been set at naught by the nations of the earth!

In other realms, as we have seen, it has proved its power; it has won great victories over hate and greed; but the nations have despised and rejected it; they would not have this Man to reign over them. The churches which have claimed to represent him, have been faithless here. Ever since the days of Constantine they have been largely subservient to the civil power. Sometimes they have sought to assert their freedom, but often the need of its favor has clouded their judgment. In most of the Christian lands they have been allied with it. And the alliance has kept them in a dependent and subject condition. Their thinking was naturally shaped by the ideas of the state, as the dyer's hand is subdued to what it works in, and theology ceased to be an interpretation of the Kingdom of the Father and became a reflection of human absolutism. Augustine was the great system builder of Christian theology, and his ruling ideas are borrowed from Roman imperialism. When the dogmatic system finally gets itself shaped, with its articulated framework of laws and penalties and hereditary depravity and imputation and substitution, it is very far from the Sermon on the Mount or the Fifteenth of Luke or the Fourteenth of John. The gospel of the Kingdom with its universal Fatherhood and universal Brotherhood does not fit into it. You cannot preach that gospel with consistency and cogency in its application to national affairs if you believe this theology. You cannot make men believe that all men are brothers and ought to live in peace together, when you have taught them either that all the unbaptized, or that all the non-elect, or that all the unregenerate are God's enemies whom he hates and means to punish everlastingly. These are "vessels of wrath fitted unto destruction." And where so much scope is left for the exercise of the divine antipathy in dealing with obdurate men, it is unreasonable to expect that men will themselves suppress all their enmities and resentments, and treat one another as brothers. What is the use of telling men to love their enemies when they know that God is going to plunge all his enemies into a fiery pit and watch them burning there eternally? Do you expect men to be better than God? It is a vain expectation. And when they get your theology thoroughly digested, and its implications all worked out, they will tell you at once that the morality of the Sermon on the Mount is a visionary scheme; that it can never be made to work until the Millennium, that force is the only arbiter of human relationships, and that the ultimate right is the right of the strongest. This, on the whole, is the practical belief of Christendom thus far. Industry, politics, internationalism are founded on competition, and competition gives the victory not to the kindest but to the strongest.

Such is the moral equipment with which the church has furnished Christendom. It is not true that nothing higher or better than this has been contributed by the church to human society. Elements and influences of a genuinely Christian character have always, in her darkest days, been illuminating the world. In a preceding chapter we have sought to make record of these beneficent achievements. In spite of her failures the Christian church has still been the most benign force of history. Wide realms of human association have felt her softening and harmonizing influence. She has kept the New Testament in the hands of men, and the words of Jesus and his life and death have made their own mighty impression, in spite of the beggarly elements with which they are often mingled. The worst trouble has been that she has given them to the world in a Book which she has declared to be equally divine and authoritative in every part, so that these words of spirit and life are reduced to the level of the heathenism they were spoken to confute and overthrow. And in all her teaching the church has incorporated large elements of the tribalism and the egoistic imperialism whose bread she has been eating, which is the flat contradition of the doctrine of Christ,

and which is the efficient cause of war. Thus she has put herself into an ambiguous attitude which cripples her moral leadership and makes her impotent in this which ought to be her day of power. She has the word to speak which would put an end to war, but she is not prepared to speak it, and the world would not listen if she did.

Has not the church, as well as the nations, come to the forks of the road? Is there not quite as much need in the administration of the churches as in the policies of the nations of a radical reconstruction both of theory and of practice? Is not this war a convincing proof that there is something fearfully and fatally wrong with the Christian church? And has it not become sufficiently clear in the discussion that the radical trouble with the church is that she has ceased to be Christian?

Indeed we might say that she has never been Christian. The organization which was formed in Jerusalem by the disciples immediately after the departure of Jesus started out on lines quite other than those upon which he had been leading them. "Apologetics," says Dr. McGiffert, "was the imperative need of the hour, not simply the proclamation of the Gospel, but the defense of it and the defense of Jesus himself, the preacher of it. Thus the emphasis was changed from the gospel itself to the evidence for its truth; from the message to the messenger. Not the fatherhood of God, but the Messiahship of Jesus, formed the burden of the preaching of the apostles, and so the Master's estimate of values was reversed." *

That shifted emphasis has never been restored. The church has always been much more concerned to apologize for Jesus than to deliver his message. If, instead of arguing to prove his authority, it had obeyed his parting word and taught the things he had given it to teach, the Kingdom would have come ere now with power. The word itself has authority when it is clearly spoken.

The one tragic fact of history is the lapse of the Church of Jesus Christ from her vocation—the failure to grasp and enforce the central truth of the Kingdom of the Father, which Jesus lived and died to reveal. It is for this reason that she herself has been torn into sectarian fragments, and bitter and bloody wars have been fought within her own precincts, by Arian against Athanasian, and Calixtine against Taborite and Protestant against Catholic; it is for this reason that she has had so little power to stay the strife of social classes; it is for this reason that she has throughout the centuries been the apologist and sometimes the instigator of the wars between nations which have devastated Christendom. To-day she stands dumb and despairing in the presence of the worst moral disaster that history records. Is there, for her, to-day, any word of admonition?

It would seem that the first word of her Master, which was also the first word of his forerunner, must have some significance for her: "Repent, change your mind, for the Kingdom of heaven is here." This debacle of civilization will be but a ghastly horror, an eclipse of faith, if it do not usher in a new day with new international relationships, new bonds of unity, new guarantees of friendship, new hopes of permanent peace. If such a day as that is coming, the Christian church ought to have the vision to see it and the heart to meet it. She will have done far less to bring it in than she ought to have done; it will come, if it comes, rather as the result of a fearful retribution, than as the willing acceptance of the law of life.

But when the nations, taught by whatever fiery tuition, conclude that the way of Christ is the right way to live together, the church ought to be ready to confirm their decision and to strengthen their purpose. But she ought also to be able to see that if she would be of any service in this new day some radical reconstructions will have to take place in her doctrine and in her life. She will have to eliminate the tribalism and the heathenism and the particularism of her theology. She will have to tell the truth about the Bible and put the life-giving spirit above the brain-befogging and conscience-clogging letter. She will have to get rid of her intolerant and divisive sectarianism and quit unchurching and cursing men for differences of theological opinion. She will have to cast into the abyss a good share of her aberglaube, and her ecclesiastical flummery, and come back to the simplicity that is in Christ. And above all she will have to take the great central truth of the divine Fatherhood with all its corollaries and make it the heart of her teaching and the inspiration of her life.

This means some tremendous changes, no doubt. Does anybody think that the church can meet the issues now impending without some tremendous changes? This war is making, has already made, some tremendous changes in the whole framework of society. The thing that amazes me is that so many men fail to see how portentous these changes must needs be. They reason about it as though the world were going on after this war is over in the same old groove, at the same old gait, talking the same old patter, tramping up the same old blind alleys. No. It will never again be the same old world. A great voice is saying out of heaven, "Behold, I make all things new."

We are often told that the things which seem to be our only hope of deliverance from hell on earth—such as a League of Peace with an international police force—are not to be hoped for at the close of the war, because "if it should come so soon it would certainly be one of the most astounding developments of history." Certainly it will. What else should we expect? This war is the most astounding development of history; should not the reactions which follow the war be equally astounding? Would anything else be adequate? Is Providence going to cure traumatism of this sort with court plaster and rose water? I think it will take some heroic surgery.

This is the way of life for the nations, and there is no other salvation for the church. Is it too much to hope that there are men of vision who will discern this time?

* "The Apostolic Age," p. 54.

THE POEMS OF A PRISONER.

In *Harper's Magazine* for October are printed the poems of a woman recently released from prison. Lorin F. Deland, the husband of the novelist, vouches for their authenticity and furnishes an introduction to the poems.

"To better understand her case, I got into personal touch with the places and people among whom she had lived. In the city of her exploits there is a criminal quarter about four blocks long and five blocks wide, which is the 'tough' section of the city. The police decided upon making a vigorous effort to clean up this section—not that it could be eliminated, but it might be improved. They fixed upon X 107 as the spot where the 'clean-up' should begin. As they expressed it, she 'dominated' the underworld there, and she must be gotten rid of at the very start. This was accomplished by a method familiar to all who know the worst side of police possibilities. She was trapped by three or four men, themselves criminals, as the price of their own immunity from prosecution for various petty offences they were known to have committed.

"It was toward the end of her imprisonment that she began to write verse, apparently for the pure relief of expression. She was indifferent to its reception, and took little pride in it. In certain moods she wrote with great ease. But the characteristic of her mind that interested me from the start was its unexpectedness. She never gave the anticipated answer. Her mental processes had strange orbits, and forecast was impossible. When she appeared before the Parole Board her answers were like so many jolts to those long accustomed to conventional replies. 'I suppose your mother was discouraged with you at this time,' asked the grave chairman of the board.

"She weighed the question judicially. 'Should you say "discouraged?" I think "disgusted" would better express it.'

"Let me better illustrate this quality of her mind by a single incident: In prison I once asked her this question,

'If you were given absolute freedom to spend one night in the great city, wholly uncontrolled, where would you go—to the theater, to a dance, or where?'

"After a moment's thought she replied: 'I would choose a warm night after a rainy day, a night when all the electric lights wore halos round their heads and everything was foggy. I'd go to the Park and walk for an hour up and down the paths, where I could see the reflections of the misty lights in the wet stone pavements. Then I'd like to go to some quiet place where I could hear organ music for another hour. Then I'd go to bed satisfied. But before I got into bed I'd open and shut my door for five minutes steadily. *I'd want to know that it wasn't bolted!*'

"These verses, chosen wholly at random, are printed without any attempt at editing.

"APRIL WEATHER.

"I said, in the night, I shall smile no more,
For my grief seemed deep, and my heart was sore;
But I woke when the sun caressed my lips,
And I tingled down to my finger-tips.
So I sang, instead, a lilting lay
To an April sky on an April day.

"WHY?

"Swept in by the tide, and cast on Life's bosom,
Unwanted, uncalled for, an atom of chance,
Groping and cursed by the sins of another,
Hopelessly watching the gray years advance.

"Swept on by the tide, in its merciless surging,
Battered and lashed by black Poverty's wave;
A plaything of Fate, by Fate ill-begotten,
Wind-driven derelict, marked for the grave.

"Swept out by the tide to the land of surmises;
Questions unanswered, naught learned but a cry;
Crushed by the strife of an unsought existence;
Back to the Nowhere, murmuring 'Why?'

"MY SONG.

"I cannot help but sing, I said,
For joy hath lately found me!
When friendly stars shine overhead,
I cannot help but sing, I said;
Wouldst have me weep? The past is dead,
And kindly friends surround me.
I cannot help but sing, I said,
For joy hath lately found me!"

A LETTER FROM WHITTIER.

THE following letter from John G. Whittier was received over twenty-five years ago by the then president of the Young Friends' Association of Philadelphia, in response to a letter written to him, enclosing a copy of the Constitution of the Association, and inviting an expression of his opinion of its object, which was the study of the history and principles of the Religious Society of Friends:

AMESBURY, 12th Mo. 8th, 1890.

DEAR FRIEND:

I like the idea of your Association. I think it would be well for our young friends of the different branches who bear the name of Friends to form similar societies. We need to direct our attention to the one central truth upon which Quakerism rests—the Divine Immanence—the inspeaking Word. Resting on this vital doctrine as it was proclaimed by Fox and Penn, and Barclay and Penington, we could forget all our dissensions and be virtually once more a united people.

You have my best wishes and sympathy in your endeavors to seek the truth and live it. It seems to me, while we are contending about uncertain dogmas and speculations, the words of old time are once more spoken: "What is that to thee? Follow thou me! the Way, the Truth, and the Life." I am thy friend,

JOHN G. WHITTIER.

For what can war but endless war still breed?—MILTON.

Current Events

A LETTER FROM CHINA.

UNDER date of August 10th, Charles W. Harvey, of the National Committee of Young Men's Christian Associations of China, writes as follows to Joseph Elkinton:

MY DEAR MR. ELKINTON:

I have read with great interest your letter written several weeks ago. I am very glad to get this first impression of the situation in America with reference to preparedness. The world is certainly in a great turmoil at this time. It is very hard to see just how peace is to be restored to Europe and how America is going to be able to maintain its position of neutrality in the face of the European complications and the situation in Mexico.

I am constantly amazed at the slight effect that the world situation seems to have on China. So far as I have been able to discover, Chinese young men have not attributed this war to the failure of Christianity, but have rather interpreted it as an evidence that the West is less Christian than all of us had formerly believed. I suppose that no one a few years ago would have thought such a war possible in this era. It would seem as though it can never recur in history. I am more and more convinced that nothing less than the reign of Christ in the lives of men will make its recurrence impossible. It would seem as though no amount of treaties or military preparation would be adequate for such a task unless Christianity has a more thorough hold on the leaders of all the nations than it seems to have at the present time.

China, as you know, has been passing through a very troublesome period, probably the most serious in its recent history. Previous to the death of President Yuan, the situation had become very complicated. The country was in the midst of a serious financial crisis, and revolutionary movements were arising in many parts of the country. For months there seemed to be no human solution. I was in Peking at the time of the President's death. It was a real tragedy. The day before he died everybody had a feeling that something must happen within the next few days. The event has been quite generally interpreted by the Chinese as the intervention of heaven, even on the part of men who have little knowledge of Christianity.

The new President has come to his office with an evident deep sense of his responsibility to the nation, and seems to be striving to conduct the government along democratic lines. The members of Parliament are reassembling in Peking. Among those recalled to power are Mr. C. T. Wang, who for more than a year has served as the general secretary of the National Committee of the Young Men's Christian Association. Mr. Wang, because of his position as vice-president of the Senate, has felt under obligation to return to serve out his term of office. It seems to me that the group of men who are now gathering in Peking are facing problems greater than those which confronted Washington and his advisers. I doubt if there are many groups of men in the world who are facing such complicated problems as are this group. They need not criticism, but our deepest sympathy and prayerful co-operation, if they are to succeed in their delicate task. Not only are they facing great internal problems in unifying the nation, but are confronted with peculiar perils from without. Left to themselves, I have little doubt that they would eventually work out a satisfactory form of government, and be able to do it speedily. The pressure from without greatly increases their problems, and makes an early solution much more imperative than it would otherwise be. It is encouraging to see the number of Christian men who are again being called to power. Of course, they represent a very small minority, but many of them are men of exceptional ability and force of character.

We are having an exceptionally busy summer. Four student conferences have just been held—at Kuling,

Wofossu near Peking, Soochow and Taiku. The latter is a new conference promoted this year primarily by a member of our National Committee. All of these conferences have been very helpful. I have just this morning learned of an interesting result of the Soochow conference. As a result of the impressions of the conference, the students at Soochow and four other cities organized to give lectures on health and sanitation during the summer in their home cities. A lantern outfit has been purchased and slides secured from the Lecture Department of the National Committee. Lectures have already been given in two cities, in each to approximately 4,500 people. Ordinarily these boys would have spent the summer at home practically in idleness, and probably have returned to school in the autumn little, if any, benefited by the vacation. This is but one illustration of the spirit of service which is more and more taking hold of Chinese students, especially those that are brought under the influence and teaching of Christianity.

I shall be very glad if you will write me occasionally, as I am always anxious to hear from you, and to have your impressions of the situation in America as you see it.

Sincerely yours, CHARLES W. HARVEY.

NEWS OF ISOLATED FRIENDS.

Following are some extracts from replies to Philadelphia Yearly Meeting's letter to its scattered members.

Elizabeth Solly, daughter of Martha Mellor, who was for many years a prominent minister of Philadelphia Yearly Meeting, writes the following message from Colorado Springs:

"The Friends' Intelligencer gives me much pleasure each week. I see very little of Friends, my path in life being entirely among members of other churches. Perhaps I have more influence on this account, being able to bring before them the principles and usages of Friends very often, as they were instilled into me by example and precept, by a mother who was one of the most faithful disciples of the teachings of our great Exemplar, Jesus Christ.

"My hope is that Friends, more and more, will look for the causes which create so much suffering among the greater portion of the human family. Those who own the earth are masters of men; until that privilege is withdrawn, and each human being permitted to make use of that portion for which he is able to make an adequate return to the government, there will be poverty and crime. Under present economic conditions every man is against his brother. Making a living is difficult and precarious, and to most, impossible. The fight should not be between labor and capital, but between them on one side and land on the other.

"We are very busy here working for the Susan B. Anthony Amendment. Woman suffrage and the freeing of the land are the two great economic questions of the day, and with those two great reforms we may hope for peace and social justice."

Lewis Lincoln Knight, of Washington, N. C., would be glad of a visit from some Friend passing that way. Any Friend going to Florida this winter, who can stop there on the way, will please drop a card to J. Barnard Walton, 140 North Fifteenth Street, in order that arrangements may be made.

Franklin Buckman writes from Utica, Kansas: "I am pleased to note the spiritual growth of our beloved Society over such a wide scope of country—a union of thought and action to strengthen our members wherever they may be located. This united action is very necessary at this particular time, when the people have gone crazy on the subject of war. . . . The life of Jesus teaches us to be generous to our enemies, and he proved by his life and death that love is unconquerable. We cannot trust the welfare of this government to the tottering sway of force and hate. I believe if we stand for right and justice, the Lord will bless our efforts to live in peace and harmony with other nations."

Dr. I. N. Woodman, of Costella, N. M., writes in a personal letter to Elizabeth Lloyd:

"I am now the physician for a company that is building a reservoir 110 feet high from which to irrigate the land about here. The site of the works is at an altitude of 9,500 feet. It is 33 miles from here. I spend one night in three there, have a motorcycle and a good road up to the place; it is up a beautiful canyon, down which flows—or rather, *rushes*—the Costilla River. I also have some patients in Red River City, an old semi-deserted mining town; it is up another canyon, but the road here is very bad. When I am at the reservoir I am but ten miles from Red River, but to go from one place to the other is fifty-five miles. I have been tempted to try the trail across, but all who know those ten miles of mountains, simply will not let me do so, as one may get lost and the trail in places is but a narrow ledge. The children are starting to school to-day; they have but seven months; but that is an improvement on the five months of a few years ago. Also the grade of the teachers has improved. This year all Santa Fe County has a nine months' term and no third grade teachers; the superintendent of that county has established night schools for the Mexicans, and his results have been very marked."

FRIENDS IN NEW YORK.

The attendance at Brooklyn meeting on September 24th was comparatively small, as several Friends had not yet returned to their city homes, and the First-day School was not in session.

A notable feature at the close of the meeting was a touching farewell address from Henry B. Hallock, who, after forty years of regular attendance and ministry there, is going to live with his daughter at Riverton, N. J. He will be greatly missed from his accustomed place.

Mary E. McDowell called attention to the moving picture drama entitled, "Civilization," which gives a vivid picture of war and its awful consequences. It has created much interest in Chicago and New York, and will be shown for a week in Brooklyn, under the auspices of different peace societies. One of the presentations will be under care of the Brooklyn Friends. This is a powerful plea for peace, and is highly spoken of by the leading New York papers.

THE PEACE WEEK OF "CIVILIZATION."

Mention has been made of the film play, "Civilization," in the columns of the Intelligencer, and of the difficulty which its producers find in obtaining newspaper publicity for it, because of its pronounced stand against militarism. "Civilization" has now, however, hit upon a plan which is sure to bring publicity not only to itself, but to several of the peace societies of New York, and to the peace movement in general.

The managers of "Civilization" have planned for a "Peace Week," in which they have invited the peace societies of New York to participate. The Religious Society of Friends, being recognized as a peace society, was included in the invitations. Through the Peace Propaganda Committee of the New York Monthly Meeting, the Friends have accepted, and are now making active preparations for their night of "Peace Week."

This "Week" is to be the first week of Tenth month, and the Friends have taken the first night—Second-day, Tenth month 2d. Some of the other organizations taking part are the Women's Peace Party, the American Union Against Militarism, the New York State Committee Against Conscription. On each night of this week, the performance of "Civilization" will be under the auspices of one of these societies. The society, of course, makes every effort to advertise the play and to increase attendance on its evening.

We are sending out a number of cards to our members and others, these cards being furnished by the management of the play; we have arranged for a number of patrons and patronesses to lend the support of their names and presence; we will place a speaker on the stage during the ten-minute intermission; we will have Friends' peace literature

in the seats and in the lobby; and we will receive ten per cent. of any profits that there may be from the evening.

The four Friends' meetings in New York and Brooklyn have united in work for this gathering, as, also, in peace work now being planned for the coming winter in New York and vicinity. We ask that all who can attend this great film production on the evening of Tenth month 2d. do so, and urge others to do the same. The play is given in the Park Theatre, at the Circle, Fifty-ninth Street and Broadway, New York. A. L. CURTIS.

BALTIMORE YEARLY MEETING'S NEW PLAN.

THE opening session of Baltimore Yearly Meeting, Tenth month 30th, will witness the introduction of certain plans entirely new to that meeting.

In place of the seven morning and afternoon business sessions of approximately two hours each, the business portion of the meeting this year will consist of morning sessions only, extending from 10 to about 12.45.

Minutes of the proceedings of each business session will be read at the opening of the following session. It is thought that under the new plan the business will proceed with expedition and interest, and that the afternoons thus gained may be used to advantage for conferences and social gatherings of various sorts.

It is proposed to make attendance at Yearly Meeting attractive to many who have not in the past attended. Arrangements are being made for industrial excursions, sightseeing trips, and a garden party at the Friends' School Country Club, located in one of the suburbs.

It is proposed also to introduce as far as possible some of the features that have proved of interest at the biennial Conferences, it being felt that the sessions of the Yearly Meeting would thus be made more profitable and more attractive.

It is also expected that with fewer meetings and an opportunity to know each other better and secure needed physical exercise, Friends will more regularly attend the business sessions, take greater interest, and with increased individual efficiency.

It is realized that the foregoing emphasizes matters of an *extra* nature. These will not be allowed to detract from the regular business and serious concerns of the meeting. It is felt that the work will perhaps be attended to with greater vigor and effect under the new plan.

One of the evenings will be given to a prohibition rally in support of the local campaign which will culminate in the November election. This campaign is of more than local interest, as several other Maryland communities, in fact, all not now dry, are to vote at that time. It is the wish of Baltimore Friends to make the Yearly Meeting more than ever contribute to the betterment in various lines of the life of the communities from which its membership comes.

FRIENDS IN COLORADO.

FRIENDS of Denver have continued their social activities during the summer months, and several delightful gatherings have been held. On Eighth month 8th, twenty-three were present at the home of John and Edith Few, in the Central School building, where exercises appropriate to the surroundings were greatly enjoyed.

On the 25th a picnic lunch was held at Washington Park, one of Denver's numerous and beautiful recreation parks. This was by invitation of Charles and Frances Savery. There were forty-five gathered about the tables to enjoy the social and gastronomic features of the occasion, this being the largest attendance thus far recorded.

On Ninth month 12th, Mary Bell Wright and her sister, Florence N. Bell, were hostesses on the occasion of a very pleasant evening gathering at their home, 1716 Exposition Avenue, and thirty-one participated in the exercises, which included a discussion of the Discipline.

We have been pleased to welcome a number of summer visitors to our meetings, and will always be glad to have any Friends from other parts of the country who may be passing through the city, join us while here. Among those who have been with us recently were Walter and Marian Painter, of West Chester, Pa.; Morris and Lydia Fogg, Isabel Fogg, Hannah F. Perrott, all of Philadelphia, Pa.; Evelyn Byrd, of Dallas, Texas, and Susan Clapper. There have been several additions to our list of local Friends also.

It is hoped that during the fall, definite arrangements may be perfected for organizing a class in Bible or other study, as there is now apparent a real desire among many for some religious activity of a Friendly nature, and it is believed that our numbers will warrant the undertaking.

P. M. FOGG.

FRIENDS IN PENNSYLVANIA.

LANSDOWNE MONTHLY MEETING is not unmindful of its responsibility to the community. At its meeting on the 18th, regret was expressed that the Lansdowne Fire Company had felt it to be necessary to resort to the sale of chances in order to raise enough money for its expenses. A committee was appointed to consider the matter, and see if some better way of raising money could not be suggested. The clerk was instructed to write to the other Friends' Meeting in Lansdowne and ask them to appoint a committee to co-operate in this work. E. L.

NEW GARDEN MEETING-HOUSE has just been wired for electricity through the efforts of the young Friends of the Philanthropic Committee. Things are very wide-awake and interesting out there, and the First-day School is one of the most popular religious schools to be found anywhere. Social gatherings will be among the features during the winter at the meeting-house. A number of young people have joined the Society through the interest awakened by the First-day School, among the latest being former townfolk, Ralph Smith, son of Mr. and Mrs. Morris P. Smith, and Miss Vera Walton, daughter of Mr. and Mrs. N. P. Walton.—*West Chester Local News.*

JOHN P. ST. JOHN DEAD.

JOHN PIERCE ST. JOHN, twice Governor of Kansas and candidate for the presidency on the Prohibition ticket in 1884, died August 31st at Olathe, Kansas, in his eighty-third year. He was one of the most effective campaigners of the Prohibition party, and kept actively in the fight against the liquor traffic up till the time of his death. It was estimated that he had traveled 350,000 miles and delivered 4,500 speeches in behalf of the prohibition cause.

Probably no man ever lived who was more cordially hated by the liquor men than John P. St. John, says the *American Issue.* During the campaign of 1884 he was burned or hung in effigy more than 500 times. He was twice shot at, but unhurt.

It was under his administration that Kansas became a prohibition State. When he was in the Kansas capitol he inaugurated the first "water banquets," with the result that liquor has been "tabooed" in the Kansas Statehouse ever since.

A MOVING picture play entitled, "The Battle-Cry of Peace," is being shown in the provinces. It is written around a lecture by Hudson Maxim, the inventor and manufacturer of war supplies. One scene shows Mr. Maxim lecturing to an Intelligent Audience, and several gentlemen go forward to congratulate the lecturer on his Telling Points. That is about the only new thing in the play.—*"The Sage of Potato Hill," in the Independent.*

Out of the common stones of your daily work, you may build yourself a temple which shall shelter your head from all harm, and bring down on you the inspiration of God.

THEODORE PARKER.

BIRTHS.

BUZBY.—To Maxwell W. and Anna C. Buzby, of Woodstown, N. J., Ninth month 10th, a son, named MAXWELL W. BUZBY, JR.

SMITH.—Near Buckmanville, Pa., Seventh month 14th, 1916, to William E. and Marion T. Smith, a daughter, who is named RUTH BALDERSTON SMITH.

SMITH.—In Roselle, N. J., Seventh month 19th, 1916, to Howard E. and Edna G. Smith, a son, who is named FRANK GRIGGS SMITH.

WALTON.—In Byberry, Philadelphia, Pa., on Eighth month 29th, 1916, to Alvin M. and Hannah Comly Walton, a son, who is named ALVIN M. WALTON, JR.

DEATHS.

BALDWIN.—In West Chester, Pa., on Ninth month 23d, 1916, MARY G., widow of the late J. Erskine Baldwin, in the 89th year of her age. Interment at Birmingham, Pa.

BAYNES.—At Woodstown, N. J., on Eighth month 22d, ROBERT GRISCOM BAYNES, JR., eldest son of Robert G. and Mary W. Baynes, in the 13th year of his age.

His life gave unusual evidence of value through his willingness to be of service in the home life. His gentle, loving spirit indicated a conscientious motive in all he did, which endeared him to all who knew him.

How tenderly the veil of night
Enfolds each sleeping flower,
Till morning's all-pervading light
Proclaims the waking hour.

How lovingly God guards the thought
Engrossed with that which seems,
Till Truth's irradiance has brought
Release from earthly dreams.

No tiny blade of grass that grows,
No bird that cleaves the air,
No humblest child of his but knows
The Father's constant care.

DAVIS.—Suddenly, of apoplexy, on Ninth month 21st, 1916, at Friends' Boarding Home at West Chester, Pa., JESSE B. DAVIS, in his 86th year. Interment at Willistown, Pa.

GRIFFITH.—Near Embreeville, Pa., on Ninth month 20th, 1916, RACHEL GRIFFITH. Interment Unionville, Pa.

HALL.—Suddenly, at her home, 5300 Lancaster Avenue, Philadelphia, Ninth month 20th, 1916, SUSANNA DAVIS, wife of Samuel D. Hall. These words of Proverbs are peculiarly fitted to the life of this good woman: "Who can find a virtuous woman; for her price is far above rubies. Strength and honor are her clothing; and she shall rejoice in time to come. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed; her husband also, and he praiseth her." And many more than her own household have felt the touch of her mother love.

HOLLAND.—On Ninth month 18th, at her home near Sandy Spring, Md., MARTHA A. HOLLAND, in the 83d year of her age. Though not always a Friend, she had been a regular attendant at Sandy Spring Meeting for many years, and with her brother James joined our meeting a few years ago.

This dear friend's life was one of love and hope, and faith in the goodness of our Heavenly Father; and full of devotion to those around her.

HUMPTON.—At the Chester County Hospital, on Ninth month 21st, 1916, JESSIE M., wife of J. Howard Humpton. Funeral Ercildoun (Pa.) Friends' Meeting-house.

JOHNSON.—Ninth month 19th, JOSHUA ROLAND, 3d, infant son of Walter J. and Edith Warner Johnson, at parents' residence, 243' West Winona Avenue, Germantown, Pa., of infantile paralysis.

KIRKBRIDE.—Near Marlton, N. J., Ninth month 19th, PHINEAS R., husband of Mary P. Kirkbride, aged 71. Interment Cropwell, N. J.

PARKER.—On Ninth month 21st, 1916, at her residence, on Virginia Avenue, West Chester, Pa., MARY BAILY, widow of the late Samuel J. Parker, in the 81st year of her age.

PLUMMER.—On September 21st, at the home of her brother in Dixon, Ill., MARY WRIGHT PLUMMER, until recently principal of the Library School of the New York Public Library.

Miss Plummer, says the New York *Evening Post*, was born in Richmond, Ind., and studied at Wellesley College, and later at Columbia University, where she was a member of the first class to study library science in this country. She was librarian of Pratt Institute Free Library of Brooklyn from 1896 to 1904, and director of the Pratt Institute Library School from 1896 to 1911.

When the Library School of the New York Public Library was opened in 1911 Miss Plummer became its principal, a position which she held until her health failed this summer. She was president of the American Library Association from 1915 to 1916, and her presidential address, "The Public Library and the Pursuit of Truth," read at the national conference of the Association at Asbury Park early this summer, attracted much interest and favorable comment. She was the second woman to hold the position of president of the American Library Association, having been vice-president in 1900 and 1911.

She had also held the presidency of the New York State Library Association, the New York Library Club, and the Long Island Library Club, and was a delegate from this country to the International Congress of Libraries at the Paris Exposition in 1900. In addition to her position in library work in this country, Miss Plummer was the author of a volume of "Verses," two books of travel for children—"Roy and Ray in Mexico" and "Roy and Ray in Canada"—and "Stories from the Chronicle of the Cid," and she was also the compiler of a work on "Contemporary Spain."

ROBERTS.—At Moorestown, N. J., Ninth month 25th, ISRAEL ROBERTS, aged 58.

TREGO.—On Ninth month 22d, RACHEL EMMA TREGO, aged 68 years; a member of Philadelphia Monthly Meeting (Race Street).

WALTON.—Horsham, Pa., Ninth month 18th, JOHN WALTON, aged 74 years.

WHITE.—In Lansdowne, Pa., Ninth month 20th, 1916, HOWARD WHITE, son of the late Barclay and Rebecca Merritt White, in his 73d year. Interment at Friends' Southwestern Burying Ground. He was one of the first elders appointed by Lansdowne Monthly Meeting, and faithfully performed the duties of that position until his death. He was trusted and beloved by all who knew him.

WICKERSHAM.—In Avondale, Pa., on Ninth month 20th, 1916, MARY J., widow of Samuel Wickersham, aged 79 years. Interment New Garden, Pa.

WILBUR.—At his home in Easton, N. Y., Eighth month 25th, 1916, JOB H. WILBUR, aged 86 years; a much-loved uncle of Henry W. Wilbur.

He was a valued member, and for many years an elder of Easton Monthly Meeting. It was seldom, indeed, that his seat was vacant, either in the home meeting at North Easton, in the Half-Yearly Meeting, or in New York Yearly Meeting, and he was always willing and ready to serve the meeting in any capacity that might be required. He was one of the trustees of the Friends' Seminary at Easton during the forty-five years that it was in possession of the meeting.

Of a genial nature, his home was ever a pleasant gathering place, and a hearty welcome always greeted friend and stranger alike. He was always active in reform work, especially in opposing intemperance and the use of tobacco.

In 1855 he was united in marriage to Emeline Buell, with whom he lived in the most happy relations for fifty years, it being a union of pure love and devotion. She preceded him in the journey home ten years ago. Two sons, four grandchildren and two great-grandchildren survive him.

"The years sat lightly on his brow,
His heart was the heart of youth,
He dwelt in the ever-present *now*,
While he staunchly lived for truth,
For love of God through love of man,
For service of kindly deeds.
He felt that a ready helping-hand
Is what humanity needs."

P. A. H.

PHILADELPHIA FIRST-DAY SCHOOLS.

THE opening of School Lane First-day School in Germantown, Philadelphia, has been postponed until late in Tenth month, because many parents have not yet returned to the city with their children. Notice will be given later.

The First-day School at Seventeenth and Girard Avenue, Philadelphia, will reopen Tenth month 8th.

West Philadelphia, Thirty-fifth and Lancaster Avenue, Tenth month 29th.

Coming Events

NINTH MONTH.

30th.—Scipio Quarterly Meeting, at Scipio, N. Y., 11 a. m. R. Barclay Spicer expects to attend this meeting.

30th.—The Friends of Drumore, Lancaster County, Pa., are planning to hold a centennial anniversary of the establishment of Drumore Preparative Meeting. The meeting will be an all-day one, and addresses will be given by well-known persons. Friends, and others, are cordially invited to attend.

TENTH MONTH.

1st.—At 3 p. m. a meeting for divine worship at Birmingham Meeting-house, Chester County, Pa., under care of the Circular Meeting's Committee of Concord Quarterly Meeting. Young Friends generally are asked to co-operate, and all interested persons are invited to attend.

1st.—A religious meeting under the care of Gwynedd Monthly Meeting will be held at Whitemarsh Meeting-house, near Fort Washington, on Tenth month 1st, 1916, at 3 p. m. All are welcome.

1st.—Byberry Friends' Association, Byberry Meeting-house, at 2.30 p. m.

1st.—Daniel Batchellor has the prospect of attending Haddonfield (N. J.) Meeting, 10 a. m. Friends are urgently requested to attend.

1st.—J. Russell Hayes, of Swarthmore College, will lead a literary pilgrimage in New Jersey. The party will meet in Camden, at the Pennsylvania Railroad Ferry at 8.30 a. m., and proceed by auto to 200 Elm Street, the home of Horace Traubel, thence to 328 Mickle Street, where Walt Whitman lived, thence to Harleigh Cemetery, where Whitman is buried. E. C. Walton, of Swarthmore, will read there Robert Ingersoll's eulogy of Whitman. Thence the party will proceed to the Friends' Meeting at Westfield, hoping to be there from 10 to 11 a. m.; thence to "Banksmere," Riverton, the home of David H. Wright, for luncheon. Thence to the John Woolman birthplace, near Rancocas; thence from 2 to 4 p. m. to the Woolman Memorial House in Mt. Holly, where interesting literary exercises will be held and addresses given. All interested are invited to join this pilgrimage, and to assist in the exercises.

2d.—Performance of the peace propaganda film play, "Civilization," in Brooklyn, N. Y., under the auspices of the Religious Society of Friends. For explanation, see another column.

4th.—Fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting, at Moorestown, N. J., at 3.30 and 7.30 p. m., with supper between. Lecturer, George A. Walton, assisted by Eleanor Scott Sharpless. Subject, "The Quaker of the Coming Time."

7th.—Farmington Half-Yearly Meeting at Farmington, N. Y., 3 p. m. R. Barclay Spicer has been invited to attend.

8th.—Preparative Meeting in New York and Brooklyn. Brooklyn First-day School opens.

8th.—Race Street First-day School will open.

There will be a class of little girls in charge of Martha Engle; one for boys, taught by Howard L. Fussell; one for young people, led by Samuel J. Bunting, Jr., and a conference class under the joint care of Claude O. Smith and Raymond T. Bye.

The Young People's Class will consider the general subject of "Prophecy." They will study the conditions that existed in the Hebrew kingdoms which called forth the early prophets, and the nature and effect of their messages. They will consider the need and the existence of prophets at the present time, and endeavor to undrstand the conditions of our times and the needs of the present.

In the Conference Class, the subject will be the "Life of Jesus." Claude C. Smith will present the Biblical side of the study, and Raymond T. Bye will discuss the practical sociological and economic problems of to-day in the light of Christian ethics, on alternate First-days.

The committee in charge cordially invites thee to attend the class of thy choice, and to extend this invitation to all who might be interested.

14th.—New York Monthly Meeting, in Brooklyn, at 2.30 p. m. Meeting for Ministry and Counsel at 1.30 p. m.

16th.—Easton and Granville Half-Yearly Meeting at Easton, N. Y., 10.30 a. m.

18th.—Southern Half-Yearly Meeting at Camden, Del., 11 a. m.

21st.—Bucks County First-day School Union will meet at Makefield Meeting-house on Seventh-day, Tenth month 21st, at 11 a. m. sharp. Conveyances will meet the 9.50 northbound and the 10.30 southbound cars at Stoopville, on the Doylestown and Bristol trolley, and the 10.40 cars (both directions) at Mont Eyre, on the Lambertville and Trenton trolley. Friends will note that this is a postponement from the usual date.

22d.—New York Yearly Meeting First-day School Conference, at Plainfield, N. J. Jane Rushmore expects to attend, and speak about work in First-day Schools, what it is, what it may be, and how the General Conference First-day School Committee can help. Trains leave Liberty Street, New York, at 9 a. m., in time for First-day School at 10 a. m.; and at 1 p. m., in time for the afternoon session. Box lunch.

24th.—Western Quarterly Meeting at London Grove, Pa., 10 a. m.

26th.—Caln Quarterly Meeting at Christiana, Pa., 11 a. m.

28th.—Westbury Quarterly Meeting, at Flushing, N. Y., at 10.30 a. m. In the afternoon, at 2.30, there will be an address by Mr. E. K. Jones, the secretary of the "Urban League on Negro Conditions in New York City."

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; Thirty-fifth and Lancaster Avenue, 10.30 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

SAMUEL N. LONGSTRETH, 5318 Baynton St., Gtn.
WILLIAM H. GASKILL 3201 Arch S reet.
AQUILA J. LINVILL, 1931 North Gratz Street.
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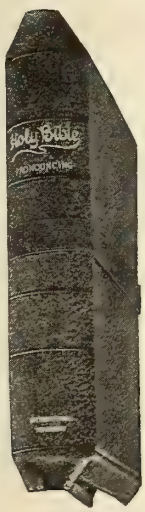
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1 *The genealogy of Jesus Christ:* 18 *Mary's miraculous conception; Jesus is born:* 21, 23 *his names.*

THE book of the [a]generation of Jē'sus Chrīst, [b]the son of Dā'vid, the [c]son of Ā'brā-hăm.

2 Ā'brā-hăm begat Ī'ṣaac; and Ī'ṣaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Ẓā'rā of

A. M. 4000.

CHAP. 1.

a Lu. 3, 23
b Ps. 132, 11 Isa. 11, 1 ch. 22, 42 Acts 2, 30 Rom. 1, 3
c Gal. 3, 16
d Ruth 4, 18 1 Chr. 2, 5, 9
e Num. 1, 7

Mā'rў was espoused to they came together, she child of the Hō'lў Ghōst

19 Then Jō'ṣeph her h just *man*, [c]and not willir publick example, was m away privily.

20 But while he thought behold, the angel of the unto him in a dream, thou son of Dā'vid, fear

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HENRY FERRIS, Editor and Business Manager

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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PHILADELPHIA, TENTH MONTH 7, 1916

Volume LXXIII
Number 41

Out of its tomb of snow — the flower,
Out of life's bitterest woe — more power,
Out of the dreariest dusk — the morn,
Out of the withering husk — the corn,
Out of this form of clay — the soul,
Out of earth's winding way — the goal.

— ANNA ANDREWS THOMAS.

PENNSYLVANIA IN THE EARLY DAYS.—II.

BY ISAAC SHARPLESS.

[The great question of the world to-day is how to prevent war. In order to answer this question, nothing seems more important than to know the history of the Quaker democracy of William Penn, in which for seventy-five years peace, freedom and justice were preserved, while in other countries war was almost incessant. The following extracts are from President Sharpless's remarkable book, "A Quaker Experiment in Government," published in 1898—the year of our war with Spain.—H. F.]

SUCH a people would have had a government which would adequately express their beliefs and habits. It could not fail to be democratic, for equality was deeply ingrained in their religious doctrines; on its penal side it could not fail to be reformatory, for reformation was the characteristic of all their churchly efforts in dealing with offenders; it could not fail to demand individual rights to the full, for they had ever claimed for themselves the largest individual freedom. It mattered therefore comparatively little what William Penn's personal views were. The people who emigrated to Pennsylvania through his influence would sooner or later have moulded the State into the form it finally assumed. That it was done so quickly and effectually is, however, largely due to his substantial agreement and sympathy with his co-religionists. He held their views, and had suffered their sufferings, but unlike most of them he had a tolerably clear conception of the means to be used to achieve the results desired by all. He had experience and leisure and education and access to authorities, and a large list of friends with whom to advise. He was, therefore, a fair representative of his people, and his Frames of Government largely expressed their convictions and temper. That the peaceable and long-suffering Friends should quickly become staunch and well-organized supporters of popular rights, finding leaders of their own not entirely in sympathy with him, was an unwelcome and unexpected discovery. Yet it was in reality only a development of his own expressed ideas, a corollary of the principles he had so frequently and so forcibly enumerated. "For the matters of liberty and privilege I propose that which is extraordinary, and to leave myself and successors no power of doing mischief; so that the will of one man may not hinder the good of the whole country," he wrote in 1681, and the province accepted the grant as fully as it was offered. . . .

Whether the climate or the distance from established institutions had been the cause, the Pennsylvanians displayed very early the qualities which have made America free and vigorous, as well as sometimes self-assertive and irreverent. It was a pleasing sentiment that William Penn and his family should live as gracious and kindly feudal lords, dispensing the blessings of religious and civil liberty upon willing and trusting freemen, but it was opposed to the spirit of the age and of the race, and could not be. The great goodness and literality of the Proprietor, his misfortunes from the hands of those he trusted most, his evident desire to have his Province happy and prosperous, and his perfect willingness to make any reasonable sacrifice in order to make it so, cause our sympathies to go out to him in his differences with an ungrateful people. In one sense a sadder life than his we seldom know. His letters again and again, sometimes pathetic, sometimes indignant, portray the keen disappointment of an honest, conscientious and sensitive soul. There was undoubtedly provocation. Demagogues then, as always, led the people astray. Sordid men refused grants which every consideration of fairness, to say nothing of gratitude, should have caused them to make. But underneath it all was the demand of the age for liberty, a demand expressing itself oftentimes unwisely and ungraciously, but leading on the people to the inevitable goal of perfect democracy.

Penn himself was an enthusiast for liberty. So far from desiring reservations of power for himself, he spread abroad among the people the principles of the advanced republicanism of his day. In 1687 he published in Philadelphia for local circulation a copy of Magna Charta with instruction and comments evidently intended to give his colonists a knowledge of their liberties and to incite them to demand them. . . .

It could hardly be doubted that the man who made the eloquent and effective defence, with William Mead, of himself and the jury that acquitted him, in 1670, understood and appreciated the full meaning of civil liberty. His views did not change when from being a prisoner he became the ruler of a province. Nothing could be more eloquent than his address "To the Reader" of his book of 1687:

"It may reasonably be supposed that we shall find in this part of the world many men, both old and young, that are strangers in a great measure to the true understanding of that inestimable inheritance that every free-born subject of England is heir unto by birthright, I mean that unparalleled privilege of Liberty and Property beyond all the nations in the world beside; and it is to be wished that all men did rightly understand their own happiness therein; in pursuance of which I do here present thee with that ancient garland, the Fundamental Laws of England, bedecked with many precious privileges of Liberty and Property, by which every man that is a subject to the Crown of England, may understand what is his right and how to preserve it from unjust and unreasonable men; whereby appears the eminent care and wisdom and industry of our progenitors in providing for themselves and posterity so good a fortress that is able to repel the lust, pride and power of the noble as well as the ignorance of the ignoble; it being that excellent and discreet balance that gives every man his even proportion, which cannot be taken from him, nor be dispossessed of his life, liberty or estate, but by the trial and judgment of twelve of his equals, or Law of the Land, upon the penalty of the bitter curses of the whole people; so great was the zeal of our predecessors for the preservation of these fundamental liberties (contained in these charters) from encroachment, that they employed all their policy and religious obligations to secure them entire and inviolable, albeit the contrary hath often been endeavored, yet Providence hitherto hath preserved them as a blessing to the English subjects."

Pennsylvania became the most consistently free colony in the country, the most consistently prosperous, the most rapid in its growth in freedom and prosperity. So nearly had the inhabitants everything they could desire that they hesitated to take up the Revolutionary cause in 1775. Their charter, their traditions, their thoughts were all free, and they were slow to understand the fervor of New England and Virginia.

The glowing words of Andrew Hamilton, when giving up his place as Speaker of the Assembly in 1739, were undoubtedly true:

"It is not to the fertility of our soil or the commodiousness of our rivers that we ought chiefly to attribute the great progress this province has made within so small a compass of years in improvements, wealth, trade, and navigation, and the extraordinary increase of people who have been drawn from every country in Europe! it is all due to the excellency of our Constitution. Our foreign trade and shipping are free from all imposts except those small duties payable to his Majesty by the statute laws of Great Britain. The taxes are inconsiderable, for the sole power of raising and disposing of public money is lodged in the Assembly. . . . By many years' experience we find that an equality among religious societies, without distinguishing one sect with greater privileges than another, is the most effective method to discourage hypocrisy, promote the practice of moral virtues, and prevent the plagues and mischiefs which always attend religious squabbling. This is our Constitution, and this Constitution was framed by the wisdom of Mr. Penn."

In the forefront of his "Constitutions" Penn places the right of every one to worship according to his conscience and pledges himself to secure it. He further declares it a fundamental that an Assembly having the privileges of an English House of Commons be elected yearly, which shall meet whether called by the governor or not. For the purposes of election there shall be small districts, each one sending two men to the Assembly. These shall bring with them the written instructions of their electors, and if they are violated the Assemblyman shall be ineligible "unless the people, sensible of his repentance, shall forgive and choose him." They shall be required, moreover, to secure the approbation of their electors to each law or appropriation during the session of the Assembly, "that they may always remember they are but deputies." The Assembly might contain three hundred and eighty-four members, and had the power to select forty-eight Councilmen out of their own number as a permanent board and upper house of legislature, with co-ordinate powers. During the sessions of the Assembly this Council shall consult with the larger body in order to send a law to the Governor. The Council has also executive duties. The Governor can veto laws within fourteen days of their presentation. Primogeniture shall be abolished except that in deference to the Jewish law the oldest son may receive double the share of each of the others. Imprisonment for debt for small sums shall be abolished, and for large ones when the debtor is not worth ten pounds. Capital punishment for felony shall be abolished. Affirmations shall be substituted for oaths. The law of Habeas Corpus shall be observed. There shall be no tavern or ale houses, and horse racing, bull and bear baiting and games of cards and dice shall be prohibited. All children—girls and boys—shall be taught useful trades. For each local office two names shall be chosen by the electors, and the Governor shall appoint one of the two. If he fail to do so, the one first named shall hold the office.

This is a remarkable Constitution for the year 1681. It anticipates by two centuries in some respects the best ideas of the most advanced republics. There could not well be anything more democratic than the Assembly. The initiative and the referendum are both here. The prohibitionist will find there his plan for suppressing saloons. Nothing of vital consequence now in our American Constitution relating to individual liberty and the rights of popular assemblies is denied except the privilege of passing laws over the Governor's veto.

The "Frame of Government" and the "Laws agreed upon in England" were the final products of all Penn's best thinking and conferences, and were brought with him to the Colony in 1682. Though changed in form many times, they shaped all future Constitutions of Pennsylvania, of other States, and of the Federal Union.

WHAT IS A PACIFIST?

BY JESSE H. HOLMES.

A PACIFIST is one who actively and concretely believes in peace as the condition which develops the highest type of humanity. He believes that it is the health of society, and that war is social disease. He believes that such social health is mainly a condition of mind on the part of a people, and that those who desire national health should try in every way to extend that condition of mind. They must teach confidence in the fundamental goodness of man, sympathy and understanding for his ignorance, his prejudices and his passions, and a fraternal willingness to overlook his mistakes. The pacifist believes that on the whole, if you "trust men they will be true to you," "treat them greatly, and they will show themselves great." He believes that the risks are less and the gains greater if this course is followed.

The pacifist does not deny that wars are inevitable at present; but he believes that it is the spirit of distrust, hatred, panic and fear that makes them inevitable. He would, therefore, spend his effort in removing this spirit rather than in preparing for war. Such preparation may be safely left to those who believe in it, since it is their belief in it which makes it necessary. Of course, so long as our statesmen and those who elect them have faith in a killing contest as a means of settling international difficulties, they will exhaust the resources of the world in trying to be the strongest for a killing contest. Of course, while men believe that other nations are merely brigands waiting for the chance to attack an unarmed people, they will insist that our nation shall go about armed to the teeth. The pacifist has no faith in the killing contest, not at all believing that God is on the side of the strongest battalions, nor that the strongest battalions are on the side of God. He does not believe the scare story about brigand nations. He believes in men, and is willing to take the risks of his trust.

The pacifist is glad to have armies and navies turned to better account. He approves of their being used to preserve the peace in international leagues rather than to enforce the will of the strongest. He is altogether content to have those who believe in killing contests put their killing machines to work to prevent killing contests. He will advocate and urge them to use them that way. But his job is more fundamental; it is to destroy the spirit of the killing contest; it is to create the condition of mind which will make killing contests absurd and impossible.

The pacifist knows that however good they may be at bottom, men are hasty and often stupid. Therefore he knows that in trusting men he may be injured or even killed before they realize his fraternal attitude. In such a critical moment he may resort to force as a mere "temporary expedient. That is purely a matter of immediate judgment, as one may break a lock to enter his house when he has forgotten the key. He would not on that account take to carrying a hammer instead of a key. The pacifist would plan for peace and prepare for peace. He would shake no mailed fist, flourish no competing navy in the eyes of a neighbor country. He would take the risks of unprovoked attack and invasion exactly as he takes like risks in his daily life. If such unprovoked attack comes, which he regards as so unlikely as to be properly left out of the account, he will meet it in such improvised fashion as is possible. I suppose it would be possible to make a house burglar-proof by spending a fortune and devoting all one's time to it; iron doors, iron shutters, buried mines, burglar alarms, high walls, guards day and night, and the rest. Most of us shut the window, lock the door and go to sleep. A man might perhaps make himself bullet-proof with steel armor, armored carriage, arms and defences on every hand. Most of us put on a summer suit and face our dangerous world with a smile. We know it will kill us some time, but after taking a few precautions as to actual known dangers, we run the risks of the merely possible ones. Life is too short to waste in merely keeping alive. In like manner,

our nation should face its world. Taking all care to avoid injustice or offence to neighbor nations; taking every opportunity to show its good-will, it should police itself against ordinary known and foreseen dangers, and run the risks of merely possible ones. It has too much to do in the conservation of national health and resources, in reforming its industrial system, in safeguarding and educating its children, in developing a real fraternal democracy, to waste its time in merely keeping alive. America is as ridiculous when she loads herself with arms and armor so that she staggers on her way and can do little else, as a man would be who should do the same thing. Let her take her risks and do her work in the world.

The anti-pacifist believes that *war* is the state of social health; that it alone can produce the highest type of manhood. Admiral Mahan says, "The extension of national authority over alien communities dignifies and enlarges each citizen." General Storey says, "The nature of man makes war inevitable." General Moltke wrote, "War is one of the elements of order in the world, established by God. The noblest virtues of man are developed therein. Without war the world would degenerate." Renan asserts that "War is one of the conditions of progress, the sting of which prevents a country from going to sleep." Ex-President Roosevelt says, "By war alone can we acquire those virile qualities necessary to win in the stern strife of actual life." William James says, "The military party denies neither the bestiality, nor the horror, nor the expense of war. It only says that war is worth these things; that war is human nature's best protection against its weaker and more cowardly self—militarism is the great preserver of our ideals of hardihood, and human life without hardihood would be contemptible." This is essentially the point of view of the anti-pacifist, though usually he is afraid to express himself so clearly. At bottom it is not so much that war is inevitable as that it is desirable. It is not the outcome of an evil condition in human nature which is to be changed if possible; on the contrary, human nature is a static thing, and killing contests are necessary for it. The anti-pacifist, believing that "by war alone we can acquire those virile qualities," should, if he is consistent, try to bring on wars rather than to prevent them. He should see to it that no generation grows up lacking their life-giving qualities; they should be like the census and the presidential elections—regular and with stated times. A matter of such importance should not be left to chance irritations, nor worked out hurriedly in times of passion. Wars should be carefully planned beforehand by the use of all possible diplomatic skill, and for the attainment of the greatest possible results. A little consideration will show that the manhood and courage of our people should not be left to the accident of some mortal quarrel with a foreign people. Indeed, there is no reason why foreign people should be brought into the matter at all. We have plenty of people in our own land; and by using our own people we could time our wars to our greatest convenience. By matching State against State in deadly conflict we could attain to economy in transportation, could care for the wounded and bury the dead with the least possible difficulty, and could avoid all anxiety about the victory; since the primary purpose would be accomplished for both victor and vanquished. Another great advantage of this plan would be in its protection of home virility. Instead of giving the enemy half the manhood and courage developed in the conflict, we would keep it all within our own borders. It may be that smaller units of warfare would be better—as county against county or city against city; or the baseball parks could be utilized and the old gladiatorial exhibitions revived; while the prize ring would come to its own in developing the rich qualities of the individual; only there would be no mollycoddle rules about gloves, etc., and the fighting would be to the death—why not?

In fact, though he denies it, the anti-pacifist *does* try to bring on wars rather than to prevent them. He does this by cultivating the war spirit, by accusing all pacifists of cowardice, by ignorant railing against foreign peoples, by violent and unfounded assertions as to the purposes of neighbor nations. He holds up to us pictures of wild-eyed Germans looting our houses and smashing our sky-scrapers; or he tells of mythical hundreds of thousands of Japanese soldiers in Mexico; or he points to an alleged yellow streak in the western sky where myriads of yellow men are coming up over the shoulder of the world to roll up America as a scroll and write *finis* at the bottom of the sheet. Parenthetically it may be remarked that there *is* a yellow streak involved in this, but it isn't in the sky. The anti-pacifist carries a chip on his national shoulder, and has his whole nervous system out seeking insults to his "honor." He regards it as a point of "honor" to insist upon the settlement of disputes on *his* terms, without reference to the sensibilities of any other people. Usually he feels his "honor" is to be saved only when his antagonist is humiliated.

All this the pacifist regards as shameful hallucination and hysteria. Courage and manliness, he believes, come from responsibility and confidence. Men attain to these because other men trust them. It is for this reason that *war* develops these high qualities, as, of course, it does. But they are developed equally in the co-operation and *mutual* dependence of mine, factory, farm, forest, railroad and ocean steamer. Wherever men put their lives and happiness in the hands of other men the noble qualities of manhood are produced. We do not need killing contests to produce them. The pacifist, therefore, would avoid war and all preparations for, and incitements thereto. He does not believe that foreigners are devils or brigands; on the contrary, he believes they are, like himself, men of good will in the toils of evil leadership and evil national machinery. He will strive therefore for mutual understanding and for the elimination of the bad machines. Finally, the pacifist sees only *dis*honor in the demand of any party to a conflict of interests, to decide his own case because he thinks he is strong enough to enforce his decisions. That is the attitude of the bully, whether it be an individual or a nation. No self-respecting party to a difference affecting his own interests, will claim the privilege of deciding his own case except momentarily when immediate action is called for.

The pacifist, therefore, urges upon all our people who do not know what they are, to resist the craven fear which the anti-pacifist would arouse. He would have them realize that we are "prepared" for all probable dangers, and that we should take the risks of merely possible ones. Instead of spending a billion in preparing for these merely possible perils, he would spend the billion in fighting disease, in developing industry, in protecting children, in safeguarding old age, in working out the problems of labor. Looking over sea at the European horror he would appropriate other millions to help the suffering, to rebuild ruined homes, to re-establish blighted lives. He would regard millions thus spent as marking the greatest "preparedness for peace" yet attempted in the world.

Swarthmore College, Swarthmore, Pa.

THE NATION NEEDS GOD.

Our nation needs God rather desperately, a real God, caring for his universe. Norman Angell and Bernard Shaw, neither of them claiming to be Christians, both assert that the teachings of Jesus promise the most helpful solution of our social problems. We must live in a faith of the future. We are living at the short end of the lever. Every time we move it a little bit the long end moves in great sweeps. Our criterion is not the past. Our great judgment day is ahead. Jesus is our Saviour not because he tells us to reproduce what has been done in the past, but because he tells us in the present age to deny ourselves and go forward with him.—*Shailer Mathews, at Chautauqua.*

Be efficient in the things that count; do not be an efficient whittler.—*Youth's Companion.*

AN IMPROVED SOCIAL ORDER.—IV.

In many of the larger towns and cities of England there are to-day great manufacturies upon the high smoke-stacks of which the three letters, "C. W. S.," in immense capitals may be read. These letters indicate that the great plant belongs to the "Co-operative Wholesale Society," which now owns and operates mills in more than forty different lines of production. Beginning in 1864 with only a few employees, the number had increased by the end of 1912 to more than 21,000. The total profits of the Wholesale Society in 1864 were $1,335. In 1912 the total profits for the year amounted to $3,065,000, while the total profits for the whole period of fifty years amounted to $39,000,000. The net sales in the first year, 1864, amounted to $260,000, while in 1912 the total sales were over $145,000,000.

Surely the above figures, indicating the growth of a movement of the "plain people"—largely a working-class movement—are most impressive. And yet these figures tell only a small part of the actual work accomplished, for they show the growth of the Wholesale Society only; by the end of 1912 the total number of members belonging to all the various co-operative societies in England and Scotland were about $3,000,000. Calculating a family of three or four for each member, this would indicate that from twelve to fifteen millions, or between one-third and one-fourth the total population of Great Britain, were furnished their living needs through these co-operative societies. The total number of employees was in the neighborhood of 100,000 persons, while the total annual sales amounted to the imposing total of $700,000,000.

The dividends returned annually to the members are based upon the total annual purchases of each member. In many cases the rate per cent. of dividends runs as high as fourteen to sixteen per cent., the average being from eight to ten per cent. So that the total annual return to all the members is about $70,000,000. In some cases the dividend on the annual total of purchases of groceries and provisions is sufficient to pay the building association dues of the member, and from this fact has arisen the saying that such and such a member "has eaten his way into his home."

Since 1876 the Co-operative Wholesale Society has had its regular purchasing agent in New York City, with offices in the Produce Exchange Building near Battery Park. The annual purchases made in this country by this agent have in recent years been about $8,000,000. Here is surely a lesson for those Americans who complain, and with such good reason, of the "high cost of living;" also to those who believe that we Americans are the most enterprising people on earth.

But the figures of growth tell only a part of the story, and while important, this is not the most important part. For this co-operative movement has had great moral aims, which have in large part been realized. One of these was the abolition of adulteration of food. Why should those who were in effect dealing with themselves wish to sell themselves impure goods dangerous to health? So this movement in England antedated our American "Pure Food Laws" by a half century and more. So, also, with short weights—what possible object could anyone have in selling himself short weight? So these were abolished also. The moral principles of the movement were well presented in the following statement made by the English Pioneers in 1855:

"1. That human society is a brotherhood, not a collection of warring atoms.

"2. That true workers should be fellow-workers, not rivals.

"3. That a principle of justice and not selfishness should regulate exchanges."

One of the best short statements of its higher objects was made by Professor Marshall at the Co-operative Congress held in 1889, in the following words:

"The cardinal doctrines of its faith are, firstly, the production of fine human beings, and not the production of rich goods, as the ultimate aim of all worthy endeavor; secondly, he who lives and works only for himself, or even only for himself and his family, leads an incomplete life; to complete it he needs to work with others for some broad and high aim."

As an indication of how the English co-operators have accomplished these higher aims of their great movement, the following facts may be referred to.

William Maxwell, the president of the Scottish Wholesale Co-operative Society, said some months ago in a public address:

"In 1880 we found women working seventeen hours a day making shirts at twenty cents a day. We started them working in good surroundings, only forty-eight hours a week, at a living wage, with a share in the profits, and still made it pay us. We pay women wages on which they can live respectably."

If co-operation had done that one thing only, it would have been worth all it cost. To lift working-women out of the conditions that Hood's "Song of the Shirt" has made familiar to all is of itself a splendid achievement, and one that *still waits to be done in every American city.*

But the English and Scotch co-operators have done more than this. In England alone the C. W. S. owns four beautiful convalescent homes for the use of the employees of the various societies. The appropriations made for these several homes range from $25,000 to $50,000 each; and the Scottish Wholesale Society has similar homes in that country. The Roden Estate, upon which the first convalescent home was located, comprised nearly 750 acres, for which the C. W. S. paid $150,000. Several other farms, and a tea estate in Ceylon, are also now owned by the Wholesale Society.

Another activity, showing the higher social aims of co-operation, is the providing of comfortable cottages for artisans at a low rental. In one instance a number of five-room cottages, containing good-sized rooms, were completed, and these are rented at only $2.50 per month. The C. W. S. also provides funds for building homes to members at four per cent. interest, which is not the least of the good it has accomplished.

ISAAC ROBERTS.

"THINK STRAIGHT."

[Under the above title, the Literature Sub-committee of Philadelphia Yearly Meeting's Peace Committee has issued a circular which (as I had almost no hand in getting it up) I may say that I think one of the best that I have seen. The questions answered are those which were oftenest put to the speakers in the Friendly peace campaign in New York and Brooklyn last spring. Therefore the circular interests nearly everybody because it answers his questions. It is printed in red and blue, with the American flag at the head. The word "Friend" or "Quaker" does not appear on it. They are supplied for free distribution by Arabella Carter, 1305 Arch Street, Philadelphia.—H. F.]

1. *"Peace is all right in theory, but it won't work under the present conditions."*

That is true. If peace would work with injustice and greed and hate, there would be no hope for the world, therefore do not let us buttress those conditions with armaments. Let us change the conditions.

2. *"Peace is all right, but we shall keep right on having an army and navy as long as the majority of people believe in them; so why waste your time working against them?"*

True—therefore let us try to win a majority against the expensive, awkward and antiquated method. Will you be one? "You can't do it," has been the cry of cowards, slackers and poltroons since time began. Brave men fight, by choice, in "forlorn hopes." There were only twelve Christians at first, and one was a traitor and one a slacker, but they will win out yet.

3. *"Any one but a coward would be willing to fight to protect his wife and family from insult or injury."*

Perhaps. But the wise man considers what is the best way to protect his wife and family. The men who are

killed or disabled fighting, are subjecting their wives and families to something quite as serious an insult. Incidentally, how many times have your wife and children been so insulted as to make you willing to kill their insulter, let alone his neighbors and friends?

4. *"There are still aggressive nations in the world, and nations that believe in getting what they want by force. If we are not prepared to resist, what is to prevent our being robbed?"*

No nation ever robbed another nation of as much as it would cost to fight that nation, and the only excuse ever given for national robbery is that the other nation was prepared to rob. How do you expect to live in peace and amity with your neighbors if you show by your acts that you think they are scoundrels? Who should know if not we, made up as we are of people from other lands, that our neighbors are not robbers, and that we have but to deal justly with them to have justice in return?

5. *"If Germany should win, would she not pick a quarrel with us in order to exact an indemnity from us to pay the expenses of the present war?"*

If Germany should win, she will have some hard-up and sore neighbors, and will keep her dogs of war in her own back yard, whatever she might desire to do.

6. *"Can you deny that good comes out of war, as our American Independence, the freeing of slaves, and the relief of Cuba?"*

The slaves of Russia and of the English possessions were freed without the horrors of civil war, and Canada, Australia and New Zealand have achieved a democratic freedom by peaceful methods. Charles Lamb tells us that certain people whose house burnt down discovered the joys of roast pork because a pig was cooked under it, and ever after when they wanted roast pork they chased a pig under some one's house and burnt it down. Now they did have the good of roast pork, but it was a fool way to get it. Chicago and San Francisco didn't really have to have a fire and an earthquake to enable them to improve the cities. There is great good possible out of the cleaning up of cities due to infantile paralysis and other epidemics. Is this an argument for epidemics?

7. *"Do you want the United States to be treated like Belgium?"*

The United States is not a bumper State erected by belligerent nations who had no faith in the sincerity of their neighbors, and probably very little in their own under circumstances that might arise. If we had forts and ships, and guns with men's fingers on the trigger sticking over the United States-Canadian line, we might properly be worried about this point.

8. *"Don't we need an army and a navy to serve as a police force?"*

Let us call things by their right names. You might as well ask, "Don't we need a furnace to serve as a refrigerator?" The only way you could make a furnace into a refrigerator would be to destroy it as a furnace, and it wouldn't be a very good refrigerator at that. The purpose of a police force is to keep a body of civilized people cool and orderly. The purpose of an army is to make it hot for someone else. The police are allowed to use violence only in the extreme case, and are subject to civil law and punishments at all times for infraction of law or abuse of their power, whereas the army or navy, when it becomes active, demands the abrogation of civil law. The right of free speech, a free press, individual rights, social order—all these must give way to the will of officers or boards of officers. A police force is a democratic institution. Its purpose is to preserve the equal rights of the citizens. To speak of an army as democratic is to ignore the English language.

9. *"What about Americanism?"*

The United States is the greatest attempt at democracy of all time—the world's most gigantic effort to establish fellowship and good feeling and substitute these for the old and stupid order of armed force. But there is no magic in the name "Americanism." If America follows the footsteps of military nations, she will fall into the same pit in spite of her name.

LINCOLN AND THE QUAKER BOY.

THE largest island in Lake Champlain is long and wide and has several townships of its own. Somewhere about 1785 a family of Quakers came from the South and found the place. "The Lord," they said, "has led up into ways of peace. Here we will live, and the blessing of heaven will be with us." They labored at their wholesome toil and their minds were filled with wholesome thoughts. Sun and storm succeeded sun and storm, and the years passed and they found rest unto the third generation.

In 1861, when the stricken country cried for men to save her, the note of war came to the island, and the great-grandson of the first Quaker was drafted.

"But it will be no use," he said. "I shall never fight. My mother taught me it is a sin. It is her religion and my father's and their fathers'. I shall never raise my hand to kill any one."

The recruiting officer took little notice. "We'll see about that later," he commented carelessly.

The regiment went to Washington. "But I shall never fight," the Quaker boy reiterated.

Word was sent out that there was a traitor in the ranks. The lieutenant conferred with the captain, and all the forms of punishment devised for refractory soldiers were visited on him. He went through them without flinching, and there was only one thing left. He was taken before the colonel.

"What does this mean?" demanded the officer. "Don't you know you will be shot?"

The Quaker was a nice boy with steady eyes and a square chin, and he smiled a little. "That is nothing," he said. "Thee didn't think I was afraid, did thee?"

The prisoner went back to the guard-house and the colonel went to the President, to Lincoln, who was great because he knew the hearts of men. The case was put before him—of the mutinuous Quaker who talked of his religion, the soldier who refused to fight, who defied pain and laughed at the fear of death.

Lincoln listened and looked relieved. "Why that is plain enough," he answered. "There is only one thing to do. Trump up some excuse and send him home. You can't kill a boy like that, you know. The country needs all her brave men wherever they are. Send him home."

So the Quaker went back to the island, to life and duty as he saw them, and his children tell the story.—*Lippincott's Magazine.*

TO MY PET SPANIEL.

O LITTLE friend, all human friends excelling,
In never-failing love and perfect trust;
O eyes of light, with kindness ever welling,
No one shall tell me thou art only dust.

Thy solace kept my day from being lonely—
God useth little souls for purpose great—
Ah, think not heaven of man and angels only,
This angel-soul shall enter at the gate.

The little cherub-souls shall haste to meet him.
Tells not the legend of great Raphael
And his dear, dumb companion? He shall greet him,
Angelically, with "Thou hast done right well."

Here little children's souls would mourn without thee,
And heaven's fields and gardens need thy play,
God, who hath made thy faith, he cannot doubt thee,
His handiwork, unworthy of heaven's day.

—*Isabelle Fiske Conant, in Our Dumb Animals.*

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 7, 1916

QUAKERISM AND SOCIALISM.

A SOCIALIST friend (who is also a Friend) sends me a strong leaflet written by Allan L. Benson, the Socialist candidate for President, commenting on the fact that while the campaign of the Prohibition party is well reported by the Associated Press, that great news agency has not thus far devoted one word to the Socialist campaign. "Whisky is bad for the body," he says, "but is it any worse for the body than bullets?"

The Socialist party, Mr. Benson says, cast in 1912 more than *four times* as many votes as did the Prohibition party, which did not cast as many votes then as it did in 1892, twenty years before. The Associated Press, he concludes, discriminates against the Socialist party because the interests that control the Associated Press do not want the people to know the truths that he is trying to tell them.

"Do you realize that American capitalists have already provided that you shall be drafted if they need you to fight for them?

"If you do not know this, send to the government printing office in Washington for a copy of the law that is commonly known as the Hay-Chamberlain Army Reorganization Law, and in Section 79 of this law, which was signed by President Wilson on June 3d of the present year, you will see that the power to draft has been given to the President.

"Do you know that, when this bill first passed the House, the word 'draft' was not in it—that the word used was 'call'?

"Do you know that 'call' was cut out and 'draft' substituted in a committee of seven, one of whom was Senator Du Pont, a little powder peddler from Delaware?

"Do you know that the man who changed 'call' to 'draft' has not yet revealed his identity, and that many members of Congress who voted for the bill on its final passage afterward said that they did not know the change had been made?

"Do you know that the great capitalists have already forced the draft, together with military 'education' of children in the public schools—do you know that these evils have already been forced upon the people of New York, by its legislature, acting in the dark and without warning to the public, and that it is the intention of the great capitalists to force identical action in other legislatures?

"Study the military appropriation figures at the bottom of this page. They are official figures. *Every one of them is a bayonet pointing toward war.*

"The Socialist party is the only party in America that opposes these appropriations. It is the only party in America that cannot get a square deal from the American press.

"We are as sure as men can be that we shall poll at least 2,000,000 votes this fall. We may get a great many more. If the size of my meetings be any indication, we shall get a great many more. The greater our vote, the more impressive will be the warning to the great capitalists of America that they will proceed with their militarism at their peril."

Now is it any wonder, in view of such arguments, that many Friends have become avowed Socialists, and many more are deeply impressed by the Socialist appeal for humanity rather than property?

The Socialist campaign to-day recalls the stories of the early campaigns of the Republican party in the days when it was the party of "Free soil, free speech, and free men"—when, as has sometimes been said, "It was almost a religion to be a Republican." It is quite natural that for the past sixty years Friends of the older generation should have leaned decidedly toward the Republican party. But a long lease of power, with the "practical politics" resulting from unceasing efforts to retain power with little regard for real principles, has worked the inevitable deterioration in both of the "old parties," and it is equally natural now that many thinking Friends, keenly alive to the real issues of the time, should turn toward a new party that deals with them in such strong and straightforward fashion.

It must be remembered, however, that a party out of power has a very different task from one that has the actual control of government, and has to meet and settle the questions of government as they arise. Mr. Benson criticises President Wilson and his party unsparingly for its enormous army and navy appropriations, and no doubt the criticism is deserved; yet when we remember the difficulties which the President has had to meet in the past year, and the ability and success with which he has piloted the ship of state through the rocks, as well as the evident sincerity of his purpose to keep the nation out of war, we cannot but wonder whether a Socialist President and Congress, fifty years hence, will meet such difficulties with greater skill and success.

Nevertheless, the tendency of Friends to break away from the old political parties, and to join the Socialists or the Prohibitionists, is one that we may well rejoice in. It is in harmony with our history, and, I am glad to think, with our inner character. H. F.

Note and Comment

When shall all men's good
Be each man's rule, and universal Peace
Lie like a shaft of light across the land,
And like a lane of beams across the sea?
—TENNYSON.

DOWN TO THE FOUNDATIONS.

I HAVE felt unusual interest in the article of Jonathan Pierce in the INTELLIGENCER of Ninth month 30th, for many of our members are considering Socialism, and I feel that Friends, and in fact all who are interested in their fellow-men, have a call to consider the problems on which Socialism lays stress.

Surely nothing is more important in any man's life than to think soberly, and, before his God, as to *whether he is giving full value for all he receives.* But as I have studied this question, not merely in the light of the writings of social economists, with which I am not unfamiliar, but in the light of my every-day life experiences, I find myself more and more confronted with the question, What is value? Also I find that it is a much more important matter to try to watch myself closely and constantly, and keep myself up to *giving* the full value for all I *receive*, than to concern myself with trying to make those with whom life throws me in contact *return* something to me for what I give. I think we have all, Christians and all others, for many years laid too much stress on the part of the commandment that emphasizes the need of a certain proportion of our time for rest, rather than on the part of the command that precedes it. Maybe when the world was young, and people more "childlike," their energy was such that the greater stress had to be laid on the resting time, but

for me, especially as I grow weary, I find it well to remember that, preceding the command to rest, comes the command, "*Six days shalt thou labor and do all thy work;*" and how shall I know when I have done *all* my work, the work God meant me to do? Shall I let some other man set my hours, or shall I hold myself accountable to God?

Again, another thing that life keeps continually impressing is the difficulty of understanding "the other man's job;" that is, when it is a job I have never tried myself. Once circumstances made it necessary for me to run a steam engine for a time—only a short time—a few days. There was no one else available to do it, and several men's work depended on the engine running. It was only a small engine, no big job—so small, indeed, that it was hard to find a man able to run an engine, and willing to run so *small* a one. But, since that little experience, I have felt a deep respect and admiration for the man who can keep an engine going, actually keep the steam up to the right pressure, day in and day out, no matter which way the wind blows, or how dirty his coal, who, with an ear as keen as a musician's, knows every little sound and hiss, and just what to do *instantly* when "things go wrong."

I think when our Master bade the rich young man to "sell what he had and give to the poor," he meant a far deeper lesson than merely doing without his accumulated riches. Did you ever sell what you had? If you have never tried the art of selling, go some day to a regular and well-patronized provision store, selling only what people are supposed to need and want, stand for an hour or a day and see how many phases of human nature a "seller" must meet in satisfying people. Or if you would learn the lesson better still, go *sell*, and you will know that selling is an art. I do not include in the term selling, *tricking* into buying what is not needed; I mean just good legitimate selling. It is an art, no easier to acquire than any other art.

Then try "giving to the poor," and you will realize in this line the whole range of human possibilities. Had the rich young man followed our Master's direction, he would have gone to the foundation of some of the very problems over which we are still wrestling.

So far, my study of life leads me to believe that however earnestly we follow any "ism," and of the "Lo heres" and "Lo theres" which seem to offer complete solution of life's sorrow and injustice, still we must come back to the real foundation, and find that the only solution will come when each one of us ceases to *blame* his neighbor, or any class at all, and begins first and foremost to see that *he himself* gives to God full value for all he receives, that *he* uses no power he possesses, *no hour of his time*, that *he* takes no cent of man's pay for doing what *he as an individual*, feels is contrary to God's will; and that he excuses no action of *his own* as being compelled by any system, for God *has* made us free agents, he has given us the strength to suffer even unto death if need be, but he *has* made it possible for each of us to do his will in the day and circumstances in which *we* are placed. When every man starts by solving his own problem in his own circumstances, and turns his effort away from reforming those whose job he will never have, when *everyone* does this, why, then we shall simply all be living the Master's way, and the abuses will be all reformed. But no man can help much till he first begins with himself; it is the only way to get to a real understanding of full foundation principles.

Now, one practical suggestion, and I will close. Do we, in our effort to study present so-called labor problems, take into account the fact that the reason that most people have for going into salaried positions is that they will not or cannot take the risk of the uncertainty of success in a work they run for themselves? I think here is the reason for many leaving the farm. Results are uncertain, and not merely uncertain because of any "system." Weather, health and a thousand things come into the problem. A large organization guarantees a man continued work, and certain pay; it assumes the responsibility of selling and collecting; all he has to do is to present himself at a specified hour, and go on without much thought for a specified number of hours, and take his pay.

It is easy, but is it good for the *man?* My thought is that if the man would devote his thought to how he could *do* more, not *get* more, he would grow in his individual power of carrying responsibility, and would know better how to solve the labor problem, of which he is only half.

ELEANOR SCOTT SHARPLES.

PEACE WORK IN JAPAN AND ENGLAND.

At a recent meeting of the Meetings Committee of the Emergency Peace Committee appointed at last Philadelphia Yearly Meeting, plans for the winter's work were discussed. There were, amongst others, two definite suggestions made which should affect vitally every member of every Monthly Meeting in Philadelphia Yearly Meeting. These were, that the committee should raise $600 to support a Peace Secretary in Japan, and that a larger amount of money and clothing should be sent to the English Friends to help support their work.

Peace work to be effective must be far-sighted and educative. "Preparedness," the slogan of militarists, should be the motto of pacifists. Japan is supposed to be a weak link in our chain of friendly relations with foreign nations. Nothing is stronger or more enduring than the truth. Japan and America both need to know the truth about matters which mutually affect them. A Peace Secretary is needed in Japan to translate and circulate peace literature, and to interpret the attitude, words and acts of the two countries to each other. The secretary will probably be a Japanese, chosen by and under the direct supervision of Gilbert Bowles, an American Friend who has charge of the Friends' Mission work in Japan.

The needs of our English Friends for our practical help in their endeavor to express the Christian idea of brotherhood as interpreted by Friends is well known. Helping them to enlarge their scope of work and so extend their principles is one of the surest ways of working for peace.

Members of the committee are expecting to visit each Monthly Meeting, and appeal to the members to help in these two causes. It is desired that each Monthly Meeting shall be prepared to appoint a small committee to assist in this work. Lucy Biddle Lewis, Caroline M. Cooper and J. Barnard Walton have been named to take especial charge of this work. Donations or inquiries can be made to Lucy Biddle Lewis, Lansdowne, Pa.

On behalf of the Meeting's Committee of the Emergency Peace Committee,

Anna B. Griscom, *Chairman.*

HELEN KELLER'S APPEAL.

The Federal Council of the Churches of Christ in America has sent broadcast throughout the land appeals for systematic and continuous giving to the war relief funds in this country.

No victims of war need our help more than the men blinded in battle, whose affliction will end only with death. Nor can any derive more permanent benefit from immediate aid.

The B. F. B. Permanent Blind Relief War Fund, which is to be the A. B. F. B. (American, British, French, Belgian) if we are unhappily forced into war with Mexico, is one of the many agencies that benefit from the Federal Council's appeal.

I came to New York as the guest of this fund. I visited its booths at the allied bazaar and its headquarters at 590 Fifth Avenue. I saw for myself the great work the B. F. B. is doing, and felt the fine Christian spirit that inspires it.

I met a man who had been blinded by a shell. He was not downcast, but enthusiastically at work. For the fund had taught him, as it plans to teach thousands of others, a gainful trade.

When I saw him, I thought of his unfortunate fellows, struck blind in the time of their greatest activity, groping in an unknown, black world, useless, their lives and strength a burden to them. And I thought of my sympathetic, kindly countrymen, and felt that they would be glad to help the B. F. B. restore to these helpless men lives of happy usefulness.

As an officer of this fund, it gives me the greatest satisfaction to know that the entire expenses of the organization are defrayed by the executive committee, so that all contributions are going directly to aid the blind.

I appeal to the people through the Federal Council in behalf of the sufferers in all countries—little children, widows and the maimed and crippled victims of war. Their need is urgent, all aid is precious; we cannot give enough. I appeal to all Americans to make their charity broad and universal, and to give bountifully.

But most of all, I feel the misfortunes of the war's blind. And I ask your help especially for them.

(Signed) HELEN KELLER.

THE CRUX OF THE LABOR QUESTION.

[Abstract of Labor Day address of Louis F. Post, at Topeka, Kansas, September 4, 1916.]

WE are met for the thirty-fifth celebration of Labor Day. I call it the thirty-fifth because the first celebration of Labor Day anywhere in the world was on the first Monday of September, 1882—thirty-four years ago. It occurred in the city of New York. It grew out of a memorable mass meeting of labor organizations in the famous hall in which Abraham Lincoln made his first speech away from the prairies and down by the sea. This was the Hall of the Union, in Cooper Institute, that hall which old Peter Cooper had dedicated to free speech at a time when it was almost criminal in New York to speak against the enslavement of laboring men of negro blood.

The labor mass meeting to which I refer had assembled to sympathize with the Irish "no rent" manifesto, which had been issued about that time by the great Irish leader Parnell and his associates. The meeting was organized by the various trade unions of New York City, acting in co-operation. At that time these bodies were unrelated to one another, but out of this meeting at Cooper Union came the central labor union of New York, which was a federation of all the unions and which promoted the organization of more. And out of that central labor union came the call for a cessation of work on the first Monday of September, 1882, in honor of that one day in the year as Labor Day. The call was responded to generally and even enthusiastically, and it is one of the gratifications of my life to have been at the Union Square cottage on that day to join in reviewing the thousands of organized workingmen who marched past us in their several unions for the first time in the history of organized labor, each union carrying its headquarters banner above it. Every year since then the first Monday in September has been celebrated in New York, and its celebration has now become universal throughout our republic. In almost every State, if not indeed in every State, it is one of the half dozen or so of our legal holidays.

There is marked significance in the fact that Labor Day is distinctively the holiday of one class of laborers. It is the holiday of wage-workers. A wage-worker is a laborer who sells his product before he produces it. He is a business man who in the very nature of his business can have but one customer at a time—his employer. If he loses this one customer he "goes broke" until he can find another. We have come to regard him and he has come to regard himself as the only kind of laborer there is. Other kinds are called farmers or professional men, or producers, or something other than laborers.

Now there are many other kinds of laborers than wage-workers. Why, then, do we define the word "laborer" to wage-workers? Is it not because some kind of stigma attaches to the word labor? Does it not imply that the laborer is a servant and has a master? And don't we all rather like to be masters instead of servants? Granted that the word is losing its disagreeable significance. Granted that the wage-worker is coming to be proud of being a laborer. Granted that the business man often boasts of having once been a laborer. Granted that the politician brags about having been a laborer whenever he wants to get wage-workers' votes. Granted all that. Yet isn't there in fact a disposition among wage-workers themselves to get out of the class? Why should this be?

WHAT IS A "LABORER"?

Consider labor in its broad sense, and everyone ought to be ashamed if he is not a laborer. Turn to your Bible and the first divine injunction it records is a command that man shall eat bread in the sweat of his face. And is that not a natural law? Is it not a scientific fact that mankind has to live from hand to mouth? The expected railroad strike, which has happily been averted, goes to prove that we do live from hand to mouth. At the mere hint of a stoppage of railroading there was consternation. We knew that if that stopped everything would stop. Is it not perfectly clear that if all labor stopped to-day we should all be dying off to-morrow? We do not live upon the saved-up labor of the past. Man must eat bread in the sweat of his face if he eats it at all.

But all of us would rather eat bread in the sweat of somebody else's than our own. So we have a long history of slavery and serfdom. It was a survival of slavery that made our Civil War. It is a survival of serfdom that makes the trouble in Mexico now. But slavery and serfdom are nearly gone, and what has taken their place? A wage-working class. This wage-working class is called our labor class, just as slaves and serfs were once called the laboring class. Why? Because they are the class in the sweat of whose faces all classes eat their bread. The wage-working class consequently inherits the stigma that attached to the slave class. And for the same reason. They are the servant class. If you don't believe it, look at your law books which deal with the relations of "master and servant." The lash of chattel slavery has gone, but disemployment has taken its place as the lash of the wage-working class. Fear of disemployment drives the wage-worker to his work no matter how poor the pay. But don't misunderstand. I have no intention of saying that wage-working labor is on the same low level as slavery. It is not. There is a degree of freedom in the wage-working class which the slaves never could know. And out of this freedom has developed increasing power. The wage-worker may climb out of his class. Far better than that, he can help to raise his class out of servitude. All this he has done and is doing, partly through labor organizations and by economic methods and partly by political means.

ORGANIZATION OF WAGE-WORKERS.

Wage-workers have resisted the tendencies to wage-working servitude. It was long ago seen that the individual wage-worker was helpless to protect himself—as helpless as the slave would be. He had to have organization in order to bargain collectively. He had to have organization in order to protect his liberties and to extend them. So labor organizations came in. They were abhorrent to employers' interests. They offended the master sense. It was as if the slaves of an old-time plantation in the South had formed labor organizations. So the master interest opposed the organization of wage-workers. It opposed it, too, in the language of liberty. The liberty that the employing class demanded for wage-workers was a liberty that would have resulted in enslaving them. So the first great struggle of organized labor was over the right to organize. It was a long and bitter struggle, for the interests and the courts and the legislatures with them. Organization was regarded as conspiracy—borrowed by the courts from the days of serfdom. Organization of wage-workers was contrary to the fourteenth amendment—a constitutional safeguard for

Negroes which has never safeguarded the Negroes, but has safeguarded the unjust interests of corporations. But now the right to organize is pretty well established, except in the courts of a few medieval judges. The Clayton law, declaring that labor is not a commodity, has gone a long way to secure the right of organization. The eight-hour law which has just passed Congress has gone a long way further. Yet these two laws have come into operation within the short period of less than four years.

Part of the wage-working struggle has been for better wages. What are wages? Something that employers give to wage-workers? Not at all. They are the share of wage-workers in their own productions. Every wage-worker produces his wages before he gets them. You can see this in the case of a street car conductor. It is out of the nickels he collects during a week that his wages are paid at the end of the week. So is it with all other wage-workers. Their wages come out of their own products after they are produced. But as wage-workers have to bid against one another for jobs and as jobs are scarce, wages came downward rather than upward. So labor organizations have had to struggle to keep up wages and if possible to get an increasing share of their own products. With more wage-workers than jobs, wages are bound to fall unless the wage-workers organize. And that there are more wage-workers than jobs is evident from the fact that strike-breakers can always be found. Where do strike-breakers come from if not from the fringes of labor—from the ranks of the unemployed? We are assured by statisticians that $800 a year is the least than men can support familes upon decently. Yet average wages are less than $800. The statisticians also tell us that only one-tenth of wage-working men get $20 a week or more—that is $1,000 a year or more, even when they have steady work. If this is true with all the splendid labor organizations we have, what would it be without labor organization? Labor organization has done this service for all the wage-workers of our country whether they are organized or whether they are not.

REDUCING HOURS.

And, thanks to labor organization, the hours of labor have been reduced. Not very long ago they were from fourteen to sixteen hours a day. It was no boy's play to bring them down to twelve, and then to ten. The struggle to bring them down to eight is now on. It is the same hard struggle as all the earlier struggles were. There are those who sneer at the thought of an eight-hour day, as if it were something new, something unheard of, something absurd. Yet we have indications in the ritual of the Masonic order that an eight-hour day was regarded as a fair work day as long ago at least as before our Civil War, probably as long as two hundred years ago, possibly as far back as the Middle Ages, or to the construction of Solomon's temple. When Free Masons repeat the formula, "Eight hours for the service of God and a distressed brother, eight for our usual vocations, and eight for refreshment and sleep," do they realize that they are advocating an eight-hour day? And in the very language of generations of Masons who have gone before them? Think of it, at this stage of industrial progress, that wage-workers must struggle for the same eight-hour day that was considered a full day long before marvelous inventions had enormously increased the productive power of labor!

In those labor struggles violence has often occurred. No one can deny it; no one will defend it. All fair-minded wage-workers deprecate violence. But it does not lie in the mouth of lawless employers to denounce lawless wage-workers. They should look after their own virtues first. Let them reflect that bank checks may be used as wickedly as brickbats.

And it is to be noted that labor struggles are coming more and more into the field of politics—into the domain of legislation. The Clayton law which declared that labor is not a commodity is one landmark of political action. This law is to certain court decisions in labor cases what the emancipation proclamation was to the court decision in the Dred Scott case. Another legislative landmark is the seaman's law which frees the sailor from feudal serfdom. Another legislative landmark is the child labor law, which forbids the weaving of little children's lives into the web and woof of factory cloth. The latest of these legislative landmarks is the eight-hour law in railroading which Congress has just passed in response to the demands of the organized railway operatives.

LONG HOURS FOR RAILROAD MEN.

I wonder if you understand the circumstances out of which this new law has come? You have been told that the threatened strike was to secure an eight-hour day with ten hours' wages. You have been told and you are still told that this will cost the railroad corporations millions upon millions of dollars for the wages increase. Do you realize that no such condition is involved? That threatened strike was for the purpose of securing better railroad service. At one time the railroad men were kept on duty for thirty, forty, fifty and even sixty hours at a stretch. Their only chance for sleep was in a caboose, or on a locomotive, during all those hours. The reason for it was inefficient management. The reason for it was because the railroads were being controlled not by railroad men, but by financiers—not in the interest of a good transportation service, but in the interest of plundering profits.

Senator LaFollette secured a law which limited consecutive service to sixteen hours a day. The same outcry was made against him that is being made now—that the railroads could not afford it. They couldn't afford decent wages because they had to pay dividends on watered stock. And now the railroad operatives through bad management of the financiers—the kind of management that has wrecked the New Haven & Hartford, the Rock Island and the Frisco—are forced to make less than reasonable speed. A fair rate of speed would be 12½ miles an hour. They have been kept down to ten miles an hour or even less. What the men threatened to strike for was 12½ miles an hour, which would cover 100 miles in eight hours, the hundred miles that has been covered in ten hours or more. Now why should it cost the railroads any more in wages to cover 100 miles in eight hours than to cover 100 miles in ten? If they will manage their roads decently they can cover the 100 miles at the same wages cost that they are covering that run now. This would give the men shorter time for the same wages, it would cost the companies no more for the same run, and it would furnish a better service to the public. This is what the threatened strike meant, this is what the new law means. And no one who has not been befuddled by the publicity agents of the railroads—costing an immense amount for no useful purpose—will for one moment stand on the side of the railroad companies in this controversy. It has been and it still is a controversy between the operatives who do our railroading for us and the interests that have been engaged in looting our railroads.

"THE DEPARTMENT OF LABOR."

One of the greatest of the legislative landmarks of the recent past is the Department of Labor of the United States. Organized labor asked for it more than fifty years ago. Twelve Presidents and twenty-four Congresses came and went before that appeal was heard. But with the beginning of President Wilson's administration a Secretary of Labor came into the Cabinet. He is head of the Department of Labor. As such he has promoted mediation in labor disputes with marked success. He has also set on foot a national organization for finding jobs for the jobless. And in this connection he has undertaken to enable wage-workers to create their own jobs by going directly to the soil. One great obstacle stands in the way of success here. As fast as men seek the soil, they raise the price of the soil—the price of natural resources. And as this price rises in response to their demands, it has a tendency to rise still further in response to the demands of speculators in land. So the more successful the Department of Labor may be in enabling wage-workers to make their own jobs,

the more certain its work is to be frustrated by speculative increases in the price of natural resources.

And if we reflect, my friends, we shall find right there the crux of the whole labor question. Our government has given away to corporations millions upon millions of acres of our common lands. What we have not given away has been monopolized by purchase. So that now more than half our people are tenants, and there is hardly any more public land left. Of the other half of our people, a very few own nearly all the land of the country. Look at our farming area. About 19 per cent. of it is in farms of a thousand acres or more. And these huge farms are owned by less than one per cent. of the farm owners of the country. Worse still, if anything could be worse, only about one-fifth of all that area is cultivated. Look then at our cities. A few families own a large proportion of all the land values of New York; a few families own a large proportion of all the land of Cleveland; a few families own a large proportion of all the land of Chicago. And so it goes all over the United States, in city and town and village and out upon your boundless prairies. Ask yourselves who owns most of Topeka. Ask yourselves what the ground upon which Topeka stands is worth. Ask yourselves who owns Kansas. You will find that the owners are not the farmers who farm farms. Our whole country is passing rapidly into the hands of the few. The rest are trespassers in the country of their birth. Here is the core of the labor question.

HOW TO CHANGE CONDITIONS OF LABOR.

Shall these conditions continue? They need not, if a fair proportion of those who eat bread in the sweat of their own faces will but give the word. The clew line of the tangled skein of labor conditions is the wonderful social phenomenon that we call land value. You all know what land value is. It is the price that is given to localities by growing populations, by general improvement and by good government in those localities. Land value is the financial measure of social progress. In justice it belongs not to the land owner, but to the community. In justice it should be taken for common use. If that be not done, the common fund will go into private pockets. This will encourage speculation in land, and speculation in land discourages the use of land. Speculation in land narrows opportunities for employment by keeping land out of use. In that way speculation in land—more correctly, I suppose, I should say, speculation in land values—makes wage-workers dependent. It forces them into labor organizations and it puts even labor organizations at a disadvantage in the struggle with highly privileged employers. But speculation in land can be stopped. The unused land can be opened up for use. Land values which grow with the growth of the community and with its general progress point the way. These values can be taken for public use by a simple change in our tax methods—a change that would be a good thing merely as a matter of taxation. What is it? Nothing more than that we stop taxing industry! *Let us get our public income from increases in land values,* and we shall have no reason to tax anybody for building houses, keeping store, manufacturing goods, or working on farms.

And why not take these common values for common use? No one dare say that it is wrong for the community to take what the community makes. The community has a right to its own wages. Then why not do it? If we do this, no one will monopolize land except to use it. If we do this, all who monopolize land will be making increased demands for labor in order to use the land. If we do this, those who use the land, those who work it, and improve it, they will get the benefit of their use of it—every worker, whether he works for wages or whether he works as a leader of those who work for wages. If we did this, labor organization might continue. Let us hope that it would. But strikes and lockouts would be things of the past. There would be no possibility of lockouts when opportunities for labor constantly exceeded the supply of labor. There would be no motive for striking when labor conditions were fair and wages were the full product of the wage-earner's work.

"EQUAL OPPORTUNITY."

In conclusion, my friends, let me remind you that all labor is by nature co-operative. Association is part of the law of progress. We see this when we consider specialization and exchange. No individual, no number of individuals could make much progress without association. But association alone is not enough. We have association when we have slavery; we have association when we have serfdom. We have association when we have an exploited wage-working class. The true association must be upon terms of *equality*—of equal opportunity. This is the law—the law of nature. We cannot escape its penalties if we defy it. We can reap its rewards if we follow it. Shall we follow it? Yes, and in a way and to a degree we always have followed it. We are following it now. Our progress has always been slow, it is slow still, but we do progress. Sometimes we have great reactions, but they should not discourage us. Reactionary excesses are like flashes of electric light in the face of an imperiled sleeper—a sleeper who needs not so much to be told what to do as to be awakened and told where to look.

Did you ever watch the movement of a great river? It winds and turns according to the lay of the ground, so that you cannot tell its general direction from mere local or temporary observation. And here you will find an eddy, there a slough, yonder an obstructing rock. All disturb your judgment, as to the direction of the river. Yet it flows steadily on in one general course to the open sea. So is it with social progress. We have reactionary eddies, standpat rocks, a winding of the course of the stream, yet its flow is ever onward toward the great ocean of democracy, of brotherly love, of the reign of the Golden Rule. And the time is coming when this Labor Day instituted by wage-earners and celebrated by them, will become a true thanksgiving day for all who participate in the useful work of the world. We need only to do unto all others as we would have all others to do to us. To love our neighbors as ourselves, to practice in our laws the doctrine we so proudly quote from our Declaration of Independence, that all men are created equal—we need only wish to do this and to learn how to do it in order to bring about that reign of peace on earth and good-will among men which was proclaimed from the skies 2,000 years ago.

HE CALLS HIMSELF "HOUSEHUSBAND."

In the July *Woman's Home Companion* is a story by George Hudson of an able-bodied man named James Robertson, who does all his own housework, while his wife has a "regular job" and supports the family. This husband consented to be interviewed while hanging out the wash.

He said that his wife could earn $40 a week as a law stenographer, while he could only earn $20 a week as carpenter—furthermore, that his wife was not strong enough for housework.

"Mary can do the Robertson housework in eight hours, and wears herself to a frazzle, doing it," he said.

"I can do the same work in four hours and feel as fit as a fiddle afterward.

"Therefore I am more efficient at the work, and Mary ought to be fired.

"Mary can earn $40 a week handling law documents in patent cases, and have lots of fun doing it, and not get fagged.

"I can earn only $21 a week in a carpenter shop, and I get a grouch because I can't earn more.

"Therefore, Mary is the more efficient breadwinner, and I ought to be fired.

"Mary is unhappy doing housework.

"I am unhappy seeing Mary unhappy doing housework.

"Therefore, in the name of 'safety first,' Mary ought to quit housework."

Wrong is never so weak as in its hour of triumph.—THOMAS B. REED.

Literary Notes

WILLIAM JAMES.

Noble and kindly teachers have I known;
Their names I cherish in an honored scroll—
But none more friendly-kind than William James,
More noble or more reverent of soul.
Of that loved dreamer, prophet, poet, sage,
What memories I hold in heritage!

He taught a faith all other faiths transcending—
How we may make this earth a heavenly place
Where shineth Truth serene with Love unending,
Illumined by the Spirit's radiant grace.
When shall I see again the God in him
Brighten and glorify our pathway dim!

Through all the years, eternal youth was his,
The heart and soul of an unaging boy;
What glimpses did he give of his glad faith,
What friendly tokens of his fadeless joy!
O, I may walk no more, save in my dreams,
With him along the shores of sunny streams.

J. R. H.

"SOCIETY AND PRISONS."

This new book, by Thomas Mott Osborne, is published by the Yale University Press. Mr. Osborne's reinstatement at Sing Sing, says the *Christian Register*, is marked by the publication of his Yale lectures on the prison problem. It consists of his criticism of the old system and a presentation of his hopes for the future, expressed in a clear and forceful manner. "No man," he says, "can at present hold the office of warden at Sing Sing honestly, without warfare against all the powers of evil—political and otherwise." The public has witnessed his unyielding opposition in action to these powers of evil, and it may now read his equally fearless but unimbittered denunciation of them.

"Imagine a hospital at the entrance of which stands the office of the doctor. Into this office steps every patient who is to be admitted to the hospital. The doctor diagnoses each case as carefully as he can, in view of his crowded waiting-room; and then prescribes for each, in advance, the exact period of time he is to remain in the hospital. To this man, sick with the measles, he allots three weeks; this one with small-pox, three months; this one, with a case of grippe, two weeks; this one, with tuberculosis—well, a man with a severe case the doctor considers too much of a bother, so he kills the tubercular patient and gets him off his mind and out of the way.

"With the exception of this last man the patients come out at the end of their exactly specified time. The man with the measles is not cured; but he goes out and spreads the disease through the city until he can be caught and interned in another hospital for another specified term. The man with the small-pox is not cured; but he goes out in his turn, to spread his disease through the community until he is caught. The man with the grippe is over his mild attack before half his term expires; but he cannot leave; he must remain—at the expense of the community—until his term is up. But in the meantime, he catches the measles or the small-pox or both; and when he goes out, it is his turn to poison the community. And all this time the cheerful doctor is busy prescribing for the less dangerous patients who are coming in and paying no attention to the more dangerous ones who are going out."

This is no exaggerated picture, he asserts, of the present policy of the prisons—with this difference: that mistaken zeal may often commit to them patients who are actually undiseased in the beginning. Mr. Osborne tells of one man who admitted to him that he had been brought into court on five charges, and had been tried, convicted, and sentenced—on the only one of the five of which he was innocent! Most convicts, although they agree that they should be in prison, feel almost universal resentment; for each one believes that the other man has somehow got off easier than he, and that his term of punishment is—and it is so—purely arbitrary. It is the degree, rather than the punishment itself, that makes men go to prison—and go out of prison—with a grievance. This grievance is usually expressed in the same way—in revenge upon the society which has ill-treated them, and in a return to their pre-prison ways. In other words, the convict is but confirmed in his false standards, justified in his grievance. Prison has but acted as a temporary and compulsory deterrent.

To remedy this, Mr. Osborne urges most forcefully the indeterminate sentence, in addition to self-government within the prison. The justification for the former is found in common sense; the proof of the latter, in the fact that "the thing works"—is working to-day in the form of the Mutual Welfare League as it has been organized with his help by the inmates of Auburn and Sing Sing prisons. The story of its founding is a unique and a stirring one. The system and the theories connected with it are discussed most simply and earnestly by the man who stands to-day for all that is best—most practical, and most humane—in prison reform. It is a book which is bound to become a landmark in the difficult study of penology.

"THE WAR AND THE KINGDOM OF GOD."

This book, by H. L. Goudge, Canon Scott Holland, Canon Peter Evan and others (Longmans) is a remarkable attempt by several prominent Church of England clergymen to present their attitude toward the great war, and to justify the position of their church in supporting the war. The various authors are all men of learning, and are apparently deeply spiritual, but their point of view is really one which on the whole justifies the Quaker view, although the authors would not admit this, for in several instances they criticize the Quakers severely.

The view taken by these authors is based on the assumption that all Christians are of two classes, one being the clergy, who may be called priests, and the other being the laity. Apparently all of these feel what is distinctly stated by one of them, that no one wants a clergyman to fight—even the soldiers feel that the clergyman is on too high a plane. The Quaker, however, believes that every man is a clergyman, or should be—that every man is a priest of the most high God, and that there is one mediator between God and man, "even Christ Jesus"—that no one of the laity should be anything lower than a priest.

Another of these authors finds fault with the Quakers because they enjoy liberty which seems to the clergyman to be guaranteed by soldiers. Yet the clergyman feels justified in enjoying liberty which is guaranteed only by what guarantees the liberty of the Quakers. If, then, the Quaker is true to his ideals, and is a priest himself, it would seem that he is justified in following the example of the clergyman. The Quaker feels that he must keep out of the trenches, but he also feels that he must care for the wounded soldier who has "borne the battle, and for his widow and his orphan," and must care for the innocent victims of the soldier, and of the military system, and do everything which will achieve and cherish justice and peace among all men.

One of the authors of this book says that no one can conceive of a man being a magistrate one day who condemns a wife-beater, and being the next day the clergyman who reasons with him. To the Quaker, a man who is both judge and clergyman is the ideal man. The Quaker, however, feels that an army or a soldier with all the temptations to violence has no right to be prosecutor and judge at once, though of course in war-time every army officer is judge of his own orders and actions, and from his orders to kill there is neither appeal nor reprieve.

Finally, one of these authors seeks to support his position by including in one of his quotations, "My kingdom is not of this world," but the clergyman has to ignore the next phrase, which the Quaker takes literally, wherein Christ continued, "else would my servants fight."

New York City. EDWARD THOMAS.

Current Events

Earth at last a warless world, a single race, a single tongue—
I have seen her far away—for is not Earth as yet so young?
Robed in universal harvest up to either pole she smiles,
Universal ocean softly washing all her warless Isles.

—TENNYSON.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

MEDICAL WORK IN FRANCE.

THE reports for the month ending July 31st indicate steady progress in the various institutions. One hundred and seventy visits amongst refugees have been paid in the Bar-le-Duc district, on some twelve or fifteen patients. Thirteen children have been discharged from the Convalescent Home at Bettancourt, all of them much improved in health. With the exception of several cases of chicken-pox, treated at Bettancourt, and one or two other cases of illness which were sent to the hospital at Chalons, the health of the majority of the children has been satisfactory. During the month there were twenty-one admissions to the Maternity Hospital at Chalons, and thirteen births took place. The Babies' Ward and Creche continue to be fully engaged. Boys continue to be much in the majority amongst the inmates of the hospital at Sermaize. A case of typhoid fever, admitted at the end of June, made excellent progress and was quite convalescent by the end of July. On the whole, the health has been good, and in several children the improvement is most striking.

HOLLAND EXHIBITIONS AT EDE AND FLUSHING.

A Belgian officer, we learn, who went to see the exhibition and camp at Ede in civilian dress stated that he was much impressed with the work at the S. O. F. stall, and with the account of the work given him by our representative. When going round the camp later, one of the priests expressed the opinion to him that the best influence at work there was that of the workers of the committee. In the case of the exhibition at Flushing, many comments were heard on the educational value of the work done, and also on the credit due to the Belgians themselves for making the articles. Cash sales to a considerable amount were made at each of the exhibitions, and a number of orders for the goods were taken.

SERBIAN RELIEF.

Anthony W. Dell reports from Corfu: "There have been seven arrivals in camp during the week, four being boys who had been taken out of the army to be sent to France to study. There are still a number of men in the remaining hospitals who must pass the medical commission; of rejected for further service, they will be sent here.

"Fourteen more beds have been obtained from Coraggio for invalids, and placed in the big ambulance tent, also from Coraggio.

"The legless man has received from Athens, from Miss Simmonds, a pair of leather legs jointed at the knee, heel and toe; they were made to measure, according to plaster casts sent by us. They fit excellently, and the man already walks easily. In a few days it is expected that he will be able to walk with the aid of a stick only. His legs were amputated, above the knee, following frostbite."

SERBIAN REFUGEES IN CORSICA.

Charles H. Robinson reports from Ucciani: "For the past few weeks I have been stationed here, looking after the garden in Mr. Shindler's absence. The transformation which Mr. Shindler has wrought in turning what was as hard as a road into a fruitful garden, and all in a few months, is little short of marvelous. It means a good deal of initial work, as at this time of the year the ground has to be watered before digging, and again before planting. There are a dozen men regularly employed, and we are now assured of a supply of vegetables for our various centres. The colony here alone is now taking an average of fifty kilos of tomatoes a day, besides cucumbers, beans, potatoes and other vegetables.

"We have rented a disused farm at a very cheap rate, and after preparing the ground are planting large quantities of cabbages, savoys, lettuce and other green stuff. This will be of great service later in the year.

"The men employed, who are of the peasant class, are proving excellent workers, and it must be to their advantage to be trained in Mr. Shindler's up-to-date methods.

"With the addition of one hundred new people from Bastia, Ucciani has become quite an important colony. A church will be provided in the near future, and for some time past services have been held under the shade of a large chestnut tree. These out-door services are very impressive, and have excited a good deal of curiosity among the Corsicans themselves. An outstanding feature of the colony is the exceptionally cordial relations which exist between the Serbs and the Corsicans. We have been greatly helped by the Mayor, who does all he can to assist us."

HAROLD J. MORLAND,
A. RUTH FRY.

TEN THOUSAND DOLLARS FOR SWARTHMORE.

MAKING large and widely distributed bequests to institutions and relatives, including Swarthmore College, the Baltimore Monthly Meeting of Friends, the Friends' School and an institution to be founded for care of dependent Friends, the will of Jonathan K. Taylor, wealthy philanthropist and former teacher in Coatesville, was filed to-day in the Orphans' Court. It is estimated that the estate is worth at least $200,000. The residuary estate, after large absolute bequests are made, goes to the Safe Deposit and Trust Company to be administered by it, the income to be turned over to the widow during her life. After her death the residue is to be distributed partly in absolute legacies to relatives, the final remainder to go for the founding of the Friends' Boarding Home for Dependent Friends.

Swarthmore College will receive $10,000 for the purpose of establishing a scholarship to be known as the Jonathan K. Taylor scholarship.—*West Chester Local News.*

AT LITTLE ELK.

AT the interment of Amos F. Pugh, in the burying-ground of Little Elk Friends' Meeting-house, last Sunday morning, there was a gathering of people, many of the ancestors of whom rest in this peaceful spot, says the Oxford (Pa.) *Press* of Eighth month 24th. The names of Sidwell, Pugh, Bye, Reynolds, Taylor, and others, called up memories of the days when these early settlers met regularly for worship at this place.

The little meeting-house was opened by the sexton, Charles Taylor, and the high-backed benches and the tin-plate stove were inspected. The benches are fastened together with wooden pins, and the broad flooring-boards are fastened to the joists in the same manner. A. Louis Pugh, of Oxford, showed where he used to sit when he attended meeting there in his boyhood with his father, the late Amos Pugh, and helped to "break meeting" occasionally.

It was through the generosity of the late Job S. Pugh that Little Elk meeting-house and the burying-ground were put in the present substantial shape, with an endowment insuring their perpetual care.

In early days the Friends in this neighborhood worshiped at Brick Meeting-house, Cecil County. The distance, upwards of five miles, was so great that the Baltimore Yearly Meeting established the Little Elk Meeting-house, and it was known for years as the "indulged meeting." The sturdy Quakers of that time considered the establishment of the meeting an indulgence to please the people who thought a five-mile journey a hardship.

On Sunday the most of the people at Little Elk traveled in automobiles. There was not a broad-brimmed hat or a

poke bonnet in evidence. This characteristic headgear of the early Quakers is in the garrets of many homes in that neighborhood. That the present-day people respect the traditions of their ancestors was shown by the spirit of reverence as they entered the musty little meeting-house, and the many who placed flowers on the grassy mounds of their forefathers.

Beneath the giant oak at the south of the old meeting-house a suggestion was made that met the approval of many. That was that some day the old meeting-house be put in order and ventilated, and that there be a gathering of the sons and daughters of the early worshipers at Little Elk, in a religious and historical service. Memories of the early days of this meeting would be revived in a profitable manner. It is to be hoped that some one will take up the suggestion, so that the meeting can be held this fall. It could be made a most pleasant and helpful event, and much early history of the little old meeting-house could be revived and preserved.

"ADVANCEMENT" NEWS.

The Arkansas woman whose letter asking how to join the Society of Friends was quoted in the Intelligencer of Ninth month 16th, has made application to join. She writes the following about her becoming interested in Friends. She offers to help in any work we have for her to do in her State. She is eager to get in touch with others in Arkansas who will join in the effort that is being made to abolish capital punishment.

"Before coming to Arkansas my husband and I were in settlement work in a thickly settled Jewish neighborhood in Kansas City. We live now in a rather sparsely settled county, where the cut-over lands are being opened up for settlement. We are, however, only forty miles from Little Rock. My husband is now in the real estate business. We have two boys, young lads. Three or four years ago, in reading Moncure D. Conway's Autobiography, references to the Society of Friends gave me an insight into the beauty and simplicity of their belief and practice. Since then many of those references have 'come.' This horrible war has led people to a desire to test institutions and organizations. Do you not think so? In groping around it seemed to me there is but one group that is and has been consistent in this matter with the highest and best we know, and that is the Society of Friends. But more appealing even than their attitude with regard to peace, is the teaching concerning the Inner Light, the Voice Within."

It is interesting that in the same mail with the above, the Advancement office received a letter from a member in New Hampshire who has recently joined, offering to help in his field; and another request to know "how to join," from a correspondent in Michigan who knows of the Society of Friends only through his reading. He writes, "I know nothing of Friends except what I have read, and that mostly through the Friends' Intelligencer and John Woolman's Journal." J. B. W.

FRIENDS IN PENNSYLVANIA.

LANGHORNE.

On the first day of "October's bright blue weather," I visited Langhorne Meeting. The Friends there are improving their grounds by making a macadamized semi-circular driveway up to the porch, and other improvements. The house is pleasant and attractive within and without. The meeting-house formerly occupied by the other branch of Friends has been converted into a dwelling-house, and the two members still living in Langhorne, Samuel and Elizabeth Eastburn, now attend our meeting. The former has charge of the young men's Bible class and speaks very acceptably in the meeting.

Monthly Meeting is held at the close of the meeting for worship. When it was held in the middle of the week there were twelve or fifteen in attendance; last First-day there were over sixty present. Three young folks were received into membership. The introductory pages of the Woolman School booklet were read, and it was stated that a member of Langhorne Meeting, Sarah Marshall, would be a pupil at the school for the fall term. A committee of six was appointed to bring forward names of elders for the next four years; they were reminded that young Friends may serve as elders, and that there is no limit to the number that may be appointed.

At twelve o'clock, after ten minutes of social mingling, the First-day school held its first meeting after the summer vacation, with Marion Longshore as superintendent.

ELIZABETH LLOYD.

FRIENDS IN OHIO.

The following is taken from a personal letter from one of the young people interested in the First-day School and the Friendly Group at Waynesville, Ohio: "Our First-day School is in better condition, also the meeting and the Friendly Group. Seven new members were acted upon yesterday at our Monthly Meeting, the first ones to apply for membership for a long time. Others are interested. The Friendly Group has increased at least ten or fifteen members, and they have taken hold of something which will benefit the community and be a benefit to them. They are changing the unused end of the meeting-house for a social room, and have planned to have an entertainment Tenth month 17th, and intend to have a lecture course, besides having other entertainment, illustrated lectures, etc., to help pay for the expense."

FRIENDS IN NEW JERSEY.

The Whitman-Woolman pilgrimage, under the leadership of Prof. J. R. Hayes, was accomplished on Tenth month 1st, in perfect weather. All were dismayed at the conditions in the poet's old home—four families living in four rooms; but we were all awed by the beauty and sunshine at the tomb at Harleigh Cemetery. We keenly enjoyed the beauty of the scene at the Woolman birthplace on the Rancocas, as well as the Woolman House at Mount Holly. A large gathering was in attendance. Seated around a bright fire, by the giant fireplace, the exercises were much enjoyed by all.

The next pilgrimage is expected to be before Governor Brumbaugh to ask for the construction of the John Woolman free traffic bridge from Bristol, Pa., to Burlington, N. J. D. H. W.

HONOR TO HIS MEMORY.

The *Boston Journal* of July 20th, under the heading, "To Be Kind," had the following editorial:

"A young Boston man named Jeremiah Murphy died yesterday from injuries received when he was in the act of obeying the highest law of all humanity and all religion. He was trying to be kind.

"There was a nest of baby birds high up on the roof of the building where Jerry worked. The nest fell into the street, and Jerry, like a good citizen of the world, wanted to do what he could toward setting things right. A mother bird is only a bird, of course; but then, she's a mother, too. Somehow it seemed as though that mother ought to have a fair chance to raise the little family that she'd worked so hard to keep alive in the miserable existence of city roofs. So Jerry climbed. And he fell—nine stories.

"It's a strange balance—a man's life for a bird's happiness. We lords of the earth don't think much of the little lives around us.

"But it wasn't such a bad way to die, after all. Kindness is kindness, whether it feeds a multitude or rescues a fledgling.

"Don't we rather feel that we'd like to have known Jeremiah Murphy?"

THE NEWLY-BORN.

The little soul looked out
Into a world of pain.
And, sore oppressed with fear and doubt,
Shut eyes again.

Heard not the mother's cries
Nor saw her arms stretched wide,
Slipped back again to Paradise
On the next tide.

So small, so soft, so fair,
And, like a carrier-dove,
The little soul, Love's messenger,
Fled back to Love.

O, in this storm and din
What place for her abode?
The little white soul but looked in—
Flew back to God.

—*Katharine Tynan, in London Queen.*

BIRTHS.

Conrad.—At Drexel Hill, Pa., Ninth month 14th, 1916, to Herbert Styer and Rachel Lippincott Conrad, a daughter, who is named Rachel Conrad.

McLaughlin.—A son, James Alfred, to Erie Fox and William Wilson McLaughlin, at Cadiz, Ohio, R. D. 7, on Ninth month 29th, 1916.

DEATHS.

Chandler.—Near Oxford, Pa., Tenth month 1st, Philena J., widow of John L. Chandler, aged 89 years. Interment at Union Hill.

Ellis.—At his home in Pittsburgh, Tenth month 28th, Samuel Powell Stackhouse Ellis, son of the late Charles Justice and Matilda Stackhouse Ellis, and husband of Acsa M. Frazer Ellis. He was born in Philadelphia, August 6th, 1850, and was educated in the Philadelphia High School. In 1870 he went to Johnstown as private secretary to the late D. J. Morrell, of the Cambria Iron Company. He was connected with that company for nineteen years, being assistant to the general manager, when he resigned to accept the position of sales manager for the Pittsburgh district of the Lorain Steel Company, which position he held for twenty-three years, resigning from that company on February 1st, 1912. He was a member of Race Street Meeting, Philadelphia, and took an active interest in the meetings of Friends of Pittsburgh. He leaves a widow and four children, Dr. Charles J. Ellis, Miss Sara F. Ellis, Miss Catherine Ellis, and Mrs. James H. Kennon.

Meyers.—Ninth month 25th, Walter R. Meyers, son of Phebe A. and the late Thomas I. Meyers, aged 26. Interment Plymouth Friends' Meeting.

Moore.—At Oketo, Kansas, September 19th, Ziba Hibbard Moore, in his 72d year. He was born at Avondale, Pa. His parents, Ziba and Mary B. Moore, had seven children, of whom he was the youngest. His father died when he was less than twenty months of age. He married Lavinia Griest, daughter of Hiram and Louisa Griest, of Menallen, Adams County, Pa. In 1875 they moved to the Otoe Indian Reservation in Nebraska, north of here, where they were employed in the different departments in the management of the Indians. Jesse Griest, the brother-in-law of Mr. Moore, was the Indian agent there at that time.

In 1879 they moved to Oketo and opened a store. In 1884 he built a large store building, where the business was successfully carried on until 1889, when he opened a private bank, and later incorporated under the name of the Oketo State Bank, where he conducted a successful banking business until his death.

He leaves a widow and two sons, Edgar H. and J. Howard; one sister, Martha M. Thompson, of Kennett Square, Pa., and a brother, Richard B. Moore, of Topeka, Kan.

Pray.—On Eighth month 26th, 1916, at her home, Kinkora, N. J., Elizabeth Shreve Pray. Interment Mansfield, N. J.

Wilbur.—At his home in North Easton, Washington County, N. Y., Eighth month 25th, Job H. Wilbur, in his 87th year. He is survived by two sons, Charles E. and Oren B. Wilbur. The latter, having never married, lived with his father, giving him always the utmost devotion and loving care.

This beloved Friend was one of that good old type whose door was always open in hospitality to all. Before the Civil War, he was very active in the work of helping slaves escaping from the South. One of the most esteemed and highly-respected men in his home town, he was a mainstay of his Monthly Meeting, and the good friend of all the younger generation. His love for and companionship with the young people, at home and in the wider field of the Yearly Meeting, preserved in him a youthful buoyancy of spirit that was a joy to all. Failing health prevented his attendance at New York Yearly Meeting last spring. Few members could have been more missed than was this kindly unobtrusive man, who had been in faithful attendance at the Yearly Meeting's sessions for over thirty years. To him the last Yearly Meeting sent a letter of love and sympathy. This is a thing which it is now good to remember—this expressed appreciation of the life and services of Job H. Wilbur.

E. W. H.

SARAH I. COLLINS.

On September 12th, in the house where she was born 93 years ago, the spirit of Sarah Ivins Collins passed to the life beyond. In this old colonial mansion nearly her whole life was spent. It was situated in Penn's Manor, Pa., and adjoined a farm formerly occupied by William Penn. She was a fine type of sturdy American womanhood. Essentially a mother and a home maker, yet her vigorous character and clear mind found expression in many and wide interests. In her early life, this, her father's home, was a sub-station used by the "Underground Railway," a concerted method of helping escaping slaves to freedom. Many were sheltered in this home and given a helping hand. One old couple, little fearing pursuit or recapture on account of advanced age, remained with the family, the woman attaining the great age of 102 years, and dying in the home of her adoption.

In great social movements our revered friend was always on the side of progress—anti-slavery, total abstinence or woman suffrage, and peace, all meeting her hearty approval, and her sincere belief was that life should ever tend onward and upward.

We who have lived near her, have felt her quiet but good influence, and can attest her worth. We will long feel the fine effect of her life. Her demand for truth, for a simple life and the serene faith shown at her death are living testimonies to a "God within." We shall not forget her, and shall pray that our lives may be as clean, as high in purpose and calm in courage, as we know hers to have been.

H. C. B.

R. EMMA TREGO.

R. Emma Trego, whose death was noted in last week's Intelligencer, was a Friend in the best sense of the word. She was one of the active workers of Girard Avenue Meeting, Philadelphia. For many years she taught a class of little children in the First-day school, and was dearly loved by them, as she was by all who knew her, young or old. She was a member of Philadelphia Quarterly Meeting's Philanthropic Committee, and was much interested in the work of Friends' Neighborhood Guild. But she was essentially a home-maker, and in the home her virtues shone most brightly. When her sister Martha married D. Newlin Fell she went to live with them, and their seven children looked upon "Aunt Emma" as one of home's choicest blessings, their love for her growing with their growth. She was especially attached to the country home in Buckingham, where the family spent their summers, and the flower garden was a thing of beauty under her constant care.

"Blessing she was; God made her so,
And deeds of week-day holiness
Fell from her noiseless as the snow,
Nor had she ever chanced to know
That aught were easier than to bless."

E. L.

SHOP EARLY.

[A verse sent out in mid-September by the Consumers' League of the city of New York.]

If you buy a Christmas present,
Buy it now!
If it be for prince or peasant,
Buy it now!
Buy it early in November,
Or at least before December;
You'll be glad if you remember—
Buy it now!

While the counters stretch before you,
Buy it now!
While there are no crowds to bore you,
Buy it now!
Buy before the air is stuffy,
Buy before the girls are huffy,
Buy while things are fresh and fluffy—
Buy it now!

Tarry not until to-morrow,
Buy it now!
Even though you have to borrow,
Buy it now!
See that shop-girls don't have reason
To abhor the Christmas season;
Put a conscience, if you please, on—
Buy it now!

"Do moind yez don't git hur-rt, Pat," said Bridget. "It's dangerous a-workin' in that quarry."

"That's ahl roight, Biddy," said Pat. "Oi've borrowed two dollars frim the foreman, and he don't let me do any dangerous work anny more."—*Onward.*

IN HIS HOUR OF NEED.

An old Scotch farmer had been approached again and again by the local representative of a fire-insurance company to protect his farm against fire.

"Na, na!" the old man would reply, with a wise shake of the head. "Ma fairm 'ull nae gang on fire!"

Then one fateful day the unexpected happened. The neighbors were astonished to see the farmer racing up and down the village street instead of helping to put out the flames.

As he ran he shouted:

"Sandy! Sandy! Whaur's that insurance chap? It's awfu' that ye canna find a body when ye're needin' him!"—*The Youth's Companion.*

THE DOLL DIDN'T GROW.

"I do wish," observed Mildred, "that Santa Claus had brought me a new doll for Christmas."

"But your old doll," her mother answered, "is as good as ever."

"So am I as good as ever," the little girl retorted, "but the doctor brought you a new baby."—*Tit-Bits.*

PRUDENCE.

Little Margaret lived in a gossipy neighborhood, and, being an observant child, she had got some ideas into her curly head. One day, having done something naughty, she was sent upstairs to confess her transgression in prayer.

"Did you tell God all about it?" asked her mother when she came down again.

Margaret shook her head decidedly.

"'Deed I didn't," she declared. "Why, it would have been all over heaven in no time."—*Boston Transcript.*

Seeing a tramp hurrying away from a large house, a fellow-professional asked him what luck he had had. "It ain't no use askin' there," was the reply. "I just had a peep through the winder. It's a poverty-stricken house. There was actually two ladies playin' on one pianner."—*Harper's Magazine.*

The morning after the coming-out party, Mandy, the cook, thus greeted the young girl for whom it was given:

"Miss Annie, yo' sho' did look sweet las' night! My, I hardly knowed yo'! Dey wasn't a thing erbout yo' dat looked natchel!"—*Youth's Companion.*

A lady in the suburbs was considerably annoyed to find her neighbor's fowls continually overrunning her garden and playing havoc with the geraniums. "Go round to the next door, Jane," she said to her new English maid, "and point out to Mrs. Jones that her fowls bother us a good deal, and ask if she'll kindly try to keep them at home." The girl returned with a satisfied look on her face. "I don't fancy we shall 'ave 'em round 'ere again in a 'urry, ma'am," she replied. "I hope you were polite, Jane," remarked her mistress. "Oh, yes, ma'am," came the reply. "'Missus's respects,' I says, 'and if your fowls ain't kep' at 'ome you won't be gettin' so many eggs of a mornin', and we shall be eatin' poultry!'"

Coming Events

TENTH MONTH.

7th.—Farmington Half-Yearly Meeting at Farmington, N. Y., 3 p. m. R. Barclay Spicer has been invited to attend.

8th.—Preparative Meeting in New York and Brooklyn. Brooklyn First-day School opens.

8th.—A meeting under the auspices of the Young Friends' Movement in Norristown (Pa.) Meeting-house, Swede and Jacoby Streets, 3 p. m.

8th.—Dr. C. B. Cochran, of West Chester, expects to be at Merion Meeting (Pa.). Visitors are most welcome. The meeting hour is 11 o'clock.

8th.—Race Street First-day School will open.

There will be a class of little girls in charge of Martha Engle; one for boys, taught by Howard L. Fussell; one for young people, led by Samuel J. Bunting, Jr., and a conference class under the joint care of Claude O. Smith and Raymond T. Bye.

The Young People's Class will consider the general subject of "Prophecy." They will study the conditions that existed in the Hebrew kingdoms which called forth the early prophets, and the nature and effect of their messages. They will consider the need and the existence of prophets at the present time, and endeavor to understand the conditions of our times and the needs of the present.

In the Conference Class, the subject will be the "Life of Jesus." Claude C. Smith will present the Biblical side of the study, and Raymond T. Bye will discuss the practical sociological and economic problems of to-day in the light of Christian ethics, on alternate First-days.

The committee in charge cordially invites thee to attend the class of thy choice, and to extend this invitation to all who might be interested.

8th.—A visit is planned by Philadelphia Visiting Committee to the regular meeting at Frankford, 10.30 a. m. Conference to 2.00 p. m. Friends are invited to bring a box lunch.

11th.—London Grove Friends will give their fourth annual supper in the meeting-house on Fourth-day evening, the 11th of this month. Prof. Frank Green, of West Chester Normal School, will give a lecture after supper has been served. Admission, 25 cents, which includes both supper and lecture.

14th.—New York Monthly Meeting, in Brooklyn, at 2.30 p. m. Meeting for Ministry and Counsel at 1.30 p. m.

16th.—Easton and Granville Half-Yearly Meeting at Easton, N. Y., 10.30 a. m.

17th.—Donation Day of Chapin Memorial Home for Aged Blind, 6713 Woodland Avenue, Philadelphia. Lunch and supper will be served, and flowers, candies, cakes, fancy and useful articles sold. Music and entertainment by blind artists and others. Contributions of money or any useful thing will be gratefully appreciated, and may be sent to the Home or Sidney S. Yarnall, Alice Powell Sellers, Elizabeth Powell Bond or Irene Mather Woodward, at Stoneleigh Court.

18th.—Southern Half-Yearly Meeting at Camden, Del., 11 a. m. Joel Borton expects to be in attendance.

21st.—Concord First-day School Union at Goshen Meeting-house at 10 a. m.

21st.—Bucks County First-day School Union will meet at Makefield Meeting-house on Seventh-day, Tenth month 21st, at 11 a. m. sharp. Conveyances will meet the 9.50 northbound and the 10.30 southbound cars at Stoopville, on the Doylestown and Bristol trolley, and the 10.40 cars (both directions) at Mont Eyre, on the Lambertville and Trenton trolley. Friends will note that this is a postponement from the usual date.

22d.—Dr. H. M. Woolman, of Newark, N. J., expects to attend Trenton Meeting at 10.30 a. m.

22d.—An appointed meeting under the care of Burlington Quarterly Meeting's Committee on Unused Meeting-houses, will be held at East Branch, Monmouth County, N. J., at 3 p. m. Dr. H. M. Woolman expects to attend.

22d.—New York Yearly Meeting First-day School Conference, at Plainfield, N. J. Jane Rushmore expects to attend, and speak about work in First-day Schools, what it is, what it may be, and how the General Conference First-day School Committee can help. Trains leave Liberty Street, New York, at 9 a. m., in time for First-day School at 10 a. m.; and at 1 p. m., in time for the afternoon session. Box lunch.

24th.—Western Quarterly Meeting, at London Grove (Pa.). Elbert Russell, of Baltimore, expects to attend. Friends from other Quarterly Meetings will be welcome, and if they send their names in advance they will be provided with conveyances from Willowdale and Avondale.

The Western First-day School Union will hold its annual meeting on the afternoon of Quarterly Meeting day at London Grove. The principal event will be an address by Elbert Russell on "The Importance of Religious Education." Friends and the public generally are invited to come and hear this address, which we feel sure will be of permanent value.

26th.—Caln Quarterly Meeting at Christiana, Pa., 11 a. m.

28th.—Westbury Quarterly Meeting, at Flushing, N. Y., at 10.30 a. m. In the afternoon, at 2.30, there will be an address by Mr. E. K. Jones, the secretary of the "Urban League on Negro Conditions in New York City."

28th.—Founders' Day at Swarthmore College.

30th.—Baltimore Yearly Meeting at Baltimore, Md., 10 a. m.

31st.—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m.

ELEVENTH MONTH.

4th.—Fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting, at Moorestown, N. J., at 3.30 and 7.30 p. m., with supper between. Lecturer, George A. Walton, assisted by Eleanor Scott Sharples. Subject, "The Quaker of the Coming Time."

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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Outline of Reading.—E. M. Winder.

Historic Steps in the Society of Friends.—H. W. Wilbur.

A Reasonable Faith.—Dr. O. Edward Janney.

Friends and the Morality of War.—Isaac Sharpless.

What Is Worth While and Why.—John William Graham.

Christianity as Friends See It.—Edward B. Rawson.

Higher Education and Peace.—David Ferris.

The Liquor Problem; a View and a Review.—Henry W. Wilbur.

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The Meeting for Worship.—Howard M. Jenkins.

Religious Views of the Society of Friends.—Howard M. Jenkins.

The Modern Message of Quakerism.—Conference paper by Jesse H. Holmes.

The Progress of Prison Reform.—Conference paper by John William Hutchinson.

Seeking the Spiritual Values. Substance of an address by Henry W. Wilbur.

The Belief of Friends as One of Them Interprets It.—Elizabeth Lloyd.

Friendly Fundamentals.—Henry W. Wilbur.

Religious Education in Friends' Schools.—Joseph S. Walton, Jesse H. Holmes, Edward B. Rawson.

The Upbuilding of a Religious Society.—Dr. O. E. Janney.

The Place of Religion in Education.—President Swain.

The Liquor Question, No. 1—The Personal Habit.

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2 Ā'brā-hăm begat Ī'şaac; and Ī'şaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of

A. M. 4000.

CHAP. 1.

[a] Lu. 3, 23
[b] Ps. 132, 11; Isa. 11, 1; ch. 22, 42; Acts 2, 30; Rom. 1, 3
[c] Gal. 3, 16
[d] Ruth 4, 18; 1 Chr. 2, 5, 9
[e] Num. 1, 7

Mā'rў was espoused to they came together, she child of the Hō'lў Ghōst

19 Then Jō'şeph her h just *man*, [o] and not willir publick example, was m away privily.

20 But while he thought behold, the angel of the unto him in a dream, thou son of Dā'vid, fear

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For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901. Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee. This regulation will apply also to those who come in response to the invitation of the Advancement Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

The Meeting of Ministry and Counsel convenes at two o'clock Seventh day afternoon. No morning Session.

On account of the prevailing epidemic among children, Friends are cautioned not to bring children to Baltimore at present.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 14, 1916

Volume LXXIII
Number 42

GOD'S SERVANT.

BY EDWARD EVERETT HALE.

Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in unison with celestial choirs
To sound heaven's trump, or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.
But lesser worlds a Father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of thine, and so serve thee—
Lo, here am I! To such a work send me.

PENNSYLVANIA IN THE EARLY DAYS.—III.

BY ISAAC SHARPLESS.

"Thus," says Bancroft, the historian, "did Penn perfect his government. An executive dependent for its support on the people; all subordinate elective officers elected by the people; the judiciary dependent for its existence on the people; all legislation originating exclusively with the people; no forts, no armed force, no militia; no established church; no difference of rank; and a harbor open for the reception of all mankind of every nation, of children of every language and every creed—could it be that the invisible power of reason would be able to order and restrain, to punish crime and to protect property?"

Before entering upon the development of the principles of democracy and civil liberty in the Province, it will be interesting to know the extent to which the Quakers controlled the government. While William Penn was in his usual health, his influence was of course very great. His proprietorship in its relations to the government, to his quit-rents due from lands sold, to his private ownership of vast acres of unoccupied land, as well as his personal character, purity and simplicity of life, the value of his religious ministry, and his great abilities, gave him a commanding influence. He was in the country in active control in 1682-4, and again in 1699-1701. In 1712 he was seized with a stroke of apoplexy, and was unable to do business until 1718, when he died. During this time his affairs were managed with great ability by his wife, who was, later, his executrix. After her death his sons by his second wife inherited his proprietary interests. They gave up their rights in the Society of Friends, and in general did not sympathize with them. During the latter part of the time covered by this narrative, they were in almost constant opposition to the Quaker elements of the Pennsylvania population. This was more due to the fact of diverse interests, arising from their private ownership of land, than to any denominational cause. The Quaker Assembly was the exponent of the democratic feeling of the country, and was in frequent collision with proprietary instructions and proprietary claims. This opposition may have been strengthened by a feeling of the sons' desertion of a cause with which the father was so prominently identified, but sooner or later feudal interests and popular interests would inevitably clash.

There was only one Deputy Governor who was a Quaker. When Penn returned to England in 1684 the executive responsibility was left with a council of five, of which Thomas Lloyd was President. This Presidency, involving the practical headship of the Province, was retained till 1688, when Captain John Blackwell was appointed Lieutenant Governor. This arrangement only lasted about a year, and Thomas Lloyd again came into power, as President of the Council, and in 1691 as Deputy Governor. In 1693 Colonel Fletcher was appointed Governor by William III, who had taken the government from Penn, and in 1694 William Markham received the same position from the Proprietor, who had regained his Province. Thomas Lloyd was a minister in the Society of Friends, much loved and trusted by all. He was a younger son in a Welsh family of good standing, an Oxford graduate, and a man of retiring disposition, who accepted office with reluctance as a duty and gave it up with glad relief. Finding a number of disorderly characters frequenting the city he would go out at nights and give them religious advice. The combination of Deputy Governor and Quaker preacher was too much for the boisterous spirits, and Philadelphia became under his control the most decorous of cities. He died in 1694, leaving a place which could not be filled by any member of the Society of Friends. There may, however, have been other reasons why Penn preferred Governors who were not Friends. Orders of a character difficult for a Quaker to execute might at any time come from England. William Penn had received power in his Charter from Charles II to train soldiers and to make war. If the King should require warlike measures at the hands of the Governor it was convenient to have a Deputy without any scruples of conscience to stand in the way of organizing militia and erecting fortifications.

During the lifetime of William Penn the Council was Quaker by a considerable majority. His widow directed the Deputy to appoint at least half the Councillors from the Society. After her death the Council naturally represented the changed feeling of the heirs, so that the whole executive branch was in certain respects disavowed by Friends. James Logan or his son William, both Friends, retained a place there through nearly all the proprietary régime. In early time many members were ministers.

Nothing more clearly shows the entire breakdown of the line between ministers and laity than the way they exercised indiscriminately all public offices. Whether Quakers or not, the Council was composed of men of attainments and character, and the place was one of honor and usefulness, even after all law-making powers were taken from it.

The Quakers, however, reveled in complete possession of the Assembly from 1682 to 1756. . . . Friends were elected not infrequently against their own protests. After the separation of the three lower counties, the Assembly came still more into their hands. In 1755 a militia law is thus prefaced: "Whereas this Province was settled by (and a majority of the Assembly have ever since been) of the people called Quakers, etc." A Church of England clergyman writes: "We can have no expectation of being a parish while seven-eighths of our Assembly are Quakers." Franklin speaks of them in 1747 as "That wealthy and powerful body of people who have ever since the war governed our elections and filled almost every seat in our Assembly."...

In the country districts of these counties there was a Quaker majority probably up to 1740 or 1750. In Philadelphia city there was never a Quaker majority except possibly for a very few years after 1682. In 1702 it has been estimated that the population of the city was equal to that of the country, and that one-third of the former and two-thirds of the latter were Quakers. It was about this date, therefore, that they became a minority, and the minority grew smaller by immigration of others with each suc-

ceeding year. The estimates of their number in 1756 vary from one-sixth to one-fourth of the total population. The exact numbers will never be known, as no church censuses were ever taken.

Though thus in the minority, in 1740 there were only three non-Quaker members of the Assembly, and in 1755, before they had themselves taken any measures to give up their seats, twenty-eight of the thirty-six members were Friends. The responsibility for the actions of the Assembly therefore during these years, so far as their religious beliefs affected their duties as legislators, properly belongs to them.

With the exception of the unequal representation, disproportionate as to numbers, among the counties, there is nothing to indicate any improper efforts to retain power in the hands of Friends. Their root principle of denominational equality, never varied from and probably never seriously impeached, would prevent this. They did feel a deep responsibility for the conduct of a state based largely on their principles and in which they had been the leading denomination from the start. The principles were on trial. It was an experiment, a "holy" one perhaps, but more than this was not claimed. It would be cowardly to yield their places to the clamor of enemies at home and in England, so long as in honest elections and by honorable methods they were legitimately chosen to places of power. . . . Until 1756 they probably voted for their own members, but the election turned very largely on the German vote, which from similarity of religious and political views naturally went to them, while the Scotch-Irish Presbyterians of the frontiers and the Episcopalians of the city of Philadelphia supported the Proprietary party of the later days. The Quakers were never outvoted so long as they consented to be candidates.

How the parties in those days selected their candidates, what substitute they had for the modern caucus, and what machinery they used to make their leadership effective, may not be known. The Quakers seem to have become efficient politicians. They elected their best men, and kept them continually in office.

Resuming now quite briefly the political history of the country so far as the preservation of civil rights is concerned, we find, as we might expect from the nature of the country whence the immigrants had come, and the age in which they lived, that they had the instincts for freedom, the suspicion of any power but popular power, sufficiently strong and sufficiently close to the surface. For the first twenty years the politics of the country is full of bickerings and difficulties over not very large matters. When Thomas Lloyd was in power after Penn's first absence, there was some degree of harmony between the executive and the legislature. But Blackwell and Fletcher and Markham each was at the helm at different times, and each was engaged in a struggle with the popular Assembly which ended ingloriously for him. Blackwell, who came in in 1688, was an old soldier, son-in-law to Cromwell's General Lambert, with no tact, but excellent intentions. He meant to rule the country; he was under the impression that Penn gave him some sort of power, and he undertook in his own wisdom to revise the Council then elected by the people. But Thomas Lloyd, Quaker preacher though he was, proved a most doughty and persistent opponent and effective champion of popular rights, and would not be put out. Samuel Richardson, in words which remind one immediately of the spirit of English Puritanism of the earlier times, refused to own the Governor, and when asked to withdraw while his case was being considered replied, "I will not withdraw. I was not brought hither by thee, and I will not go out by thy order. I was sent by the people, and thou hast no power to put me out." There was nothing for Blackwell to do but to give up the fight and to ask for a recall. When it came he no doubt sincerely told the Council, "'Tis a good day; I have given and I do unfeignedly give God thanks for it (which are not vain words), for to say no worse I was very unequally yoked." Thus ended the first attempt to govern a body of Quakers by a soldier.

After this Thomas Lloyd came in again as President of the Council and then Deputy Governor, and harmony reigned for a little time. But the lower counties (the present State of Delaware), connected with the Province but not largely settled by Quakers, did not work harmoniously with the others. George Keith got up a religious schism which developed into a political opposition to the dominant powers. There was a growing party of Churchmen, which afterwards, under the leadership of Colonel Quarry, an officer appointed by the Crown to attend to admiralty cases and hence independent of the provincial government, was entirely out of harmony with Quaker notions on war and oaths, and was striving to discredit the government in England so as to secure the forfeiture of the Charter and the establishment of a Crown colony. The Assembly was rent internally by dissensions in efforts to punish members for disrespect and to gain power from the Governor and Council, and seemed to justify Logan's complaint that they were intoxicated with the liberty to which they were unused. To crown all, William Penn was thrown into prison on the charge of Jacobinism (that is, adhering to the exiled king, James II), his government was taken from him, and Governor Fletcher of New York appointed to manage the disordered but not turbulent Province.

Upon the restoration of Penn to liberty and power in 1694, he appointed Markham as his Deputy, and this arrangement lasted until his return to the colony in 1699. Markham held to what he could, but was not able to resist the growing desires of the Assemblymen under the able leadership of David Lloyd. They secured the charter of 1696, giving them the power of originating, as well as vetoing bills, thus reducing the Council to a co-ordinate rather than a superior body, a reduction still further continued in 1701, when it was shorn of all part in law-making. The need of money by the Governor was a perfect boon to the Assembly, which, English-like, coupled its grant with conditions requiring unwelcome concessions from the proprietary deputy.

An unfortunate ecclesiastical schism was not without its political effects. George Keith had been a doughty defender of Quakerism. He was perhaps the best scholar of his Society, had been associated with Barclay in the preparation of the Apology, and with Fox and Penn in their travels in Holland and Germany. He had proven the sincerity of his convictions by his sufferings, and when, in 1689, he came to Philadelphia as the first Headmaster of the School which is now the William Penn Charter School, it was with the highest reputation for Quaker orthodoxy, as well as linguistic, scientific and philosophical attainments. A change came over his views very soon after this. It is unnecessary to accept any of the reasons given by Quaker historians for this change; all cannot be correct. The times were strenuous, and strong language was used on both sides. Political controversy raged fiercely, and some of the tenets advocated were crude and trifling. Keith's charges against his former brethren were the exaltation of the Inward Light at the expense of the historic Christ and the Bible, too great use of outward resistance by magistrates, and the practice of capital punishment. He had many sympathizers, but the Yearly Meeting decided against him, and a separate meeting was the result. The Foxian and the Keithian Quakers became convenient terms of distinction in the writings of the day, and opposed each other in church and state.

Keith appealed to England with similar results. His learning and his preaching made him friends, but the decision, carefully made, was adverse to his claims. After a vain attempt to divide Friends, he joined the Episcopal Church, and spent the rest of his life in refuting the doctrines he had done so much to establish. He never denied his inconsistency. He paid a second visit to America, as the first missionary of the Society for Promoting Christian

Knowledge, and between 1700 and 1704 traveled from Massachusetts to Carolina, setting up churches. He claims to have induced about five hundred people in Pennsylvania, mostly Friends, to join the Episcopal Church, and large numbers of Presbyterians in other colonies. His "Christian Quakers" had disappeared as an organized body by 1700, some returning to the fold, more joining the Baptists and Episcopalians.

Politically, they associated themselves sometimes with David Lloyd and the democrats, sometimes with Quarry and the Churchmen; and by the rancor they received and returned, added greatly to the disunion of the time.

Notwithstanding these continuous dissensions among the rulers, petty and great, the country as a whole was peaceful and prosperous. The farmers tilled and cleared their lands, and built up their homes undisturbed; they went to their semi-weekly meetings, and managed their church affairs generally in a sweet spirit of brotherly love. Merchants and traders carried on increasing business, and laid the foundations of considerable fortunes. Immigrants flocked in at a great rate, and found homes and occupations in pleasing contrast to their state in Europe. When Penn landed, in 1699, he found a government somewhat in confusion, from an experiment of tyros not altogether "holy," but a people in the main contented and satisfied, and containing all the elements of liberty and prosperity.

Some of the Philadelphia merchants were making much money by trade. Samuel Carpenter, prominent in the Council and in meeting, had extensive interests in lands, mills and commerce, and was, about 1700, the wealthiest man in the province. Isaac Norris and Edward Shippen—the latter of whom was appointed by Penn as the first Mayor of the city—were also men of large experience and resources. Philadelphia had drawn to herself, very early in her history, a large number of energetic and wealthy merchants, and her commerce exceeded that of New York. Her farmers, too, were prosperous and happy.

The following letter, written by a little girl of Bucks County, is an interesting glimpse into rural customs:

The Manor, Bucks County, Pa.,
The 28th of 11th Mo., 1685.

Dear Grandmother:

Mamma has been writing to thee since last Fifth-day, and she told me I could put a sheet into thy letter. We want to get it off on the packet which sails from Philadelphia about the 10th of the Twelfth month.

Our new house is all done. I wish thee could see our big kitchen. It has a fireplace entirely across one end of the room. Papa brings the back log in with the horse, and when the boys pile wood up against it, such a fire as it does make. We have so much wood. Papa says we would be rich if we had this timber in England. I gather chips. We had a nice time roasting chestnuts this fall in the ashes. I have four quarts dried.

The new house is built of logs and all nicely plastered inside. We'll be good and warm this winter. There is room in the fireplace for papa's big chair and mamma's rocker. There is a bench on the other side of the fire for us children. There is a little narrow window near the chimney where the spinning wheel stands. I've learned to bake cakes on the coals. We have a Dutch oven now.

I wish thee could have seen our garden this summer. Besides the rows of sage, camomile, thyme, comfrey and rue, with yarrow and some onions, we have great big love apples. They are almost as large as an apple. They grow on a bushy plant which starts from a seed in the spring. Uncle Henry found them last summer among the Indians, and brought some of the seeds home. Mamma says they are poison if we eat them. They are just pretty to look at.

The men dug a long, winding ditch around the meadow bank this fall. It will carry the water along the side of the meadow so they can let it out to run all over the bank. It keeps the grass very green and pretty.

We have so many horses and cows that are not ours. Papa is Ranger now, and takes up all strays. Thee don't know about this, does thee? Well, everybody here lets their cows and horses run loose in the woods. Sometimes they don't come back, and it takes a long time to find them. We heard of a little girl this fall who got lost while hunting for the cows. Dark came on and she heard the wolves howling. It was very late when she found the cows all huddled together. Her father found her next morning fast asleep alongside of the bell cow. She was safe and sound. I'm glad I wasn't that little girl.

All the cows here have ear marks. William Penn's cows have this mark. I copied it from papa's book: . . . It must hurt to have their ears cut.

I also found this in the book. Papa put it in last summer: "Att the fall of the yeare 1684 there came a long-bodyed bb cow with this eare marke. She was very wild, and being a stranger, after publication, none owning her, James Harrison, att the request of Luke Brindley, the Ranger, wintered her, and upon the twenty-third of the 7th Mo., 1685, the cow was slaughtered and divided, two-thirds to the Governor, and one-third to the Ranger after James Harrison had 60 lbs. of her beef for the wintering of her att j of" (10 shillings sterling).

So thee sees we have plenty of meat. We have 200 shad that were caught last spring and salted. Some of them are very big. The boys were out hunting yesterday and brought in two wild turkeys. We'll have one for dinner on Sixth-day, which is Monthly Meeting, and the other on First-day.

Mamma has school for me every day. She is the teacher and I am the scholars. I am head of my class. Papa says that if I keep on doing that well he will send me to England to school when I get big. Then I'll see thee, grandma, and the dear old place I love so well. There is no more room on the paper, so I must stop.

With lots of kisses and two pats for dear old Rover, I remain thy affectionate granddaughter,

Sally Brindley.

T. WISTAR BROWN.

"An ancient sage, speaking of men who deserved praise and honor, included 'Rich men furnished with ability, living peaceably in their own habitations.'" (Ecclesiasticus 44: 6.) These were the words of one of the speakers at a funeral held in Philadelphia, in the picturesque old Friends' Meeting-house on Twelfth Street, and the tribute was paid to the memory of Thomas Wistar Brown, who had died on April 16th, within a few weeks of the closing of his ninetieth year. In spite of this age, he had been active in business up to the last. His character was so distinguished for integrity, simplicity, and depth, that it is in order to comment upon the important part which he so thoroughly and yet quietly played in the affairs of an educational institution, a business house, a trust company, and a hospital—not to speak of many other corporations and institutions. He combined the best of the early nineteenth century with the best of to-day. He saw through shams, he hated ostentation, he lived like a Wordsworth, and yet was one of the richest members of the Society of Friends in America.

At the time of his birth (1826), Philadelphia had a population of little more than 100,000; it is now nearly two million. And yet in 1916 Mr. Brown still spoke of "mantua-makers," refused to ride in a motor-car, denounced telephones, and, with all his acute knowledge of present-day finance and business, gave one the impression of a sort of delicate aroma, like the courtesy of the man himself, of counting-rooms a century ago, and of the Cope packets on which he traveled abroad at the age of twenty-one.

Thomas Wistar Brown was the son of Moses Brown and Mary Waln Wistar. The father's family came originally from Providence, and finally settled in Philadelphia after a considerable sojourn at Dover, N. H., where some relatives still live. Young Wistar Brown, whose childhood days were spent in winter at 514 Arch Street and in summer at the Schoolhouse Lane residence in Germantown, entered the firm of M. and J. Brown, dry goods commission merchants, at 315 Market Street, in the year 1842. Moses Brown had announced that he would send one of his two sons to college; the other he planned to put at once into the counting-room. Wistar Brown, with the sense of duty which distinguished him all his life, stepped aside in favor of Moses Brown, Jr., who entered Haverford in 1842. The interest which the older brother took in educational affairs,

and especially in the affairs of Haverford College, bears witness to the extent of his sacrifice; for he was always a great reader, especially of biography and history, and a keen student of labor and industrial conditions. We can imagine with what pleasure he might have taken a college course in economics; although he has told his friends that the two things which he considered of greatest value in higher education were Greek and philosophy.

From 1842 to the late '60's he gave his energies to the firm of M. and J. Brown. Struggles with a delicate constitution, which he overcame, were relieved by several journeys abroad and by numerous coaching and horseback trips through New England, especially the White Mountains, where in his later years he spent many summer vacations. Though of the quietest tastes, his friends were of all types. In his bachelor days he went to Saratoga, and he used to recount with dry humor how he, a quiet Quaker, would accompany his frivolous friends to the dances there, and look on with the greatest pleasure, though he never would take part. This was principle rather than timidity; for many stories are told about his visit to his cousin, General Isaac Wistar, during the Civil War.

FOLLOWED LINCOLN ON HORSEBACK.

Mr. Brown escorted Mrs. Wistar through the lines at Fortress Monroe, and, having accomplished his mission, spent some time riding about the encampment with the General. "Isaac," said he, "what do you think about the prospects?" "Wistar," was the answer, "we can never beat those fellows!" Besides this conversation, he recalled seeing Hannibal Hamlin, of Maine, Lincoln's Vice-President, returning spattered with mud, after a hairbreadth escape from being shot. Mr. Brown also confessed to his intimate friends that on horseback he followed Lincoln part of the way on his journey to Washington for the first inaugural. Consequently, the recent life of John Hay by Mr. Thayer gave him more pleasure than any book he had read for a long time, as it dovetailed with General Wistar's memoirs and his own recollections. The flavor of real humor, quiet and unobtrusive, always was blended with objective accuracy.

Shortly after his marriage in 1871 Mr. Brown had entered the firm of Morris, Tasker & Co. (now Morris, Wheeler & Co.), iron merchants; but in 1872, on the death of his father-in-law, John Farnum, one of the pioneer cotton-spinners, he took the position which he held until his death in the firm of John Farnum & Co. One sees from these facts what trust every one reposed in him—first with his father's business house, then with his brother-in-law, and finally assuming charge of the interests of the Farnum family. The estate even now includes his father's place of business and the residences on Arch Street and on Schoolhouse Lane. Everything with which he was identified was a part of himself; if he thought that any organization employed methods which did not square with his ideas, he promptly withdrew—not ostentatiously, but emphatically.

HIS INTEREST IN HAVERFORD.

The two institutions with which he was most closely associated were Haverford College and the Pennsylvania Hospital. For sixty-three years he was a manager of Haverford, and for twenty-five years president of the board. He gave to Haverford upwards of half a million dollars. On the material side, the college owes to him the greatest part of the library building, and funds for the purchase of books, three professional chairs (philosophy, Biblical literature, and social work), a lecture foundation, and contributions to almost every building and improvement on the place. But Haverford's debt goes deeper than this; Mr. Brown was an intimate friend and an adviser of President Sharpless in all academic matters. When the Carnegie Pension Fund was available, provided that Haverford would change a clause in its charter and become non-sectarian, he opposed the move, and backed up his policy by a liberal contribution to the present Pension Fund.

That his educational interests were not confined to the college is proved by his devotion to the affairs of Penn Charter School. Since 1857 he had been a member of its board of trustees and for fifty years he was its treasurer.

Next to Haverford College came the Pennsylvania Hospital. To this institution he gave approximately $600,000. This hospital had the benefit of his services since 1878 and as president during the last seven years. Many other institutions and companies benefited by his advice—among them the Provident Life and Trust Company, of Philadelphia. Immediately upon its incorporation in 1865 he became director and vice-president.

He knew the Latin and English names of every flower in his garden. He prided himself on his weather prognostications, and on his memory of record snowfalls and high temperatures. Never robust, he was most particular in care of his health. Since 1902 he was never absent for a single evening from his home, except for a short time last autumn when his house was damaged by fire.

There was a blend of the stoic in his Christian resignation; he saw much and suffered much, gained much and lost much. He was one of the last of the old generation of Quakers, who inherited from their forefathers the discipline of patience, silence, and self-control, and faced life with quiet fortitude.—*New York Evening Post.*

AN IMPROVED SOCIAL ORDER.—V.

HAVING glanced at the great progress made by co-operation in Great Britain and on the Continent, the question naturally arises: Why has not this equitable system of business made greater progress in this country? In reply to this, those who are opposed to it usually intimate that there is something innate in the American temperament and character which has made, and will make, its successful introduction here impossible.

Those who take this ground apparently ignore three facts: First, that there is no essential difference between American and English mental power—we are in no sense inferior, intellectually, to our British cousins, and what they have done, we *can* do, if we *will;* second, that in our cosmopolitan population, we have many Englishmen, many Frenchmen, many Germans—many of the very people who have helped to make co-operation successful when they were in their native countries, and who can do the same thing here; and third, that some of the greatest successes of co-operation have really been won in this country, although most of our people appear to be unaware of this fact.

Let us look at a few of these successes here at home. First, there is the great Building and Loan Association system, which has done so much to scatter the best material benefit—the ownership of the home—among our people. This institution is purely co-operative in every feature, even to the vote being based upon manhood and womanhood, and not upon the number of shares held by the individual—which is one of the strong features of English and Continental co-operation. It is also a truly American institution, having originated in Philadelphia in 1854. In the more than sixty years of its history it has enabled hundreds of thousands of our people to own and enjoy their own homes, and has so grown that the total assets actually in hand (to say nothing of the many thousands of homes already owned by its older members) at the end of 1912 amounted to nearly twelve hundred millions of dollars. Those who say that co-operation cannot succeed in this country, must close their eyes very tight indeed against such success as this.

Then, again, there are the great Savings Banks of our country, whose total savings amount to the impressive sum of nearly (now probably quite) seven thousand millions of dollars—nearly all this amount the property of the working-men and women of the country, because business men do not allow their money to return only four per cent. through a Savings Bank. These banks are purely co-operative, save in one particular: If their managers were elected by the direct vote of the depositors in each bank, they would

be in every respect co-operative. But under our various State laws, these managers are usually appointed by the Court, at least at the beginning. They are so nearly co-operative now, that they may be classed as co-operative banks—the total profits, less expenses, being returned to those from whom their growth comes—their depositors; and this is essentially co-operation.

Again, the great Mutual Life Insurance Companies, whose assets now run into the hundreds of millions of dollars, are almost entirely co-operative, even including the democratic control by their own members, and the one-man, one-vote principle. While it is true that here and there a company professes to be mutual while still holding on to the old stock ownership and control principle, still it is true that the tendency is to make these companies more and more fully mutual, and so more and more truly co-operative.

Finally, there are here and there in our country some striking successes in the field of distributive co-operation. In the Middle West, in the States of Illinois, Wisconsin and Minnesota, there are many successful co-operative stores, and in the latter State the farmers have a large number of co-operative creameries. With an enterprise similar to that of the British Wholesale Society, these farmers of Minnesota have a selling agency in New York City, and across the front of a large store on Washington Street in the heart of the wholesale district down-town it is pleasant to read the sign of the "Minnesota Co-operative Creameries Association." Perhaps the greatest success in the American field of co-operation is the great "Citrus Fruits Association," of California, of which Harold Powell (son of George T. Powell, of Ghent, N. Y., who is so well known in Friendly circles) is the active officer and manager.

Another leading success in this country is the "Harvard Co-operative Store," of Cambridge, Mass., whose business in recent years has exceeded $400,000 per annum, and whose management has been so efficient that the great University there has given to it the contract for furnishing all its supplies. Several other universities, including Cornell and Ann Arbor, also have co-operative stores in connection with them.

But, in spite of the two or three notable successes in co-operation which this country can show, and the co-operative stores scattered here and there through the country, it must be admitted that the system has made but little progress here when compared with the great advance it has made abroad. The chief reason for this, in the opinion of many, is the intense individualism of our people, due largely to the fact that we are a democracy; while others believe that our people have generally been so prosperous that they have not felt the pressure of hard times, which led those abroad to seek some way out, which they found in co-operation. But the increasing cost of living in this country—to be rapidly accelerated shortly, as the pressure of military preparedness shall be felt here as it was for many years felt abroad—will soon bring home to our people the necessity of finding some way out, and the only way of escape that seems to be in sight is the system of co-operation which our English and French and German cousins have found by experience to be so effective.

It may be of special interest to members of the Society of Friends to know that in the early days of the co-operative movement in England there were many members of our body who sympathized with it, and extended aid and sympathy to it. Thus in one of the early chapters of the great "Jubilee History of the Co-operative Wholesale Society" we read the following:

"More than one society can look back to a time when, struggling, isolated and alone, it found in some merchant, manufacturer, or miller (frequently a member of the Quaker body) both an uninterrupted source of supply and a genuine friend." And again we read of their annual meeting in the early days passing a resolution of thanks to John Bright, whose home was in Rochdale, for aid he had extended when a member of Parliament. The whole co-operative movement makes a special appeal to Friends, being in so many respects in full accord with our principles and testimonies, and American Friends can do much for the advance of this movement here.

ISAAC ROBERTS.

THE WIDOWS' HOME, POONA, INDIA.

About twenty years ago Professor D. R. Karvé, a graduate of Bombay University, established the Hindu Widows' Home at Poona, to care for and educate widows. He had been a college professor, and used to academic training, yet he had the breadth of vision to see that academic education would not meet the requirements of his wards. He, therefore, determined to train the heads, hands and hearts of the widows—very much as it is done at Hampton and Tuskegee. The girls and women—some of them mere infants, and others with one or more children of their own—were taught to read and write, to count and to keep books, and were given an idea of the past and present history of the world. They received sound training in religion and morals, and were made to realize that life without character is valueless, especially for women. They were taught how to keep house hygienically and economically, and were instructed in some productive art or craft, such as sewing, embroidery, knitting, spinning, or weaving. Professor Karvé's idea was to make his wards not merely capable of supporting themselves, but also capable of helping and uplifting others. He felt that of all the Indian women, the young widows who had no children, and, therefore, were unencumbered, could best devote themselves to the work of promoting the good of society, and that principle formed the governing policy of the Home.—*Saint Nihal Singh, in Southern Workman.*

A NEW INDIAN TRAIL.

The following letter appeared recently in the New York *Herald:*

"The idea of an Indian Day must strongly appeal to all patriotic Americans. We are realizing more fully the tragic past in the history of this noble race, whom we are now learning to honor and esteem. Could there be any more visible proof of the penitent regrets we wish to express than to build and dedicate to them a national highway which might well be called 'the Indian Trail?' This work could be done in large part by convict labor. I should be very happy to offer $20 as a first subscription to this great national expression of friendship to those who so long had reason to regard the paleface race as their enemies."

The writer of this letter, signing it with the initials "G. K.," will be recognized by many as one of the honored officers of the American Humane Education Society. The suggestion is so fine a one we devoutly trust it will be carried out, says *Our Dumb Animals.*

If you have a nation of men who have risen to that height of moral cultivation that they will not declare war or carry arms, for they have not so much madness left in their brains, you have a nation of lovers, of benefactors, of true, great, and able men. Let me know more of that nation; I shall not find them defenceless, with idle hands swinging at their sides. I shall find them men of love, honor, and truth; men of an immense industry; men whose influence is felt to the end of the earth; men whose very look and voice carry the sentence of honor and shame; and all forces yield to their energy and persuasion. Whenever we see the doctrine of peace embraced by a nation; we may be assured it will not be one that invites injury; but one, on the contrary, which has a friend in the bottom of the heart of every man, even of the violent and the base; one against which no weapon can prosper; one which is looked upon as the asylum of the human race, and has the tears and the blessings of mankind.—*Ralph Waldo Emerson.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 14, 1916

SHALL WE DISCUSS SOCIALISM?

OUR Friend Dr. Nathan Thorne, of New Jersey, writes:

"After having read the letter of Jonathan C. Pierce in the INTELLIGENCER of Ninth month 30th, my first impulse was to protest against the opening of the columns of our paper to the Socialists for the purpose of educating Friends as to what Socialism really is. Then I realized that such action on my part might cause controversy and feeling. However, when I read the editorial in the INTELLIGENCER of Tenth month 7th, with its extracts from the leaflet by Allan L. Benson, I began to feel concerned.

"And when I saw in the same issue the abstract of the Labor Day address of Louis F. Post at Topeka, Kansas, I felt that no matter how much I was criticized, it was my duty to protest against the circulation of such addresses by means of the INTELLIGENCER. But to take up even a portion of the FRIENDS' INTELLIGENCER with a systematic campaign to educate Friends in Socialism is something entirely out of place.

"There is a great eagerness at this time for articles essentially Friendly, and we get too little of it.

"The round-table at our Conference at Cape May, where the greatest interest was shown and maintained, was that on Friends' principles.

"Let us try to avoid controversy, and, above all things, let us keep out of the INTELLIGENCER articles and topics which will tend to weaken not only the influence of the paper, but of the Society of Friends."

It is interesting to observe from this and other letters that some people think the INTELLIGENCER ought to give more attention to certain subjects than it does, while others think that it ought to give much less.

"Why do you have so little news about the prohibition campaign?" asks one reader. Another sends an article on cigarettes, to which he thinks the INTELLIGENCER has given too little attention. Some are concerned because Friends are thought unpatriotic, and they want the INTELLIGENCER to tell of the number of Friends who have enlisted in the British army and navy. Some, on the other hand, protest against any mention of the military career of Friends at all, even in memorial notices. Some want to read more on such subjects as equal suffrage, child labor, strikes, social welfare work, reform in politics, etc., while others maintain that a religious journal ought to let politics alone altogether.

In a word, one class wants the INTELLIGENCER to deal with all great questions of life in the world to-day, while others think that it is better to avoid contention by avoiding all subjects on which men feel so deeply that contention is aroused by their discussion.

Certainly Socialism is pre-eminently the subject that arouses contention at present. Should Friends, therefore, let it alone? Do we risk having our religious Society torn apart if we discuss it?

Let us consider the experience of our Society on another question that stirred up much contention—the question of slavery.

More than two centuries ago, when Philadelphia was a straggling village, the Friends of Germantown recorded a protest against slavery—a protest which never ceased to agitate our Society until slavery finally went down in bloody war. "There is a liberty of conscience which is right and reasonable," those Friends said; "but to bring men hither, or to rob and sell them against their will, WE STAND AGAINST."

From that time the movement for abolition went on. The Friends of Chester County, says Isaac Sharpless, "were particularly urgent, and ceased not to press the matter on the attention of the Yearly Meeting." In 1712 they asked that London Yearly Meeting, as the central body, do something to bring about concerted action of all Friends, the world over. But London was "not ready." In 1714, 1715 and 1716, they returned to the charge: "The buying and selling of negroes gives great encouragement for bringing them in." To this the Yearly Meeting would only reply by advising its members to avoid such purchases, and added, "This is only caution, *not censure*."

Discussion continued, and Friends like John Woolman labored incessantly to get the Society to act, until peace was at last secured, not by silence, but by abolishing slavery among Friends.

Now if the INTELLIGENCER had then been published, ought it to have discussed this contentious subject, or ought it to have tried to preserve peace and avoid strife by keeping silence?

There is a peace of life, and there is a peace of death. I am convinced that the only way to attain peace in social and religious life is to allow freedom of discussion and expression on *all* questions, but especially those on which men's feelings of right and wrong are *strongest*. To forbid discussion of such questions produces either war or death—sometimes both.

Socialism deals with questions of peace, justice and freedom, and it is on just such questions that men are most sensitive, and therefore on which discussion is most irrepressible.

Can religion be kept *separate* from questions of peace, justice and freedom? Can we talk in the INTELLIGENCER of only such subjects as religious doctrine, worship and prayer, and thus avoid all such delicate subjects as liquor selling, white slavery, and child labor?

The only way, I think, to preserve peace by silence would be to refrain from discussion of *all* questions in which we are deeply interested.

This, it seems to me, is the only logical course, if we adopt the policy of silence on Socialism and kindred subjects. And the obvious result would be to make the INTELLIGENCER interesting to no one at all!

Now there is one aspect of this question which I want Friends to think about, and on which I hope they will *express* their thoughts.

If we avoid discussion of Socialism and other political or semi-political subjects, the element that will lose interest first will be our *younger* readers.

And that is just the element of our religious Society that we most need to interest in the INTELLIGENCER *now*.

Do not Friends need above all things to adopt methods which shall attract and hold our young people, rather than those which, as experience proves, cause them to *lose* interest in our Society?

Do we want our young people to stop thinking about Socialism, Single Tax, Protection, and labor questions? If they think, do we want them to stop expressing their thoughts, or discussing them? Do we want them to discuss only the principles of Friends, and only those principles about which there is no *controversy*?

Even if such a policy were practicable, it seems to me that it would hardly increase the interest of the INTELLIGENCER, or build up the Society of Friends. H. F.

Note and Comment

QUAKER SOLDIERS.

In a late Intelligencer I was sorry to read what Catharine D. Lightner said in reference to Quaker soldiers who went to the defence of their country a half century and more ago, and at the same time read with pleasure what the editor said at the close of her communication. The defense or condemnation of the soldier is governed by the point of view, and as it fell to my lot during the last three sessions of our Yearly Meeting to furnish statistics wherein were the names of Friends who had served in the Civil War, and as my act was singled out for criticism by our Friend from the far west, I feel compelled to thus defend the Quaker soldier. I do this with the kindest regards for one of a group who has been so faithful in its isolation from the main body of Friends; but such comments hurt the feelings of those who sacrificed so much to save their imperiled country, knowing as I do the tragedies connected with so many instances in the departures from homes they loved and where they were loved.

This communication is emphasized by the fact that those survivors showed their continued interest in their Society by attendance at their meetings, to say nothing about their service as ministers and officials, and by contrast with the many contemporary members who ignored their personal obligations to their country by staying at home, and who yet avoid attendance at their meetings.

Asking consideration for referring to my own family, my parents were as much opposed to war as any Friends could be who were brought up under the condemning influence of the Society, and yet, when they found out that the Rebellion could be only put down by armed force, they bowed to the conditions surrounding them, and at one time saw three sons in their country's service. The youngest was such a Friend that he adhered to the Friendly language even in the stress of war, a fact coming down to me from a captain in his regiment. When his body was brought home from the scene of his death at Gettysburg, and was laid to rest in the quiet burying-ground of his meeting, it was without the presence of his soldier-brothers.

It was my lot to be mustered into the army on two different occasions along with Friendly groups, which, as a special favor from the mustering officer, *affirmed* instead of being sworn. There was certainly a principle involved here, despite the apparent inconsistency of dropping one cardinal Quaker principle for another and a greater one.

I have seen as many as four ex-soldiers in our Race Street Yearly Meeting gallery at one time, two of them recommended ministers, and one of the latter in the body of the audience. Surely these should not be objects of censure, even if their lay brethren are. At my particular meeting there are four who were in the military service of their country, while three others have died in the last few years, and all regular attendants when able.

On their departure from this world, these militant Friends should not have their personal sacrifices ignored, either verbally at their funerals or in obituary notices. I can understand how the *younger* generation can overlook the sacrifices made by the defenders of their country in its hour of need; but how their contemporaries in years and in their country's trials can do so, is past my comprehension, as well as how they can group the participants in the war for the Union with ordinary soldiers in the world's conflicts.

To further show how Friends were compromised during the Civil War, I will add that at the diminishing Grand Army Post with which I am connected, where there were but eight active members left, four were members of and attenders of their local meeting, when able. One of these has lately died.

So fast are the participants in the war for the Union passing away, would it not be well to cease criticising their motives, when they had so much to lose and so little to gain by their sacrifices?

I am loath to take umbrage at the comments of our western Friend, for from any standpoint war is a terrible thing, only I must insist that the Friends she alludes to acted up to their convictions of right, and at great sacrifice, and the results of the war, in the salvation of our country, and, incidentally, in the eradication of slavery, certainly justified their actions. T. S. KENDERDINE.

HOW TO JOIN THE SOCIETY OF FRIENDS.

So many questions are coming in asking about how to join the Society of Friends that we have taken the hint. Many of the readers of the Intelligencer will not need this information personally, but perhaps they will pass it on to some one who does.

All persons who feel themselves in unity with the principles of the Society of Friends, and earnestly desire to join with it in religious fellowship, are cordially welcome to become members.

The method of joining is most simple. The person desiring membership should write to the Monthly Meeting expressing the desire. This application goes first to the Overseers, and from them through the Preparative Meeting, where there is one, to the Monthly Meeting. A committee (usually of two) is appointed to confer with the applicant to ascertain, as one Discipline puts it, "if his request is in sincerity and based upon conviction of the truth of our testimonies." Action is taken by the following Monthly Meeting upon the report of the committee. When the request is granted two Friends are appointed to give the information and extend a cordial welcome to the new member to all of the meetings. J. B. W.

CAPITAL PUNISHMENT.

The following testimony, prepared by direction of and endorsed by Genesee Yearly Meeting of Friends, held at Coldstream, Ontario, in June, 1916, is now being circulated in printed form:

"We desire, at this our annual meeting, to reassert our testimony against capital punishment, believing it to be ineffectual as a deterrent of crime; in fact, a fatal example resulting in more crime; a direct violation of the command: 'Thou shalt not kill;' and a criminal act against the Creator of life. We would strongly urge our Government to cease its use, and to substitute a method that is remedial in its purpose and operation, and that gives the unfortunate victim an opportunity to make reconciliation with God and man.

"On behalf of the committee,

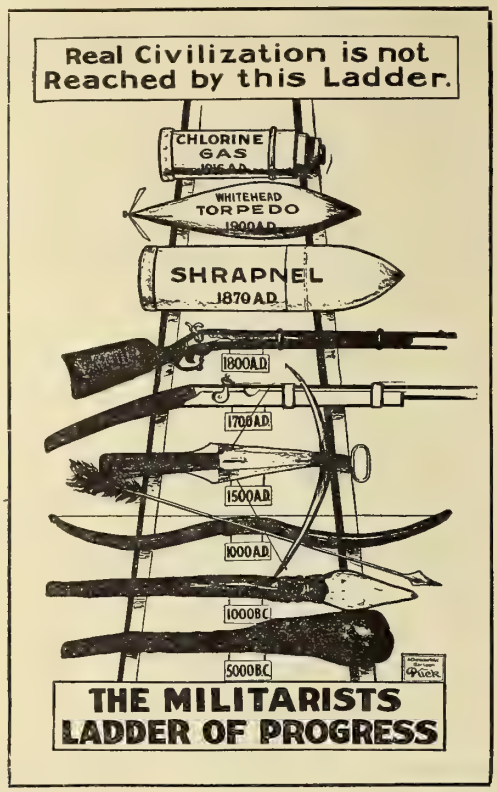
"Edgar M. Zavitz, *Chairman.*"

THE BASIS OF LASTING PEACE.

Editor of Friends' Intelligencer: How Friends vote next November will go far to show whether they are really working for peace. Patience W. Kent is not the *only* Friend who will vote for Allan Benson and Socialism. My vote will be cast for Socialism because Socialism has correctly analyzed the deep underlying causes of modern wars, and presents to the world a remedy which will bring about a peace which will not be broken in a few years. It is true the world at large is not yet ready to apply the remedy; but events are rapidly making the nations ready for its adoption.

Here is the remedy! Take all profit from the production of wealth, by making all things necessary to produce wealth belong to the State or nation.

WILLIAM CANBY FERRIS.



"WAR AGAINST WAR" CARTOONS.

The American Union Against Militarism, whose work has been marked by uncommon force and effectiveness, makes an announcement which will be of great interest to other workers in the cause of peace.

Five thousand to ten thousand people a day, says the announcement, came to see the War Against War Exhibit in New York last May. This exhibit set forth graphically and pictorially the stupidity and futility of the whole war system. Those who saw it never forgot it. It was so simple a child could understand it, so comprehensive it made the idea of world organization seem a practicable reality.



The original War Against War Exhibit, which cost several thousand dollars to produce, *has now been reproduced in poster form* by the American Union Against Militarism, and can be secured complete for $8.00, transportation included).

The exhibit consists of 23 panels (3 by 5 feet) and seven cartoons (2 by 3 feet), printed in one, two, and three colors, on bill poster paper, suitable for indoor or outdoor use. The posters can be pasted on muslin or cardboard, or simply tacked up for temporary use. They can be effectively shown in office windows, an empty store, a school, a library, church parlors, meeting halls, or *on billboards* for "the man on the street."

We recommend it for the immediate use of all those who want to do their part toward winning the battle of democracy against militarism.

Apply to the American Peace Society, Washington, D. C.

A UNIVERSALIST OPINION.

Dr. Whiton refers [in a peace discussion] to the Society of Friends as a pitifully misguided people. I would ask him to remember William Penn. Had he not lived it might be cited in defense of war that the only way of getting along with the Indian was to kill him. Penn proved this false. He it was who made that famous treaty with the Indians which, as Voltaire says, was the only treaty never sworn to and never broken. Now that some of the Quakers of England are becoming infected with the war spirit and forsaking their ancient trust, it seems to me not a cause for exultation but rather for almost infinite sadness. I think of the sad words of the Irish poet Russell on the present war:

"How fades thine empire, Prince of Peace!
With the swift circling of the suns
The ancient gods their power increase.
Lo! How thine own anointed ones
Do pour upon the warring bands
The devil's blessings from their hands."

—*Ernest M. W. Smith, in Universalist Leader.*

ROOSEVELT—A PROPHECY.

In 1901, says *Our Dumb Animals*, Mr. Angell (the editor) wrote: "We do not believe that President McKinley will be anxious to get us into a war with Germany (and perhaps all Europe), but if he should happen to die and our fighting Vice-President come into his place, what would happen then the Lord only knows.

"He would probably be anxious to fight all Europe to shut them out from land *to which we have not a shadow of title*, and so get us into a war which, after vast destruction of human and animal life, would probably result in our paying a thousand million dollars (or so) for our folly."

Whoever may be the victor, Europe will be the victim.—*Romain Rolland.*

The real patriot wants to live for his country, not die for it.—*American Socialist.*

Our first line of defense is not, as we are sometimes told, our navy; it is our diplomacy.—*David Jayne Hill.*

It it very doubtful if the description of crime in minute and suggestive detail has any social value.—*Cardinal Farley.*

We have professed to believe, and we do believe, that the people of small and weak States have the right to expect to be dealt with exactly as the people of big and powerful States would be. We have acted upon that principle in dealing with the people of Mexico.—*President Wilson.*

Literary Notes

NORMAN ANGELL ON SEA-POWER AND THE PRESENT WAR.

The World's Highway. Some Notes on America's Relation to Sea-Power and Non-Military Sanctions. By Norman Angell. George H. Doran Company.

This brilliant study of international law, world-politics, and diplomacy, cast in the perspective of actual events, is to be ranked among really interesting books dealing with the war, says the *Literary Digest*. Mr. Angell has already written several volumes treating of new international conditions—among them "The Great Illusion," "Arms and Industry," and "America and the World State." "The Great Highway" is in the nature of a sequel to "The Great Illusion." It has the brilliant qualities which gained popularity for the other work. What the author means by the Great Highway is, of course, the great common road of the world's commerce—the Seas. If trade is "the calm health of nations," as Bulwer asserts it to be, it is all-important that the channels of circulation be kept clear. Sea-power becomes of paramount importance in the security and development of States.

Mr. Angell's opening chapter is devoted to a discussion of "America, the Sea, and the Society of Nations," and contains a clear and convincing explanation of the vital difference in its effect upon the world between British "marinism" and German militarism. The reason the world does not fear British marinism and does fear German militarism is because marinism does not encroach upon social and political freedom, and militarism does. England's unquestioned naval supremacy in the seven seas, the author avers, has given England's commerce no privilege which the commerce of all other nations has not possessed.

He points out the fallacy, so widely prevalent, which asserts that naval supremacy can of itself secure trade even in peace times. The author cites the striking fact that the great period of expansion in German overseas trade—the period when they were "capturing" British sea trade in every quarter of the globe—was a period in which German naval power was a negligible quantity in the military councils of the world. While Germany, owing solely to her industry, the natural trait, was building up her magnificent commerce, since blotted from the seas, she was only fifth upon the list of the world's navies. England was simply impotent to impede Germany's development in this regard.

Mr. Angell has a chapter the interest of which verges upon the sensational. It discusses what would happen if the United States should enter the war upon the side of the Allies. His conclusions in the event of this highly interesting contingency are of a striking character. Even admitting the possibility of the destruction of Teutonic militarism in Europe consequent on a military victory of the Allies gained with our co-operation, "the goods could not be delivered at the Peace." The mere destruction of the Austro-German military Power "could neither be permanent nor give any assurance that future regroupings of European alliances would not take place, creating a situation as unsatisfactory in the future as in the past."

"I have said that the annihilation of Germany is a meaningless phrase. You cannot annihilate sixty-five or seventy-five million people. You cannot divide them up between France and Russia, save at the cost of making those two States highly militarized, undemocratic, and oppressive Powers. If you break up those seventy-five millions into separate States, there is no reason why, if a Balkan League could be formed—as it was formed a year or two since—to fight successfully, a German League could not do likewise. And this brings me to the second point: That the military and diplomatic combinations by which the German States of the future are to be kept in subjugation cannot be counted upon for permanence and stability. This impermanence and mutability are inherent in their nature, and would inevitably be revealed if there was a distribution of conquered territory among the victors. They would then be attempting to cure the evils of conquest and military domination by themselves becoming conquerors, by expanding their military domination, and by creating all the machinery to effect those purposes—including the moral or immoral qualities necessary thereto—and by fostering the kind of patriotism and national pride that go therewith. It would then be open for two countries to give satisfaction to the political passions so aroused by despoiling a third. For, as Talleyrand most wisely said, 'There are few things upon which two persons will so readily agree as the robbery of a third.'"

By way of elaborating and illustrating the main thesis of his book, which is the futility of war as a means of establishing States upon a permanent basis, the author gives a rapid summary of the amazing and paradoxical military alliances of the past, showing the extraordinary inconsistency of European statecraft. All the nations now leagued in the brotherhood of arms once held the knife at one another's throats.

Poems and Plays. By Percy MacKaye. Two volumes. (Macmillan.)

Here the versatile author gathers his chief works—his many poems, and his plays in which he is striving for an expression of the true spirit and ideal of America. In an interesting preface he explains how his verses are written primarily for verbal delivery, thus pleading for more vivid and glowing expression on the part of our poets. Of his powers of pathos and music, this stanza will speak:

"Leave, then, to Avon's spire and silver stream
Their memory of ashes sung and sigh'd:
Our Shakespeare never died,
Nor ever was born, save as the god is born
From every soul that dares to doubt and dream."

MacKaye's personal poems have a touching note of tenderness, as in writing of his mother's music:

"Only Chopin, or Mendelssohn,
None holier, and none other,
Can paint for me, with magic tone,
Your portrait, lovely Mother:
That face, amid the golden hair,
Forever young and debonair!"

What the War is Teaching. By Charles E. Jefferson. (Fleming H. Revell Co.)

After discussing the aspects of war, the author applauds the peace-makers, "not the peace wishers or the peace dreamers or the peace theorists, but the peace *makers*. . . . By patient effort we shall baptize all the nations into the spirit of good will."

A Girl's Life in Germantown. By Elizabeth W. Coffin. (Sherman, French & Co.)

This is a Quaker woman's book of reminiscences of old-time days in the pleasant suburb of Philadelphia.

Commencement Days. By Washington Gladden. (Macmillan.)

This is a "book for graduates," and discusses helpfully the problems confronting young men and women starting out on a career.

Contacts. By T. W. Earp. (Oxford, England: B. H. Blackwell.)

"A never-dying glory clings
About the mind's imaginings,"

says this poet, and the best verse in his little book is consonant with this fine couplet.

Everyman Militant. By Ewing Rafferty. (Sherman, French & Co.)

This is a modern morality play satirizing our modern greed for riches, and urging greater reliance on faith and idealism.

Current Events

FRIENDS IN GREAT BRITAIN.

THE following account, taken from the London *Friend*, shows the apparently increasing severity of the military authorities toward "conscientious objectors."

At Liverpool appeal, Robert Coope, a medical student, in his fifth year, appealed against the decision of the Local Tribunal, which had granted him exemption from combatant service only. R. C. pointed out that by merely attesting or joining an O.T.C. (training corps), finishing his course and taking a commission in the R.A.M.C. (ambulance corps) he could have non-combatant service at £500 a year. He had offered to go to France with the Friends' War Victims' Relief Committee, if the Tribunal would not let him finish his course, and subject to confirmation from France would be accepted. He explained the type of work carried on there.

Chairman: "Have you any objection to treating wounded soldiers?"

Appellant: "I'm willing to treat anybody—as individual to individual."

Chairman: "Then I see no reason why you should not join the R.A.M.C. Don't you think the healing side of it is a great and noble thing?"

Appellant: "I do certainly, but the Government won't let me treat wounded soldiers as an individual. It says, 'You must in so doing become part of the army, asquiesce in the ideals and inner meaning of an organization which is part of the whole scheme of carrying on war.' I refuse to do that, for it seems to me a compromise."

Chairman: "Well, the war is here now, and we have got to go through with it."

Appellant: "Prostitution and drunkenness and other evils are here now, but that doesn't mean that I am to acquiesce in them."

Chairman: "You conscientious objectors think that no one has a right to object to war except yourselves. We all object to war."

Appellant: "I acknowledge that you do, but I think that your methods of dealing with it are altogether on wrong lines. You are only laying the causes of infinitely more war and trouble in the future, and I say that your methods of ending war are ineffective and wrong."

M. R.: "Then how do you suggest you are going to stop war?"

Appellant: "I don't think that there is any easy and dramatic solution. I'm out for the establishment of the Kingdom of God in the world, and that involves conscientious objections to six or seven other things on this earth besides war."

M. R.: "But that will take hundreds of years!"

Appellant: "That doesn't matter."

[Appeal refused, and also leave to appeal to the Central Tribunal.]

LETTERS FROM A CONSUL IN TURKEY.

[These are extracts from private letters of William H. Jenkins, of Gwynedd, Pa., U. S. Consul at Trebizond, on the southern shore of the Black Sea.]

TREBIZOND, July 27th, 1916 (received September 30th.)

DEAREST MOTHER AND FATHER: Although I have received two *Ledgers* and one lot of *Digests* since arriving here, I've not had any home letters forwarded. Perhaps the department is sending them direct, though I don't see why that should take any longer. If some don't come soon I think you better send them in the open mail and mark them Trebizond—Black Sea—via Moscow and Batum, but unless you hear from me further please continue sending to the department, marking the letters "personal."

Just after I had sent my last letter to you telling of how I was asking our Consul at Tiflis to cable you of my arrival, I succeeded in having my request granted to send messages from here in English, and I hope it has long since reached you. The P. O. still accepts no letters for registry, so I'm particularly anxious to know how long this takes. The British Consul at Batum very kindly registered my last one containing check.

Last Sunday I went to the little Protestant church here, which, before the occupation and the previous Armenian massacres, used to have a good congregation, but which now consists of a few Greeks and Turks (some of whom have been allowed to remain here) and a few Russians who occasionally drop in, out of interest and curiosity. Mrs. Crawford was ill that day, and when I arrived they were striving valiantly to sing a hymn without the organ, so I offered my services and acted as organist for the rest of the service. The little family instrument has seen better days, and it was all I could do to bring forth some really respectable sounds. Dr. Crawford preached in Greek, and then the pastor spoke in Turkish—*of course* I enjoyed both sermons very fully! One of the hymns we sang was "Nearer, My God, to Thee," in Turkish, I believe, but in either Greek or Armenian script. I confined myself strictly to the playing, as my Armenian pronunciation might have jarred on the others.

The Chief of Police called on me on Monday. His son is here with him now, and as he wants some practice in English, I'm planning to give him some in exchange for Russian. The little that I know has been of great value to me here, as some of the military do not speak French, and also neither of my "cavasses" (combined guards and house servants) speaks French or English. One of them has worked in Russia three years, so I give the orders to him. The other one speaks only Turkish ond Greek, but it's remarkable how he is picking up Russian. I told him he must learn it, and also told the other one that he must help him learn. My Vice-Consul, Mr. Montesants, speaks Turkish, Greek, French and English, but of course he is here only during the day, or when I send for him in the evenings (which is seldom necessary).

Yesterday I went up to Soonk-Son (meaning "cold water" in Turkish), and stayed one night with the Theophylactos family, in their beautiful large country home. We had some delicious food (a rare thing here now). We also took a short walk further up the mountain, where there was a splendid view of the other mountains, valley and sea. I don't blame Xenophon for having been pleased when he was able to cry out, "The Sea, the Sea," after his long march. I'll be glad to hear of your trip to the Catskills.

TREBIZOND, August 3rd, 1916 (received October 4th.)

DEAR MOTHER: How glad I was to receive two letters from thee last Seventh-day (July 29th). They were posted on the 2d and 6th of June. Unfortunately I was not able to read them until Second-day, as I was ill again, and I couldn't strain my eyes by reading a thing.

Last Monday I was invited by Dr. Crawford and wife to take breakfast with them up at the mission, to taste once more some good old-fashioned cracked wheat. I lay down a little afterward, but felt no better. I stuck it out until the afternoon, when the doctor came to see a little baby at the mission, and they persuaded me to see him. He sent me to bed, telling me I had a fever—called "the fever of the country." The Crawfords very kindly kept me there, and were perfect angels, giving me the finest kind of nursing. By Monday morning I felt very much better, though very weak. I had to get up, however, as the Grand Duke Nicholas (the Viceroy) was here on an inspection trip, and I was invited to a luncheon that day given in his honor at Soauk Sou. I managed to get a carriage and drove up to the Theophylactos home, going with them at 11 a. m. Luncheon was at 11.30, as His Highness was in a great hurry. It was a short but interesting occasion, and I was glad I had made myself get up and go. I hope I'll have a clear bill of health from now on.

I know thee must feel lonely at times, and so do I, but we must think how much better off we are than so many families whose members are permanently separated and torn on account of this world-war. After I'm here a bit longer I'm going to apply again for leave. If the war would end reasonably soon, it would be so much easier, as I could go via Constantinople, thus saving much time and money.

TREBIZOND, August 10th, 1916 (received Tenth month 6th.)

DEAR MOTHER: Pardon this paper, but as it is now a very scarce article, I am making use of all I had on hand.

Young Mr. Briner (the American from North Carolina) has been here all this week, and as we usually lunch and dine and often tea together, the time was passed pleasantly. I've learned to like pilaff, the great Turkish rice dish, and also yaourt, which is a kind of clabber, and is supposed to be a cure for all ills and a life-prolonger as well. I haven't come to the point yet, however, of eating it without a lot of sugar. Yesterday I was fortunate enough to secure a sack of cut sugar (about 150 pounds) through a Greek acquaintance. It cannot be bought on the open market at all, and though I shall have to pay 25 or 30 cents a pound, yet it is a great satisfaction to feel that I'll have sufficient for a long time to come for my breakfasts and afternoon teas. We've also secured privately enough coal for the winter, and are now trying to find some wood, which costs when obtainable about ten cents a stick. Kerosene is the biggest problem. Before the Russians came, it cost about $2.50 a gallon (and sugar $1.20 a pound), but fortunately now it is lower.

Last Sunday I played the organ again at the little church, and nearly melted from the intense heat; yesterday and today have been better, and we're all thankful for the little rain that has fallen, the first for a long, long time.

No English or American newspaper nor letters have arrived for nearly two weeks. Perhaps this week's lot have been sunk somewhere en route. We send to the post-office on the arrival of each new transport (which we can see from the Consulate window). The harbor makes a pretty and interesting sight, with all its various kinds of craft.

WILLIAM H. JENKINS.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

LONDON, Ninth month 18th, 1916.

INTERNED BRITISH PRISONERS IN SWITZERLAND.

THE committee recently accepted an offer of service made by a qualified dental surgeon, Joseph A. Woods, who is at present in Switzerland at work amongst the sick and wounded British prisoners from Germany who are now interned at a number of places in that country. J. A. Woods, with his wife, has settled at Mürren, and has found a large opening for his professional services and a ready welcome from both officers and men. Within one day of his arrival at Mürren he had a list of over two hundred men who wished to consult him, many of whom have been prisoners in Germany since the early weeks of the war. Every assistance is being rendered by the Swiss military medical authorities, who are in charge of the prisoners. The cases dealt with include about ten of shattered jaws, most of which have received very satisfactory treatment by the German surgeons and dental surgeons. J. A. Woods expresses his thankfulness for this opportunity of assisting those who are in the fullest sense of the term "victims of war."

RELIEF WORK IN RUSSIA.

Dr. J. Tylor Fox, writing on August 19th, reported that the hospital at Loobimoofka allotted to the English party by the local authorities at Buzuluk was proving sufficiently commodious and complete to allow of a considerable amount of medical work being done both amongst the refugees from the frontier provinces and the ordinary inhabitants of the district, who have been without any doctors for some months. The compound includes four main buildings, in each case built of wood on a raised stone foundation—a hospital block, used for non-infectious diseases, a separate block for infectious cases, a two-storied building, the lower part of which is used as an out-patient department with waiting-room, holding about fifty people, consulting room and good dispensary, and a doctor's residence. The buildings, which could accommodate about twenty-four in-patients in all, are unsheltered by trees and almost so by hills, and are thus fresh and wind-swept. The prospect from the hospital as a whole is one of great sweeps of low, undulating hills, entirely treeless and fenceless, "rather like an enlarged and flattened-out South Down country." The sunsets are glorious. "We Londoners look upwards and around, and feel the sky has grown!"

The English staff is assisted by two Austrian prisoners, who are able to act as interpreters in a small way. One of them is an exceedingly able dispenser. There is still great scope in the work for more well-qualified Russian-speaking nurses.

The party reached Loobimoofka about the middle of July, and work with out-patients began on the 25th. Sunday is the busiest day, as it is market day in the "town" (a place of 4,000 inhabitants), and the only time also when harvesters can attend. The average attendance daily has been about forty-two. The district for which the hospital provides the only available medical service is said to cover about 700 square miles, and patients have come from nearly thirty miles away. Many hundreds of refugees and also many prisoners of war have swelled the population. Both cholera and typhus had visited the neighborhood in the spring, but no instances had yet been met with. Much of the illness of the patients would have been obviated by greater cleanliness and attention to the rules of hygiene.

"IT IS THE WILL OF GOD."

The fatalism of the people presents yet another problem to be faced. "Here is a child with large sores on its dirty little face. The parents have brought her many versts. They know she is very ill, and think it is probably God's will that she should die. We persuade the mother to stay in Loobimoofka and bring the child for a daily dressing. In three days' time the wounds are clean and signs of repair beginning to appear. But the mother's patience is exhausted, and away she treks home again over the plains with her poor baby, and her philosophy of divine volition. 'If you take your child away, I fear he will die,' we say to the mother of a little in-patient who is very seriously ill. 'He will die if the dear God wants him to,' was the reply."

Some results of the work are already apparent. The son of a village headman had the end of a finger cut off in the harvest field. Untreated, he would have had an open wound for months, and a useless finger in the end. Operated on by Dr. Pearson, the finger has done well, and the incident will no doubt help the work. Material proofs of patients' gratitude, also, are at hand. "Twelve eggs in a towel" is a not uncommon way of showing this; while pounds of butter and live hens are also valuable additions to the housekeeping.

Nine patients have so far been taken into the hospital, two of whom have since returned home. All were serious cases, which have involved arduous nursing, but no deaths have occurred.

A FIFTY-MILE CALL.

A few visits have been paid to distant villages, for which the authorities at Buzuluk provide carriages and horses. "Imagine me last Sunday morning setting off at 6.30 a. m. in response to such an urgent call. An impassive, bearded Russian driver sits behind a pair of small but strong horses. The official carriage consists simply of a square basket set on two poles, which in turn rest on the axles. Into such a vehicle the dispenser and I clamber, and settle down as best we can on the straw. Away we go behind the ever-ringing bells, over bad tracks and good, up hills and down, over humps and bumps, ridges and bridges, a steady, tireless twelve miles an hour trot to our destination, twenty-five miles away, through great sweeps of treeless open country under the clear cool blue of the morning sky. After an

hour's stay and a cup of tea and boiled eggs (they expected me to eat eight!), our little horses once more took to their fast trot.

"With a sense of duty well done, and of fifty good miles behind us, we swept down over the ruts into Loobimoofka, along the dusty village street, now all alive with Sunday clothes and marketing, and round the hospital compound to the doctor's house. On the green outside there must have been fully twenty carts and horses, and as many bright-clothed families, the friends and belongings of the out-patients within, all patiently waiting in the glorious morning sunshine."

The harvest in Loobimoofka, we read, has been far from plenteous this year. Prices were still rising, and food, for some, was scarce. To a populace already saddened by loss of fathers and sons in the war, is added the stream of refugees, with their frightful tales of sorrow and loss, bringing with them, in many cases, overcrowding and disease. They are, indeed, true "war victims;" and the efforts of Friends amongst them are as timely as in any other field of relief of suffering, misery and destitution.

ON THE EDGE OF THE WORLD.

Dr. George A. Pearson adds, in reference to the situation of Loobimoofka: "We are certainly in a very strange place; surely very near the edge of the world. Our village, mostly of mud huts or slightly better wooden ones, is purely Russian. The next village, three or four miles down the river across the moorland, is inhabited by Moslem Tartars. Ten miles to the south, the nearest village in that direction is Cossack, and north lie other Russian villages and even some small old-established German colonies. The only refugees or prisoners of war usually quartered in the Tartar villages are those who are themselves Moslems; and we have already treated a Turkish prisoner at our daily dispensary."

Ignorance of the language is found to be a serious barrier to the work, and all the party are doing their utmost to pick up a few words to get on with; while some feel their primary duty to be to get an elementary hold on the language, so that future work and testimony may be the more effective and convincing.

HAROLD J. MORLAND,
A. RUTH FRY.

THE BUFFALO SURVEY.

[Preliminary report on the Buffalo Survey made by R. Barclay Spicer, under direction of the General Conference Advancement Committee.]

BUFFALO, N. Y., Tenth month 2d, 1916.

PURSUANT to action taken in the Eighth month meeting of the committee, I went to Buffalo, N. Y., about the middle of Eighth month, in time to go with Friends from Buffalo to Pelham Half Yearly Meeting, held at Sparta, Ont. From that time until the present writing I have been engaged in getting acquainted with the social religious conditions, activities, and needs of this city and those places in western New York and Ontario wherever there is a Friends' meeting, a meeting-house, or any Friendly connection giving us an approach to participation in local religious social life.

Each First-day except two, when I attended the meeting here, I have gone, usually in company with one or more Buffalo Friends, to some outlying meeting, or to an appointed meeting in an unused meeting-house. I have attended Canada Half Yearly Meeting, held at Yonge Street, Ont.; Scipio Quarterly Meeting, held at the home of Samuel Searing, near Aurora, N. Y.; and have visited Ithaca, N. Y., and the students of Cornell University and others in Ithaca interested in the joint Friends' Meeting held there during the University session. I have visited two Indian reservations in western New York. At the end of the present week I expect to attend, in company with Friends of Buffalo, Farmington Half Yearly Meeting, to be held at the Yearly Meeting-house in the township of Farmington; and on the next First-day evening an appointed meeting in Rochester.

The Advancement Conference held here and at Orchard Park on the 9th and 10th of Ninth month, with the visit at that time of J. Barnard Walton, Herbert P. and Caroline J. Worth, Anna L. Curtis and Robert G. Brown, was most helpful.

It would perhaps not be useful, even if space and time permitted, to give here a detailed report on the survey I have made in co-operation with Buffalo Friends. Arrangements have been made to hold mid-week meetings at the homes of Friends here at least twice a month, to make use of the survey in making the Friendly group here and others they may draw to themselves more fully and constructively a part of the social religious life of their city, and to continue the survey co-operatively. Individual Friends have already made themselves valued workers in several lines of social endeavor, including the movement for the repeal of the military laws recently enacted in New York State, the woman suffrage movement, anti-saloon work, the movement for meeting social needs in view of the recent abolition of saloons in Ontario. A beginning has been made toward Friendly help in certain problems of the Indians of the reservations of western New York and Canada. Other opportunities, where the help of Friends and others whom they can draw to co-operation and fellowship with them is greatly needed, have been brought to their attention in the course of the survey. These include the splendid social settlements of the city, where more volunteer workers are needed, the movement for the extension of the now very inadequate public playground facilities, and the movement for more intensive and effective work in Americanization of the large immigrant population of the city.

There is a good opportunity here in Buffalo to build up a strong and growing body of Friends that can be of great use in the best life of the city. There is a most earnest small group of Friends. There is a considerable number more who are in one way and another connected with Friends, and who can be brought into religious fellowship and social and civic co-operation if there is a live religious meeting worth their while to attend, and genuine social and civic interests brought to their attention.

Quite as important as the opportunity for building together a good strong religious fellowship here is the need for such a center as Buffalo can be made for the whole Genesee field. It is a field of great need, but of wonderful opportunity. Here and there, widely scattered from one another, are ably equipped and consecrated young people, who can only be effective if they are brought into and helped to keep in touch with one another, and their efforts focused. Buffalo is peculiarly well situated to fill the place of such needed center, both geographically and from the fact that the Friendly group here is made up of representatives of nearly every place in western New York and Ontaria that has any Friendly connection.

Points that should be particularly mentioned in this connection are London, Ont., where there is a group of highly-cultured people with whom the Friends of Coldstream have come into touch. Coldstream Friends have been asking for help in further interesting this group. Ithaca and Cornell University can best be kept in touch with Friendly interests and a Friendly center developed there by bringing our members there into relation with Scipio Quarterly Meeting. A graduate of Cornell now living in Buffalo has greatly interested himself in this. Full details cannot be given here of the many other points in the Genesee field, where Buffalo Friends have helped and can further help in making the Society a living force throughout this territory.

There is little to be said now as to acquiring a meeting-house in Buffalo. When enough of the Buffalo Friends see their way to go ahead with the purchase of the old meeting-house or a site on which to build a new one, we shall need to interest the members of our Society at large in helping them with a large number of small contributions, so that the financial burden as well as the Friendly interest in the matter may be as widely distributed as possible.

R. BARCLAY SPICER.

17 St. John's Place, Buffalo, N. Y.

WOOLMAN HOUSE.

WOOLMAN SCHOOL has started upon its sixth term, and the first week of getting settled is over. I know that all the old students are watching the pages of the INTELLIGENCER to find out who the new students are and where they come from, so first thing I will give the list:

Filona Barker, of Bloomfield, Ontario, Canada.
Helen Dudley, of Moorestown, N. J.
Lydia B. Ridgway, of Philadelphia, Pa.
Sara T. Marshall, of Langhorne, Pa.
Eliza Bell, of Bayside, L. I.
Nellie V. Blaker, of Watseka Ill.
Anna Rogers, of Crosswicks, N. J.

Just as last fall, we can say, "Master, we are seven." Some were a little late in getting in, and others whom we had been expecting up to the last minute were unavoidably kept at home. But we are satisfied, for, as Dr. Baldwin puts it, "Such a SEVEN." Some of those who were detained at home have indicated their intention of coming in the winter, so it already looks as if that term would fill our House full.

A new catalogue has been printed and pretty generally distributed, which gives the courses proposed for the winter and fall. We will be very glad to send copies of this to whoever will write for it. The school roster may have to be altered or adjusted, so it will be given next week.

One of the new features of this term is the course in "Child Training," by Mrs. J. Russell Smith. This study will include both theory and practice, and already indicates that it will be one of the most popular as well as helpful.

Dr. and Mrs. Smith entertained us on First-day evening, the 8th, with supper and delicious apples from their farm in Virginia. Also we inspected the model play-room which will in part be a laboratory for the students taking the course given by Mrs. Smith.

We are fortunate in having Dr. Forbush still with us this term, since his work with Boston University does not begin until the second semester. He is giving his course on the "Life of Jesus" on Seventh-day mornings.

Some of us have been disappointed that Dr. Jesse H. Holmes was not to give his course on the "History of Religions" this term, but the students, after they had attended his class in the Swarthmore First-day School, agreed that the course he there outlined would be a good substitute. I judge from the appreciative comment of the students that Miss Jane Rushmore will have some difficulty to get them to go elsewhere for First-day school observation work.

Fifth-days this term will be devoted to First-day school study. We want this fact widely known, and hope that there will be some who can arrange to come in for this one day's work. Miss Rushmore meets the class at 9 o'clock for an hour of work which I will not attempt to describe. All Friends know it will be done thoroughly, and all are invited to come and taste of the character of the instruction.

Miss Annie Hillborn, in the second hour, 10 to 11, gives her work on "Primary Methods." These two courses will run parallel throughout the term. ROBERT G. BROWN.

FRIENDS IN INDIANA.

PENDLETON, IND., Oct. 4, 1916.

IT is, indeed, a privilege to visit the western Yearly Meetings, and Friends will do well, whenever it is possible, to travel this way in August and stop at one or more of the Friendly centres. The meetings are smaller than those in the East, but they do not fall below them in earnestness of purpose, and they compare well in accomplishment of work. The Eastern visitor, however, feels that the business is left too generally to the men members.

I lingered a week after Yearly Meeting, and visited Benjaminville as well as Clear Creek. It was my first visit to Illinois meetings, and the beginning of many pleasant acquaintances. Unfortunately, the possibility of a railroad strike sent me home before First-day, so I did not attend the "Bentown" meetings or First-day School.

Some of the unusual things noticed in the Illinois Yearly Meeting are: The minutes are not read, there is no inquiry to elicit the fact that all meetings for worship and for discipline have been regularly held, and there is no committee on First-day Schools, though there is a First-day School Association that meets on Seventh-day before Yearly Meeting. In fact, to one who had been delegated to do special work among the First-day Schools of the Middle West, the lack of enthusiasm along that line, both in the meeting and outside, was rather painful.

There is a large, capable body of young folk in each of the meetings visited. There is much promise for the future, but it will be well if several from each neighborhood should spend one or more terms at Woolman School to get the latest thought and methods and the enthusiasm that is inseparable from the work and associations there. It is well for more than one to go from a neighborhood, so that on returning they may counsel with and strengthen each other.

The Advancement Committee of Indiana Yearly Meeting has arranged for a series of normal classes in First-day school work, in which Edna L. Wilson, secretary of Indiana and Illinois Yearly Meetings, and I are endeavoring to tell and illustrate the best methods for use in First-day Schools.

Here in Pendleton we are meeting a fine class each evening. Our plan is to give on the first evening the psychology of the child under six years of age, then the materials and methods suited to his stage of development. This is followed by an illustrative lesson with children who are or adults who try to imagine themselves at that age. Suggestions are given for courses of lessons, illustrative handwork and exercises. This is followed by a lecture lesson on the life of Paul.

On successive evenings the talk and lesson deal with successive grades; six to nine, nine to twelve, twelve to sixteen, and adults, with the lesson on Paul following each.

The weather has been perfect, the moon is increasingly helpful, and, in spite of the busy season of corn harvesting, our class gathers promptly at 7.15. Last evening thirty-six were present, among whom were six children, who were led to dramatize "The Good Samaritan."

When our week here closes on the 7th, we go to Richmond for similar work, and, after a week-end at Green Plain, O., we shall probably have a week at Waynesville.

I am glad to report that John L. Thomas, who has been very ill and had to break his long record of always being at Yearly Meeting and Conference, is much better, though yet far from strong. The many members who signed the Conference letter to him will never know how deeply he appreciated it, nor what it has been to him.

MARY H. WHITSON.

SWARTHMORE COLLEGE NOTES.

ON the 8th, says the *Phoenix*, the wires told us that the steamship St. Louis had touched the wharf, bringing Professor Pearson back to the States. He arrived at Swarthmore at noon.

Professor Pearson left this country for England on September 9th and now that he is back in the United States, he says in his confidential report, "I really went for a rest. I didn't need it, but nearly every friend said I did, and as Mr. Dooley says, 'I'll believe anything if you tell me often enough.' I got the rest. . . . I also went for a speaker. I got him." As soon as Professor Pearson arrived in London, the *British Weekly*, corresponding somewhat to our *Outlook*, wired him for an interview. They printed a lengthy account of Dr. Pearson, Swarthmore, and Chautauqua, expressing what seems to be his motive for the trip by "It is much to be wished that some first-rate speaker, fully acquainted with the causes, origins and history of the gigantic conflict, should lay the truth before the Chautauqua audiences."

In the interest of this search, Professor Pearson interviewed many prominent men, among whom were Winston Churchill, Sir Gilbert Parker, Sir Arthur Conan Doyle and

Hon. Percy Alden. Professor Pearson's terse phrase "I got him" applies to the last mentioned, for he returns to this country with an agreement for a speaking tour, with Hon. Percy Alden, M.P.

Outside of strictly business occupations, Dr. Pearson had many interesting experiences, prominent among which was the Zeppelin raid of September 23d. This attack was one, exclaims the *British Weekly*, "which the liars of Berlin could not hide." Dr. Pearson went to dine at the home of Sir Albert Spicer, M.P., on the day following the raid. Sir Spicer lives in a district where a Zepp fell, and although all report of the place of these victories is suppressed from the London papers, yet there were on the spot, thousands of people, of whom Dr. Pearson was one. He saw the charred bodies of the eighteen members of the German crew, and incidentally brought home a bit of "aluminum" from the fatal craft.

JAPANESE PEACE FUND.

Towards the $600 set as their immediate objective by those who are helping forward this fund, the treasurer has received to date the sum of $231.29, as follows:

Collected at Saratoga Springs, 1914	$ 39.75
Collected by Rachel Knight	87.20
Collected by Carleton McDowell	90.00
From Jessie L. Hoopes	2.50
Collected by Rachel Knight	9.75
Interest	2.09
Total	$231.29

That the spread of peace ideas in Japan is not seed sown upon stony soil seems to be proven by the following item, which appeared the last winter in a San Diego, Cal., daily newspaper: "The publishers of this paper have received from a Japanese club in Los Angeles the sum of $60 for the sufferers in the flooded valleys. One-half is to go to Japanese refugees and one-half to sufferers who are Americans." THOMAS S. JENKINS.

824 E. Fifty-eighth Street, Chicago.

WARDEN OSBORNE QUITS SING SING.

A news dispatch from Buffalo, N. Y., dated October 9th, says: Thomas Mott Osborne's resignation as warden of Sing Sing Prison was announced by James M. Carter, State Superintendent of Prisons, here to-day. It is effective on October 16th, and is entirely voluntary, Mr. Carter said. Nothing definite has been decided in regard to a new warden at Sing Sing.

Osborne motored from Ossining to New York to-day. He declined to make a statement regarding his resignation.

From a man close to Mr. Osborne in his efforts to reform the policy of prison administration it was learned that the warden has become more and more disgusted with the orders emanating from the office of the State Superintendent, and that the execution of Thomas Bambrick last Saturday morning, and the order prohibiting the employment of certain convicts outside of the prison walls—an order which, it is said, demoralizes the whole scheme of work at Sing Sing—had been two factors which were directly responsible for Mr. Osborne's decision.

The order, which provides that all men serving long terms must remain inside the prison walls until within six months of the time of their release, means that fifty-four of the eighty-four "trusties" employed in various occupations outside the walls will have to give up the work at which they have become efficient.

Among those affected are four out of five of the switchboard operators, the man in charge of the package room, who has done good work in detecting and seizing quantities of drugs which were being smuggled in to prisoners; the men who have been in charge of the Bertillon system and other records, practically all of the prison clerks, in fact; the gardeners and dairymen, and the servants in the houses of the warden and principal keeper.

With his hands thus tied, Mr. Osborne had decided, his co-worker said, that he could expect no longer to carry out his plans for prison reform as an officer of Sing Sing, and had therefore handed in his resignation.

FRIENDS IN NEW YORK.

Daniel Batchellor attended Brooklyn Meeting on the 24th of Ninth month, and spoke with truth and tenderness of Christian unity. He spoke of the common aims of the various branches of Friends, and, reminding us that in unity there is strength, showed how much more could be accomplished in spreading the testimonies of Friends, if we worked together in brotherhood.

At Brooklyn Preparative Meeting, on Tenth month 8th, there was a brief discussion of Friendly simplicity as it should be exemplified to-day. The conclusion which seemed to be reached by all was that each one of us should aim at what is for him the highest. In reaching toward that highest ideal, the unnecessary things will fall away, thus bringing about a true simplicity. As each person occupies himself more in service to others, he has less time to think of himself, less time for unnecessary complexity of life.

J. Garfield Purdy and Edward E. Wright were appointed to represent the meeting at a conference on church advertising, to be held at the Hanson Place Y. M. C. A. on the 10th.

THE "WOOLMAN BRIDGE."

The proposed pilgrimage to Harrisburg on behalf of the Woolman Memorial Bridge from Bristol, Pa., to Burlington, N. J., was accomplished very unexpectedly on the 7th, when Governor Brumbaugh invited us to meet him at the Bellevue-Stratford Hotel in Philadelphia. The historic significance of Woolman was represented by Prof. J. R. Hayes and Robert Brown, of Swarthmore. The speakers for the bridge were Senator J. Clarence Buckman, of Bucks County, and David H. Wright.

Governor Brumbaugh thought the name for the bridge well chosen, and agreed as to the need of it for that location, but as the State authorities were now working to free the twenty-six bridges over the Delaware from the toll system, he said that the best way to get it built quickly was to go home and build and pay for it ourselves. He and Senator Buckman expressed the opinion that the bridge would cost $1,000,000, and that it should be fifty feet above tidewater, but that such a structure would be of immense pleasure and profit to both communities. D. H. W.

FRIENDS IN PENNSYLVANIA.

SOLEBURY.

Solebury Young Friends' Association held its first meeting for the season of 1916-17 on First-day afternoon, October 8th. The first speaker was Marion Longshore, of Langhorne. She gave us an interesting and enlightening talk on Woolman House and its course of study. She gave us a practical and instructive hour, having first-hand knowledge, as she attended all last year.

Robert Atkinson, of Wrightstown, spoke to us very earnestly on the Young Friends' Movement, urging all interested in Friendly work to join in the work and become active supporting members.

Wide-awake discussion followed on both subjects.

Fred M. Price read two selections from Daly, both enjoyable and to the point. M. R. Ely read "A Prayer for the Harvest."

Delegates were appointed to attend the Friends' Conference at Mickleton on November 11th. M. R. ELY.

The William Penn High School for Girls, Philadelphia, Pa., has a pupils' court for purposes of self-government. Among the new officers elected to the court by the senior class was Virginia Alexander, a colored girl, who was made an assistant judge.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

LOVETT.—Near Hatfield, Pa., Tenth month 5th, 1916, to Edward Janney and Lydia Moll Lovett, a son, named DAVID HESTON LOVETT.

SMITH.—At "Fieldover," Pineville, Pa., Ninth month 15th, to Philip W. and Edna B. W. Smith, a son, who is named ORIN ALBERT.

MARRIAGES.

MARTENET–FRAZEE.—Under the care of Baltimore Monthly Meeting of Friends, at Park Avenue Meeting House, Ninth month 30th, 1916, OSCAR CONWAY MARTENET, JR., to CLARA ELIZABETH FRAZEE, both of Baltimore, Md.

DEATHS.

BORTON.—Suddenly, at Woodstown, N. J., Tenth month 3d, JOHN G. BORTON, aged 69. Interment at Friends' Cemetery, Woodstown.

BOWNE.—Died suddenly Tenth month 1st, 1916, at the residence of her son-in-law, J. H. Phipps, 247 East Fourth street, Chester, Pa., MARIETTA BOWNE, widow of Edward L. Bowne, in her 74th year, a member of Chester Monthly Meeting.

CAMPION.—Tenth month 6th, HARRISON CAMPION, aged 75.

DOANE.—At his home in Long Beach, California, Seventh month 29th, 1916, ELLWOOD DOANE, formerly of Pennsylvania.

LIPPINCOTT.—At his home in Germantown, Philadelphia, on Tenth month 5th, ROBERT COOK LIPPINCOTT, in his seventy-first year, a member of Germantown Meeting. He was the son of George Eyre and Jane Quinby Lippincott. He was a director of the Penn National Bank and of the Penn Mutual Life Insurance Company, and formerly a director of the Lehigh Valley Railroad, of the Union League, and President of the National Wholesale Lumber Dealers' Association. His widow and two sons, George Eyre and Horace Mather Lippincott, survive him.

SHEPPARD.—Tenth month 3d, at 42 Jacoby street, Norristown, Pa., SUSAN J. SHEPPARD, aged 77.

TRUMP.—On October 6th, SAMUEL N. TRUMP, of Silverside, Del., aged 81 years.

WALTER.—At Swarthmore, Pa., Ninth month 28th, ELLIOTT P., son of Emeline S. and the late William Hannum Walter, aged 42. Interment at Concord Friends' Burying Ground.

WOODWARD.—Near Rosedale, Pa., Tenth month 3d, THEODORE B. WOODWARD, aged 73. Funeral from Longwood Meeting House, Sixth-day, Tenth month 6th.

HANNAH R. FLOWERS.

IN the "homegoing" of Hannah R. Flowers, we will miss another one of those to whom we looked to help bear the responsibility of our society. Always at her place, oftentimes under physical disability, her deep interest in the business of the meeting was an inspiration to us; her counsel sound; her advice wise; and she was always ready to help. Especially interested in the Temperance Cause, she was for many years chairman of that branch of the Yearly Meeting's Philanthropic Committee, and her services there will be greatly missed. One of her expressed desires was, that she might be able to labor in that work while she lived. The wish was gratified, and she passed away while still a useful member of the committee. She was a beloved elder of Valley Meeting, Philadelphia Quarter. A loving wife, devoted mother, a kind and sympathetic friend and neighbor, she will be missed by a large circle. Her faith in "The Eternal Goodness" was unfailing, and she passed away "as one who wraps the drapery of his couch around him, and lies down to pleasant dreams."

"MUSTERED OUT."

[In Memoriam, Galusha Pennypacker, died October 1st, 1916.]

A SOLDIER of the Union has just been mustered out:
There was no cry of victory, no far-flung battle-shout
As the great soul left its prison, and silently took its way
To seek the heavenly country, the land of brighter day.

A soldier of the Union! O Union strong and great!
To just such loyal sons is due thy more than royal state:
To just such lives thou owest, down to thy latest day,
Thy gratitude undying, naught less thy debt can pay.

He risked his life to serve thee, and freely offered youth,
And strength, and life's fair promise, in the sacred cause of truth:
Not only years of service, but years of suffering, too,
Were the sacrifice he offered, with spirit strong and true.

How noble was his offering! how worthy highest praise!
How truly great the spirit in which he spent his days,
Those weary days of suffering; yet ever thoughtful, kind,
Grateful for humblest service, to friendship never blind.

O soul of splendid loyalty! O spirit tried and true!
Steadfast and uncomplaining—and ever glad to do
To the uttermost thy duty, fidelity to show;
We almost envy thee thy call the higher way to go.

O soldier of our Union! a noble army now
Has met thy gaze on fairer fields, and we rejoice that thou
Canst join the shining ranks of those who know immortal youth,
The army of the Lord of Hosts, who stand serene for truth.

I. B.

OPENING OF THE GUILD CLUBS.

ON the 16th of October, the Friends' Neighborhood Guild will start its winter program of clubs and classes. There is much to be accomplished, development along new lines to be carried out. In order to meet the various needs of the neighborhood, we must make new friends, as well as retain the interest of those who have served faithfully and well in the past. Bearing in mind that our aims are civic and social, we do not hesitate to promise a vital experience to any one who has a part in our neighborhood life. Here is the opportunity to share a hobby or work out a theory, for the range of our interests is limited only by the strength and available time of our workers. To train mind, hand, and body, to train the soul through the medium of these three—these are our aims.

LOUISE MARIE LAWTON, *Head Worker.*
4th and Green Sts., Philadelphia.

CAPE MAY CONFERENCE PROCEEDINGS.

THE bound volumes of the Proceedings of Friends' General Conference held in Seventh month at Cape May, N. J., are now ready. After filling the advance orders there are sixteen copies left. Those desiring a copy may be able to secure one if an order is sent promptly to J. Barnard Walton, General Secretary, 140 North 15th Street, Philadelphia, or to Friends' Intelligencer. The price is 50 cents, postpaid.

Coming Events

TENTH MONTH.

14th.—New York Monthly Meeting, in Brooklyn, at 2.30 p. m. Meeting for Ministry and Counsel at 1.30 p. m.

15th.—The Peace Propaganda Committee of New York last year furnished speakers for over twenty-five meetings in churches and other institutions. It is now arranging similar opportunities for Friends to express their view, and volunteers for the service are called for. At 3.30 in the New York Meeting-house, the committee will meet with its speakers to consider what phases of the peace question it will be best to emphasize this season. All interested will be welcome.

15th.—The Philadelphia Quarterly Meeting's Committee to visit the smaller branches will hold an appointed meeting at Old Radnor Meeting-house 3.00 p. m. Take Philadelphia & Western Railroad from 69th Street to Radnor, Pa.

15th.—The subject for the Conference held after meeting at 15th and Race Sts., Philadelphia, will be John in Judea and Jesus in Galilee, or Asceticism and Its Opposite."

15th.—The next Conference under the care of Concord Quarterly Meeting's Committee on Philanthropic Labor will be held in the Meeting-house at Concord, Delaware Co., Pa., at 2.30 p. m. to be addressed by Francis H. Green. Subject, "A Shelf of Books."

16th.—Easton and Granville Half-Yearly Meeting at Easton, N. Y., 10.30 a. m.

16th.—Daniel Batchellor expects to attend meeting at Kennett Square, Pa., 10 a. m. and to visit the Friends' Boarding Home in the afternoon.

17th.—Donation Day of Chapin Memorial Home for Aged Blind, 6713 Woodland Avenue, Philadelphia. Lunch and supper will be served, and flowers, can-

dies, cakes, fancy and useful articles sold. Music and entertainment by blind artists and others. Contributions of money or any useful thing will be gratefully appreciated, and may be sent to the Home or Sidney S. Yarnall, Alice Powell Sellers, Elizabeth Powell Bond or Irene Mather Woodward, at Stoneleigh Court.

18th.—Monthly Meeting, 15th & Race Sts., Philadelphia, at 7.30 p. m.

18th-19th.—Southern Half-Yearly Meeting at Camden, Del. Business meeting on the 18th at 11 a. m. Meeting for worship on the 19th, to which the public generally is invited. Joel Borton expects to be in attendance.

19th.—Greene Street Monthly Meeting held in Germantown, Phila., 7.30 p. m.

21st.—Concord First-day School Union at Goshen Meeting-house at 10 a. m.

21st.—Bucks County First-day School Union will meet at Makefield Meeting-house on Seventh-day, Tenth month 21st, at 11 a. m. sharp. Conveyances will meet the 9.50 northbound and the 10.30 southbound cars at Stoopville, on the Doylestown and Bristol trolley, and the 10.40 cars (both directions) at Mont Eyre, on the Lambertville and Trenton trolley. Friends will note that this is a postponement from the usual date.

21st.—Haddonfield First-day School Union will meet at Medford, N. J., at 10.30 o'clock. A report of the General Conference at Cape May will be given at the morning session. W. Lewis Abbott will address the afternoon session on a "Christian Social Order."

21st.—The First-day School Union of Concord Quarterly Meeting will meet in Goshen Meeting-house at 10.30 a. m. Cars leaving Philadelphia at 8.30 and 9 o'clock will be met at Milltown, Pa. Those who wish to be met will please communicate with Caroline R. Hicks, 17 W. Union St., West Chester, Pa.

22d.—A meeting under care of the Committee of Salem Quarterly Meeting will be held at Greenwich, N. J., at 2 p. m.

22d.—Young People's Meeting at 7.30 p. m. in Association Room, P. Y. F. A. Building, 140 No. 15th St., Philadelphia.

22d.—Dr. H. M. Woolman, of Newark, N. J., expects to attend Trenton Meeting at 10.30 a. m.

22d.—An appointed meeting under the care of Burlington Quarterly Meeting's Committee on Unused Meeting-houses, will be held at East Branch, Monmouth County, N. J., at 3 p. m. Dr. H. M. Woolman expects to attend.

22d.—New York Yearly Meeting First-day School Conference, at Plainfield, N. J. Jane Rushmore expects to attend, and speak about work in First-day Schools, what it is, what it may be, and how the General Conference First-day School Committee can help. Trains leave Liberty Street, New York, at 9 a. m., in time for First-day School at 10 a. m.; and at 1 p. m., in time for the afternoon session. Box lunch.

24th.—Western Quarterly Meeting, at London Grove (Pa.). Elbert Russell, of Baltimore, expects to attend. Friends from other Quarterly Meetings will be welcome, and if they send their names in advance they will be provided with conveyances from Willowdale and Avondale.

The Western First-day School Union will hold its annual meeting on the afternoon of Quarterly Meeting day at London Grove. The principal event will be an address by Elbert Russell on "The Importance of Religious Education." Friends and the public generally are invited to come and hear this address, which we feel sure will be of permanent value.

26th.—Caln Quarterly Meeting at Christiana, Pa., 11 a. m.

28th.—Westbury Quarterly Meeting, at Flushing, N. Y., at 10.30 a. m. In the afternoon, at 2.30, there will be an address by Mr. E. K. Jones, the secretary of the "Urban League on Negro Conditions in New York City."

28th.—Founders' Day at Swarthmore College.

30th.—Baltimore Yearly Meeting at Baltimore, Md., 10 a. m.

31st.—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m.

ELEVENTH MONTH.

4th.—Fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting, at Moorestown, N. J., at 3.30 and 7.30 p. m., with supper between. Lecturer, George A. Walton, assisted by Eleanor Scott Sharples. Subject, "The Quaker of the Coming Time."

11th.—General Conference of Friends' Associations, Fall meeting, at Mickleton, N. J. Morning and afternoon sessions. General topic, "What the Associations have done along Social Service lines, and what the future holds to do."

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Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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THE book of the [a]generation of Jē'şus Chrīst, [b]the son of Dā'vid, the [c]son of Ā'brā-hăm.

2 Ā'brā-hăm begat Ī'şaac; and Ī'şaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of

A. M. 4000.

CHAP. 1.

a Lu. 3, 23
b Ps. 132, 11 Isa. 11, 1 ch. 22, 42 Acts 2, 30 Rom. 1, 3
c Gal. 3, 16
d Ruth 4, 18 1 Chr. 2, 5, 9
e Num. 1, 7

Mā'rў was espoused to they came together, she child of the Hō'lў Ghōst

19 Then Jō'şeph her h just *man*, [o]and not willir publick example, was m away privily.

20 But while he thought behold, the angel of the unto him in a dream, thou son of Dā'vid, fear

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Baltimore Yearly Meeting 1916

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For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations.

In compliance with the arrangements made in 1901. Friends who desire lodging accommodations in Park Avenue Meeting House are requested to make known their wish to the local Committee, appointed in each Monthly Meeting, who will forward the names to the proper persons in Baltimore. The Committee on Entertainment at Park Avenue can receive applications only through the Monthly Meeting's Committee. This regulation will apply also to those who come in response to the invitation of the Advancement Committee.

This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

The Meeting of Ministry and Counsel convenes at two o'clock Seventh day afternoon. No morning Session.

On account of the prevailing epidemic among children, Friends are cautioned not to bring children to Baltimore at present.

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

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PHILADELPHIA, TENTH MONTH 21, 1916

Volume LXXIII
Number 43

A SONG OF PRAISE AT SUNSET.

As the sun was sinking low in the west,
And the woodland aisles grew dim,
A little bird sat on a slender bough
And sang his vesper hymn.

'Twas a song of thanks for the gentle breeze,
And the shade of a friendly tree,
For all the joys of the day just past,
And those of the day to be.

He flew away—and the slender bough
For a moment lightly swayed,
And then in the silent, fast-gathering night,
A fervent prayer I prayed.

I prayed for a thankful and trusting heart,
That will sing, like this minstrel brown,
Of the bright day past, and the brighter to dawn,
When life's sun, at eve, goes down.

—*A. M. G., in The Christian Herald.*

PENNSYLVANIA IN THE EARLY DAYS.—IV.

BY ISAAC SHARPLESS.

James Logan and David Lloyd were such prominent men in early Pennsylvania, that they deserve more than a passing notice.

James Logan was born in Ireland in 1674 of Scotch parents, who were Friends. When William Penn was coming to Pennsylvania, in 1699, he brought Logan with him as secretary and agent. He held successively the posts of Provincial Secretary, Commissioner of Property, Chief Justice, and, as President of the Council, was for about two years the Governor of the Province. He was an excellent scholar, to his friends an agreeable gentleman, thoroughly faithful to the Proprietor, who in turn placed implicit confidence in his judgment of other men, of great influence in the Council, of which he was almost continuously a member, but not always courteous and condescending to men of smaller abilities and fewer advantages.

He gave very censorious verdicts of his opponents, calling them "rogues," "composition of vinegar and wormwood," "lurking snake," etc. These were evidently written in the heat of partisan controversy, and unfortunately influenced Penn's mind against some who ought to have been his warmest friends and supporters. No more faithful agent for the proprietor and his widow could have been found, though one could conceive a more judicious one.

In later years he retired to his place at Stenton, and largely gave himself over to literary work. He wrote several books in Latin, and translated "De Senectute," which was printed by Benjamin Franklin in 1744. He gave to the people a valuable collection of books, now incorporated in the Philadelphia Library.

He was not a very influential member of the Society of Friends in religious matters, partly on account of his views on defensive war; but his character and attainments were greatly respected.

David Lloyd was a Welshman. He arrived in the colony in 1686, commissioned by Penn as Attorney General. He was an excellent lawyer, exemplary in all the relations of private life, of great force of character and commanding influence. Were it not for the dark colors in which he is painted by Logan, Norris, Proud, and other authorities we should regard him as a noble fighter for popular rights. He seems, however, to have been of a contentious spirit, and opposed Penn by methods and in words which neither the circumstances could justify, nor good political morality commend. He had probably honesty of purpose in his aims, and in the main a good cause. He was intense, dogmatic, unbending, perhaps politically unscrupulous in his early life; but later he became softer and more gracious. He never failed to be the trusted leader to his party so long as he was in the Assembly. The cause to which he gave his great energies and political abilities was the cause of the future, and the net result of his labors was to sustain in the colony strong attachment to the principles we now consider to be fundamentally American. He was a Quaker in good standing, at first living in Philadelphia; after 1710 in Chester.

It is interesting to note that Logan and Lloyd drew together in later years, working for the good of the State, and that Lloyd joined in an affectionate memorial to Penn after his death.

Penn left his Province in 1701, with Andrew Hamilton as Deputy Governor, and the play of political forces immediately began. The Church party, under Colonel Quarry, small but active, would ally itself for the time with David Lloyd, who, however, was far from sympathizing with it. Their main strength, however, lay in English sympathy. The malcontents were also with Lloyd. "It is the very leaven of George Keith" (now mostly Episcopalians), "left among the people at his separation, and now fermenting up again," writes Logan in 1706. Isaac Norris also says in 1709: "Most of the sticklers in the Assembly are either Keithians or those who stand fast and loose with Friends."

Governor Hamilton, unfortunately for the Province, died after about a year of administration, and Penn sent over John Evans, a Welshman, "an honest and discreet young man" as he styles him. Penn was woefully deceived, as often happened in his choice of men. He writes most enthusiastically about each new appointment, and after events usually were a strange contradiction to his judgment. Evans, if personally honest, was certainly not discreet. A worse choice could scarcely have been made to govern a colony of strict Quakers. He unnecessarily shocked their anti-martial principles by pressing forward his schemes for colonial defense. He tried to force them into compromising measures by a false report that the French fleet was in the Delaware, and rode through Philadelphia asking all to arm. To this the Quakers responded by quietly attending their mid-week meeting. In company with William Penn, Jr., the degenerate son of the proprietor, he engaged in festivities in the poorer haunts of the city, and in the Indian towns, which shocked the sense of stern morality to which the people's thoughts were attuned. He tried to collect a fine for disrespect from an honest but rather irascible old Quaker minister and Assemblyman, who cried out: "He is but a boy. We'll kick him out," and won only contempt for his persecution. He persuaded the Delaware authorities to erect a fort and levy a tax on Philadelphia commerce, which was a violation of charter. Three Friends of his own party—Richard Hill, Isaac Norris and Samuel Preston—ran their boat past the fort in spite of the fire, and when the commander pursued, carried him off and landed him at Salem, New Jersey. This broke up the exaction of "powder money." Altogether Evans was a great failure as Governor. Logan did his best to advise his chief, but finally counseled Penn to recall him, as also did the Assembly. It is not to be wondered at that the anti-proprietary party, under Lloyd, ruled the Assembly, and the friends of Penn hung their heads.

In 1704 a remonstrance was sent to the Proprietor, which was the most severe stroke he ever received. It was the work of Lloyd, signed by him as Speaker of the Assembly,

and if we are to believe Isaac Norris and James Logan, the signature was effected after adjournment, when he was no longer Speaker, the address was never read to the Assembly, and in order to preserve the appearance of regularity, the minutes were interpolated. That the people had some ground to complain of the choice of Deputy Governor may well be admitted, but this was quite as much Penn's misfortune as theirs, and was only an error of judgment. That they had just then cause to complain of the hardships the English government was putting on them in the matter of oaths, was also true, but Penn was doing all he could to remedy it. The other charges of oppression "about our civil rights by the Proprietary," in various details were too trivial to be so seriously enumerated and intemperately advanced. There was an animus about the paper worse than the complaints, which hurt the good-hearted Proprietor deeply. He had spent his fortune, and was in debt as a result of his Pennsylvania burden. He thought he had given every reasonable concession, more than were enjoyed elsewhere, and if things were wrong he had expected kindly and reasonable co-operation, not bitter, unfriendly and unreasonable attack.

It required about thirty years to settle down into steady government. Then followed thirty years of the greatest peace and prosperity. There were no more contentions between Governor and Assembly; no more angry recriminations upon which to base partisan capital; no more striving for liberties, for every reasonable liberty worth striving for was secured; no more attempts to exalt proprietary interests at the expense of public interests; no more partisan strife, for there were no parties. The era of internal dissension had closed; the era of external war had not opened. For a generation the Quaker government went quietly on, performing its functions with vigor and system. Paper money, fully secured by individual property, as well as State credit, was issued in moderate amounts, was never depreciated, and developed business enterprise by taking the place of gold and silver drained to England to purchase the needed importation of a busy and growing population. Taxes were light and were mostly raised from tavern licenses. Indians were friendly, and were kept so by frequent presents and purchases of land. The criminal laws, while rather severe, were humanely executed, and life and property were secured by an alert magistracy and a conscientious population. Oaths were voluntary; war did not exist. There were no militia companies, but little martial feeling. All religions were free and on an equal footing. Political and personal rights were guarded with jealous care. The best men of the colony, men of the highest education, morality and property interests, held, by the choice of the people, the high offices of government. No taint of political corruption seems to have vitiated the dignity of office-holding, but there "was magistracy in reverence with the people, and kept from being hurtful to them." Could Penn have seen this thirty years' peace, he would not have been utterly discouraged, nor deemed the "Holy Experiment" a failure.

In 1739 England and Spain went to war, and this was the beginning of the end. War meant privateering, and privateering destroyed commerce, and this touched Pennsylvania immediately. War meant taxes, and taxes produced discontent, differences with the Governors about the rights of the Assembly, cessation of friendly feeling, and a recreation of parties.

The Spanish war was soon over, but it was followed by one with the French and their Indian allies in 1744. This lasted in America, in some part or other, practically continuously till 1763, and when it ended the Quaker Assembly was no more.

Parties were now formed on new lines. They had largely disappeared during the twenties and thirties, but at this time we find a marked difference, growing more emphatic with the years between the proprietary party and the "country" party. The Quakers were now in considerable minority in the Province, but were practically all on one side. The Proprietors had left the Society and joined the Episcopal Church, and that body rallied around them. So also did the Presbyterians, and all who believed in a vigorous, warlike policy. These stood together for proprietary rights and interests, and had as their stronghold the Governor and Council.

The Friends and the Germans and their sympathizers maintained their ascendency in the popularly elected Assembly, where they did practically as they pleased. They opposed proprietary pretensions, favored grants to the Indians, and cut down expenses for military operations wherever possible. Their efforts during the years from 1740 to 1756 were directed to securing their rights as representatives of the people in the matters of protesting against secret and arbitrary instructions to the Governor by the Proprietors; of raising money in whatever way seemed good to them; of insistence on the large proprietary estates being subject to taxation as other similar estates were; and of independence of royal instructions when they contravened their charter.

The machinery by which the Quakers held their party together, judging from the results, was effective. During the thirty years of peace they had become competent politicians. It is uncertain how they selected their candidates, or by what means they elected them. There is no reason to suspect any immoral proceedings, for their Assemblymen were men of excellent standing, and many of them served for a long time. Most of them were farmers, and this gave the few men who knew something about law, like David Lloyd, the two Norrises, and Benjamin Franklin, their great influence. It is probable that a loosely organized town meeting called for each case as it arose determined the choice, and that the general interest in the issue, and community of political tendencies carried the election. We hear nothing of difficulties within the party, and they were not the sort of people to tolerate bosses quietly. In these matters of liberty they were solidly and effectively united in the general struggle against Crown and Proprietor, which led up to the Revolutionary war, and held their own as honorably and as successfully as the liberty party of any other colony.

The Province very early in its history, while supplied with many of the necessities of life, was short of money. This resulted from the large purchases from England, which drained the country of gold and silver. This condition existed up to the Revolution, the balance of trade being almost continually against the Colony. Much real suffering and great stagnation in trade resulted from this state of affairs, and the issuance of paper money became almost a necessity. It was entered upon cautiously. There being no banks or opportunities for specie redemption, it was arranged that bills of credit, which could be used as money, should be issued to individuals as a loan for a term of years, secured by real estate or plate. Interest and a part of the principal were paid back yearly. The amount of the issue being reasonable and the security ample the money never depreciated, as was the case in nearly all the Colonies, while the stimulus to trade was sudden and marked. This process was prudently repeated and the interest with tavern licenses, enabled the Colony to get along almost without taxes during the years of peace. Though Logan, Norris, and other conservative men opposed the practice, it seems to have been justified by the results, and there was sufficient self-restraint to prevent an over-issue.

But the wars demanded a vast proportionate increase in the expenses of government, and new problems presented themselves. The Assembly proposed to meet the increased expenses by further issues of bills of credit, but were in 1740 restrained by the English Privy Council, acting probably at the instance of the Proprietors, by an order prohibiting any new issues, unless a clause were also enacted suspending the execution of the law till the royal assent was obtained. The Governor was instructed to refuse to sign any bill violating this order.

The charter of William Penn had by this time become

an object of veneration with the popular party in Pennsylvania, and under it they had deemed themselves secure in the manner of raising money, subject only to the veto of the Governor. It is true that after five years they might also look for a royal veto, but this only involved the necessity of re-enacting the offending law. The new order of the Privy Council therefore seemed an interference with one of their choicest privileges. However, if they could persuade Governor Thomas to sign notwithstanding hostile orders from abroad, the laws would be valid; and this they managed to do by a judicious reduction of his salary until he was brought to terms. The struggle was continued with successive Governors till the Revolution under the effective leadership of Franklin, and while often baulked by the proprietary interests, the popular party in the Assembly gradually regained all lost ground. While legally there was no change, practically there was a constant decrease of proprietary interference and a constant growth of popular rights.

AN IMPROVED SOCIAL ORDER—VI.

"For myself I am certain that the good of human life cannot lie in the possession of things which for one man to possess is for the rest to lose, but rather in things which all can possess alike, and where one man's wealth promotes his neighbor's."—*Spinoza.*

In concluding this series of articles on co-operation, it may prove of value to point out the reasons for a number of the American failures, so that these may be avoided in the future—as the wise sailor will try to avoid the rocks upon which other vessels have been wrecked.

One of the most common reasons for failure has been insufficient capital. Before starting a co-operative enterprise, the requirements of the business should be carefully studied, and those interested as owners and patrons should pay in a capital fully sufficient to meet the probable needs of the business.

Another cause has been lack of loyalty to their own store by the members. No co-operative enterprise can be successful unless its stockholder-members give it their loyal support. Knowing that the profits of the business are to come back to them in dividends on the total amount of their purchases, it is to their interest to have this total as large as possible, and the offers made now and then by a cut-price store or a bargain sale should not induce them to leave their own store—even though the prices at the latter should now and then be somewhat higher, for this difference will revert to them later.

Another rock upon which some stores have been wrecked is the undue extension of credit. This caused the wreck of the early English attempts at co-operation, so that the Rochdale pioneers adopted as one of their corner-stones "Cash Payments" for all sales, and this has remained for over seventy years one of the leading causes of the success of the co-operative movement in England and on the Continent. It should be adopted by every American attempt at co-operation.

Another cause of failure has been poor management, including as a leading feature thereof, bad bookkeeping and lack of auditing. As in every other modern business, these are essential to success. The English Co-operative Wholesale Society has for many years had a regular corps of auditors, whose duty it is to visit their many stores and manufacturing plants, and make the necessary audits of accounts. They have also published books on bookkeeping and auditing, and these can now be had as a guide to those desiring to inaugurate proper methods when organizing for business here.

If the causes of failure referred to above are avoided; if a sufficient capital is secured from a body of stockholder-members large enough to promise success; if these members will loyally deal with their own store; if they will pay cash for their purchases; if they will engage a competent manager, and see that a proper system of bookkeeping is used, and that careful audits are made—if these steps, so essential to any successful business, are taken by the members, then success will be as sure to result in this country as in any other, for the human element in one country is very like that in another.

As to the first steps necessary for organization, these are usually prescribed by the State co-operative laws, copies of which can be had by addressing the Secretary of State at the various State capitals. Pennsylvania has had for many years one of the best co-operative laws in the Union, embodying all the best modern features. Wisconsin adopted its co-operative law in 1911, and New York followed in 1913, both these being almost identical with the Pennsylvania law.

As a concrete plan for organizing a co-operative enterprise, whether a farmers' co-operative association or a co-operative store in the city or country, the following is suggested:

Let a committee of interested persons, either men or women, or both, say seven in all, meet and study the situation—to determine the local needs, capital required, and probability of securing a sufficient number of loyal members. In this connection it may be said that it is generally estimated that the patronage of 100 families is ample to sustain a small grocery store, and that the capital for the same should not be less than $3,000, while $4,000 would be better. For a grocery and provision store, a patronage of 125 to 150 families should be sought, with a capital of $5,000 to $7,500. It will be seen that if 100 families can be secured for the smaller store, an average stock investment of only $30 for each family would furnish the $3,000 required. But the organization should be entirely democratic, for it may happen that the patronage of the family able to take only one share of $5 may be as valuable to the store as the patronage of the one able to invest $100 or $200 in the stock. This often happens, and it illustrates how the well-to-do, without any risk to themselves, or but little risk, may, through co-operation, open the door for a family much less fortunate to secure a competence, or achieve better times, without any trace of the acceptance of charity.

If each one of the seven members of the suggested committee will then see if he or she can secure say five families as members and patrons, and if each one of these 35 heads of families will secure three other families, the first 100 families, with their subscriptions to stock, will be secured. It is quite possible that the total of subscriptions may exceed the capital required, as many will subscribe for more than the pro rata amount. In this case, the committee may decide whether to return the excess or to retain the whole amount. As a general rule, the latter would seem to be the wiser course. The subsequent steps as to organization, the capital having been subscribed, are clearly outlined in the various State laws, and these instructions should be carefully followed; but the requirements of the statutes are so clear and simple that persons of average intelligence will find no trouble here.

As has been suggested, the selection of the proper manager is one of the most important steps. That having been wisely taken, with loyal members, careful auditing, cash payments, and a reasonable but not officious oversight of the committee or directors, success ought to be assured.

The higher moral purposes of co-operation should never be overlooked by those interested in its success. It does not aim merely, or chiefly, to make the cost of living cheaper; but it does this to achieve higher aims, to make life more comfortable, more happy to many, to bring a good education within reach of many more children, to make a college education and training possible for more of those whose mental equipment calls for it, to bring through reading rooms and courses of lectures a touch of university extension to many communities that would otherwise be without it, as has been done in Edinburgh and other cities of Scotland by the great Scottish Wholesale Society; to establish convalescent homes, as has been done in

both England and Scotland—in a word, to usher in to a larger and larger degree by just principles and fair dealing the kingdom of God upon earth, thus reaching and uplifting the whole range of social relations and conditions, and thus introduce an improved social order.

As an indication of the value and importance of the co-operative movement in the opinion of the greatest English statesman of the last century—William E. Gladstone—the following extract from a speech made by him in the House of Commons in 1864, may be cited:

"For my own part, I am not ashamed to say that if ten years ago anybody had prophesied to me the success of the co-operative system as illustrated in the towns in the north; if I had been told that laboring men would so associate together for their mutual advantage, I should have regarded the prediction as absurd. There is, in my opinion, no greater social marvel than the manner in which these societies flourish, combined with a consideration of the soundness of the basis on which they are built."

What men and women *have done* in England, men and women *can* do in America, *if they will.*

ISAAC ROBERTS.

BOOKER WASHINGTON.

When the slaves were freed in 1865, says W. J. Button, in the *Journal of Education*, a nameless negro boy about six years old went to work in a coal mine in West Virginia to support his mother and himself. The story is told that the child was so fond of books that he was called a "booker"—hence his first name. When after many cruel disappointments and denials he was allowed to go to school, he was asked by his teacher for a last name as well as for a first name, and, as he afterward said, he chose a good one, "Washington." Thus starting in life without a name he made one for himself which will never die.

With an unquenchable thirst for knowledge he began while working in the mine to study such books as he could find. One day hearing two miners speak of Hampton Institute, he started at once, walked five hundred miles, and after untold hardships that would have utterly crushed one of ordinary mould, he was finally admitted to the classes of this great school. He did all manner of chores for a meager living, and finally got the rudiments of an education, became a teacher at Hampton, and while there was selected by General Armstrong to take charge of what was to be a normal school for colored people in the little town of Tuskegee, Alabama.

While Tuskegee Institute must ever remain Booker T. Washington's greatest monument, he achieved distinction in other lines of human endeavor. As an orator he had few equals, and as an author his books alone would have brought him fame. His principal publications are his autobiography, "Up from Slavery," "Working with the Hands," "The Man Farthest Down," "The Story of the Negro" and "Character Building." All of his writings are characterized by a high and definite purpose, by sane judgment, good taste and pure English. For every word he uses he gives the reader an idea. "Up from Slavery" and "Character Building" are two books that should be in every library, and young people as well as old should be encouraged to read them.

Dr. Washington tells us in his autobiography that in literature Lincoln was his patron saint. Doubtless his own simple and forceful English was greatly influenced by his careful study of the great emancipator's writings.

Dr. Washington, in addition to his other high qualities, was the possessor of a very keen and capable business brain. To illustrate this, it is related that some years ago Andrew Carnegie sent him a check for a comparatively small sum to use in his educational work. Upon receipt of this check Dr. Washington reasoned thus: "Mr. Carnegie is not fully aware of the work Tuskegee is doing—else he would have given us a greater sum—which we very much need. If it goes out to the world that the amount of this check is Mr. Carnegie's measure of Tuskegee it will influence others to belittle our work and to limit their aid to small amounts." But what was to be done? After careful consideration Dr. Washington returned the check to Mr. Carnegie with a frank statement for so doing. He took the risk. Mr. Carnegie afterwards made a personal investigation of the work done at Tuskegee, and has since given more than half a million dollars to the institute, and placed at interest a large sum for the support of Dr. Washington and his family—"so that," as Mr. Carnegie explained, "in carrying on his great educational work Dr. Washington might always be free from financial care and anxiety of a personal character."

Harvard University bestowed upon him the degree of Master of Arts, and Dartmouth College honored him with the degree of Doctor of Laws. In his visits to foreign countries Dr. Washington was received with such distinguished attention and honors as are accorded to but few men. The fame of the man had preceded him, and without racial prejudice and with great enthusiasm he was received at his true value, and honored accordingly.

A MASKED WORD.

Among the many changes and new experiences which the great European war has brought into our daily lives may be noted some new words, and one of these we hear very often nowadays. It is "preparedness." How are we to define it? Is it a good or a bad thing for our country? Is it wise or foolish? Much depends upon our answer.

In a daily paper, not long ago, was an item which read somewhat like this: "The mayor of Johnstown is against preparedness. There was a time when Johnstown was not prepared." (Then follows the date of the great Johnstown flood.)

Now surely it is a good thing to be prepared to keep lives from being lost by a great flood, but is it a good thing to be prepared to take life and health and strength away for a great war? Are the two things really alike?

"Masked words," says Lucia Ames Mead, "win many victories over reason;" but she goes on to say that if instead of that "respectable, masked word—Preparedness," we called on people to get ready "for increased taxation," to "imitate Europe," or "to teach every boy to kill"—how different would be the response.

That there is a right sort of preparation for the service of our country no one doubts. A child needs to learn obedience, and how to meet a sudden emergency, or follow a quick command, in order to be ready for a useful life.

Such men as the life-savers, the coast-guards, the firemen, must all have been prepared for their life-work, and our physicians and other professional men also.

But these are all prepared to meet emergencies that are almost sure to come, and which rightly met will mean lives saved.

As we hear the word used so much just now, "preparedness" is a different and a more dangerous thing.

Crystal Benedict, who is one of the officers of the Women's Peace Party, says: "With most of the world at war, our rights are bound to be trampled on here and there. . . . A fire as big as that, with only an ocean between us, is bound to scorch us. It is only by keeping cool . . . and by stowing all inflammables and combustibles out of sight that we can keep from catching fire. To start in just now on a great program of military and naval expansion, to spend millions on submarines and battleships, to increase the standing army, to start military training camps, to talk, think and act 'preparedness for war'" is —to carry on her parable—"like pouring kerosene on our roofs, instead of water." "Sparks are bound to fall—if they fall on cool, wet roofs, there is a chance of their going out. If they fall on dry roofs, prepared with kerosene, what chance is there?"

We all know how it is with a boy or girl we think does not like us, or a teacher who we fancy is unfair. It is pretty hard, is it not, for that boy or girl to please us? or for that teacher to mark our papers so that we are satisfied?

Then, when we hear people talking "preparedness" let us remember these things and be ready to show the other side. We can tell how William Penn proved, in the Indian wars, that he and his people were safer un-"prepared" than the settlers who kept their guns beside them as they worked on their little farms.

Some one said, speaking of the present war: "Had England had a million men in arms this calamity would not have happened." To which the *Westminster Gazette* (an English paper) answered, "It would have only come sooner!"

Lucia Ames Mead says: "Let us courageously insist that no fatal, backward step shall be permitted to our beloved land." And let us not forget that "preparedness" is a "masked word!"—*Frances T. Rhoads, in "Select Miscellany."*

AMBULANCE OR FENCE?

[Extracts from an address by John W. Carr, principal, delivered before the teachers and a few friends of Friends' Central School, Philadelphia, Tenth month 5th, 1916.]

At a sharp turn in the road, says an American poet in substance, there was a precipice over which from time immemorial reckless persons had fallen. The people round about were not a hard-hearted folk, and the misfortunes and sufferings of their fellows grieved them greatly. So they bought an ambulance to haul away the dead and wounded and put them out of their sight.

It was a rapidly growing and populous community, and the number who tumbled over the precipice constantly increased, and the people were compelled to buy many, many ambulances, at great expense, and still they were unable to cart away all the dead and wounded. They could not bear to see so much suffering and death. What should they do?

At last some one suggested building a fence at the top of the precipice to prevent people from falling.

"Impossible," they said, "impossible! People are people. They always have fallen over, and they always will do so."

But finally the fence was built, and from that to this *no one has tumbled over.*

We are witnessing to-day the most awful catastrophe in human history. Civilization is falling over the precipice, and our ambulance service is literally swamped. We must build a fence, a fence, a *fence.* I repeat it once again, we must build a FENCE.

But what kind of a fence shall it be? Shall it be made of material things, or shall it be immaterial—something invisible which abides only in the hearts of men?

"Never again," says Lloyd-George in a recent interview, "shall this awful tragedy be enacted. This is to be a war to the finish. It took us twenty years to conquer Napoleon, but whatever the length of time, it may take now, a knock-out blow must be dealt." Closely following this interview came the announcement that the British navy is to be armed with eighteen-inch guns.

Will the fence of the British war lord endure?

America proposes a fence also. A mighty navy, second only to England's; a much larger army than it now possesses; the mobilization of her great industries; military training in her public schools. What a costly and what a mighty fence this will be!

But will it be adequate? Will it stand the test of time?

Without arguing whether or not such fences are necessary at the present moment, I wish to assert boldly that they are inadequate, and must of necessity be only temporary. The fence must be made of more enduring stuff than "reeking tube and iron shard." It must be an immaterial fence in the hearts of men, which "neither moth nor rust doth corrupt, and where thieves do not break through and steal." It must be a spiritual fence built on law and righteous judgment and loving service. Such a fence is the only one which will endure. It is the final hope of humanity.

This world-war is testing our educational systems as they have never been tested before. To a great extent we have built on a sandy foundation, and the floods are threatening to wreck the structure.

We are seeing that we cannot build on the foundation of tradition, or dogma, or even scholarship or industrial efficiency. There is but one solid rock upon which to build, and that is righteous character. This is as eternal as the throne of God, and the sooner that men and nations realize it, the better. Institutions and systems of government, education and religion are being tested by fire; the dross is being burned away.

But what are any of these things to you and me? What have humble teachers to do with world-problems? These are problems to be determined by the mighty ones of earth.

Let us not deceive ourselves, or minimize our opportunities and powers. Education is destined to play the chief part in the history of the future. The great ones of the earth are to be taught by humble teachers, who have a chance to form and fashion their inmost thoughts and feelings—yes, who will have a part in forming their very lives. Besides, the masses are to be the arbiters of the world, and upon their thoughts, feelings, and will are dependent the destinies of empires. The kingdom of righteousness is to be established in the hearts of the many, not the few, and the many are to be dominant. As the teachers of this generation teach, so will the next generation *be.* Let us, then, have larger vision and strive for nobler things. We shall have a part in building the fence at the brow of the precipice.

I suppose that I am betraying no confidence when I say to you that the reason you and I are here to-day is because those who control and manage this school believe we can help them realize their ideals. They believe that education is one of the largest things in life, and that character development is the chief thing in education. For the sake of their ideals, they have gone to the trouble and expense of maintaining a system of schools, so that their children and their neighbors' children may have an opportunity of developing the best characters possible under the most favorable environment. To a great extent they have realized their ideals, but they wish to realize them more fully. They want their ideals to become our ideals, and then they want us all to work together to realize those ideals to the fullest extent possible.

What a splendid program. What a magnificent opportunity—an opportunity to do a piece of educational work of genuine worth, to render a real service to the community.

HOW THE PEACE GOSPEL SPREADS.

EDITOR FRIENDS' INTELLIGENCER:

I was attracted by an article in your paper, reprinted from the *Bulletin,* entitled, "If I were the Devil," from the pen of Dr. Frank Crane.

This morning I read it, by permission, to the Vancouver Adult School, prefacing it with some remarks on the popular belief in a devil.

It was warmly, almost enthusiastically received, and it was necessary for the secretary to promise typed copies of it to half a dozen members. One of these is in charge of a small Baptist congregation, to whom he will read it. Another is father of a newspaper writer. And so it spreads, here a little and there a little.

All these men are, like myself, from "the old country," and very few are members of the Society of Friends.

Accept many thanks from

Yours sincerely,

CHARLES PIKE.

518 Broadway East, Vancouver, B. C.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 21, 1916

A peace is of the nature of a conquest;
For then both parties nobly are subdued,
And neither party loser.

— SHAKESPEARE.

PACIFISTS AND "RESPECTABILITY."

LAST week, at a joint meeting of the Peace Committees of the Yearly Meetings of both branches of our Society, William C. Allen, who has recently returned from England and Ireland, said one thing which many Friends will no doubt find startling.

"Friends in England," he said, "are not now considered really respectable people, nor will we in this country be so considered if we keep on as we've been going for the last twelve months."

He said the attitude of Friends in England in refusing service in the army had brought on them the stigma of lack of patriotism. Friends here in Philadelphia, he added, have of late become so active in their campaign against militarism that they may incur the same fate.

To one Friend who read the *Bulletin* report, this statement made by William C. Allen seemed incredible, and she thought he must have been wrongly reported; but as I was at the meeting and heard him, I can testify that the report is substantially correct.

Where the war spirit prevails, it is vain to look for fairness or even tolerance, and if Friends oppose war, we need not be surprised to find ourselves under the ban of public opinion, so far as it is influenced by the despotic spirit of war. It would be hard to find a better exponent of that spirit than Theodore Roosevelt, who has more than once, in his intolerant fashion, declared that pacifists are worse citizens than those who are actually vicious and corrupt. Can any one suppose that Roosevelt or others of his type would allow that the English Friends who are opposing conscription are "respectable"?

Friends, however, may find some compensation in remembering that the times of our Society's greatest influence were not those when it was most "respectable," but those when its members were imprisoned, pilloried, whipped, and hanged.

"Every age on him who strays
From its broad and beaten ways
Pours its sevenfold vial.

"Happy he whose inward ear
Angel comfortings can hear
O'er the rabble's laughter;
And while hatred's fagots burn,
Glimpses through the smoke discern
Of the good hereafter;

"Knowing this, that never yet
Share of Truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow."

H. F.

"SALLY BRINDLEY'S" LETTER.

PRESIDENT SHARPLESS, from whose great book, "A Quaker Experiment in Government," parts are now being reprinted in the INTELLIGENCER, writes:

I notice in a recent number of the INTELLIGENCER that there is a copy of a letter from Sally Brindley, who was supposed to write about rural conditions in Bucks County in the early days of the colony. There was no such person as Sally. The late Joseph S. Walton wrote the letter so naturally as to deceive an innocent youth and induce him to print the letter as a reality. This is a mortifying confession, but I am somewhat reassured by the fact that a New England professor of history of good repute used the letter as a basis of a paper in which he spoke of the quality of the Quaker girl's education as compared to that which a New England girl would have had. The letter has been omitted from recent editions, and should not be allowed to stand in the INTELLIGENCER without explanation.

Thy friend,
ISAAC SHARPLESS.

I do not quite see who ought to feel "mortified" about Sally's letter—certainly not President Sharpless, I think, for it seems evident that *he* was deceived by Joseph S. Walton's literary skill; and no one, I think, will believe that Joseph Walton meant to deceive anybody. The thing for us all to do, it seems to me, is to enjoy a good laugh over this amusing and entirely harmless literary episode.

H. F.

Note and Comment

AN APPEAL FOR THE SYRIANS.

[Emily Oliver, the writer of this appeal, is the wife of Daniel Oliver, a well-known missionary sent to Syria by Friends' Foreign Missionary Society. His wife and family are at present in the United States.]

IN view of President Wilson's appeal for a national subscription to be made on October 22d to a fund for the relief of the suffering Armenians and Syrians, I have been asked to write for the INTELLIGENCER a short account of the present condition of Syria.

From my husband's letters I can gather nothing of the state of affairs there now, though he speaks in the highest terms of the kindness of Djmal Pasha, the commander-in-chief of the 4th Army Corps, who holds supreme command in Syria, and of all the Turkish officials to him personally.

He says his experience has been unique, as most of the Allied subjects, resident in Syria and Palestine, have been interned in different parts of Asia Minor and Armenia, while he is left at home in perfect freedom and able to continue his usual work.

From American friends, however, who have lately come from Syria, I have learned the exact state of affairs and they tell a story sad enough to touch our hearts to the quick and draw forth the deepest sympathy with the poor sufferers there who are dying by the thousands from starvation and disease.

There are many causes for this widespread distress. In the first place the country is entirely cut off from all intercourse with the outside world, except through Germany, and as the whole coast is blockaded by the allied fleets, no ships carrying provisions can enter any of its ports. Therefore imported goods, such as rice, sugar, tea, salt, coal oil, candles, matches, cotton and woollen goods, drugs, all medical stores, etc., are very scarce now and what little is left is sold at a price prohibitive to all but the very rich.

For want of sewing cotton the women unravel their beautiful Irish lace, which was such a thriving industry before the war began, and in default of salt, bread is mixed with sea water where this is obtainable—two instances out of many which might be cited showing to what straits the people are reduced.

The introduction of paper money has added to the difficulties there, and also the impossibility of free intercourse with the outside world. Many of the Syrians are almost

entirely dependent on the money which their relatives on this side of the Atlantic send to them, and now that this means of subsistence is cut off, they are left to starve.

Last year a plague of locusts ravaged the country, devouring the crops in most parts and leaving not a leaf or vestige of vegetation anywhere. But the Syrians are a very thrifty and enterprising people, and as soon as the scourge had passed they started planting again such things as would grow at that time of year, and later on wheat and other cereals, which have brought a splendid harvest this year.

Then why are the people starving?

Simply because while they sow and reap, others take all the fruit of their toil.

The government either to feed its own soldiers, or to prevent the possibility of an Allied army of occupation (if one should land in Syria) finding plenty of food, or, as some think, for more sinister purposes, has gathered in the harvest, and is selling out the wheat, etc., in such small quantities and at such high prices that the poor cannot possibly buy, and all are suffering from the scarcity and adulteration of food.

The American consuls and missionaries have nobly done their best to relieve the distress privately, though organized Red Cross work was stopped some time ago. I am glad to see by the *Outlook,* that German missionaries are also doing their part in helping the suffering Armenians.

My friends told me that my husband and some other missionaries, through the influence of powerful friends in the government, were able to buy larger quantities of foodstuffs than the ordinary allowance, and so could help the poor and needy around them. Shall we not each see what we can do to strengthen their hands and make it possible for them to carry on the work of feeding the hungry and healing the sick, or caring for and comforting them when healing is impossible?

The starving people are in no condition to resist the ravages of disease. Typhus and cholera are prevalent in many places. The able-bodied doctors are away with the army, and those who are left have no medicines with which to fight these epidemics, and the stricken ones, too weak to crawl back to their own homes often lie down by the roadside to die.

It is possible now to send relief in money through the Department of State and the American Ambassador in Constantinople to our friends in Syria, and it is hoped that the United States government will be able to obtain permission for supplies to be sent direct from here. We can imagine with what eagerness the starving multitudes will watch the entering into their harbor of a ship carrying such a proof of a nation's sympathy and generosity, and with what heartfelt gratitude they will fall on their knees and thank God for hearing their cry, and call down rich blessings from him on the unknown donors so far away.

Let us remember that the blessings of Christianity which we enjoy *came to us* from Syria and Palestine, and as Paul wrote to the Romans, "If the Gentiles have been made partakers of their spiritual things, their duty is also to minister to them in carnal things."

EMILY OLIVER.

THE time is fast coming when, like the duel between individuals, the international duel will be relegated to the museum of social curiosities.—*Cardinal Gibbons.*

BLINDED by passion, Man seems not to know
The latent empire in an infant's cry;
A mother's love more than a navy's show,
True justice more than armies marching by.
—*G. W. Priest, in The Public.*

FOR years we have been spending more than $200,000,000 on our army and navy. Who has paid the bills? You and I and the millions who have provided this money which has been raised by taxing the things we eat and use and wear. If we are so unprepared as we are told we are, who has our money?—*Our Dumb Animals.*

BETTER LAW-MAKERS.

THE Temperance and Tobacco Section of Philadelphia Yearly Meeting's Committee on Philanthropic Labor have deemed it advisable to call to the attention of voting citizens the desirability of electing to the Legislature those whose attitude is believed to be favorable to the enactment of better laws on the liquor question than we now have. As a recent Amendment to the Constitution of the United States has removed the election of United States Senators from the hands of the State Legislatures, there is no longer the direct need of party men in our Legislatures to place members of one or the other party in power at Washington, but there is need for the election of men to give attention to the needs of local government to place conditions on a higher plane.

CHARLES PALMER, *Chairman.*

THE BRITISH CENSORSHIP.

GRACE W. BLAIR, of Media, Pa., who is agent for the London *Friend* and other English publications, writes us that the following information has been received from Headley Brothers, of London, under date of Ninth month 21st.

"We have obtained a special license from the Postal Censor enabling us to send *The Friend* to neutral countries, and we have been despatching the publication in accordance with the terms of this permit for some weeks past. We have, we regret to say, had other complaints from subscribers in neutral countries as to the non-delivery of *The Friend,* and we are at present in communication with the authorities on the subject. We trust you may eventually receive the back numbers which are missing, but of course it is the Censor's Department which is responsible for delivery. We hope to write you again when we get some satisfactory reply from the Censor, and in the meantime we hope you will be so good as to convey this explanation to your subscribers."

DEMOCRACY AND WAR.

VISCOUNT GREY and von Jagow are not missing any meals and are probably keeping up their golf. It is Tommy Atkins of Kent and Hans Schmidt of Bavaria (who haven't the slightest quarrel with each other) who are sniping at each other in the trenches, hungry, wounded and vermin-covered.

So the president of the New Haven Railway and the high panjandrum of the labor organizations still have their roast duck and apple-sauce and smoke their good cigars, while several million helpless, ordinary mortals might have their business smashed, and might suffer all sorts of privation.

Each side insists, both here and in Europe, that there can be no peace worth while until the other is "broken."

Why?

Simply because the people on both sides of the Atlantic are unbelievers.

Democracy means that people believe in themselves, in doing things for themselves, in governing themselves, in transacting business for themselves.

Autocracy is the opposite of democracy, and is yet the creed of the blind world.

Autocracy means that the people do not believe in themselves, are afraid of themselves, and hence select trustees to do things for them.

These trustees, whether kings, diplomats, and nobles in Europe, or corporations and labor unions here, are believed in by the mass with religious earnestness.

The real representatives of the people, whom the people elect and whom they can unseat, such as the President and Congress, are helpless. We fear to entrust them with power. But we are not afraid to entrust the railway presidents and the labor chiefs with the most absolute power.

To suggest as a way out that the people manage their

own transportation and put in charge of it men who are responsible to the people—which is nothing in the world but democracy—is greeted with horror by the same kind of minds that regarded the American republic and the French republic as impious, anarchistic, and doomed experiments.

Oil and water will not mix. And neither will autocracy and democracy. And some day we are going to learn—it may be only at the cost of colossal disaster—that we can never carry on public business, such as transportation of men and supplies, by trustees, by autocracy, by any other way out is democracy.

War and strikes—that is the price the people of the world pay for unbelief in themselves.

Autocracy always makes war, violence, hell. The only way out is democracy.

Some day the American public is going to arise and say to Mr. Railroad Magnate and Mr. Labor Magnate: "You will kindly get out. Go into the back yard and strut and fight yourselves to death, if you want to. I guess I'll run my own business from now on."—*Dr. Frank Crane, in Philadelphia Evening Bulletin.*

"THE STRANGER WITHIN THY GATES."

Two years ago, in London, a Friend found a young man from a province of Austria, stranded and not allowed to carry on his college course. "Come to America with me," was his impulsive invitation, and the two set sail together.

Arrived in Philadelphia, the youth found employment—"a man without a country" as yet, his brother languishing as a prisoner of war in Russia, his parents in the far-off land, writing at long intervals, their little son begging to go to America that he may escape the army; what wonder that this immigrant of ours feels his isolation? His lodging is but a "roosting-place," and if any one invites him as a guest over a "week-end," his response is hearty.

This is only one instance among many of young men and women far from home, working in our great cities, who do not wish to be patronized, but who are hungry for friendship, who ask if Friends live up to their name, who are waiting for an evidence of brotherly interest, whose affiliations in after life may be moulded by kindness and Christian influence.

Therefore, if any of our readers have a home they can occasionally share with such, "let us leave the latch-string out" to the stranger within thy gates (Deut. v: 14), thus widening their outlook and our own. Harold Lane, Secretary of Friends' Institute, 20 So. Twelfth Street, Philadelphia, knows of many who come under his notice, and he could bring the host and the guest together.

Then, too, our country Friends may be cordial in their own communities. We read lately of a good woman who had quietly ministered to the afflicted. During her absence from home her granddaughter "exercised" the old horse, whose habit was to stop at certain houses, so she, too, caught the spirit of sympathy and learned the blessedness of giving.—*H. P. Morris, in The Friend.*

WOMEN AND THE CIGARETTE.

A few months ago a friend invited us to dine at the Biltmore, one of New York's greatest and finest hotels. At the adjoining table sat five—a father, mother, two daughters, and apparently a young woman guest. The father and mother were respectable-looking people and conducted themselves with every propriety. All of the three young women smoked probably a dozen cigarettes apiece during that dinner. Between the courses they lighted fresh cigarettes, and throwing their heads back sent the smoke up in spirals. It was all taken as a matter of course. There was no evidence that these young women were coarse or fast. Indeed, except for their cigarette-smoking, they seemed refined and well-behaved. They attracted no particular attention in the great Biltmore dining-room.

The cigarette habit is growing among the fashionable girls of certain smart sets of all our cities. Once on a time in England, as we were being entertained in the charming and refined home of an Oxford professor, the wife of the writer of this article was offered cigarettes by our hostess after afternoon tea. We laughingly explained that in America the cigarette habit was not a woman's habit. Our hostess, greatly embarrassed, said: "Of course, our ladies here do not use them, but my brother, attached to the British legation in Washington, tells me that many American ladies smoke cigarettes. For that reason, we took the trouble to purchase those for our American guests." We all had a good laugh over the incident and began the discussion of national habits. As a matter of fact, the young diplomat at Washington was right. He had told his quiet, refined English sister just what he had seen in Washington and just what we may see among the smart "set" of any city.—*Watchman-Examiner.*

APPLYING ROOSEVELT'S LOGIC.

Colonel Roosevelt, in a letter which has been made public, says:

"The time is ripe for the passage of the suffrage amendment. . . . Twelve States already have enfranchised women without producing, to even the smallest degree, any of the evils prophesied."

Well, that sounds logical. But if, as Colonel Roosevelt says, the time is ripe for the suffrage amendment, because twelve States have adopted it, by the same reasoning, the time is more than ripe for the passage of a prohibition amendment, because nineteen States have adopted that policy.

In addition to this, there is dry territory in the other States of the Union, which, with the prohibition States, makes four-fifths of the area of the Union dry. More than one-half of the population of the United States is living in prohibition territory. No evil effects have come from the adoption of this policy by States, counties and cities, but there have been multiplied blessings.

The time is ripe for a prohibition amendment to the Constitution.—*American Issue.*

THE REAL DANGER.

The things to be won by war are not *worth while.*

While the things that are worth while are not to be won by war.

We are in much more danger from the military defense of our friends than from the military offense of our enemies.

JONATHAN C. PIERCE.

We may well be profoundly grateful that the United States has been "too proud" to fight Mexico.—*Our Dumb Animals.*

A movement that doesn't move gets nowhere. A man who does nothing for the race does nothing for himself.—*American Socialist.*

The head of every family of five will next year be compelled to pay about $33 as his share of the $661,000,000 that we must raise in 1917 for the army and navy.—*Platform of the Socialist Party.*

If the war goes on conscription will have to go further, and if men under certain age are made to sacrifice their lives, then I think the people above a certain income ought to be made to sacrifice their wealth.—*Arthur Ponsonby, M.P.*

The *Post,* of Denver, Colorado, quotes a washerwoman of that city as saying, in regard to prohibition: "My husband used to bring home a bottle of whisky on Saturday night if I gave him the money for it. Last week he brought home a rib roast—and he earned the money that bought it."

Literary Notes

FARM NOTES.

THE OLD LANE.

STRAIGHT from the barn the lane leads to the fields,
Shaded by locust-trees in lofty row;
And still in memory I seem to see
The hay-loads drawn by oxen, tranquil, slow,
Along the lane beneath the locust-row.

THE BARN.

I love to roam around the olden barn
And watch the children tumbling in the hay,
And think upon the far-off boyhood hours
When I was young and frolic-free as they
And loved to tumble in the fragrant hay.

BARN-YARD SOUNDS.

I love the "cheep-cheep-cheep" of little chicks,
The lowing of the large-eyed, patient cows,
The pigeons murmuring on the straw-built ricks,
And shouts of farmer-boys that from the mows
Throw down the hay to feed the patient cows.

THE OLD GARDEN.

How beautiful the bergamot that sways
Beside the pinks and silken hollyhocks,
The sweet-peas and the purple London-pride,
And all the nodding rows of summer phlox
Beside the shadowy hedge of fragrant box!

"GREEN LAWN FARM."

On this old farm my family has lived
O'er seven-score years; and an endearing spell
Haunts its green acres and its silver stream.
It has a beauty past all words to tell,
Antique, ancestral—an endearing spell.

ELIAS HICKS AND WALT WHITMAN.

IN reading "The Complete Prose Works of Walt Whitman" recently, I was particularly impressed by three things: his high ideal of democracy for the future of this country, his deeply religious nature, and his description of Elias Hicks.

Whitman was born in 1819, at West Hills, Long Island. His grandmother, Amy Williams, was a Friend; and in his own home, the plain language and Friendly customs were maintained. During his boyhood, he naturally heard a great deal about Elias Hicks, who came from the same part of Long Island, and who used to speak at the meetings which his parents attended.

Walt himself heard him speak one night in Brooklyn. He writes, "I can remember my father coming home toward sunset from his day's work as carpenter, and saying briefly, as he throws down his armful of kindling-blocks with a bounce on the kitchen floor, 'Come, Mother, Elias preaches to-night.' Then my mother, hastening the supper and the table-cleaning afterward, gets a neighboring young woman, a friend of the family, to step in and keep house for an hour or so—puts the two little ones to bed, and as I had been behaving well that day, as a special reward I was allow'd to go also."

This meeting was held in the handsome, showy ballroom of a hotel, for Elias preached anywhere—no respect to buildings—private or public houses, school-rooms, barns, even theatres—anything that would accommodate. After describing the company, Walt says, "At length, after a pause and stillness becoming almost painful, Elias rises and stands for a moment or two without a word. A tall, straight figure, neither stout nor very thin, dress'd in drab cloth, clean-shaved face, forehead of great expanse, and large and clear black eyes, long or middling-long white hair; he was at this time between 80 and 81 years of age, his head still wearing the broad-brim. A moment looking around the audience with those piercing eyes, amid the perfect stillness. (I can almost see him and the whole scene now.) Then the words come from his lips, very emphatically and slowly pronounc'd, in a resonant, grave, melodious voice, '*What is the chief end of man?* I was told in my early youth, *it was to glorify God, and seek and enjoy him forever.*'

"I cannot follow the discourse. It presently becomes very fervid, and in the midst of its fervor he takes the broad-brim hat from his head, and almost dashing it down with violence on the seat behind, continues with uninterrupted earnestness. But, I say, I cannot repeat, hardly suggest his sermon. Though the differences and disputes of the formal division of the Society of Friends were even then under way, he did not allude to them at all. A pleading, tender, nearly agonizing conviction, and magnetic stream of natural eloquence, before which all minds and natures, all emotions, high or low, gentle or simple, yielded entirely without exception, was its cause, method and effect. Many, very many were in tears."

Again, "Then a word about his physical oratory, connected with the preceding. If there is, as doubtless there is, an unnamable something behind oratory, a fund within or atmosphere without, deeper than art, deeper even than proof, that unnamable constitutional something Elias Hicks emanated from his very heart to the hearts of his audience."

Walt says, "Always E. H. gives the service of pointing to the fountain of all naked theology, all religion, all worship, all the truth to which you are possibly eligible—namely in *yourself* and your inherent relations. Others talk of Bibles, saints, churches, exhortations, vicarious atonements —the canons outside of yourself and apart from man— E. H. to the religion inside of man's very own nature. This he incessantly labors to kindle, nourish, educate, bring forward and strengthen. He is the most *democratic* of the religionists—the prophets."

Whitman makes this very interesting allusion to the division in the society, "Probably it had been preparing some time. One who was present has since described to me the climax, at a meeting of Friends in Philadelphia crowded by a great attendance of both sexes, with Elias as principal speaker. In the course of his utterance or argument he made use of these words: 'The blood of Christ—the blood of Christ—why, my friends, the actual blood of Christ in itself was no more effectual than the blood of bulls and goats—not a bit more—not a bit.' At these words, after a momentary hush, commenced a great tumult. Hundreds rose to their feet. . . Canes were thump'd upon the floor. From all parts of the house angry mutterings. Some left the place, but more remain'd, with exclamations, flushed faces and eyes. This was the definite utterance, the overt act, which led to the separation. Families diverg'd—even husbands and wives, parents and children, were separated. Of course what Elias promulg'd spread a great commotion among the Friends. Sometimes when he presented himself to speak in the meeting, there would be opposition—this led to angry words, gestures, unseemly noises, recriminations. Elias, at such times, was deeply affected—the tears roll'd in streams down his cheeks—he silently waited the close of the dispute. 'Let the Friend speak; let the Friend speak!' he would say when his supporters in the meeting tried to bluff off some violent orthodox person objecting to the new doctrinaire. But he never recanted."

Whitman considers Elias Hicks to be "the most mark'd individual result" of the society founded by George Fox. Curiously enough, when Fox was in America, he preached many times on Long Island, near the county which was later to be the home of both Whitman and Hicks.

All through these prose writings, Whitman shows the influence of his Quaker upbringing, and the evidence of his sincere belief in the *inner light.*

ANNA WHARTON MORRIS.

"Some people are always finding fault with nature for putting thorns on roses. I always thank her for having put roses on thorns."

Current Events

AUSTRALIAN FRIENDS IN EUROPE.

Alfred Allen, who is in the service of Friends' War Victims' Relief Committee at Gouda, Holland, writes as follows to the *Australasian Friend:*

I am now in charge of all our finance. Pay-day would interest you. I have to pay out in exact change. While I am in the middle of it a message comes that I am wanted on the telephone. Back to my waiting mobs, I book all up and deduct so much for absent time, then Flemish is hurled at me in angry form. I listen, and give what is due. Dutch banking is so funny. I asked for a pass-book. Oh, no, they only give a statement quarterly, so it makes a close tally for me. Never a word of English. I confess it is a bit of a strain.

I begin at 8 a. m., and rarely finish before 10 p. m. I am continually bandaging wounds by accident or disease; the hospital folk are so busy.

Of the exchange of prisoners, civilian and military, I cannot speak, but can anyone in peaceful Australia imagine what it must be to be set free and met by people speaking your own language, escorted to a ship, and taken to your own friends in England, who had given you up as lost? The S.O.F. sends telegrams to their relatives, "So-and-so will arrive in London." We hand food to them. Many are mentally wrecked, and all variously afflicted.

Things are very serious now. No women workers remain in this camp. It is best. Only my assistants and myself are left. As all the Belgian men from 18 to 45 are being called up, I will probably be moved on to other work before long.

The camp celebrated Belgian Day, and insisted on my marching with them, which I did, in front of the camp band, all through the city. The 400 kiddies sang their beloved Belgian songs, and waved their flags. I just love them all, and they hang on to their Englishman.

(A. A. fears he may be ordered elsewhere, and is wondering, with some trepidation, how many more languages he will be asked to tackle, and whether Russian will prove fascinating if it should be called for as one of them.)

W. L. Cooper, another Australian Friend, writes in the same journal, evidently from France, as follows:

We are lying on a siding, having arrived here this morning, and during the afternoon an order is received informing us that we are to load at 7.30 to-morrow morning. At 5 o'clock an engine comes on to take us to the railhead, which we reach at 7 o'clock. At the appointed time the wards are manned for the reception of the sick and wounded. The serious cases are brought on stretchers, the whole being handed into the ward, and if possible the patient is moved on to a bed. The stretcher is then handed out, and another taken in, being treated likewise. This happens at one end of the train. At the other end is another scene of activity. Those slightly wounded, and who are able to walk from the hospital to the train, are put into ordinary carriages, where they make use of the sitting accommodation. There are not enough to fill the train, so we move off to another railhead, on the way there passing through the junction near where we started from earlier in the day. We stop in the station for a short time, and while there our matron receives, on behalf of the train, a patients at 11 o'clock. There is still room for more men, tricts. Shortly after we move off, picking up the next patients at 11 o'clock. There is still room for more men so at 12 o'clock leave for another railhead, during the run serving our patients with dinner. Those that want them get magazines or illustrated papers to help pass the time. After leaving this next railhead we are full up, and although there are only 30 beds in a ward, there may be two or three stretcher cases on the floor. At 4.30 tea is served, every man in the lying down wards having an egg. As we shall probably be on the run all night, the orderlies take it in turn to go off duty. By this time all the men will have received attention from the doctor or sister, their wounds being dressed if necessary. The journey to the base is a long one, and very often a slow one, varying according to the amount of traffic on the lines. At 8 p. m. supper is served, and as soon as this is over the light is switched off, and the patients settle down for the night. There is always one orderly on duty, and he is generally kept fairly busy, giving drinks of water and doing various little things to make the wounded as comfortable as possible. We run on right through the night, and about 6 a. m. another orderly goes on duty in each ward, so as to be able to help serve breakfast at 6.30. At 8 o'clock we reach our destination, and then the work of unloading begins, the men being put on to stretchers and then straight into the motor ambulances, which come right to the doors of the carriages. The stretcher-bearers usually take the men as fast as we can hand them out, and in half an hour the train will be empty.

It is then time for breakfast for the staff of the train, and the respite is welcomed, as there is a heavy day's work in front of all. All the beds are stripped of blankets, which are in turn shaken, the mattresses turned over, and then the beds are made up again, after which the floor is swept and scrubbed. All the woodwork and tables in the pantry, or lobby, as it is called, where the meals are prepared, is cleaned. Then, when the carpet is down, the ward looks really nice. Such items as washing white paint where it has been soiled, washing the outside of the coaches, and window-cleaning, is left until the following day.

At the Base Hospitals the men are more or less sorted out. Those whose recovery is likely to be not long delayed are kept there until fit to be sent up the line again, and those whose recovery will take some time, and who won't be able to fight again, being sent to England. The Ambulance trains carry many of these last to the hospital ships. These convalescents are very different from the men we brought down from the trenches—happier and brighter in every way, although the fact of being sent to "Blitey" (England) accounts for a good deal.

Norton J. Neave, another Australian Friend who is in the service of the War Victims' Relief Committee in France, writes:

Evidently a wrong impression prevails as to what work the F. W. V. R. Committee do. I do not go into the trenches for wounded; 99 per cent. of the cases we carry in our ambulances are civilians—children from bombarded cities, such as Rheims—who are sent to homes to stay till the end of the war; maternity cases for our hospital at Chalons; and when a rush of wounded come in we sometimes lend our ambulances, and work, as you put it, to the early hours in the morning. I don't want to say we do not work hard—we do, especially in my department, "the motors," for good Friends have the habit of using the cars on Sunday, and cars break down on Sundays somehow more than on other days, which means very often we work a good hard seven days a week. The work our section of the "War Victims" does in France is principally Maternity Hospital, Chalons, Civilian Hospital, Bellancourt and Sermaize, but building to house the people living six or eight in a room in villages in the Meuse and the Marne, very often in cellars, over 15,000 of which have now been put into comfortable little cottages; distribution of clothing, garden tools, seeds, fowls, rabbits, etc., and general relief, reaping and threshing their crops. I hope you will correct wrong impression.

Arthur Watts, who is evidently a "conscientious objector," also writes to the *Australasian Friend* from London as follows. (We Friends in America, safe and secure, can but faintly imagine the eager interest with which these letters from young Australasian Friends in Europe are read by their families and friends at home.)

Dear S.—I have kept postponing my letter to you till such time as I am arrested, thinking that the twenty-eight hours or so in which I should be confined in the police cell might be profitably spent in writing the many letters that I owe to my friends. Unfortunately (for the letters) the police and military authorities seem to have overlooked me for the present, and though I have been expecting to be arrested any day this last month, I am still free, and may have a few more weeks' liberty. . . . Adult schools have been started by conscientious objectors in camps. Friends' Meetings have been held in many camps and prisons all over the country, and even in France. The faith has truly been multiplied. I have never heard of a C. O. attacking or persecuting any of his persecutors. We are now having the chance of putting our faith to the test. We have always believed that love was stronger than hate; now we know it, because we have the chance to prove it to ourselves and others.

When the C. O.'s left Shoreham, about 40 of them, they marched with their escorts, singing hymns, and the whole camp turned out to see them off. Their sincerity was too obvious to admit of jeers. I am really proud to be one small, humble unit in such a body of men, even though many do not profess Christianity. I would to God that our churches and organized Christianity were as sincere as these men are. Though this No-Conscription Fellowship does not profess to be religious, it is truly a spiritual organization, full of the spirit of comradeship, yea, and something deeper than comradeship—a love for each within the fellowship and a love for humanity, and yet they do not claim to be religious, and the churches call them political.

Not by church membership, not by baptism, but by their spiritual quality, are men judged. Men possess spiritual quality even if they do not cry, "Lord, Lord." Men may cry, "Lord, Lord," and have very little spiritual quality.

I try to follow Christ, but dare not call myself a Christian, and I believe this is the position of many who do not profess Christianity. They believe in Christ's teaching, they believe in spiritual power. They do not believe in church humbug. They do not count themselves worthy to call themselves Christians because he lived such a life that theirs seems so unworthy besides his.

Though they have his spirit, and follow it, they dare not use his name until their lives are more perfect. They have love, they trust in non-resistance (or reliance on love). Surely they are of the Kingdom. Of course there are a few who are solely materialists, but very few. Out of all who have been arrested, only about 50 or 60 have given in; the rest have been tested and found true.

FRIENDS IN BUFFALO.

Readers of the Intelligencer may find interest in a visit to Buffalo which included the small group of Friends there who are trying to keep the torch alight for our society.

It was unfortunate not to have known of the Half-year's Meeting held at Farmington on the eighth. Friends who were present from Buffalo returned impressed and inspired by it, and doubtless will send an account of it.

On Third day evening, with R. Barclay Spicer and Eliza R. Hampton, I was glad to go to a Peace Meeting, undenominational, held in a modern synagogue. In New York State of course the recent law on military training and conscription is alarming to every true lover of our democracy. It seems a strangely lowered ideal of American freedom that such a law is on the statute-book of any State with so little excitement or interest evidenced.

On Fifth-day evening I was glad of the opportunity to attend at the home of Charles Phillips and his wife, the bi-monthly social meeting of Friends. Through the inspiration that comes with friendship, social intercourse and discussion, they will eventually find their work and way. Worship and devotion requires such communion. It is much to be hoped that R. Barclay Spicer may find it possible to continue there. That others, with the call to the Society of Friends, are found in the State adjacent, is cheering to them, and a strong incentive to strengthen one another. They all need us.

As a Society, are we not too deaf to such missionary work, and is it not calling to us? Many feel that Quakerism is in its infancy. But to *grow* to vigorous life it demands care and nurture and love from us—human beings.

In Buffalo there is need for money to be used, and we ask too much of the little group that is doing *our* work, if we do not co-operate in every possible way. When earnest Friends can visit them, it will be a great strength. Certainly we can share the material expense until they have the work in a condition to bring others into co-operation.

It ought not to be too much for our church to pay the cost of rent and advertising to make possible a meeting held weekly. This they find impossible now. This material part we may do: the deep, prayerful silence, the word spoken with life and conviction, they and we will hold in different localities. Each will be stronger and of greater value in society as we work together as disciples of Christ, head of the church, be it Friends or of whatever creed.

I know that we are all saying, "So many demands!" Yes, and never was there a strong and a growing church without them. The cheerful *givers* have made religion of service and influence. We may happily learn yet more to simplify our living for such work as lies at hand.

The sessions of the American Prison Association held for four days were of great importance and interest with speakers and attenders from California and many distant States. Nearly five hundred registered, and so gave evidence of the deep hold the treatment of offenders for their mental and moral upbuilding has taken. Many times the responsibility of the church was brought to us, and the strong influence of the Christian religion on the life and character. Also, that a large percentage of those who have fallen on such evil ways have been without that influence in childhood; instead have had the environment of the broken home. There is no reason why our church should allow itself to be quiescent or apathetic, with the work to be done. We are convinced that we have the *truth*, it is for us to use every right way to spread it in co-operation with one another, to "work while it is day."

CAROLINE M. COOPER.

October 15th, 1916.

CANADA HALF-YEARLY MEETING.

No doubt Friends, after a long pacifist attitude in relation to the community around, lacking courage perhaps in promoting the great underlying principle of inward divine guidance, fearful of disturbing the current thought of the community by so much as a ripple, uncertain as to adequate means of expression, nurtured in an atmosphere sensitive to impressions and calling for self-suppression, have minimized their ability, their place in the community, and their effort. Have we not left matters to others, and tried to console ourselves with the thought that if Friends are not advancing Friends' principles, other denominations are doing it for them?

Is that why it has come to pass that only one meeting for worship throughout Canada Half-Yearly Meeting is regularly held? And strange to say, that while the attendance was fairly good, only *one person* came from that particular meeting. Nor did that meeting forward minutes.

Here is food for thought!

On First-day, the 24th of last month, the meeting-house on Yonge Street, near New Market, was filled.

It would seem that people wish to get the message of truth; besides, to many whose interests are divided and who do not attend at other times, the old Quaker Meeting Associations call unto the heart. Once again they go and sit in the calm of serene expectancy, and in the silent

depths of their being live over again the life. Their heart strings respond to the cherished touch and once again vibrate the sweet soulful music of the halcyon days. Wonderful old Quaker phonograph! Again the messengers bear witness, again the familiar faces, the hand grasp, the heart touch—a peculiar thing this vitagraph to some of the *on*lookers, but precious and irresistible to the *in*lookers!

Elisabeth Stover, Barclay Spicer and Isaac Wilson among others, were very welcome visitors. Isaac was invited to and attended Friends' Church at New Market in the evening, where his service was greatly appreciated. In these fighting times, many of our fancied strongholds are crumbling down, and our trenches being rendered untenable.

The Business Meeting on the 25th was quite as much a meeting for worship, and was the *longest* long meeting the writer ever attended; but it was an exceedingly interesting and wholesome meeting. The pastor of Friends' Church, David Young, and Cuthbert Wigham bore a special letter of greeting and good-will from their Quarterly Meeting. Cuthbert Wigham is a faithful attender of our meetings as well, and it must do his heart good to witness the result of his efforts in reducing the partition wall between Friends. David Young comes from the old country, and manifested a spirit so broad, deep, and sympathetic that our meeting was doubly favored.

But speaking of business meetings, we must find a method of conducting business with greater despatch and opportunity to consider definite, concrete proposals.

The letter from other Friends suggested the desirability of united effort in respect to peace and other conditions. Special reference being made to the need of something to take the place of the saloons, this brought out the idea in the meeting of making unused meeting-houses serve a purpose.

Prohibition of the bar and the sale of all spirituous liquors in Ontario came into effect on the 16th. Our meeting-house on Yonge Street is situated on one of the most traveled auto roads at present in Ontario. Pickering Meeting-house, midway between Pickering and Whitby, is also favorably situated. These, it was pointed out, could be made to serve as lunch and tea rooms, rest and reading rooms, with abundance of Friendly literature for distribution and as centers for community work, small conventions and conferences.

As an important publicity branch of Friendly service, they would meet a real need, and lead perhaps to regular meetings for worship.

This may be a valuable thought for application to other meeting-houses.

Something also unusual happened. A Friend in Toronto, not a member of any meeting here, desires to marry according to our Friends' custom; but to follow the order of our Discipline takes time. All people, however married, must have a civil license, and the legal requirements are completed by a magistrate or by a minister of a church. It was decided to meet the case by a ceremony after our form, in the Friends' church, followed by the pronouncement of the minister as to their being man and wife.

Toronto, Ontario. WILLIAM GREENWOOD BROWN.

THE AMERICAN SCHOOL PEACE LEAGUE.

Dr. John W. Carr, principal of Friends' Central School, Philadelphia, has been elected a member of the Executive Committee of the American School Peace League. Among the other members of the Executive Committee are Dr. Charles E. Chadsey, superintendent of the Detroit schools; Dr. Van Sickle, of Springfield, Mass.; Mary E. Wooley, president of Mt. Holyoke College; President Swayne, of Swarthmore College, and Andrew W. Edson, associate superintendent of the schools of New York City. William Howard Taft is honorary president; Randall J. Condon, superintendent of schools in Cincinnati, is president; David Starr Jordan, chancellor of Stanford University, and Jane Addams, of Hull House, Chicago, are among the officials.

FRIENDS IN NEW YORK.

The "Peace Week" of the film-play "Civilization," is over, and, we regret to say, was not very successful. Apparently a majority of the persons whom it was expected to attract had already attended the play, and did not care to go again. Few, if any, of the Peace Societies participating in the week found themselves richer, therefore, for their efforts. To the Friends, however, this was a matter of indifference. The expenses were very small, and our only concern was that more people did not hear the appropriate and striking little talk given by Errol D. Peckham, of the Lafayette Avenue Meeting-house, Brooklyn. As it was, we congratulate ourselves that several hundred persons did hear him with every appearance of interest, and received our literature to take home.

The Peace Propaganda Committee of the New York Monthly Meeting, working in conjunction with the Peace Committee of the Orthodox New York Quarterly Meeting, is now sending out 1,500 letters offering speakers on "Peace: The Quaker View," to clubs, forums, churches, etc. This is a continuance of last year's work, when 28 dates were filled, as a result of sending out 110 letters. Four dates are already offered the committee, one in a Young Men's Hebrew Association to which speakers were sent last year. A. L. C.

FARMINGTON.

The increased attendance each year at the meeting for worship of Farmington Half-Yearly Meeting is evidence that the principles of Friends are more and more sought, and the desire for simple forms of religion is gaining. Notwithstanding that the health officer arrived early and placed above the main entrance to the meeting-house a quarantine notice barring out all children under 16 years of age, owing to the epidemic of infantile paralysis, and many parents remained at home also, yet that part of the large Yearly Meeting-house now in use was fully occupied by an assembly of people whose close attention to the spoken word was remarkable. Although many came long distances, yet punctuality to the hour of gathering was the rule. The children who came, unaware until they arrived that they were not to be admitted, spent the time very quietly walking about the yard in the warm October sunshine, or seated in some of the many automobiles not far away. One lady sat in a buggy directly in front of the open door with her child in her lap, so anxious was she to hear what was said. Many words of satisfaction from those present proved that they felt it good to be there.

W. G.

FRIENDS IN INDIANA.

Edna L. Wilson and Mary H. Whitson are visiting different meetings in Indiana Yearly Meeting, and leading training classes for First-day school teachers. Edna Wilson writes: "In Pendleton we had five night classes. The meetings were much better attended than I had expected, twenty-seven the least number, and forty-two was our number the last night. Each evening Mary gives a talk on psychology and methods; then I give a lesson just as I would give it in First-day School, to children of the age of which Mary talks. I know how much fun Dr. Forbush and Annie Hillborn had making us at Woolman School act like little children. After that Mary gives each evening a lesson talk on Paul."

"These talks by Mary Whitson," writes a Pendleton Friend, "were highly instructive and greatly enjoyed. That the work of these two Friends was appreciated was evidenced by the interested discussions which always formed a part of the evening. Also, in spite of various hindrances, a regular and rather full class was present each evening. It seems that such earnest effort on the part of these Friends could not help but develop much latent power in each meeting visited by them. For their visit here in Pendleton, Friends are deeply grateful."

They spent the first week in October at Pendleton; October 8th to 14th, at Richmond, Ind. They go to Waynesville, Ohio, October 15th, and the week following; and then to Selma, Ohio, over the 22d. J. B. W.

FRIENDS IN CALIFORNIA.

Marianna Burgess writes to a friend from Los Angeles that she journeyed from San Francisco to the City of the Angels by steamship, and was not seasick, although her steamer was of the rolling class, the waves ran rather high, and the fog-horn blew all night. She attended the meeting in Oakland three times, and met, among others, Dr. Griscom, Friend Wright, the Smiths, the Webster girls, Emilie G. Cohen and Miss Jewett. "The Webster girls," from San Diego, are granddaughters of Howard M. and Marianna Jenkins, and students at the University of California, at Berkeley. Mrs. Cohen, with whom she dined one First-day, is a first cousin of William P. Bancroft.

On the 5th she went to the funeral of Elizabeth D. Lawrence, in Pasadena, which was largely attended. There were messages from John Carpenter, Elizabeth Stapler, and others. She expected to attend Orange Grove Monthly Meeting on the 8th. Her stay in Los Angeles is indefinite. Letters will reach her if sent to her San Francisco address, 2476 Howard Street.

FRIENDS IN COLORADO.

Thirty-one persons attended the meeting of Denver Friends on Ninth month 26th, at the home of Dr. Edward Jackson and wife, 2288 So. Milwaukee street. One of the interesting features of the occasion was the reading of Bayard Taylor's "The Quaker Widow." Several of the plain bonnets and shawls, now so seldom seen, had been secured, and were used for the occasion. The usual social entertainment was enjoyed by all. Lucy Price McIntyre, of Glassboro, N. J., was present as the guest of the host and hostess. P. M. FOGG.

WOOLMAN HOUSE.

On Third-day evening, the 10th, we went over to Sproul Observatory, and had the pleasure of having Dr. Miller show us the edge of the full moon through the large telescope, and also the whole of the moon through the three-inch finder of the telescope. A week before we had the treat of seeing the moon at first quarter through Mr. Collins' ten-inch reflecting telescope. The comparative study was especially interesting to those of us who had not made it before.

Fourth-day evening we enjoyed the company of Dr. and Mrs. Holmes at dinner. Later in our library Dr. Holmes took us on an illustrated journey through the Holy Land. Dr. Holmes has promised to favor us again.

On Fifth-day, the students and some of our nearby friends remembered that it was the twelfth wedding anniversary for the host and hostesss, and they gave gifts and celebrated accordingly.

In between lectures and preparations for lectures all hands worked on the tennis court. When we came back this fall it looked very discouraging, but we found that if the hoes were kept sharp and all worked, it would not take long to get it ready for use. The "Woolman spirit" showed itself, and by Seventh-day we had it all finished, and were rewarded with some fine games.

On First-day Arthur C. Jackson and wife paid us a long-looked-for visit. When they left they took Filona Barker home with them to stay over night. Mrs. Jackson knew Filona in her home neighborhood, Bloomfield, Ontario.

The schedule of hours for classes for this term will be as follows:

Second-day, 9 to 10, child welfare, Henrietta Smith.

Third-day, 9 to 10, collection at college; 10 to 11, Old Testament, Elizabeth W. Collins.

Fourth-day, 9 to 10, child welfare, Henrietta Smith.

Fifth-day, 9 to 10, First-day School training, Jane P. Rushmore; 10 to 11, primary methods, Annie Hillborn.

Sixth-day, 10 to 11, primary methods, Annie Hillborn. 11 to 12.30, Quaker ideals, Dr. Janney.

Seventh-day, 9 to 11, life of Jesus, Dr. Forbush.

The hour for social welfare, by Mr. Little, is expected to be Second-day, 3 to 5. R. G. B.

PHILADELPHIA YOUNG FRIENDS' ASSOCIATION.

Over one hundred of our members and friends assembled for an informal supper in the Y. F. A. dining-rooms on the 9th. This was the first meeting after the summer vacation, and all seemed to enjoy being together again. Besides the sociability and the excellent supper, the toasts were very enjoyable.

Our chairman, Lewis Kirk, acted as toast-master, and also sketched the history of the association. He then called upon Raymond Bye, who talked humorously on "Friendly Filosophy." Samuel J. Bunting, Jr., talked on the Young Friends' Movement. Fred. Suplee gave two toasts, one to the past and one to the future. Virginia D. Keeney spoke on the topic of Fellowship.

Martha W. Moore told about the coming General Conference. Anna S. Roberts spoke in behalf of supper committee and thanked all those who had helped to make it a success. Rudulph J. Suplee gave a lecture entitled, "The Rising Generation," in which he expressed a concern about obtaining the interest of the young. Harold Watson gave another sermon. Ella Bicknell closed the toasts with "Inspiration" as her subject. The chairman appointed as delegates to the coming Conference, to be held November 11th, Samuel J. Bunting, Jr., J. Helen Stubbs, Aquila J. Linvill, Helen Shreve Reid, Anna Haas, Edgar Kirby, Marguerite T. Bye, Aubrey P. Sager, Rudulph J. Suplee.

EDITH V. POWER.

RACE STREET CONFERENCE CLASS.

During the coming season, the Conference Class held at Fifteenth and Race Streets, Philadelphia, will be in charge of Claude C. Smith and Raymond T. Bye, the latter having charge the last two First-days of each month. Following is an outline of the subjects to be considered under the leadership of Raymond T. Bye:

CHRISTIAN ETHICS AND SOCIAL PROBLEMS.

1. Tenth month 22d—Man and Men. The interdependence and co-operation of individuals in society.

2. Tenth month 29th.—Nature and Nurture. Heredity and environment as factors in social life.

3. Growth. The fact of universal evolution.

4. "The Old Order Changeth." Problems created by the industrial revolution.

5. "By the Sweat of His Brow." Hours, wages and working conditions of labor.

6. Uplifting the Workers. Trade unions, social insurance, benevolent schemes.

7. Business and Service. Relation of the business man to his community.

8. Rich and Poor. Problems of the distribution of wealth.

9. "A Modern Babylon." The growth of cities and some of the problems resulting.

10. "They Who Knock at Our Gates." What is to be done with the immigrant?

11. "A Modern Utopia." The program of socialism.

12. The Church and Society.

Ring out the thousand wars of old,
Ring in the thousand years of Peace.
—TENNYSON.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

PRICE.—In Portland, Oregon, Tenth month 7th, 1916, to Henry Ferris and Jennie Rasmusen Price, a son, who is named JAMES FERRIS PRICE.

MARRIAGES.

WHITMAN–WOOD.—At the home of the bride, North Sandwich, New Hampshire, by Friends' ceremony, September 21st, 1916, JOHN PRATT WHITMAN and ELEANOR DENSMORE WOOD. At home, 357 Charles Street, Boston, Mass.

DEATHS.

PRICE.—At her home, Cedar Hill, near Sparks, Md., EMMA M., wife of William Henry Price, and daughter of the late Daniel and Sarah Ann Matthews. Born Eighth month 28th, 1842; died Fifth month 12th, 1916. Interment in cemetery of Gunpowder Meeting, where she was a lifelong member.

PRICE.—Tenth month 14th, WILLIAM L. PRICE, of Rose Valley, Moylan, Pa.

SHEPPARD.—In Norristown, Pa., Tenth month 3d, 1916, SUSAN JONES SHEPPARD, daughter of the late Charles and Elizabeth J. Sheppard, aged 77 years.

The funeral was held at Plymouth Meeting on the 6th inst., many sympathetic friends being gathered, and appropriate testimonies to her worth being borne by lifelong friends, Ellwood Roberts, Sarah J. Linvill and Elizabeth Lloyd. Her love of Friendly principles, and her devotion to Friendly interests during years of service as an overseer and an elder, were especially dwelt upon. Her faithfulness to duty would admit of no compromise. The lessons drawn from her useful and beautiful life made the occasion one of more than ordinary interest and solemnity. E. R.

WAGNER.—Near Toughkenamon, Pa., on Tenth month 14th, CHARLES WAGNER, in his 81st year. Interment at New Garden, Pa.

WILLIAMS.—MASSY WARNER WILLIAMS, at her home in the Loan Flats, in Anderson, Ind., Tenth month 3d, in her 81st year.

WOOD.—HANNAH WOOD, wife of the late Levi C. Wood, of Greensboro, Henry County, Ind., Tenth month 2d 1916, aged 88 years.

WORTHINGTON.—October 12th, SARAH WORTHINGTON, daughter of late Henry W. and Elizabeth Worthington, in her 72d year.

A LIFE WELL LIVED.

The passing of Emma M. Price to the higher life has left a deep void in the hearts of those who were privileged to know her well, and they will ever remember her brave sunny smile in the face of every obstacle. It was a never-failing inspiration.

Even when, as a little child, I reveled in the sweet hospitality of her home, there was a deep and lasting impression made upon me of her strong gentle spirit. She seemed to dwell so close to, and to depend so entirely upon, the Father of us all. In her home, the meeting and the community in which she lived, thoughtfulness of others stands out as her chief characteristic. I do not believe she was capable of an unkind thought.

When the Angel of Death touched one after another of those who were dearest to her, and through the patient years of her own great physical suffering, she always wore the same cheery smile, and spoke in a pleasant, happy tone.

Baltimore, Md. A. M. C.

HOME AT LAST.

[These lines were found among the papers of the late Charles W. Price, a grandson of Sarah Hunt, and printed in loving memory of their father by his daughters, Ida Florence Price and Anna Price McArthur.]

O SULLEN sky and leafless tree,
And brown field freezing fast,
And wintry wind, you chill not me,
For I am home at last.

At last! Dear home, my heart and I
Perpetual summer know.
Blow, icy blast, within leaps high
The fire of love's own glow.

I kneel before the grateful flame
And, shielded, safe and warm,
Forget the bitter way I came,
And feel no more the storm.

At home at last! At home to stay.
Oh, mercy unsurpassed!
God grant all wanderers find the way
Into their home at last.

FOR the first time in his life the unintellectual man had been lured into a museum. Among the scientific treasures shown him by his intellectual friend was a case full of stuffed birds. There was one specimen that rather interested him. He asked what it was, and was told that it was a cassowary. "I have heard of the cassowary," said the unintellectual man, "but this is not my idea of it." "Perhaps not," said his friend, "but it is God's idea."—*Christian Register.*

IT was the first case ever tried in Stony Gulch, and the jury had sat for hours arguing and disputing. At last they straggled back, and the foreman, a tall mountaineer, expressed the general opinion. "We don't think he did it," he said slowly, "for we allow he wa'n't there; but we think he would of ef he'd had the chanst."—*Youth's Companion.*

WHEN HOME IS BEST.—When luncheon time came Mrs. Robinson asked Willie Jones if he wouldn't stay.

"No, thank you," said Willie, "I'd better go home. Mother will be expecting me."

"Suppose I telephone and ask her if you may remain," suggested his hostess.

"Oh, no, please don't do that, Mrs. Robinson," said Willie. "We've got cocoanut pie for dessert to-day and your cook told me that you only got prunes."

YOUNG FRIENDS' CONFERENCE.

THE fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting is to be held in the meeting-house, Moorestown, N. J., on Seventh-day, Eleventh month 4th.

Train leaves Market Street Wharf, Philadelphia, 1.50 p. m. Trolleys leave Camden, 2.07, 2.22 and 2.37.

PROGRAM.

3.30 p. m.—Round-table discussions.

4.30 p. m.—Conference on "The Quaker of the Present and the Future." Speakers: Thomas E. Jones, field secretary of the Young Friends' Activities of the Five Years' Meeting; Esther E. Baldwin, and others.

6.00 p. m.—Hot supper (50 cents).

7.30 p. m. (note time).—Second William Penn Lecture, "The Quaker of the Coming Time," George A. Walton, principal of George School; Eleanor Scott Sharples.

Train leaves Moorestown, 9.41 p. m.; arrives Philadelphia, 10.15 p. m.

Trolley leaves Moorestown, 9.22, 9.52 p. m.; arrives at Philadelphia, 10.07, 10.37 p. m.

All young people belonging to or living within the limits of Philadelphia Yearly Meeting are invited to attend the conference. The subject for discussion cannot but be vitally interesting to all who are considering seriously the privileges and responsibilities of Quakerism. Several meeting neighborhoods are planning auto parties of young people to make the trip to Moorestown. Is *thy* neighborhood planning such a party? Those who are unable to return to their homes that night will be accommodated at Moorestown, N. J.

The William Penn Lecture in the evening is open to all, and it is hoped that many of the older Friends will avail themselves of this opportunity.

ANNA B. GRISCOM.

SANDY SPRING CENTENNIAL.

THE Friends of Sandy Spring, Md., expect to celebrate the one hundredth anniversary of the erection of their present meeting-house about the last week in Eighth month (August), 1917.

This will also be made a home-coming for the many friends and others who have removed to and made homes in various parts of our broad land. This house was built previous to the unfortunate Separation in our Society; and *all* Friends are requested to take part in making the occasion one of pleasure and interest. Additional notice will be given next spring through the INTELLIGENCER. Those who are interested in this event will please communicate with Alban G. Thomas, chairman of committee.

THE WILLIAM PENN LECTURES.

A NEW body of Quaker literature is being built up. It is the answer of our Society to the world-questions of to-day. It is embodied in the William Penn Lectures, given under the auspices of the Young Friends' Movement. All who are interested in the future of Quakerism as a vital force in modern thought are invited to subscribe to these lectures.

The second lecture will be "The Quaker of the Coming Time," by George A. Walton, with a contribution by Eleanor Scott Sharples. Only a limited edition will be published. Those desiring it should subscribe at once, before the edition is exhausted. The price, in paper, is 25 cents; in cloth, 40 cents.

Full 1916 subscriptions include both "The Christian Life," by Elbert Russell, and "The Quaker of the Coming Time," by George A. Walton and Eleanor Scott Sharples, and are 50 cents for paper copies, 80 cents for cloth.

To those subscribing now, copies will be mailed immediately after the fall conference of the Young Friends' Movement, on Eleventh month 4th.

W. LEWIS ABBOTT, Chairman Publication Committee, 6807 North Eleventh Street, Philadelphia.

Coming Events

TENTH MONTH.

21st.—Committee from Philadelphia Young Friends' Association will visit the York (Pa.) "Friendly Outlook" (evening). Meeting the next morning.

21st.—Bucks County First-day School Union will meet at Makefield Meeting-house on Seventh-day, Tenth month 21st, at 11 a. m. sharp. Conveyances will meet the 9.50 northbound and the 10.30 southbound cars at Stoopville, on the Doylestown and Bristol trolley, and the 10.40 cars (both directions) at Mont Eyre, on the Lambertville and Trenton trolley. Friends will note that this is a postponement from the usual date.

21st.—Haddonfield First-day School Union will meet at Medford, N. J., at 10.30 o'clock. A report of the General Conference at Cape May will be given at the morning session. W. Lewis Abbott will address the afternoon session on a "Christian Social Order."

21st.—The First-day School Union of Concord Quarterly Meeting will meet in Goshen Meeting-house at 10.30 a. m. Cars leaving Philadelphia at 8.30 and 9 o'clock will be met at Milltown, Pa. Those who wish to be met will please communicate with Caroline R. Hicks, 17 W. Union St., West Chester, Pa.

21st.—Abington First-day School Union will be held at Plymouth Meeting, Pa. Sessions 10 a. m. and 2 p. m. An interesting program has been prepared, and friends are invited to be present.

22d.—A meeting under care of the Committee of Salem Quarterly Meeting will be held at Greenwich, N. J., at 2 p. m.

22d.—Young People's Meeting at 7.30 p. m. in Association Room, P. Y. F. A. Building, 140 No. 15th St., Philadelphia.

22d.—Dr. H. M. Woolman, of Newark, N. J., expects to attend Trenton Meeting at 10.30 a. m.

22d.—An appointed meeting under the care of Burlington Quarterly Meeting's Committee on Unused Meeting-houses, will be held at East Branch, Monmouth County, N. J., at 3 p. m. Dr. H. M. Woolman expects to attend.

22d.—Daniel Batchellor expects to attend the meeting at Christiana, Pa.

22d.—New York Yearly Meeting First-day School Conference, at Plainfield, N. J. Jane Rushmore expects to attend, and speak about work in First-day Schools, what it is, what it may be, and how the General Conference First-day School Committee can help. Trains leave Liberty Street, New York, at 9 a. m., in time for First-day School at 10 a. m.; and at 1 p. m., in time for the afternoon session. Box lunch.

24th.—Western Quarterly Meeting, at London Grove (Pa.). Elbert Russell, of Baltimore, expects to attend. Friends from other Quarterly Meetings will be welcome, and if they send their names in advance they will be provided with conveyances from Willowdale and Avondale.

The Western First-day School Union will hold its annual meeting on the afternoon of Quarterly Meeting day at London Grove. The principal event will be an address by Elbert Russell on "The Importance of Religious Education." Friends and the public generally are invited to come and hear this address, which we feel sure will be of permanent value.

26th.—Caln Quarterly Meeting at Christiana, Pa., 11 a. m.

28th.—Westbury Quarterly Meeting, in Flushing, N. Y., at 10.30 a. m. The Meeting for Ministry and Counsel of Westbury Quarterly Meeting at 1.30 p. m. The afternoon meeting at 2.30 p. m., under the care of the Quarterly Meeting's Advancement Committee, will be addressed by E. K. Jones, the secretary of the "Urban League on Negro Conditions in New York City."

28th.—Founders' Day at Swarthmore College, 1.30 p. m. 3 p. m., football at Swarthmore Preparatory School. At 8.15 p. m., "Happiness," a modern morality play, by the students, in Parrish Hall.

29th.—The Brooklyn First-day School will open for the winter. This unusually late opening is partly because of the epidemic of infantile paralysis and partly because of the First-day School Conference in Plainfield, N. J., on the 22d.

30th.—Baltimore Yearly Meeting at Baltimore, Md., 10 a. m.

31st.—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m.

ELEVENTH MONTH.

1st.—Purchase Quarterly Meeting, at Chappaqua, N. Y., 11 a. m. Mary Travilla expects to attend. At 2.30 there will be an address by George T. Powell on "The Need for Greater Spiritual Force and Influence in Present World Conditions." Conveyances will meet trains going north arriving at Chappaqua at 9.15 and 9.52 a. m.; also southbound trains at 9.08 and 10.11 a. m.

4th.—Fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting, at Moorestown, N. J., at 3.30 and 7.30 p. m. See program in another column.

5th.—A meeting for divine worship will be held at Chichester Meeting-house at 2.30 p. m., under care of the Circular Meeting Committee of Concord Quarterly Meeting. Baltimore and Ohio Railroad from Twenty-fourth and Chestnut Streets, at 12.50 p. m.; Chester, 1.20 p. m. Returning, Chichester, at 4.50 p. m. Usually a large attendance of those not Friends, including many younger people. All interested persons are invited to attend. An opportunity to spread the Friendly message.

11th.—General Conference of Friends' Associations, Fall meeting, at Mickleton, N. J. Morning and afternoon sessions. General topic, "Practical Activities for Young Friends' Associations."

11th.—New York Monthly Meeting, in New York, at 2.30 p. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

California.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Illinois.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

Maryland.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

New Jersey.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

New York.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month. 10 a. m., Friends' Forum; subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends. Subject for discussion, Tenth month 26th, "War and the Social Order."

Ohio.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Pennsylvania.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue, 11 a. m.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Children's Stockings and Underwear

Most parents like to choose their children's Hosiery and Underwear here, because they know that our comprehensive stocks preclude any necessity of substituting some new and untried make, for the good old kinds they are already familiar with. Suggestions—

Hosiery—Heavy and medium-weight black ribbed Cotton Stockings, sizes 5 to 9, at 12½c a pair; others at 15c, 18c, 20c, 25c and 35c. Morley's Derby ribbed Cotton Stockings, black, white and tan, sizes 5 to 9½-inch, 50c to 95c, according to size. Black Cat ribbed Cashmere Stockings, 25c to 50c a pair. And many other kinds of cotton, cashmere and silk at attractive prices.

Underwear—White fleeced ribbed cotton Vests and Pantalets, 25c and 30c each, according to size. White ribbed Cotton Union Suits, 50c each. Plain and ribbed Merino Vests, Drawers and Pantalets at various prices. Boys' Union Suits, of natural merino, all sizes, $1.00.

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Interlocking, airtight. No rubber, indestructible. Estimates given by any carpenter or builder.

James B. Johnston 1536 N. Fawn St. Phone Dia. 2116

SCHOOL FURNITURE—THE PHILADELPHIA Monthly Meeting School Committee (Race St.) has a quantity of discarded desks, benches, etc., that it will dispose of at reasonable rates. Address BENJAMIN WALTON, 15th and Race Streets, Philadelphia.

Friends' Intelligencer Periodical Club List

Any periodical published may be ordered through the INTELLIGENCER at the publisher's price. If TWO or more are wanted, make up the list from the SPECIAL CLUB RATES below.

Add together the clubbing numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

Clubbing No. 37 Friends' Intelligencer
Clubbing No. 37 Youth's Companion
Clubbing No. 30 Review of Reviews

104x5 = $5.20 (Amount to remit)

Regular price for the three is $7.00

For magazines that have no clubbing number, remit the regular subscription price.

Note that several of these prices will be increased after November 10th.

Clubbing Number		With Fds.	With Int.
23	American Boy	$1.50	$3.00
29	American Friend	1.50	3.25
25	American Magazine	1.50	3.00
80	Atlantic Monthly	4.00	5.75
17	Boys' Magazine	1.00	2.60
70	Century	4.00	5.25
23	Christian Herald	1.50	2.90
35	Collier's	2.50	3.50
	Country Gentleman	1.00	
70	Country Life in America	4.00	5.25
50	Current Opinion	3.00	4.25
23	Delineator	1.50	2.90
12	Designer	.75	2.35
25	Etude	1.50	3.00
25	Everybody's	1.50	3.00
7	Farm and Fireside	.50	2.10
17	Farm Journal (5 years)	1.00	2.25
23	Field and Stream	1.50	2.90
17	Forest and Stream	1.00	2.60
	Friend (London)	2.11	3.90
	Friend (Phila.)	2.00	3.50
37	Friends' Intelligencer	2.00	
23	Garden Magazine	1.50	2.90
	Good Housekeeping	1.50	
	Harper's Bazaar	1.50	
70	Harper's Magazine	4.00	5.25
	Hearst's	1.50	
50	House and Garden	3.00	4.25
35	House Beautiful	2.00	3.50
8	Housewife	.50	2.15
20	Illustrated World (Technical World)	1.50	2.75
55	Independent	3.00	4.50
	Journal of Friends' Historical Society (London)	1.25	3.25
	Ladies' Home Journal	1.50	
15	Ladies' World	1.00	2.50
100	Life	5.00	6.75
	Literary Digest	3.00	
17	Little Folks	1.00	2.60
20	McClure's	1.00	2.75
10	McCall's (with pattern)	.50	2.25
23	Metropolitan	1.50	2.90
17	Modern Priscilla	1.00	2.60
23	Mother's Magazine	1.50	2.90
	Munsey's	1.50	
70	North American Review	4.00	5.25
50	Outing	3.00	4.25
60	Outlook	3.00	4.75
30	Review of Reviews	3.00	3.50
50	St. Nicholas	3.00	4.25
	Saturday Evening Post	1.50	
	Scattered Seeds	.50	2.40
55	Scientific American	3.00	4.50
50	Scribner's	3.00	4.25
23	Sunset	1.50	2.90
	Survey	3.00	
8	To-day's Magazine	.50	2.15
50	Travel	3.00	4.25
25	Woman's Home Companion	1.50	3.00
40	World's Work	3.00	3.75
37	Youth's Companion	2.00	3.75

Wanted

WANTED—PUPIL NURSES FOR HOSPITAL in West Philadelphia. General and maternity training. Small salary given. Answer to 4035 Parrish Street, Philadelphia.

WANTED—A WOMAN TO ASSIST WITH household duties in small family. T 38, Intelligencer Office.

WANTED—MOTHER'S HELPER. BOX 183, Drexel Hill, Pa. 'Phone, Lansdowne 1268W.

WANTED—A WOMAN TO HELP WITH CARE of children, do mending, etc. C 32, Intelligencer Office.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

SAMUEL N. LONGSTRETH, 5318 Baynton St., Gtn.
WILLIAM H. GASKILL, 3201 Arch Street.
AQUILA J. LINVILL, 1931 North Gratz Street.
CHARLES F. JENKINS, 232 South Seventh Street.

Who Were Your Ancestors?

Hand down to your children what you know of them. Send 2-cent stamp for sample CHART for this purpose. Eight generations shown at a glance. GILBERT COPE, Professional Genealogist, West Chester, Pa.

WANTED—A COMPANIONABLE YOUNG woman to have the care of two small children in Friends' family wintering in Florida. F. W., care of Friends' Intelligencer, or Box 474, Point Pleasant, N. J.

WANTED—NURSERY GOVERNESS, INTELligent, refined and practically capable, for little girls 6½ and 8—at school—assist in care of child of 2 years. Address 124 Highland Avenue, Chestnut Hill, Pa.

WANTED—WORKING HOUSEKEEPER FOR small adult family on farm. Cook, wash, iron. Moderate wages, but comfortable home for tactful, refined woman. L 37, Intelligencer Office.

A RELIABLE WOMAN TO ASSIST WITH housework. Friends' family of four. Country residence, with modern conveniences. Address L 28, Intelligencer Office.

WANTED—BY THE 1st. OF NOVEMBER, BY a middle-aged lady, position as matron or housemother in institution, or as housekeeper and companion. Accustomed to children. E. W., 519 East Broad St., Chester, Pa.

A LADY—A FRIEND— WISHES COMFORTable sunny second-floor room in Philadelphia with good board, by the 10th of November, 1916. X Y Z, Intelligencer Office.

WANTED—A MOTHER'S HELPER TO CARE for small baby in Friends' family. Apply by letter, 421 W. Price St., Germantown, Philadelphia.

A LADY WITH FIRST-CLASS SOCIAL REFERence. Would like position as companion to a lady or young girl. Speaks French a little and understands Spanish. V 33, Intelligencer Office.

WANTED — BY A PRACTICAL YOUNG woman, an institutional position in either the housekeeping or infirmary department. W 25, Intelligencer Office.

MATRON WANTED FOR WEST CHESTER Friends' Boarding Home. Apply to Mary P. Harvey, Chairman Household Committee, Brandywine Summit, Pa.

PRACTICAL NURSE WANTS POSITION; SUCcessful with nervous and elderly persons. References. B 35, Intelligencer Office.

NURSERY GOVERNESS WANTED TO CARE for two little girls—five and two years—and assist two older children. Salary $30 to $35 according to experience. Address 151 Highland Ave., Chestnut Hill, Pa.

YOUNG WOMAN EMPLOYED DESIRES boarding and room for winter with family of refinement. G 34, Intelligencer Office.

WANTED—WORKING HOUSEKEEPER, NO washing, modern conveniences. Suburbs of Philadelphia. P 36, Intelligencer Office.

NOVEMBER 1ST IN ELKINS PARK, PA., two or three ladies can enjoy the privileges of the home with strictly private family. Two second floor rooms, one third floor, furnished or unfurnished, with or without private bath. J 33, Intelligencer Office.

WOMAN OF REFINEMENT WANTS POSItion as housekeepeer with lady or gentleman. Best of references. C. A. M., 1027 Dauphin Street, Philadelphia.

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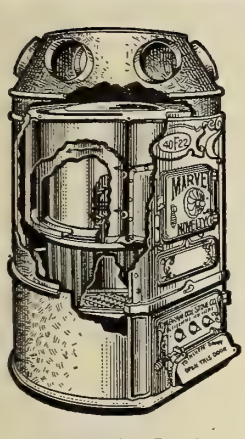
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HENRY FERRIS, Editor and Business Manager

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TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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Call on or address the Secretary of the Committee for the Advancement of Friends' Principles, 140 N. 15th St., Philadelphia, Pa.

Baltimore Yearly Meeting 1916

TENTH MONTH 28th TO ELEVENTH MONTH 2d

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For those who cannot be accommodated at the Meeting House, or who may prefer to lodge elsewhere, board or lodging can be obtained in the neighborhood at a moderate cost. The Committee is prepared to furnish the names of those who offer such accommodations.

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This arrangement, securing as it does an equitable apportionment to each Monthly Meeting, has been found to give general satisfaction, and it is desired that Friends will conform as fully as possible to the instructions that have been forwarded.

The Meeting of Ministry and Counsel convenes at two o'clock Seventh day afternoon. No morning Session.

On account of the prevailing epidemic among children, Friends are cautioned not to bring children to Baltimore at present.

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TENTH MONTH 28, 1916

Volume LXXIII
Number 44

THE OPEN HEART.

Would you understand
The language with no word,
The speech of brook and bird,
Of waves along the sand?

Would you make your own
The meaning of the leaves,
The song the silence weaves,
Where little winds make moan?

Would you know how sweet
The falling of the rill,
The calling of the hill—
All tunes the day repeat?

Neither alms nor art,
No toil, can help you hear;
The secret of the ear
Is in the open heart.

—*John Vance Cheney, in the Century.*

PENNSYLVANIA IN THE EARLY DAYS.—V.

BY ISAAC SHARPLESS.

[In considering the colonial history of Pennsylvania, it is important to remember that William Penn died in 1718, and that his sons as Proprietaries adopted a policy very different from that of their father, and in many important ways indeed opposed to it. The famous "Walking Purchase," for example, is by some ascribed to William Penn, though it took place nineteen years after his death.—H. F.]

To what extent did Penn desire favors for his own people in connection with government? That he hoped he was founding a Quaker State, conducted by and for them, is evident from many expressions. He probably shared the belief then prevalent in the Society, that Quakerism was simply Christianity shorn of human accretions, and was destined to become universal. It was only necessary to entrench it in power by proper means, and its own intrinsic worth would draw the people to it. But he vigorously refused to allow any constitutional advantages to his denomination. "Every particular denomination of the Christian religion is perfectly upon a level in Pennsylvania," wrote Thomas Penn, in 1757, speaking of facts as they were, and had always been, with the exceptions noted above. In a letter to Jasper Yeates, Penn rebukes him for desiring to keep those not of the "Stock of David" from the government. "We should look selfish and do that which we have cried out upon others for, namely, letting nobody touch with government but those of their own way. And this hath often been flung at us, viz.: If you Quakers had it in your power none should have a part in government but those of your own way." He says also that property has a right to representation which cannot be denied. He explains very fully and very succinctly in a letter to Roger Mompesson his purposes in the effort to establish a State:

"I went thither to lay the foundation of a free colony for all mankind that should go thither, more especially those of my own profession; not that I would lessen the civil liberties of others because of their persuasion, but screen and defend our own from any infringement on that account."

There was some excuse then for the fact that Friends felt a sense of proprietorship in the new colony, and wished to hedge themselves around with some power and preferment. That they took so little is greatly to their credit. They asked only what their numbers and character would give them. William Penn was anxious they should take office in government and give their principles a full trial. When complaint was made to England that a man was sentenced to death by an affirmed rather than a sworn jury, he writes to Logan in 1703: "It was not to be thought that a colony and constitution of government made by and for Quakers would leave themselves and their lives and fortunes out of so essential a part of the government as juries. . . . If the coming of others shall overrule us that are the originals and made it a country we are unhappy; that it is not to be thought we intended no easier nor better terms for ourselves in going to America than we left behind us."

The Quakers, therefore, meant to retain for themselves just what they were willing to grant to all other Protestants. But because they held peculiar views concerning the immorality, of oaths and of war, the ordinary forms of government had to be seriously changed to conform to the new conditions. While therefore they felt that they were only asserting for themselves a reasonable liberty of conscience, it seemed to others that they were giving away the stability and permanence of the State. Hence arose the strong opposition to Quaker rule among certain elements of the population of Pennsylvania, which found a still stronger echo in England.

Part of this was reasonable. Evidently there could be no possibility of arrangement between those who believed oaths to be indispensable and those who believed them to be sinful. One or the other must prevail. The Quaker, determined to have the share in government to which his numbers and character entitled him, would neither take oaths nor administer them. He did not deny them by statute to others, and an Episcopalian could take them without prejudice if he could find an Episcopalian to administer them. The subject was a standing bone of contention on which there was an honest fundamental difference of opinion.

Still more strongly were pressed the views denying the possibility of conducting a government on the basis of antimartial principles, and there was at times a fear, real and honest, that Pennsylvania would be given over to the merciless slaughter of the Indians, or lost by conquest by the French.

Other charges were less respectable. James Logan intimates that the Episcopal church felt a grievance from the fact that it had not the superiority that it had in England and in some other colonies, and hence declined to certify to the justice of Quaker rule. Others wrote to sympathizing friends across the water that the Quakers had what we would now call a political machine conducted by the church organization. This charge has been echoed by writers of recent times. If true it has been most carefully kept out of the records. The proceedings of the meetings never touch legislation, except incidentally when they deal with moral questions like oaths or slavery. No candidates were ever suggested or discussed. No political conclusions or advice ever appear. The most important case in which the meetings undertook any oversight of the Assemblymen was in 1756 and the following years, when they were trying to induce them to resign. There is no doubt that considerable *esprit de corps* existed in the Society. When Friends met before and after meetings, doubtless the affairs of politics were talked over, and no doubt also the trend of a sermon or letter of advice on a moral or religious subject would influence votes, as it does to-day. That the Quakers held together so well and controlled the State so long is due not to any political organization, or church organization worked for political purposes, but to the fact that the State expressed the principles in which they in common with many German sects believed, and that they were loyal to the representatives of these principles. The continuous attacks of their enemies doubtless held them

together, even when their natural divisions between the Proprietary party and the democrats would have drawn them apart.

The attacks upon them are therefore just from the standpoint of those who believe oaths and war essential to government, and relief from them not properly embraced in the liberties to be granted to sensitive consciences, but hardly on the other grounds of complaint.

The war question will be dealt with in a later chapter. The ground of the Quaker objection to oaths was partly Biblical, partly resentment at the suggestion of untruthfulness involved in them; and the sufferings endured in England on account of this objection had only fortified their beliefs in their position. They did not intend to have to suffer further in Pennsylvania if they could avoid it. One of their prime reasons for emigrating was to be able to have their honest promise, their yea and nay, accepted at its face value without the need of any confirmatory solemnities. A clause of the first "Great Law" of 1682 enacted "That all witnesses coming or called to testify their knowledge in or to any matter or thing in any court, or before any lawful authority within the said Province, shall there give in or deliver their evidence or testimony by solemnly promising to speak the truth, the whole truth and nothing but the truth to the matter or thing in question." Then follow severe penalties for falsehood. Had this law been permitted to stand for the Commonwealth, oaths would have disappeared, the penalties for falsehood would have replaced the penalties for perjury, justice would have been administered, and loyalty secured, as perfectly by affirmations as by oaths, and the people in a little while would have adjusted their thoughts to the new order. The good man would have preferred to tell the truth, and the bad man would have feared the punishment for untruth, and as has been amply proved since, oaths even if right in theory would have become unnecessary in practice. But unfortunately for this solution of the problem, Pennsylvania was not an independent State.

The council in 1685 refused to administer an oath even to the king's collector of customs, who came armed with English instructions to be sworn, telling him "it was against their methods to take an oath."

The matter seemed to have worked smoothly on this basis till 1693. Then Penn was deprived of his proprietorship, and Fletcher was appointed Governor by the Crown. The English laws were supposed to be applicable. The act of 1689 permitted Quakers in England to offer a solemn affirmation "in the presence of Almighty God" in place of an oath, but prohibited them from giving evidence in criminal cases, from serving on juries, or from holding any office. The original laws of Pennsylvania made the official qualification a profession of faith in Jesus Christ. The English made the additional requirement of a belief in the Trinity and the Scriptures. The matter for the time was allowed to go by default. The Assembly protested against the new impositions, but finally accepting the declaration of fidelity and orthodoxy, were allowed to continue the exercise of their functions without an oath.

By this time many non-Quakers were in Pennsylvania. Some thought oaths necessary, others liked to worry the Quakers and drive them from government. To satisfy the former it was enacted in the Frame of 1696 that affirmation should be permitted to all whose conscience did not permit them to swear, and that the penalties for false affirmation should be the same as those attached to perjury. The English officers in Pennsylvania should take the oath according to English law.

For several years there followed a contest with the Crown officers and Governor. The Assembly passed bills the object of which was to prevent Quakers from being disqualified from office-holding by their objections to administering oaths, which bills were repealed in England. The Church party in the State sent formal remonstrances to England against the liberties allowed in taking affirmations. On the other hand the anti-proprietary Quaker party under the leadership of David Lloyd sent to England a formal protest in 1704 against William Penn because he had not secured relief from administering oaths, so that many Quakers were driven from government employment.

This resulted from an order obtained in England in 1703, doubtless for the sake of annoying the Quakers, that judges and other officers should be required to administer oaths to all persons willing to take them. If they refused, the proceedings were to be null and void. This created great confusion in the Province. In some sections there were none but Quakers suitable for justices, and government was suspended. Some Quakers appear to have administered the oath or allowed it to be administered, and some resigned. Penn, who was in England at the time, wrote disapproving of both courses. He said they should have disobeyed and held their places. "I desire you to pluck up that English and Christian courage to not suffer yourselves to be thus treated and put upon." "Spirit him (the new Governor) and creep not. . . . Lose what you lose like men and Christians." Here spoke again the old spirit of martyrdom which said that his prison should be his grave before he would sacrifice a principle. The Pennsylvanians were forgetting how to suffer, and were being spoiled by their liberties.

The Yearly Meeting in 1710 recognizing the difference refused to take sides, but asked for charity. "The solemn affirmation is a thing of the greatest moment. We exhort all to be very careful about it. . . . That Friends be charitable one to another about it; they that can take it, not to censure or reproach those who can not; and those who can not, to use the like caution and regard to those who can, till further relief can be had for us all."

The whole matter so far as government was concerned was finally laid at rest by a law finally ratified by the king in 1725, prescribing the forms of declaration of fidelity to King George, and renunciation of a belief in the power of the Pope over the English Crown, of abjuration of allegiance to the Stuarts, and of affirmation. The latter form omitted any reference to God, and as administered simply was, "Dost thou, A. B., solemnly, sincerely and truly declare and affirm——?" To which the answer is to be "yea" or "yes."

Oaths, however, were still administered and taken by those who had no scruples, and the two systems did not work side by side without friction. In 1732 Chester Quarterly Meeting asked whether justices in a mixed court are responsible for the acts of the body in administering oaths, and also whether clerks who are Friends can carry out orders to swear witnesses. The Yearly Meeting decided negatively in the latter case. In the former it determined that Quaker justices should have no part in such administration. If, however, there are enough other justices to make the act legal without their concurrence they may retain their places without sacrifice of principle.

There seemed, however, no way to allow a conscientious Quaker to serve as a judge or other official from whom the right to take an oath could be claimed. One such place after another they resigned, at their own motion or the urgency of the meeting. Some retained the office and disobeyed instructions, and in some places the difficulty of securing competent officials not Quakers disposed the meetings to look leniently on the offenders.

The "Great Law" of 1682, passed under the impulse of the influence of William Penn and his immediate friends, reduced the death penalty to cases of treason and murder (practically to the one crime of malicious murder only). This stood till 1718. There does not appear to have been any alarming increase of crime, though numerous reports were sent to England by enemies of the Provincial government, tending to show insecurity of life and property as a result of too great leniency. While we have no evidence that Penn changed his mind on the subject of capital punishment, he frequently wrote urging a vigorous enforcement of laws against criminals, as one means of aiding him in defending the good name of the Province.

In 1715 a prominent citizen, Jonathan Hayes, was murdered in Chester county. This was while the affirmation question was unsettled, just after Governor Gookin had decided that the English disqualifying law applied to Pennsylvania. As judges, and probably witnesses and part of the jury, would have to be Quakers, who refused to be sworn, the prisoners were released on bail for about three years. In the meantime Governor Keith came into power, and he and his Council considered their case. It was said that immunity had encouraged crime. They appealed to England, but before the appeal could be heard the sentence was executed.

The affair made a great excitement, especially in England, which was studiously fanned by the anti-Quaker party in Pennsylvania. That the lives of Englishmen could be taken by an unsworn jury was considered monstrous.

This act was passed by a Quaker Assembly, drawn up by a Quaker lawyer, and its acceptance by the Crown brought with it a sense of relief and satisfaction to a Quaker community. The royal approbation was triumphantly announced by the Governor, securing on the one hand liberty to hold office without taking an oath, and on the other the great extension of capital punishment. Penn and his liberal penal code died in the same year. This act was in force till after the revolution. Not only was the existing law adopted as the Governor advised, "as the sum and result of the experience of the ages," but persons convicted or attainted were to suffer "as the laws of England now do or hereafter shall direct." If there was any testimony in Quakerism against capital punishment, which there does not appear to have been prior to the Revolution, it was bartered, and the right to make laws was surrendered to the English power. That in defence of a principle fully accepted Friends could brave all dangers had been fully proven, and the only explanation of their anomalous position is that the taking of life judicially was not at that time an iniquity in their eyes. The question was one of expediency, upon which a compromise could properly be made.

MATERIAL EFFECT OF THE WAR ON ENGLAND.

BY WILLIAM C. ALLEN.

[The writer of this paper is an Orthodox Friend formerly of Philadelphia, who for some years has lived in California, where he has been actively engaged in work for peace, prison reform, etc., in connection with churches of other denominations. His married daughter lives in Waterford, Ireland, and he has recently returned from a visit to Ireland and England.]

UNQUESTIONABLY, England has not been hit as hard during this terrible war as have the other belligerent countries, but the following may indicate some of the material damage that has resulted in England within the past two years.

When you get into English country life you see more of the effects of the war than in London. The railway carriages are not only crammed with the innumerable parcels that the traveling Englishman loves to trouble himself with, but with hordes of soldiers. The officers often ride first-class, and some of them are no doubt for the first time spending their money for this unusual experience. Queer tales I have heard; thus—a little lady with her child entered a first-class carriage and found sprawled out on the seats a huge young officer, who condescendingly said to her, "Madam, this is a first-class carriage." She quickly replied, "Yes, thank you, I know it is; I am accustomed to first-class carriages." He bolted and was seen no more. Notices are posted all around the compartments warning the public to avoid conversation regarding the war because spies are everywhere, and thereby information may be conveyed to the enemy. Other labels also under "The Defense of the Realm Act" ask the public to draw all blinds or curtains after dark lest German bombs attack a moving train. The ticket collectors on trains and platforms are often women. Young girls pull about the tea stands at the stations and dispense tea and cake to the thirsty and hungry public. Sometimes from the rushing trains you catch glimpses of training camps with long lines of men training for the war. The platforms of the stations of the larger towns are often khaki color owing to the innumerable soldiers in view. When you drive through the beautiful rural districts, you at times hear the sharp voice of the drill-master across peaceful meadow or lovely sward. Occasionally you see long rows of stuffed bags suspended about the height of a man from the ground. These are for bayonet practice—the young soldier jabs at them so as to know how to thrust an enemy. Meanwhile he is taught anatomy, so that he may learn the vital places in the stomach of a man, so as to stick his foe. Frankly, I think it is a hideous national education.

The country-side is drained of men; the fields are ill tilled in many places. Feeble old men and women and children are at work, where hardy yokels used to toil in the days of peace. Well do we remember a certain midland station where some forty men with evidently unwilling step followed a young sergeant as he led them like so many sheep to the slaughter. They had not yet donned their khaki uniform. They looked crest-fallen and scared, except one poor fellow, who sheepishly tried to laugh. A frightened woman clung piteously to one of them, whilst waiting for the train to carry them away. What were their thoughts? What did king and country mean to them? Why should they thus be led off to kill other poor, limp, scared peasantry from other lands who never did them wrong? . . .

The shortage of men is everywhere apparent. The big hotels employ many women in almost every capacity except that of porters. These feminine workers do not receive much pay. I asked a bright young "lift" woman one day what she got per week. "Ten shillings," she responded, "and it is very little, for I do a man's work." In truth, she did; one day I saw her lifting some big heavy traveling bags for a tall young officer and offering to carry them to his room for him. He took it all as a matter of course. The great banking-houses are employing many girl clerks, for frequently fifty per cent. or more of the regular staffs are at the front. One day I went into the Appeal Tribunal in the House of Parliament, to which men came up to offer excuse as to why they should not leave their business and join the colors under the Military Conscription Act. Among the cases that came under review whilst I was present was that of a young man, twenty-eight years of age, whose employer was offering testimony as to his importance in the business. Finally it came out that in his particular department of the firm there had been fourteen men employed, but now only lads or children were doing their work except the applicant for exemption, who was overseer. The other thirteen men had gone into the army. Upon hearing this, the military representative declared he would not demand the last man, and he was accordingly exempted. All other applicants whilst I was watching the proceedings were refused exemption.

Several times while I was in London I was in the office of one of the great banking companies that cash letters of credit for American travelers. Often in days gone by I have seen that room so filled with tourists that it was difficult to get around it or be waited on. This year not once did I see any Americans excepting ourselves. All was as still and subdued as a sleepy country bank. Not once in Ireland or England did we meet an American tourist, where in ante-war days both town and country had swarmed with them.

The food problem in England, whilst probably not as bad as in Germany, is a frightfully serious one. Recently the Women's Co-operative Guild published evidence of the disastrous reduction in the standard of living in the families of artisans, clerks, and others, due to the rise in the price of food. The increase in the cost of food since the war began has been over 50 per cent.; bread has gone up forty-five per cent.; tea, fifty per cent.; granulated sugar, one hundred and sixty per cent.; eggs, fifty-three per cent.; potatoes, eighty-six per cent.; meats, sixty to one hundred and fifteen per cent.; household flour, forty-eight per cent.; even fish, owing to few men now being engaged in fishing,

have gone up eighty-one per cent.; coals in many places have advanced over one hundred per cent.

Truly the poor of England have a sorry prospect ahead for the coming winter. Not long ago the purchasing power of a pound was officially declared to be but twelve shillings six pence, as compared with its regular value of twenty shillings at the outbreak of the war. The workers bitterly resent these conditions. Their babies do not have milk; their children live on bread; the mothers and children in many instances almost starve in order that the working members of the family may have sufficient food to keep up their efficiency. It is true that the big wages of munition workers and the large "separation allowances" granted to families of soldiers will in many cases neutralize these conditions, but the fact remains that millions of others are suffering terribly as a result of the war. Their wages have not advanced in proportion to the rise in the cost of living. Meanwhile, the Government can do little for these unfortunate people, who see huge profits going into the coffers of contractors, shipowners and armament manufacturers, many of whom are allied by business, social or other ties to members of Parliament and the Government. It is the old story in every country in the time of war. There is the usual transfer of assets from the pockets of one set of people to those of another—mostly from the tax-payers to the contractors and war bankers, the Government practically in its capacity of tax-gatherer acting as agent through whom this transfer of assets is made.

The loss to national vitality, as well as to national wealth, is exceedingly great. To illustrate: I was one day talking with a nurse in a private hospital for wounded soldiers, when she incidentally remarked, "We have a great many men without legs here." Her tone was quite matter-of-fact. I also remember what a nurse from Cairo, Egypt, said of the Australian boys, who, going to that city from the Antipodes, indulged in the excesses of the East, which made them "rotten" in body and mind. The vile conditions growing out of the unhallowed system of war as discovered in the Colonial troops bound for Gallipoli were both hinted at and occasionally publicly alluded to one year ago when I was in Australia.

Frequently when in London this year I would see the crowds at Charing Cross or other stations waiting to watch the thousands of wounded soldiers arriving on stretchers direct from France. The London daily newspapers constantly print with smallest type the long lists of dead and wounded. Each day sees the British Empire alone losing on an average from 4,000 to 5,000 men.

One day in a London hotel I met a fine Canadian officer just from the front. I was the first man he had talked to since leaving France one day before. He said to me, "Night before last I heard 4,000 of the Canadian boys marching by, and going to their death. Our losses since Saturday week have been 17,000. I do not know what is going to become of Canada." Here he stopped speaking from emotion. Finally he went on, "We are losing the best blood of Canada. Our people at home do not know what it means. Boys of eighteen years and upward, who ought to be near their mothers, have come out, thinking that they were on a holiday, and are being sent to the front and slaughtered. I do not know what is going to become of Canada."

On reaching home the writer is indeed sorry to see his own fair America at the beginning of all this sort of distress, which is the direct result of the mutual international fears built up through "preparedness." Conditions with us are becoming just as they have been in Europe. I now see here, as it used to be in Europe, pictures of our rich people in the newspapers who pose as the patrons of national defense, or contributors to military enterprises, knowing full well that if trouble comes from such preparation for war the moneyed class will reap the profits created by opportunities to loan money at high rates, or that are found in the advance of values that inevitably accompany war.

THE CHIMES OF TERMONDE.

THE groping spires have lost the sky,
That reach from Termonde town;
There are no bells to travel by,
The minster chimes are down.
It's forth we must, alone, alone,
And try to find the way;
The bells that we have always known,
War broke their hearts to-day.

They used to call the morning
Along the gilded street,
And then their rhymes were laughter,
And all their notes were sweet.

I heard them stumble down the air
Like seraphim betrayed;
God must have heard their broken prayer
That made my soul afraid.
The Termonde bells are gone, are gone,
And what is left to say?
It's forth we must, by bitter dawn,
To try to find the way.

They used to call the children
To go to sleep at night;
And then their songs were tender
And drowsy with delight.

The wind will look for them in vain
Within the empty tower,
We shall not hear them sing again
At dawn or twilight hour.
It's forth we must, away, away,
And far from Termonde town,
But this is all I know to-day—
The chimes, the chimes are down!

They used to ring at evening
To help the people pray,
Who wander now bewildered
And cannot find the way.

—*Grace Hazard Conkling, in Atlantic Monthly.*

AN IMPRESSIVE FUNERAL.

I ATTENDED the funeral of Charles Coffin, and wish I had words to tell of my impressions. The Quaker church is a very old two-story building, with the meeting-room upstairs. There are ten rows of benches in the center section and seven on each side, with a long bench across the platform in front for the older people. The entire west side of the room is a yellow glass window. The church is on a busy street, but the harsh sounds that came into the solemn quiet of the room as we waited for the funeral party were strangely far away. The silence was scarcely broken as the funeral party entered.

I cannot describe the service or the atmosphere of that little room. My heart had that intangible swollen feeling, and my throat ached as I sat through that thanksgiving meeting, for such it was. There was nothing to regret; he had lived long, and they said well. They called him their father, lovingly spoke of him as one who had been their counsellor and guide. A gray-haired man who had sat beside him at the head of the meeting for thirty-four years paid him a high tribute. He said that during all those years they had not once made an agreement as to which should preach the sermon. Sometimes one and sometimes the other received the message. There had been times when neither felt called to speak, so they held their peace, and the whole meeting was silent, unless some one else was moved by the Spirit. . . .

The sun was low in the west, and the mellow light which poured into the room seemed softest around the casket as it was opened and we walked past. I cannot describe my feelings as I gazed on his face for the first and the last time.

Such gentleness and refinement! I have never seen another face like his. . . . I could realize why they had given thanks for him, and why they said he was not dead. I cannot find words to express the effect it had on me. It was like a beautiful picture from first to last. It was not

sad any more than some wonderful scene which brings tears to the eyes, or music which brings a lump in the throat. It left the impression of something great and beautiful and unspeakable.—*Helen Votaw M'Kay, in American Friend.*

A LOYAL CITIZEN'S GUIDE.

[In his reply to Philadelphia Yearly Meeting's letter, Samuel T. Longstreth encloses the Bulletin for September of the "Union Congregation English Interdenominational Services," of the Cattete Church, which is attended by English and Americans living in Rio Janeiro. It asks for magazines and papers in English for sailors in hospitals, speaks of the Woman's Club, the Ladies' Aid Society, and a Social Evening, and encloses a copy of "My Guide" (given below) which was found among the papers of Thomas Van Alstyne, a Cornell graduate, killed in the course of his duty as an electrical engineer, which he had drawn up for his personal use.—E. L.]

MY GUIDE.

To respect my country, my profession and myself. To be honest and fair with my fellow-men as I expect them to be honest and square with me. To be a loyal citizen of the United States of America; to speak of it with praise; and act as a trustworthy custodian of its good name. To BASE MY EXPECTATIONS OF REWARD ON A SOLID FOUNDATION OF SERVICE RENDERED. To be willing to pay the price of success in honest effort. To look upon my work as an opportunity to be seized with joy and made the most of, not as a painful drudgery to be reluctantly endured. To remember that success lies within myself, in my own brain, my own ambition, my own courage and determination.

To expect difficulties and force my way through them. To turn hard experience into capital for future struggles. To believe in my proposition heart and soul. To carry an air of optimism in the presence of those I meet.

To dispel ill-temper with cheerfulness; kill doubts with strong convictions, and reduce active friction with an agreeable personality. To make a study of my business. To know my profession in every detail; to mix brains with my effort and use system and method in my work. To find time to do every needful thing by never letting time find me doing nothing. To hoard days as a miser hoards dollars. To make every hour bring me dividends in increased knowledge or healthful recreation. Finally, to take a good grip on the joys of life, to play the game like a man. To fight against nothing so hard as my own weaknesses, and endeavor to grow in strength as a gentleman, a Christian, so I may be courteous to men, faithful to friends, true to God, A FRAGRANCE IN THE PATH I TREAD.

THOMAS VAN ALSTYNE.

PRINCIPLES AND RESULTS.

[These paragraphs are from an address by Isaac Sharpless at the Annual Meeting of the Friends' Historical Society, London, England, in May last.]

THERE are many reasons for saying that fidelity to right in the face of seeming disaster works better than any one expects. There are many facts of history which show that men and nations *do* get along, when they follow the right, in a way which no one could have foreseen. There is some inherent vitality in the truth which makes its own way, or has a way made for it.

Let us consider the subject with which Friends have most often come in conflict with the problems of government—the subject of military attack and defense. Is it at all as sure as most men suppose that a military force is the effective means of sustaining the national life and preserving the national ideals? We look on defenseless China with pity, perhaps contempt, a prey to every designing enemy. Yet for 5,000 years China has lived at least as securely as other nations, and preserved her civilization. She has seen the death of Assyria, Greece, Rome and Carthage, the decay of the Ottomans, and may outlast the militarism of Europe. Her boundaries are largely intact, and she finds friends in time of need.

Poor Finland is in the hands of an unscrupulous despotic power. Had she resisted with arms her liberties would have long since perished. But she through her schools and churches kept alive the national spirit and ideals, and through the resistance of this spirit and these ideals has maintained a liberty which cannot be quenched.

The province of Pennsylvania, without forts, arms, martial spirit or equipment, for seventy years lived and prospered as no other Atlantic colony, and though threatened by Indian attack by land, the inroad of pirates by water and the many enemies of England, preserved her peace with her liberty and her integrity alone among the English colonies.

TEACHING IN DIXIE.

THE great fun of teaching in Dixie is that, as Dr. Washington used to have it, "You are dealing with life at first hand." No danger of waxing stale threatens a teacher at Tuskegee Institute. Some of your material is raw and untutored in even the simpler graces, both of scholarship and demeanor.

One of the most touching cases I have encountered was that of a young couple from far-away Texas. It appeared that these young people married with the solemn vow that they would go to Tuskegee to school. Side by side they labored in the cotton field for six years, saving money to pay railroad fare and board. When they reached Tuskegee, they, like a great many others, could not enter a class.

Just a short time ago, I examined three children from Louise, Miss. They were two sisters and a brother. The brother reported that he was in the seventh grade, the two sisters in the fifth and sixth. They could do no long or short division. When I gave the girl from the sixth grade 558,720 to divide, she wrote 5005870020. The best any of them could do was to scrawl out in impossible writing the names of the months.

"Well," I said, "you haven't been to school much, have you?" "Yes, sir," timidly replied one. "We've been five or six years, but we had two hundred and fifty children and only one teacher, and he never could get to us."

Do you send them back? Oh, no, not Booker T. Washington. He felt that these were the people to help. The number of those not able to make a class has grown so large that for the last few years a special class has been organized for them. Here they are given sufficient elementary work to begin the regular course.—*Southern Workman.*

TEACHING CREATIVE WORK.

WHY not have in our schools a course in creative ability? asks the *Ladies' Home Journal.* Nothing is more important. Practically every material blessing we enjoy, every piece of modern machinery, is due to the creative ability of some man; every good book or poem; every work of art; every great piece of architecture. Every modern system of business is due to the creative ability of some mind. One can almost draw a line and separate the real builders of the world from the drones by the test of creative ability. And creative ability is one of the earliest human traits displayed. The child, building his blocks on the nursery floor, is an instance. Why is nothing being done to foster and encourage this divine gift? Why, on the contrary, have so many systematic efforts been made to crush it out? Let a boy be a dreamer, and he is immediately put down as impractical. The immediate result, something directly visible to the naked eye, appears to be the goal of our educators. Creative ability, on the contrary, often takes its own time. It cannot be hurried. It must wait to form its vision. Instead of safeguarding and nursing this sacred process, have we not become a bit ruthless of it in our impatience? Isn't it fair to have one course in creative ability as against the many "courses" in "practical" training? I do not for one moment assert that discipline should not be taught. But there is a fine line of discrimination here which dull, often untrained, minds are not capable of sensing. Creative ability is something that should be readily discoverable. The marks of it are always apparent to the sympathetic eye. Why not encourage it?

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TENTH MONTH 28, 1916

CAN ALL UNITE IN SILENT WORSHIP?

IN an interesting editorial entitled "Some Implications of Silence," the *Friend* (Philadelphia) says,

A somewhat cursory examination of the periodicals intended to represent the Society of Friends discloses what may be an interesting fact. The subject of Silence looms large in those that speak for conservatives, while the same subject is conspicuous for its absence in those periodicals that support a programmed service under the leadership of a pastorate. This indication is confirmed by the observation of one most favorably situated to speak for the modern system. "Our people," he is quoted as saying, "do not know what to do with silence." . . . News announcements of the recognition of silence and of its use by other denominations than Friends appear very frequently in our paper. Now it is an account of a "service of silence" established by Episcopalians; again some one tells us how frequently of late in church services the minister instead of the familiar "Let us pray," will use the expression, "Let us unite in silent prayer;" or we have the privilege of printing a review of a book on silence prepared jointly by a churchman and a Friend. Altogether in the two papers known as *The Friend* [London and Philadelphia], and in some of the monthlies, these announcements of the use of silence are so numerous and some of them so momentous as to amount almost to a movement for the general adoption of that which is often noted as specific in the system of worship of the Society of Friends. For this reason and for others, certain implications of silence in worship seem to have a far-reaching importance. It may even transpire that the time-honored method of our Society may contain the basis of a real unity for Christianity.

The first implication (summarized) is that in the churches silent meetings would naturally tend to show the comparative poverty of the ordinary formal service, and would at the same time tend to develop a lay ministry.

"Professional ministers and a lay congregation would surely under such training come to see the universal quality in silent worship, and have at hand a ready means of joining others without the usual prejudice as to forms of ordination and authority for Christian work. It would be a great step forward in the practice of Christianity to have such a pass-key for many doors now rather securely locked."

In other words, the practice of silence in the churches would develop a basis upon which all Christians could *unite in worship*—indeed, not only Christians, but (as it seems to me) sincere and earnest men of all religions.

The second implication, says the writer (J. Henry Bartlett), is in a way quite as momentous as the first.

If groups or congregations of those who regularly observe the outward ordinances learn to unite in silent worship, it follows of necessity that new experiences in baptism and the supper will be disclosed. Nothing is more noteworthy in Quaker literature than the confession of one and another of the reality of the ordinances as thus spiritually administered by the great High Priest of our profession. Without quoting from seventeenth century writers, the following from a present-day author (T. Edmund Harvey) will disclose the depth as well as the breadth of this possible experience: "For surely there are not merely two or seven sacraments, but seventy times seven, for him whose heart seeks ever fellowship with his brothers and with the Father above him, who would be loved in them, and served by their service. The whole world is God's and full of his light; our lives are his and they are our fellows'. And since in every heart of man is some well through which the God-given waters of life may flow, we may go forth in faith to our work; as we serve our neighbors and search for Truth, in the spirit of followers of Christ Jesus, seeking that our own wills may be wider and deeper, and that their springs may be shared more fully by others, God will make priests of all of us, and, if he will it, prophets too." ["A Wayfarer's Faith," page 57.]

Thus a ready-to-hand means like united silent worship . . . is fraught with tremendous consequences, in a system that looks upon priest and prophet as a separated class. We hail the wider recognition of silence, therefore, as a great unifying force.

To me these "implications" seem momentous indeed. They involve recognition of what I have long been convinced is a great practical principle for men of all different sects and religions, namely, that in our life together we ought to make the most of all those means which tend to *draw us together* rather than to separate us. People who differ most radically in doctrine can, if they have the spirit of love, unite in silent worship; and if Friends and others realize this "universal quality" in silent meetings, and their power to draw us all together in feeling, then we may enter upon the path which will lead to the fulfillment of the prayer of Jesus, "that they all may be one." H. F.

HYMNS IN OUR FIRST-DAY SCHOOLS.

THE article on "Friends and Music" in another column will be of interest to many who have considered the much-discussed question of music in our First-day schools. I think the writer is rather too sweeping in her statements. The correct answer to her question, "Why should Friends continue to bar all hymn books from their First-day schools?" would probably be, "They do not." But if she means to ask why Friends do not, as most other denominations do, have music as a regular feature of their First-day schools, she opens a wide field for discussion.

The typical church Sunday-school, full of stir and action and music, "with something doing every minute," no doubt makes a strong appeal to children, especially at first; yet as the children grow older, they are apt to feel that something is lacking. The life and motion are too much on the surface; too often they fail to reach the depths. The hymns are sung chiefly for their *musical* quality, without much appreciation of their *meaning*. Sometimes, indeed, their meaning is grotesquely perverted, as in the mind of the child who wondered what "a consecrated cross-eyed bear" was for months before she found courage to ask. Hymns learned in this way are very different indeed in their influence from hymns or poems which are *read* with expression, and heard with perception and appreciation of their *meaning*.

One great difficulty in the way of good singing in our First-day schools is the necessity of leadership and teaching, which is of course peculiarly apt to be lacking in a Society which for centuries, instead of fostering musical ability, has frowned upon and discouraged it. No doubt we all know many meetings, even large ones, where there is not a single person qualified to lead and train the children in singing.

Nevertheless, it seems to me that Friends do miss one of the most precious things of life in the singing of beautiful hymns. Many of those who have listened to the lovely music of such songs as "In the cross of Christ I glory," "Abide with me, fast falls the eventide," "Birds have their quiet nests," or the stirring strains of "Onward, Christian Soldiers," or "The Son of God goes forth to War," or the low chant of "The Lord is my Shepherd," or "Though your sins be as scarlet, they shall be as white as snow," will, I feel sure, agree with me that the thoughts and feelings stirred by them are the finest and sweetest and dearest of all that life has to give us. More than this, above all other influences they have that peculiar and mysterious power to draw us *together* in feeling, instead of dividing and separating.

Like other great forces, music has its dangers and drawbacks, which we must learn to avoid, while we make use of its power to help us to attain the larger and higher life, both for ourselves and for our children. H. F.

Note and Comment

BATTLESHIPS ARE NOT FOR DEFENCE!

NEITHER the English nor the German navy has been used for defence. The former is probably twice as strong as the latter; yet it has never ventured near the coast of Germany. This is not for fear of the German navy; England still longs to meet the German navy for a fight to a finish. It is because harbors and coast lines may be, and are, made so dangerous that ships dare not approach them. The navies of the belligerent countries can only take part in the war by seeking each other out on the high seas. The claim that they are needed for defence is a dishonest plea and untrue.

Turkey has practically no navy at all. Yet the combined naval powers of England, France and Italy could neither force their way through the Dardanelles, nor land sufficient soldiers for an effective attack by land. If Turkey had possessed a fleet as big as the combined three attacking her, she would have been obliged to go to sea with it in order to use it effectively, and her defeat would have left her still able to defend herself on land just as she did without a fleet. A navy would not have helped her. A navy is not apparently of great value for *attack* on a hostile shore, and is useless for defence.

Russia has no fleet of consequence in the Baltic, yet Germany with a powerful navy, has been unable to land troops on Russian soil, or to do any important service in attacking Russian ports. Russia could not have used a fleet to advantage for *defence,* since Germany has not dared attack.

The only service accomplished by a navy in the present war is the blockade of the Central Powers—a matter not of defence but of offence. Even this has been possible only because the Allied Powers fight a land-locked people. The English would not dare to blockade German ports—it would be too dangerous; but they can halt vessels in the English Channel, or passing into the North Sea.

Battleships are of use in war *only for attack,* and only for attack on *other fleets.* They cannot be safely or effectively used in attacking hostile coasts or harbors. If defeated, as in the recent North Sea battle, they retreat to harbors, and *there they are safe.*

The building of battleships is *not* a defensive measure. A "big navy" is a *challenge,* and nothing else. Those who *really* seek defence and safety only will not support the carefully manufactured and noisy demands of the big navy advocates. The propaganda is dishonest. It aims at appropriations and big dividends rather than at national safety. JESSE H. HOLMES.

THE LEAGUE TO ENFORCE PEACE.

I BELIEVE in peace, but to accomplish this end a constructive program is necessary. The dreams of the theorists and the prattle of the discontented will accomplish nothing, and only weaken the cause.

One of our greatest statesmen (unfortunately not a politician), William H. Taft, is heading a plan along practical lines, from which something will grow, or at least the cause must advance. He and his associates accept society at par, upon which to build their structure. The spokesmen of our Society should think and write along constructive lines, eliminating the element of discontent, and not put Friends in a false light before the world, thereby weakening our influence and disgusting thinking people.

The peace sentiment is growing rapidly the world over, and when this terrible war is finished, let us be in a position to assist in establishing lasting peace by maintaining the respect of society. ROBERT BIDDLE.

HOW SHALL WE VOTE?

A CITIZEN should be a servant in respect to his country, but a master in respect to his political party. He should serve his country (all the people) with the best that is in him. He should demand of his party (some of the people) the best that a party can do for the people as a whole.

I have voted at ten Presidential elections. For the most part, the Republican party has been best able to serve me. One or more times the Democratic party has offered better service, and has had my vote.

What of the coming election—the Presidential election of 1916?

The dominating issue just now is militarism in its various phases, especially the increase of army and navy. Compulsory service and military training in the public schools are under discussion.

Late in 1915 one of my United States Senators wrote to me personally as follows: "I do not think there is any danger of the passage of legislation providing for compulsory service; certainly not in the near future."

Yet, in 1916 we see the military spirit growing on all sides. New York State has taken a positive step.

Does the Republican party of the nation stand for more or less militarism than the Democratic party? Does the Democratic party stand for more or less militarism than is necessary?

Admitting that either Charles E. Hughes or Woodrow Wilson will be chosen for the Presidency, will it not be of the utmost advantage to the cause of universal peace if the election returns shall show large and significant figures in support of the Socialist and Prohibition parties?

Nothing is more valuable to the country at large than a strong opposition to the party in power. Nothing so well checks extreme or hasty legislation. Nothing so well holds politicians in their proper places.

It is therefore is to be hoped (1) that the successful candidate, whichever it may be, will have but a narrow margin of electoral votes, and (2) that each of the so-called minor parties will poll a vote so large that it can be explained only as representing a wide and positive protest against the growth of the military spirit.

Chico, Washington. S. EDWARD PASCHALL.

AUSTRALIAN WOMEN TO VOTE ON CONSCRIPTION.

WIVES and mothers of Australia will go to the polls within a few weeks to decide whether or not they shall send their husbands and sons to war, says the *Woman's Journal.* It is probably the first time in the history of the world when the women of any country have been permitted to make such a choice.

The House of Representatives, by a vote of 47 to 12, recently passed a bill calling for a referendum on the question of conscription.

Mrs. Carrie Chapman Catt, president of the National Suffrage Association, on hearing of this novel opportunity offered to Australian women, is reported as saying that here was a splendid chance for women to register their honest convictions on true patriotism.

"The women of any country will be influenced in their vote upon any question which concerns war by what they believe to be the best interests of their country," says Mrs. Catt. "They are quite as patriotic, as public-spirited, and as responsive to appeals to support national pride and honor, as men.

"The women of Australia have a paper all their own called *The Woman Voter.* That paper I read every month. Consequently there is one phase of the question with which I am familiar, that I believe has not been brought to the attention of the public here. It is not a pleasant subject, but it has stirred the women of Australia from north to south and east to west.

"The first Australian men who left to take part in the world-war were sent to Egypt. It will be remembered that Great Britain had withdrawn her men from that country, and that an uprising was threatened. The Australian men were sent there to hold the peace.

"There was little, if any, fighting. They were merely colonized there. It seems that these men—young, strong, healthy, the sons of the best families of that young and virile nation—have returned in a state of health that is a terrible reflection upon their moral weaknesses and the temptations that beset an army in the field.

"Not only did these young men come back diseased, but that disease has spread through Australia like an epidemic, and the women have been aroused as nothing has aroused them for many a year. They have been holding meetings to see what can be done.

"This condition is not confined to Australia. German women have been holding similar meetings for similar reasons, and the Bishop of London spoke to a vast audience in the churchyard of the great cathedral this week upon the same subject.

"It is quite possible that in the Australian election these facts will wield a tremendous influence.

"The women may ask the question whether it is better for a country to win a war by the force of skill, strategy and numbers, according to the traditional standards of honor, and afterward degenerate and deteriorate through the disease and immorality, through the lost standards and ideals of decency which result from that war.

"The women of Germany, Great Britain and Australia have made every sacrifice possible for human beings to make. They have defended their respective lands with their lives and their fortunes. If those of Australia vote against conscription it will not be because they are weak, unpatriotic or cowardly, but because they have a more far-seeing vision and a higher viewpoint."

FRIENDS AND MUSIC.

"The Son of God goes forth to war,
A kingly crown to gain."

THE words of this hymn have been ringing through my mind at intervals ever since having read the article concerning it in FRIENDS' INTELLIGENCER, some weeks ago. It is such an inspiring hymn that every one should be familiar with it. I heard it sung years ago in a Methodist Sunday school. It is but one of many hymns calculated to make a deep impression on young minds.

The influence of hymns on our spiritual lives is second only to that of the Bible. They spring up in our minds, as comforters in times of trial. They cheer us on our journey through life.

The question arises, Why should Friends continue to bar all the valuable collections of hymns from their First-day schools, and may I add, from their meetings, especially those small, quiet meetings that have sprung up all over the country, where there are as yet no First-day schools? Would not a few hymns sung just at the close of such meetings add greatly to their interest and growth? They would be more attractive to the young people. The younger members might suggest the hymns and also lead the singing. A little sacred music would also draw others, who are not Friends, into the circle.

A live church or meeting must be willing to grow in whatever direction it can be of the greatest help to the community.

C.

"Quakerism came into my life as a flood of beauty. Its simplicity charms me—from the plainness of our buildings to the plainness of our services. The old Greeks, who gave to us the finest ideals of beauty, gave us also the keynote of beauty as simplicity. To them nothing was beautiful if elaborate. We always think of democracy as the simplest form of government that can possibly be, and democracy we find in our own Society of Friends."

—JAY WATSON.

Literary Notes

A VISION OF LOVE'S VICTORY.

THE LAST WEAPON: A VISION. By Theodora Wilson Wilson. London: C. W. Daniel, Ltd.

THIS story opens with a vision of the "centermost court of heaven," in "the hour when the prayers of men ascended to the Throne."

"And the Child, with eyes aflame with purest love, passed through the throng, . . . and kneeled before the Christ God, and gazed up into his face."

"What wouldst thou, my Child?"

"I would know, O Christ God, why the scars on thy forehead burn with agony, and why the wounds upon thy hands and thy feet are blood-red."

"Thou seest my wounds blood-red, because my children who profess my name, have woven a thick veil of untruth between the peoples and myself. Thus am I wounded in the house of my friends."

"Then—is there aught I can do to serve thee?" pleaded the Child.

"Art thou willing to bear sorrow for my sake, as thou didst once before?" and the Christ God smiled the smile of heaven.

"Thou knowest, O Christ God, that wherever thou wouldst send me, there I will go!" Yet the Child trembled within the arm that enfolded him.

"It is through the wounding of Love, that Love will prevail!" answered the Christ God.

"I cannot understand!" faltered the Child.

"Neither do my children upon earth understand! Kneel, and thou shalt hear."

And the Christ God touched the ears of the Child, as he bent low to listen.

Then come from a million throats the prayers of fighting and suffering and dying men, their calls upon God for vengeance and blood, for strength and help to blow their enemies limb from limb, their prayers for victory, their shouts of triumph, their agonized appeals for help, for water, for rescue of comrades, wives and children, their curses on their enemies.

Then the Child lifted up his eyes beseechingly, as though he would hear no more.

"Yet listen once again, my Child! There are other voices."

And a woman's cry rang upwards to the throne.

"Forgive us, as we forgive! O Christ! Teach me what this means! They have killed my boy—my only son—O God, dost thou not know that I cannot bear it? Avenge me on their noblest—No! No! Merciful Father, forgive! Make not another woman's heart desolate as mine!"

"O God! Light! Give light! Must I kill? I cannot kill! Is there no other way? They tell me in thy church, that thy righteousness can only reign on earth, through trampling the Christ, we once knew, under foot! Is there some new Christ? Light! O God!"

"Gentle Jesus. Stop this war. It is wicked. Everybody knows it is wicked. You, gentle Jesus, must hate it so. Won't you please stop it before my daddy has to kill anybody—please!"

"God! Is it true that Faith and Hope and Love are vanquished, and that Fear rules the world? Send us a sign that thou art still in the heavens!"

"Thou art still on the throne, O Christ God!" whispered the Child.

"I am eternally on the throne!"

"What, then, is this Fear that rules mankind, O Christ God?"

"Wouldst thou dare to enter the Halls of Fear for my sake?"

The Child's face shone with pure joy, as he answered: "If that would serve thee, O King!"

"He that serveth my brothers and sisters, serveth me!"

"That is enough, O King of Truth!" and the Child kissed the pierced feet.

"And thou fearest not the Fear?"

"What is this Fear?" faltered the Child.

"Thou shalt learn," and the Christ God drew a circle round the Child's head with his finger.

"Now thou art crowned with Love, for perfect Love has all power to cast out Fear. Go thy way, and learn the meaning of 'The Last Weapon' offered to men by the Prince of Fear, and 'The Last Weapon' offered by the Saviour of the World."

Then the Child enters the Halls of Fear, and sees the Prince of Fear ascend his throne.

"Rise up, ye Sons of Fear! Is not this the hour of our triumph?"

"Behold me, the Prince of Fear! By Fear, I bind you, my faithful, Sons in an eternal bondage! By Fear I bind men to follow me with passionate loyalty, in my never-dying conflict for world-authority with the Unnameable One."

"Fools that men are!" and the Prince laughed triumphantly. "Deluded to their own undoing! We have taught them to doubt the secret of their own power, and thus—we reign!

"Remember ye not, how the Unnameable One himself once descended to earth, that he might wrest my weapons out of their hands? Yet men clutched them the tighter, and because he refused to use them, they hung him up to the scorn and derision of the world!

"So to-day, we hide the Truth from men, but in the Halls of Fear, we can sport with the dangerous secret!

"For behold! All evil—every evil for which we stand, is conquerable by Love alone.

"Love is fearless, greedless, selfless. Love links man to man and casts down the barriers of nationality, class and race, which we have spent ourselves in building up from the beginning. Perfect Love is invincible.

"But men do not yet know Perfect Love. In this hour of their terror, we let men talk of Love, admire Love, worship Love, even as we thrust our weapons into their hands to fight on behalf of Love! We care not that men mock at Fear, hate Fear, scorn Fear, fear Fear, so long as they cling to the weapons of Fear as their only salvation!"

"But now, behold, we must bring forth our Last Weapon!" and the Prince gathered up the lightning darts from the daïs of the throne.

"From nation to nation ye must go, my Sons, urging that the hour is come when some new method of destruction must be brought forth which will achieve certain victory. Can ye but delude each nation to accept this Power which men will call Hellite, then is my triumph complete!

"Hasten—be diligent in my service, for should the peoples in their agony begin to cry to the Unnameable One in repentance for their sin—should they appeal for the weapons of Almighty Love, then—"

"When they thus cry, he will arise and scatter his foes, and destroy the Oppressor of his people for ever!" So the Child's voice rang out fearlessly, and even as he cried, all saw him.

Swiftly the Prince seized his lightning darts and flung them, one by one, at the Child.

"The weapons of Fear are powerless against Almighty Love!" cried the Child. "I also go down to earth, I also teach men the use of the Last Weapon! In the Name of the Unnameable One, the Christ God—"

But even as the Child uttered the Name, he was alone in the Halls of Fear.

Then the Child returns to earth, and going about among the people of the nation, he watches the struggle going on everywhere between Fear and Love. He sees a doubting brother urged by his sister to go to war, "even to join the ambulance service, if you really *can't* make up your mind to fight for your country." In a train crowded with soldiers a discussion of the war question breaks out, and some of the soldiers tell of their experiences in the trenches.

"But what are the enemy really like?" persisted the boy.

"Depends!" said the other cautiously. "Most of 'em pretty much the same as we are. We're none of us exactly lambs out there—but there's some—well, you wouldn't care to meet 'em on a dark night—nor let your wife meet 'em neither!"

"First time I saw one," interrupted a big Northerner, "I fairly turned green. He was a little bit of a chap on patrol duty. I came on him sudden, and could have stuck him as clean as a suckling pig. But my blood was cold, and you want a carcase chock full boiling before you can do the thing proper. So I punched him with my boot end to give him a chance.

"Clear out, my lad!" I shouted. And he cleared out, like as if he'd learnt to talk in our village! Then I bethought myself that I was fighting for my country, so I cocked my rifle and got him. He was my first, and when I looked down at him, quivering like a snared rabbit that you've knocked on the head, well—but that doesn't matter!"

"Ah—" broke in a heavy-looking man opposite, "but you can't be squeamish out there! If you don't get your man, he'll take blasted good care to get you!"

"And the enemy are such fiends!" added the recruit, clenching his hands.

"We are all fiends out there!" said the white-faced man with the shield over both his eyes.

"Fiends and angels, mate!" corrected the corner man. "One minute we're tearing at one another's throats, or scheming every devil's trick to do for them, cursing, yelling, hacking, drinking to keep up the devilry—finishing off the wounded—"

"Oh, no!" exclaimed a woman's voice.

The soldier turned and stared at her.

"And I say 'yes,' madam!" he answered her defiantly. "Would you have us advance to trench number two, leaving a lot of half-dead fellows in trench number one to shoot us in the back? We all have to do it. It's war, and there's no time in war to run risks—besides—you're a traitor to your own side if you run risks! It's only on platforms and in leading articles and in lady's drawing rooms that every nation curses the other for doing what every soldier knows he is bound to do!"

"And sometimes, to kill him is the last kindness you can do to your enemy!" put in the blind man. "You, lady," and he turned in the woman's direction, "don't know what it means to be a blind soldier—never able to see anything again except war, as long as you live!"

"No," she said softly. She sat back and bit her lips until the blood came.

"But another time," went on the corner man, "we'll go as soft as children, and risk our lives for some poor chap lying out in the open. I remember there was one of the enemy lying twenty yards from our trench. We could hear him crying and groaning, and shouting queer things in his beastly language; but one of our chaps who knew the lingo, got that nervous all of a sudden, that he shouts out to us, "Don't you hear? He's calling for his mother! I'm hanged if I can stand it!"

"Mother be damned!" said one of the chaps—he meant no offence, but it's a touchy business out there when you begin to think about your mother. "I don't care" shouts the lad—"I've got a mother, too! Who'll come?"

"He leaps up, waving a bit of white stuff, and the chap as had damned his mother and another were after him like a pistol shot. We dragged the fellow in, and we could hear the enemy shouting something or another. Both lots of us got a bit upset like, and for the rest of that day and all that night, we none of us fired a shot. We stuck our heads up instead, and had a look at one another. But that isn't war, he added bitterly. "It's 'against the regulations,' as the Colonel told us!"

"It can't surely be true, what the papers say, that you all want to go back?" asked the woman.

The blind man put out his hand involuntarily, as though by his hand he might see her.

"Whoever you are, lady, if you'd ever slept in a hospital ward, and heard what the fellows yell out in their sleep, you'd never ask that!"

"If only our Nation could invent some new force—press a button—and clear the other lot off the face of the earth!" laughed the heavy-featured man.

"The other chaps would only get hold of it, and do the same for us!" chaffed the Northerner.

"And suppose we could invent the power—would we use it?" asked the recruit.

"Why, of course, the quicker the better! Anything to stop the dashed business!" said the Northerner.

"Something of that sort is going to be the only way, I do believe!" said the corner man thoughtfully.

Then Sir Joshua Power, maker of munitions and unofficial counsellor of the Government, comes into the story.

For war was Sir Joshua's specialty. For a quarter of a century he had felt the pulse of the world, and had quickened or calmed its fever, as he chose. Sir Joshua possessed a giant mind and a giant outlook, and he understood accurately that in the self-seeking fear of nations, he possessed his most reliable asset for the great business concerns with which he was connected.

In his personal relations he was kind-hearted and generous, and his great wealth was unstintingly used for the philanthropic schemes to which his wife was devoted, but in his pro-

fession Sir Joshua was an enthusiast, and he was now living through his supreme hour of triumphant opportunity.

At a conference of important people, official and unofficial, Sir Joshua introduces Mr. Rotensen, the inventor or discoverer of a new "world-force," against which no power on earth can stand.

Mr. Rotensen rose, gave a stiff bow, and drew out a single sheet of paper for reference.

"My invention, or discovery, madam and gentlemen, is very simple. I have named it Hellite. It travels swift as lightning—distance is of no consequence.

"Set free in any direction, it disperses itself through the air and blasts everything within its range—which can be made practically limitless. It can as easily destroy ships, armies, navies, armament works, battalions of human flesh and blood, will disappear from off the face of the earth. Present and future enemies must bite the dust and take any terms you choose to offer, as to territory, commerce and liberty, or else deliberately submit themselves to annihilation."

(*Concluded next week.*)

THE COMPLETE WORKS OF WILLIAM PENN.

When in London last summer I much enjoyed meeting with Albert Cook Myers, of Moylan, Pennsylvania. He has been residing in London for several years in connection with his proposed edition of the complete works of William Penn. Since the outbreak of the war he has more than once narrowly escaped with his life in Zeppelin raids. He, however, seems well and happy, and is awaiting conditions favorable to his return to America.

Up to the 31st of last Eighth month he had been working on the life of William Penn for six years. This labor has covered all the ground connected with the life work and experiences of that eminent Friend. It is likely that there will be at least fifteen volumes large octavo, each volume to contain from 400 to 500 pages. These books are to be illustrated, including letters, papers and books of William Penn in chronological order. There will also be biographical notices illustrating these documents and papers.

Albert Cook Myers has obtained over 1200 letters of William Penn from widely scattered sources; less than 35 per cent. of these have been printed before. There are also to be introduced three new diaries that have never been published. Included is "A Persuasive to Toleration," a new book from Penn's own signed manuscript, which has never yet been published.

This great work is being consummated with the endorsement and co-operation of the Historical Society of Pennsylvania.

A prospectus of the proposed publication says:

"Penn was not only a great courtier and a statesman. He was a philanthropist and a constructive social reformer as well. He upheld the rights of Englishmen. He interceded for and relieved the distressed and persecuted for conscience sake. He helped worthy and useful men in their undertakings. He was a great leader of a religion that has profoundly affected the thought of the world. He was an enlightened and far-sighted lawgiver and maker of constitutions. He was the builder of three great commonwealths, keystone provinces in the arch of the American colonies. These States were founded and developed, in their formative years, under his ideas, governmentally and in their more subtle underlying social and economic aspects. These States were the means of transmitting Penn's ideals as exemplified in practice, to other States and to the Nation as a whole, not only as makers of constitutions, but peculiarly as disseminating hives of population which carried these transforming Penn influences of democracy and progress to the up-country of the South and to the West, and so into the heart of the Nation. These ideas have reacted upon England and Europe. It may be said with truth that Penn stands forth as the greatest of the early American founders. His life and his thought have entered into the bone and sinew of England and America, and, indeed, into that of all the world."

It is much to be hoped that this great work will be published in due course. It will prove a strong and valuable contribution to political and religious thought.

WILLIAM C. ALLEN.

TWO BOOKS ON DR. TRUDEAU.

Edward Livingston Trudeau, M.D. An Autobiography. Illustrated. Philadelphia: Lea & Febiger.

The Beloved Physician. By Stephen Chalmers. Illustrated. Boston: Houghton Mifflin Co.

In the fall of 1915, the world lost its "beloved physician," the man who for years fought tuberculosis, physically and scientifically, and whose autobiography, says the *Literary Digest*, reveals a genial personality, an enthusiastic student, and a glowing story of one man's efforts to build up a "bulwark against disease." Dr. Trudeau contracted the dread disease when taking care of his brother, whose death was his "first great sorrow," in days when bacteriology was unknown and tuberculosis was considered non-contagious, incurable, and inherited. In 1873, leaving his beloved wife and babies to the tender care of his friends, he was carried on a stretcher to Paul Smith's, in the Adirondacks, the famous mountain-camp which was, at that time, primitive and inaccessible. Convinced of the tremendous value of open-air life, he sent for his family, and ever after used his experience for the benefit of humanity. With the help of interested friends and men of wealth Dr. Trudeau established two great institutions in the Saranac region—"The Adirondack Cottage Sanitarium" and "The Saranac Laboratory for the Study of Tuberculosis." In his early days of effort, Dr. Trudeau often spent many days in suffering and weakness, which only an indomitable spirit would have conquered. He is so human and whimsical in his book that it in no way becomes oppressive, but describes seriously and interestingly the wonderful achievements of medical science in fighting the world's great curse and menace.

Stephen Chalmers's little book is a personal tribute to Dr. Trudeau, as the discoverer of the efficacy of open-air treatment for tuberculosis, and was written by one closely connected with him for years at Saranac. It is just what was needed to complete Dr. Trudeau's autobiography. To the main facts of the Doctor's life, it adds the things which Dr. Trudeau's innate modesty prevented him from saying of himself, speaking in unstinted praise of his optimism, his unselfishness, his whole-souled devotion to the cause, and his power of acquiring funds to make up the yearly deficit of the Saranac institution, in order that cure and relief might be offered to those of limited means. The book is a well-deserved eulogy. It pays a glowing tribute to the "beloved physician" who, when asked if he became accustomed to tragedy so that it lost its appeal, answered sadly: "Pity, as an emotion, passes. Pity, as a motive, remains."

"The warring nations," said Mrs. Twickembury, "seem to be showing a wonderful vituperative power."—*Christian Register.*

The things in which we are all alike are so much bigger than the things in which we are different.—*Henry Sydnor Harrison.*

Our duty is not only to keep the peace, but to make a peace that is worth keeping. For the kind of peace that the world needs cannot be had for the asking. It comes high, but it is worth the price.—*Samuel McChord Crothers.*

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

RELIEF WORK IN FRANCE.

S. Margery Fry writes:

The two schemes of furniture distribution undertaken by us in the Marne area are now practically at a close, although with work over a large area it is extremely difficult to get the finishing touches given. An accident to the engine at one of the two factories supplying us involved a delay of months; then receipts for the furniture have to be got in, the bills passed in due form by the local officials, and the final accounts regulated with the prefecture, which in the case of a gift of a bed and cupboard to each family bears half the cost. We believe that practically every family has been reached, although occasionally letters still reach us from distant parts. It must be remembered that the mere discovery of what families have been burnt out is not a very easy matter where all the official papers have been destroyed.

The party at Bar-le-Duc has continued its work, in particular the employment of refugees in embroidery, in which many of them excel, in the provision of linen chests, and the sale, under cost price, of beds.

IN CROWDED HOMES.

Similar schemes are the basis of our re-opened work in Troyes. There the *émigrés* are paying very large sums for miserably-furnished rooms—sometimes over forty francs a month. A careful list has been compiled of the most pressing cases, and to the families thus chosen we are offering furniture. They will pay us, month by month, a "rent;" but as soon as three-quarters (or thereabouts) of the price of an article has thus been paid, it will become their own property, our one stipulation being that the mattress be bought first. The plan has met with a very warm reception from the people to whom it has been offered, the great difficulty consisting in the finding of unfurnished rooms. One family in particular, of the first groups visited, comes to mind—a retired tax-collector, with his wife and children, living in a tiny attic about twice as big as a railway carriage, for which they pay a heavy rent. Monsieur is now hunting Troyes for an empty room, and orders have gone to the makers of the first batch of furniture.

THE BLIND MUSICIAN OF RHEIMS.

We are supplementing this hiring plan by gifts of beds to sick and aged people. We could not well propose even a "rent" to the blind musician of the town of Rheims and his wife, for they are already living in the cheapest rooms to be had, two tiny cupboards at eight francs a month for the two. But the windows stand open, and the little rooms are airy. The visitor sits on an upturned box, and admires the marvelous little meat-safe with a door and drawer, bolts and handle complete, made out of packing-cases with a pocket-knife by the absolutely sightless man. It is almost impossible to believe Madame's assertion that she did not even help her husband. But the cleverest pocket-knife will not carve a bedstead, and straw and wood make cold comfort, so we do not think that we do wrong in classifying this case under "Give bed."

SERMAIZE—GARDEN CITY.

To return once more to Sermaize. The "Garden City" is now a pleasant place to go to. With one exception the houses are all inhabited. The postman delivers letters addressed "La Cité des Bons Amis" (the city of the Good Friends), as if it were an old-established address; and although some cupboards were a shade larger than others, on the whole contentment reigns. The grubbiest of all the families at "Les Bains" look quite smart now, and were the first to plant chrysanthemums round their house. One old lady is still a little sad. After two years in a cellar the outer air is both too hot and entirely too "strong" to suit her; and although, no doubt, her friends in her old neighborhood misinterpret her, she dare not go back to the Rue St. Dizier lest she should be overwhelmed by homesickness at the sight of the hut where she lived so long and contracted such horrible rheumatism. Such are the surprises that lie in wait for relief expeditions!

LATEST NEWS FROM RUSSIA.

Robert R. Tatlock writes on August 27th: "The whole medical staff is now stationed at Lubimoofka, with the exception of Dr. Manning and Elizabeth Morgan, who are at Mogootovo with Miss Fox, where Wilfred Little is also stationed. They are helped by one woman interpreter, and I hope soon to send them a second who can speak French and Russian. Florence Barrow and Annie Wells, with a third woman interpreter, are making preliminary enquiries in connection with relief at a village some miles from the hospital. Theodore Rigg, however, has headquarters at Buzuluk; and, in the meantime, he and I move about from place to place, he arranging the supply of stores for the three centres, and I doing my best to systematize the work as a whole, acting as a sort of link between the three doctors on the one hand, and the two relief centres on the other, which it should always be remembered are fully two days' journey apart, separated by long versts of snow-clad steppes.

A FIFTY MILE CALL.

A few visits have been paid to distant villages, for which the authorities at Buzuluk provide carriages and horses. Dr. J. Tylor Fox writes:

"Imagine me last Sunday morning setting off at 6.30 a. m. in response to such an urgent call. An impassive, bearded Russian driver sits behind a pair of small but strong horses. The official carriage consists simply of a square basket set on two poles, which in turn rest on the axles. Into such a vehicle the dispenser and I clamber, and settle down as best we can on the straw. Away we go behind the ever-ringing bells, over bad tracks and good, up hills and down, over humps and bumps, ridges and bridges, a steady, tireless twelve miles an hour trot to our destination, twenty-five miles away, through great sweeps of treeless open country under the clear cool blue of the morning sky. After an hour's stay and a cup of tea and boiled eggs (they expected me to eat eight!), our little horses once more took to their fast trot.

"With a sense of duty well done, and of fifty good miles behind us, we swept down over the ruts into Lubimoofka, along the dusty village street, now all alive with Sunday clothes and marketing, and round the hospital compound to the doctor's house. On the green outside there must have been fully twenty carts and horses, and as many bright-clothed families, the friends and belongings of the out-patients within, all patiently waiting in the glorious morning sunshine."

PREPARATIONS AT MOGOOTOVO.

"Mogootovo has now been occupied for ten days by our workers. Miss Fox has been hard at work in the village on the same lines as Miss Barrow in the South. Wilfred Little has been overseeing the workmen of the Local Government, and we hope within a week to start housing refugees. We have secured a few thick coats and shirts, etc., from the local branch of the Tatiana Committee. Dr. Manning regards the conditions at Mogootovo and throughout the district as being, from a medical point of view, so serious that they demand measures of an emergency nature. Drugs are very scarce; and the great overcrowding makes it dangerous, or impossible, to attend to all medical cases in the houses. Dr. Manning therefore proposes to open an out-patient department in the same building, and to start a sort of temporary hospital there, where, with an orderly or two, he will do his best to relieve suffering without the full equipment of an English hospital.

BOGDANOBKA RELIEF CENTRE.

"Bogdanobka is the name of the village in the Lubimoofka district where Miss Barrow and Miss Wells are temporarily stationed. A great deal of distress is felt there; the full force of the shortage of food now impending, owing to the failure of the crops, will be felt there; and there is to be found an unusually large percentage of people suffering from the diseases of the country. We anxiously await the coming of the first consignment of Russian felt boots from Moscow, some of which would be available for distribution at once in this centre.

HAROLD J. MORLAND.
A. RUTH FRY.

BREAKING THE RHODES WILL.

A NEWS dispatch from London, dated October 20th, says, the House of Commons has passed the second reading of the Rhodes Estate bill, which would exclude Germans henceforth from enjoying scholarships at Oxford University under the Cecil Rhodes trust fund.

The Rhodes Estate bill would set aside, apparently, the provision of Cecil Rhodes's will by which he founded five scholarships for Germans to be nominated by the Kaiser. That paragraph follows:

"I note the German Emperor has made instruction in English compulsory in German schools. I leave five yearly scholarships at Oxford of 250 pounds (1,250) per annum to students of German birth, the scholars to be nominated by the German Emperor for the time being. Each scholarship to continue for three years, so that each year after the first three there will be fifteen scholars. The object is that an understanding between the great Powers will render war impossible, and educational relations make the strongest tie."

FRIENDS IN BUFFALO, N. Y.

FRIENDS from here attended Farmington Half-Yearly Meeting on the 7th and 8th. Among those present were Isaac Wilson, Percy E. Clapp, Eliza R. Hampton, R. Barclay Spicer. The meeting was held in the old Yearly Meeting-house, which for some years has been opened only at these times. The house, which is situated in the open country, miles from any village, would seem a large one even in the most populous Friendly centres; and yet it was built long before the Yearly Meeting was to be held there, when Farmington Quarterly Meeting was a part of New York Yearly Meeting. In those days practically the whole town (which in other States would be spoken of as township) of Farmington worshiped there, and at Quarterly Meeting there gathered there members of many other monthly meetings, including those of what was later Scipio Quarterly Meeting. Across the way stands the meeting-house of Orthodox Friends, where a good meeting is held. To this day there is no other place of worship in the town(ship) except these two and that of the German Lutherans.

At the Half-Yearly Meeting steps were taken toward holding a Centennial Conference about this time next year, the thought being to have, besides history and reminiscences of the old days, such subjects and addresses as would make the occasion a rural Chautauqua, and bring a useful contribution to the present-day life of the community.

On First-day morning, in spite of a poliomyeletis quarantine that kept all children under 16 and many families from attending, there was a meeting of three hundred people. Isaac Wilson was heard in ministry. The Orthodox meeting was adjourned for the day that the members might meet with us. The visiting Friends were entertained in the homes of Henry Green and Oscar Gardner, son of the late Sunderland P. Gardner, where two other sons, Anson, of Canandaigua, and Sunderland, of Niagara Falls, were visitors.

The week previous, on the 30th of Ninth and the 1st of Tenth month, two Friends of Buffalo and Rebecca T. Osler, of Elmira College, attended Scipio Quarterly Meeting, held at the home of Samuel Searing, near Aurora, N. Y., and visited Ithaca and Cornell University. At the executive meeting held on the same day as the Quarterly Meeting, a new member, a student of Cornell University, was taken in, having transferred his membership from Chappaqua, N. Y. At Ithaca during the university term a meeting is held in Barnes Hall, University Y. M. C. A. Building, on First-day evenings, conducted by Friends of the Conservative, Orthodox and Liberal branches. Our members who are students at Cornell are encouraged to bring their membership to Scipio during the time of their life at the University and to identify themselves with our local society interests, but to attend and help as they may the joint meeting of Friends.

In Buffalo the meeting of Friends is held the first and third First-days of each month at 399 Franklin Street, at 11 a. m. Preceding the meeting at 10 a. m. a Friends' Seminar is held. At present R. Barclay Spicer is directing this class in a study of the social ideals and institutions of the Hebrew people and the relation of these to the life of our own times.

The Friends of Buffalo also are meeting twice a month on a week-day evening at the homes of members for a co-operative study of social and religious life with particular reference to the city and to the Genesee field. Those meetings are carried on without any elaborateness of program or procedure, but with a clearly defined purpose and ideals.

Friends visiting or passing through Buffalo are asked to get in touch with Friends, and to make it a point to meet with us if possible at one of our regular First-day or week-day meetings, or at an informal meeting called together for the purpose. A recent visitor was Caroline M. Cooper, of Wilmington, who was in attendance here at the Congress of the American Prison Association. She was present at one of our week-day evening meetings, and at a meeting in the interest of the repeal of the military laws of the State, in which Friends are taking an active part.

17 St. John's Place, Buffalo, N. Y. R. BARCLAY SPICER.

FRIENDS IN INDIANA.

ON First-day, October 1st, occurred the annual memorial meeting at the Old Blue River Meeting-house. This is the place where Blue River Monthly Meeting was first established in 1815. This was a very large meeting until the division in 1828. Then Orthodox Friends established a meeting about 1½ miles north of the old meeting, where they still have a large and active meeting. Our branch continued in the old meeting-house. The meeting at Highland Creek was established in 1839, and as it grew larger and the Blue River Meeting grew smaller, the monthly meeting was removed to Highland Creek meeting in 1860, and called "Blue River Monthly Meeting of Friends, held at Highland Creek," and it still goes by that name. Meetings for worship were continued at old Blue River a part of the time for about forty years after the monthly meeting was removed to Highland Creek.

The annual memorial meetings of which we are speaking began at old Blue River about thirty years ago. They are all-day meetings, with picnic dinner. All put their dinners together on one long table, and have a good social time. The meetings are composed of Friends of both branches and all other denominations that are interested in the burying-grounds or meeting. A large number of people come at this time to visit the graves of their relatives and friends, to strew flowers upon them, and listen to the memorial exercises.

For the meeting this year one member of the Orthodox meeting and one member of the Hicksite meeting prepared the program, which called for the early history of the meeting and neighborhood, this was given by a man up in the eighties, who by his good memory of what he had heard and seen in his young days gave a very interesting history

concerning the first settlement of this county. He exhibited some very old books, one, "The Rise and Progress of Friends," published in 1774. The leader in singing was a Methodist man from Salem who always attends these meetings. A Baptist minister spoke in the afternoon, giving a very forceful address. The Orthodox minister gave a solo, and his wife gave a talk, appropriate to the occasion. A Methodist man who always has something good for these meetings gave a solo. Our minister opened the meeting by a short and impressive prayer. The Orthodox minister concluded the meeting with the benediction. Several of the children gave recitations, and a young lady of the Presbyterian church gave a touching solo.

A week later, on October 8th, came the Centennial meeting at Highland Creek Meeting-house. As 1916 is Indiana's hundredth anniversary, celebrated all over the State, the Indiana and Western Yearly Meetings (both Orthodox) sent out a request to all Friends' meetings, asking them to observe October 8th as Centennial day, and sent a form for program. The meeting at Highland Creek carried out the plan with a very interesting and instructive program. The early history of Indiana was given in excellent order, then the history of the early churches of Indiana, the settlement of early Friends and their reasons for coming to a wilderness country. Then an account of what Friends had contributed to the State, the whole interspersed with songs and recitations, and reminiscenes of the early meeting and its ministers by an aged Friend.

The Methodist church in the Highland neighborhood, near by our meeting, held its meeting on Seventh-day evening, so that they could attend our Centennial meeting and bring dinner which was served in the same manner as at the memorial meeting the week before.

Salem, Ind. SYLVANUS J. KNIGHT.

WOOLMAN HOUSE.

We have now had three short weeks of Woolman House life, and when we begin to mention time, the first thought that pops up is, What a pity there are only nine weeks more!

Instead of having our Home-Making and Child Welfare lecture on Fourth-day morning, Mrs. Smith met us in the Woolman House kitchen in the afternoon and gave us a talk on the planning of an efficient kitchen. Then she took us over to see her well-arranged one. She is showing us how to run a kitchen, and produce the best results at the lowest cost of time, labor and materials.

On Fifth-day, Anna K. Way and her daughter Catherine came out and had dinner with us. In the evening, Mrs. Way told of her Child Welfare work in Philadelphia. As she says, she is trying to put the truant officers out of work. She looks up the first-stage delinquents, and visits the families often enough to make them realize that she is really interested in helping. She often takes some child or children to her own house for meals when she finds they have not been properly fed. In this and many other ways she is doing an endless amount of good.

Seventh-day was a lonely one, for the hostess went off to the Concord First-day School Union held at Goshen, and the host to the Bucks Union held at Makefield.

First-day morning found us over in Whittier House. Three of us observed Miss Jackson's class, and the rest went in to hear Dr. Holmes. At the closing exercises ....., an Armenian who has been in this country for seven years, and who has recently become a member of the Society of Friends, told of the awful massacre that has been going on in Armenia for the past two years. Of the seventy members of his family nearly all but his wife and children, who came to this country with him, have been killed or cruelly treated. He also spoke in meeting. In the afternoon, our poet J. Russell Hayes took us up to the Woolman tree and around by the water-works. Only those who have ever had that walk on an ideal fall afternoon could possibly realize what it was like.

Mrs. VanHelden who has painted a number of portraits of Henry Wilbur has painted another and presented it to the school. Arthur Jackson had it framed and it now hangs over the fireplace in the library.

ELIZA H. BELL.

FRIENDS IN PENNSYLVANIA.

CONCORD FIRST-DAY SCHOOL UNION.

The regular Fall meeting of Concord Union was held in the quaint old meeting-house, at Goshen, at 10.30 a. m. on Seventh-day, the 21st.

There were 66 delegates appointed to attend, of whom 51 were present.

The schools in session during the summer months report to this meeting. Owing to the quarantine for infantile paralysis, the schools held much shorter sessions than usual, but not the less valuable in the work they have been able to accomplish, particular mention being made of the live interest and excellent work at Willistown.

The principal point of interest of the morning program, was the Round Table on Primary Work, conducted by Alice E. Smedley, Willistown; Isabel Bunting, Swarthmore, and Shirley Spain, Philadelphia. They are thoroughly conversant with the work in hand, advising the use of live, up-to-date methods for implanting Bible truths. So much interest was manifested in these practical talks that it was suggested that, as the time of the meeting was limited, a group of primary teachers hold an adjourned session during the noon hour, which was done, with additional profit.

The afternoon session was given over to the consideration of an able paper on "Conference Echoes," prepared by Alice Hall Paxson, and an informal talk, and one teeming with most practical suggestions, by J. Barnard Walton, on "Working Together." The exercises closed with a "Question Box" conducted by Herbert P. Worth, which for a half hour created the most interested and lively discussions.

The meeting closed at 3.30 p. m., under the feeling that "it had been good to be there."

Dora A. Gilbert, *Clerk.*

FRIENDS IN NEW JERSEY.

PLAINFIELD.

The New York Yearly Meeting's First-day School Committee held a conference at Plainfield on First-day the 22nd.

Perfect autumn weather, with the presence of Jane P. Rushmore, from Philadelphia, and a number of earnest First-day school workers from New York, Brooklyn and Flushing, made the day one of deep interest and inspiration for Plainfield Friends and near-Friends.

We were greatly pleased that most of our visitors were with us in time for our First-day school at 10 o'clock, as well as to add strength and life to our meeting for worship.

After lunch, eaten at the meeting-house, the committee held a business session, and at half-past two a public meeting, addressed by Jane P. Rushmore. She said that First-day schools are for religious education—to build up and develop religious life. She spoke of some problems of the work—the difficulty of finding teachers willing to give themselves to the cause, the advantages and disadvantages of Lesson Leaves, the necessity of teachers and classes giving careful study to the lesson. She felt that a teacher who was not willing to devote time and thought to her subject, to *know* what she was trying to *teach,* had better give up her class; and that scholars should be required to do their part and prepare First-day school lessons as conscientiously as they prepare their day-school lessons.

These occasions of social mingling, of spiritual fellowship, of sharing our best with others, are exceedingly helpful, and we believe will have lasting results.

MARGARET F. VAIL.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

PASCHALL.—To John and Alice Hudson Paschall, on Tenth month 9th, 1916, a son, named EDWIN H. PASCHALL.

MARRIAGES.

HARPER–DUBERSON.—In Richmond, Va., October 13th, 1916, FRANK W. HARPER, of Philadelphia, and MARGARET DUBERSON, of May's Landing, N. J. At home, No. 1011 East Marshall Street, Richmond, Va.

PERROTT–HOLMES.—On Tenth month 20th, 1916, at the home of the bride's parents, Oak Lane, Pa., RAYMOND FARRELL PERROTT to ELIZABETH ACKLEY HOLMES.

DEATHS.

BURLING.—At Mamaroneck, N. Y., Tenth month 14th, MARTHA S., wife of the late William Burling, in her 82d year. Funeral services were held at Purchase Meeting-house, on the 17th inst. She was a life-long member and for many years an elder of Purchase Executive Meeting.

CARPENTER.—At his residence, 103 Morningside Avenue, New York, Tenth month 21st, 1916, JAMES E. CARPENTER, in his 75th year; a member of Amawalk Executive Meeting.

COMFORT.—In West Chester, Pa., on Tenth month 20th, 1916, I. ROBERTS, son of George B. and Ruth L. Comfort, aged 21 months.

LIPPINCOTT.—At her home in Cincinnati, O., on Tenth month 8th, SARAH EVANS LIPPINCOTT, aged 79 years.

She was the eldest child of Jason and Mary Evans, and the last member of an old and influential family. She was born at Waynesville, O., where her ancestors resided. In 1842 the family moved to Cincinnati.

She had one sister, Susan Cunningham, of Cincinnati, and one brother, Benjamin Evans, whose home of recent years was at Morristown, N. J. Her husband, William J. Lippincott, died several years ago, leaving the wife, two sons and two daughters—J. Evans Lippincott, who died in Seventh month last; Katharine L. Holden, Mary E. Cadwallader and Jesse T. Lippincott.

The funeral services were held on Third-day, the 10th, and conducted by Friends. Joseph Swain, of Swarthmore College, and formerly a member of Indiana Yearly Meeting, was present.

There has been no regular meeting held in Cincinnati for many years, but on many occasions her home has been opened for the use of Friends. In the early days a meeting was held in a plain, old-fashioned meeting-house in Cincinnati, well attended by earnest, influential Friends. Later, Jason Evans and others worked for the opening of a Friends' school, in connection with a new and more modern meeting-house. The way was opened for Elihu Durfee, an able minister of New Jersey, to join these Friends in the West in their efforts for the advancement of Friends' principles.

I believe that all who knew this beloved friend could, like myself, join in the exclamation of a granddaughter, "Oh, how much her hands of love have done for me!"

"God calls our loved ones, but we lose
not wholly
What he hath given;
They live on earth, in thought and
deed, as truly
As in his heaven."

E. P. YEO.

SHELMIRE.—Suddenly, Tenth month 20th, JOHN S., husband of Elizabeth Bavington Shelmire, aged 52. Interment Abington Friends' Burying Ground.

STANTEY.—At Salem, Ind., on October 8th, LOUIS STANTEY, 55 years of age. While a member of the Christian Church, his ancestors for many generations were Friends.

WOODNUTT.—Suddenly, Tenth month 17th, 1728 West Girard Avenue, Philadelphia, CLEMENT A., husband of the late Elizabeth H. Woodnutt, in his 66th year. Interment West Laurel Hill Cemetery.

GEORGE WARNER.

GEORGE WARNER, whose life closed on August 20th, 1916, was throughout a consistent and loyal member of the Society of Friends.

He was the son of Abraham and Sarah A. Warner, and was born in Penn's Manor, Bucks County, Pa., June 6, 1852. When fifteen years of age he entered Taylor & Jackson's Academy, Wilmington, Del., graduating in 1869. On the completion of his school life, he engaged in the lumber business in Baltimore, where he remained a year, and then returned to Philadelphia to become associated with Gillingham & Garrison, in which firm he later became a partner.

In 1879 he married Lydia Yardley Cadwallader, daughter of Algernon S. and Susan J. Cadwallader, of Yardley, Pa. His wife and one son, Seymour Yardley Warner, survive him.

George Warner was a business man of unusual balance, combined with great energy and enterprise. During his very successful career his interests grew to such an extent that he was known by the lumber trade not only in Philadelphia but throughout the Eastern section of the country. As a citizen he showed sterling worth. While he was rarely associated with political or civic movements, his influence was always on the side of clean government and constructive citizenship. The possession of a clean conscience under all conditions was prized above material success and reputation. In his home and throughout his wide family and social connections, as well as among his more intimate associates in the business world, his loss is keenly felt.

It is interesting to know that he became a number of years ago the owner of the original country home of William Penn, which is tenderly referred to in Penn's letters as "Our Manor of Pennsbury."

George Warner was laid at rest in the old historic Makefield Friends' Burying Ground, Bucks County, Pennsylvania.

THE NEIGHBORHOOD GUILD SEWING SCHOOL.

THE Sewing School of the Friends' Neighborhood Guild, Fourth and Green Streets, Philadelphia, hopes to start its classes on Seventh-day, Eleventh month 4th. Caroline Gaskill, who, with the able help of her teachers, conducted the sewing school so successfully last year, has again consented to take charge. If she and her assistants are to get the best results from the time and strength they so liberally give, we must equip our school to meet the demands on it. We have *one* sewing machine—we need two more. We need two helpers experienced in cutting and planning garments, as well as teachers for the actual sewing. Pieces of gingham suitable for aprons will be very welcome. The school hopes to have a booth at the Useful Articles Fair to be held this autumn. In addition to the sewing school, a class in home-making is to be started under the immediate care of Janet Fell, which aims to provide the children with practical experience in the simple furnishing and cleaning of a house, together with elementary cooking. We need helpers here also.

Can you make a bed, and dust? Are you proud of your button-holes? If so, *we want you.*

LOUISE MARIE LAWTON,
Head Worker.

URGENT.—An old lady with a peaked black bonnet got aboard a train in Kentucky, and after calmly surveying everything in the coach she turned to a red-haired boy and, pointing to the bell-cord asked, "What's that, and why does it run into that car?" "That's the bell-cord; it runs into the dining-car." The old woman hooked the end of her parasol over the bell-cord and gave it a vigorous jerk. Instantly the brakes were set and the train came to a sudden stop. The conductor rushed in and asked loudly, "Who pulled that bell-cord?" "I did," calmly replied the old lady. "Well, what do you want?" shouted the conductor. "A cup of coffee and a ham sandwich."

"A POSITION! Why, aren't you the boy who was here a week ago looking for a position?"

"Yes, sir."

"I thought so. And didn't I tell you then that I wanted an older boy?"

"Yes, sir; that's why I'm here now."
—*Brooklyn Citizen.*

IT was the first day of her first term of school, and the new teacher called up the class and asked a large girl to tell of Columbus's voyage.

"Well," said the girl, "Columbus started out and sailed around a dot."

"What?" said the astonished teacher.

"He sailed around a dot," repeated the girl. Pressed for her authority, she pointed triumphantly to the page in the book and the teacher read, "About this period Columbus sailed."—*The Christian Herald.*

"I AM out of work, sir, and——"

"See here, my man, I gave you fifty cents last week."

"Well, sir, you've earned more since then, haven't you?"—*Puck.*

NOTICE TO YOUNG FRIENDS.

All young Friends in Philadelphia Yearly Meeting have by now received an invitation to attend the Fall Conference of the Young Friends' Movement to be held at Moorestown, N. J., on Seventh-day, Eleventh month 4th. This is an opportunity no young Friend should miss. Then is the time to meet other keen young people and become infected with a new zeal for the best in Quakerism. Now is the time to do one's share in the moulding of "The Quaker of the Coming Time."

George A. Walton, Thomas E. Jones, Esther A. Baldwin and others will help us to clarify our vision of what this "Quaker of the Coming Time" should be. Opportunities will be given in the Round Table Conferences and in the open discussion for everybody to express an opinion. This will be no stereotyped or "high-brow" conference, but an earnest and thoughtful discussion amongst young Friends as to the way of life for them.

Is thee planning to go to the Conference? It needs thee, and thee needs it. Why not get up a *group* from thy meeting neighborhood, and all go together? Has thee become a supporting member, and so eligible to receive the William Penn lectures in book form? The movement greatly needs thy financial support. Join now and send thy fifty cents or more if possible to the secretary, Beulah H. Parry, Riverton, N. J.

A detailed program of the Conference was given in the Intelligencer of Tenth month 21st, 1916.

ANNA B. GRISCOM.

PEACE MEETINGS IN PHILADELPHIA.

The First Christian Church, Berks and Marvine Streets, Philadelphia, announces a series of seven Sunday evening meetings, beginning October 29th, at 7.45 o'clock, with the following speakers and subjects:

October 29th—"A History of International Arbitration," William I. Hull, Ph.D., Swarthmore College.

November 5th—"Dangers of Universal Military Training," President Isaac Sharpless, of Haverford College.

November 12th—"Judaism and War," Rabbi Eli Mayer, of Rodeph Shalom Synagogue.

November 19th—"Christianity and War," the minister of this church, Irving S. Chenoweth.

November 26th—"Economic Loss Through War," Simon N. Patten, Ph.D., University of Pennsylvania.

December 3d—"Women and War," Mrs. Lucy Biddle Lewis, member of the International Committee of Women for Permanent Peace.

December 10th—"The Preparedness of a Christian Nation," the minister of this church, Irving S. Chenoweth.

The announcement includes this trenchant appeal for action by H. G. Wells:

"If a mere unsupported and unco-ordinated will for peace could realize itself, there would be peace to-morrow. There are more people and more intelligence concentrated upon the manufacture of cigarettes or hairpins than upon the establishment of a permanent world peace."

Coming Events

TENTH MONTH.

28th.—Founders' Day at Swarthmore College, 1.30 p. m. 3 p. m., football at Swarthmore Preparatory School. At 8.15 p. m., "Happiness," a modern morality play, by the students, in Parrish Hall.

28th.—Westbury Quarterly Meeting, in Flushing, N. Y., at 10.30 a. m. The Meeting for Ministry and Counsel of Westbury Quarterly Meeting at 1.30 p. m. The afternoon meeting at 2.30 p. m., under the care of the Quarterly Meeting's Advancement Committee, will be addressed by E. K. Jones, the secretary of the "Urban League on Negro Conditions in New York City."

29th, First-day.—The Conference held after meeting at Fifteenth and Race Streets, Philadelphia, will be under the leadership of Raymond T. Bye. Subject, "Nature and Nurture." Heredity and environment as factors in social life.

29th.—The Brooklyn First-day School will open for the winter. This unusually late opening is partly because of the epidemic of infantile paralysis and partly because of the First-day School Conference in Plainfield, N. J., on the 22d.

29th.—At Woodstown, N. J., Joseph Elkinton expects to attend meeting at 10.30 a. m.

29th, First-day.—The Visitation Committee of Abington Quarterly Meeting (Arch Street) has appointed a meeting to be held in the Fire House, 516 Ryers Avenue, Cheltenham, Pa., at 3.30 p. m. It is also proposed to hold similar meetings in Cheltenham on Eleventh month 12th and 26th.

30th.—Baltimore Yearly Meeting at Baltimore, Md., 10 a. m.

31st.—Concord Quarterly Meeting, at Darby, Pa., at 10 a. m.

ELEVENTH MONTH.

1st.—Purchase Quarterly Meeting, at Chappaqua, N. Y., 11 a. m. Mary Travilla expects to attend. At 2.30 there will be an address by George T. Powell on "The Need for Greater Spiritual Force and Influence in Present World Conditions." Conveyances will meet trains going north arriving at Chappaqua at 9.15 and 9.52 a. m.; also southbound trains at 9.08 and 10.11 a. m.

4th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia at 1.30 p. m.

4th.—Prairie Grove Quarterly Meeting at Marietta, Ia. at 11 a. m.

4th.—Fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting, at Moorestown, N. J., at 3.30 and 7.30 p. m. See program in another column.

5th, First-day.—Preparative Meeting at the close of meeting for worship in New York and Brooklyn.

5th.—Edward B. Rawson will speak to the Men's Club of the Central Congregational Church, Brooklyn, S. Parkes Cadman, pastor, on "Peace: The Quaker View," at noon, immediately after the morning services.

5th.—A meeting for divine worship will be held at Chichester Meeting-house at 2.30 p. m., under care of the Circular Meeting Committee of Concord Quarterly Meeting. Baltimore and Ohio Railroad from Twenty-fourth and Chestnut Streets, at 12.50 p. m.; Chester, 1.20 p. m. Returning, Chichester, at 4.50 p. m. Usually a large attendance of those not Friends, including many younger people. All interested persons are invited to attend. An opportunity to spread the Friendly message.

6th.—Anna L. Curtis and Edward Thomas will address the Monday evening Forum of the Temple Shaari Zedek, at Putnam and Reid Avenues, Brooklyn, on "Peace: The Quaker View."

6th.—Nine Partners Half-Yearly Meeting at Oswego, N. Y. at 11 a. m.

9th.—Abington Quarterly Meeting at Byberry 10.30 a. m. Ministers and elders on the 8th, at 11 a. m. Train from Reading Terminal, Philadelphia at 9.17 will be met at Somerton Station.

11th.—The Fall Meeting of the Association for the Promotion of First-day Schools in Philadelphia Yearly Meeting will be held at Fifteenth and Race Streets. Morning session at 10.30, afternoon 2 o'clock.

Dr. John W. Carr will address the meeting on "Some Problems of Religious Education."

11th.—General Conference of Friends' Associations, Fall meeting, at Mickleton, N. J. Morning and afternoon sessions. General topic, "Practical Activities for Young Friends' Associations."

11th.—New York Monthly Meeting, in New York, at 2.30 p. m.

11th.—Blue River Quarterly Meeting at Clear Creek, Ill. at 10 a. m. Please note that this is two weeks earlier than usual.

11th.—A Young Friends' Conference will be held at Yorktown Heights, N. Y., on Eleventh Month 11th and 12th. The speakers and class leaders will be Rufus M. Jones, Henry J. Cadbury, L. Hollingsworth Wood and Tom Jones. The Conference is organized by members of the Lafayette Avenue Meeting, who extend a cordial invitation to all interested. The registration fee of $1.00 will cover all expenses of the Conference. Register now with the Secretary of New York Meeting, or with Walter Bowerman, 144 Quincy Street, Brooklyn.

11th.—Miami Quarterly Meeting at Waynesville, Ohio, 10 a. m.

11th.—Salem Quarterly Meeting at West, near Alliance, Ohio, 11 a. m. (Sun Time.)

11th.—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., 10.30 a. m.

13th.—Baltimore Quarterly Meeting at Little Falls, Md., 10 a. m.

18th.—Short Creek Quarterly Meeting at Emerson, Ohio, 11 a. m.

20th.—Center Quarterly Meeting at West Branch, Pa., 10 a. m.

20th.—Fairfax Quarterly Meeting at Washington, D. C., 11 a. m.

21st.—Burlington Quarterly Meeting at Trenton, N. J., 10.30 a. m.

25th.—Stillwater Half-Yearly Meeting at Richland, Ohio, 11 a. m.

27th.—Warrington Quarterly Meeting at Menallen, Pa., 10 a. m.

30th.—Bucks Quarterly Meeting at Langhorne, Pa., 10.30 a. m.

Wanted

WANTED—A WOMAN TO ASSIST WITH household duties in small family. T 38, Intelligencer Office.

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A MIDDLE-AGED REFINED ENGLISH WOMAN wishes position as companion, nurse, housekeeper or mother's helper. References. W 42, Intelligencer Office.

A RELIABLE FRIEND DESIRES A POSITION as housekeeper in a small family where other help is kept. Can give good reference. Address D 42, Intelligencer Office.

WANTED—A WOMAN TO HELP WITH CARE of children, do mending, etc. C 32, Intelligencer Office.

WANTED—A COMPANIONABLE YOUNG woman to have the care of two small children in Friends' family wintering in Florida. F. W., care of Friends' Intelligencer, or Box 474, Point Pleasant, N. J.

WANTED—BY THE 1st. OF NOVEMBER, BY a middle-aged lady, position as matron or housemother in institution, or as housekeeper and companion. Accustomed to children. E. W., 519 East Broad St., Chester, Pa.

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17	Boys' Magazine	1.00	2.60
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Volume LXXIII
Number 45

EAST AND WEST.

BY RABINDRANATH TAGORE.

[This "free verse," by the well-known poet of India, who is now visiting America, expresses well his spiritual and humane sympathy with Friends, and all who aspire to love, peace and good-will throughout the world.]

THE blood-red line
That crimsons the Western sky
Is not the radiant red
Of the rays of Thy soothing dawn;
It is rather the terrible fire of the dying day.

On the sea-shores of the West
The funeral pyres are emitting
The last flames
Caught from the torch of a selfish decadent Civilization.

The worship of energy
In the battle-fields or factories
Is not worshipping Thee,
The Protector of the universe.

Perhaps the all-embracing rays
Of Thy light of joy
Are lying hidden on Eastern shores
With patience
Under the veil of humility
In the darkness of silent sorrow.

Yes, the rays of Thy light and joy
Are lying latent
In the East
To liberate the Soul of the World. —*Independent.*

PENNSYLVANIA IN THE EARLY DAYS.

VI. A GOVERNMENT OF IDEALISTS.

BY ISAAC SHARPLESS.

[No other writer, I believe, has so clearly perceived and set forth the value and importance of the colonial history of Pennsylvania, as an example of free, just and peaceable government, as President Sharpless has done. The following article is taken from his valuable book of collected essays, entitled, "Quakerism and Politics."—H. F.]

A FEW years ago, in this suburban village of Bryn Mawr, the proprietor of a "speak-easy" essayed to do business on the Lancaster Pike. An official of a local organization was entrusted with its treasury, and requested to uproot the illegal enterprise. The only available method which presented itself was to employ a detective, gather evidence, and in the fulness of time make the arrest and take the case to court. This was successfully done, and a year in jail was probably something of a deterrent to others with similar ambitions.

It is the sort of enforcement of law which is assumed to mark a proper spirit in a moral community. And yet, as day by day the detective in the guise of a laborer related the lies he had told, the young men he had enticed there to drink, the confidences he had violated, for all of which he was receiving his financial reward, it became a serious question whether the man who was selling a little beer and whiskey, a purely artificial crime, or the official who was paying another to violate some of the fundamental principles of morality, was in reality the greater sinner.

Yet by some such processes many of our proceedings in the interests of justice and good government are daily carried on.

This illustration may give an idea of the difficulty of applying abstract ethics to matters of government which are usually determined rather by the necessities and utilities of the day.

But if there is anything in Quaker morality fundamentally distinctive, it is a belief that there are eternal principles of right and wrong, which may not be violated no matter how attractive and beneficial the results of the violation may seem to be; that there is an overshadowing moral law as imperative as the law of gravitation before which all utilitarian considerations must take subordinate place; that righteousness must be done whatever the consequences, and that evil must be avoided whatever the risk, and that in this higher field of pure morality concession must not be made to weakness and imperfection and temporary circumstances.

For instance, *war*. War involves lying, stealing, killing, hatred, revenge, dissoluteness; therefore it cannot be right, says the Quaker, and arguments drawn from seeming necessity or State advantage fall to the ground. The Creator of the moral law knows what is best for man, and by always following his righteous decrees at whatever cost, the real progress of humanity is best subserved. Whatever is right is expedient, which is Paley's dictum reversed.

I am not now commending or condemning this position, for this lecture is historical and not ethical. I am stating it at the beginning, because I think that it explains the merits and the difficulties of the Friend when he attempts to govern. He simply, if consistent, cannot do a multitude of things which governments at this time, though it must be said with continually decreasing emphasis, demand.

Is it possible to manage a State on this Utopian theory? There has never been but one serious attempt to approximate to it, and that was the "Holy Experiment"—as he called it—of William Penn. We will briefly analyze its constitution and development, and trace wherein it seemed to succeed and wherein it seemed to fail.

Penn was one of a little band of ardent republicans who, in the unpromising time of the Stuart kings, held views far in advance of anything possible in the crystallized institutions of his own country. When in the payment of an old debt which Charles II had contracted to his father, Admiral Sir William Penn, he received the grant of Pennsylvania with full powers to form a government to suit himself, the opportunity came as it does not come to one man in a century to create his ideal commonwealth, and to weave into it with almost a free hand his cherished principles of human right and privileges.

Would they work? Men said they would not. Penn himself was not quite sure, and called the trial an experiment, and yet into that experiment he launched his whole fortune, his future chances for preferment, the reputation of his religious society, and the problem of the availability of its principles to meet the practical wants of humanity.

At the root of these principles lay the belief that to every man is given directly a conscious manifestation of God's will, which does not supersede the exercise of his own judgment and energy, but which in the higher realm of worship and ministry is supreme, and which clarifies his judgment and guides his energy, whenever its conditions are fulfilled, in the ordinary affairs of life. As the prophetic work of the world is to be done by this Divine inspiration, and as men and women everywhere might be the recipients of it, the value of the individual became transcendent. Artificial ranks went down to the ground, *thou* was a good enough pronoun for anyone, the Quaker would bow to no one, and his hat was left on his head as a token of equality in the presence of king and protector, judge and priest.

Penn was not only an exponent, but a leader and a teacher of these revolutionary theories. He had been in jail for them, he had written folios in advocacy of them, and he could not do otherwise than put them in practice when he led his Quaker colony to the virgin soil of his Dela-

ware possessions. "I would found a free colony for all mankind that shall go thither," he said.

Before he came over he gathered into one document his ideas of a constitution. This is a manuscript, in his own handwriting, now in the library of the Pennsylvania Historical Society, and which was never published till 1896. It decreed liberty of conscience, government by a popularly elected Assembly, which must obey the popular will, the initiative and the referendum (much as they now exist in Switzerland), prohibition of the retail sale of liquor in taverns and ale houses, and the extinction of many customs like imprisonment for debt, capital punishment for minor offenses, and the evils of prison management so conspicuous then in England. No provisions were made for any warlike operations, or for any oaths.

This constitution never went into effect, but it was the basis for that of the following year, with which the colony started, and which, twice modified by the force of the practical necessities of government, led the way to that of 1701, which was the great charter of the province for seventy-five years, when it went down with the whole colonial fabric in the throes of the Revolutionary War. This will bear a more detailed examination.

The first clause, as always in Penn's charters, decreed religious liberty to an extent hitherto unknown in any instrument of government in the world, except among the little handful of people who made up the colony of Rhode Island. No person who professed to believe in an Almighty God was to be molested or interfered with or made to support any form of worship whatever, and no person who professed to believe in Jesus Christ should be excluded from any official station. This sounds very natural, possibly a little illiberal to us Americans to-day, but to appreciate its significance we must look at the condition of the idea of toleration.

That idea came into England about 1611 as an importation from Holland by the despised Anabaptists, or Baptists, as we now call them. It involved a State church, with other religions tolerated, as we see it in England to-day. It had a little vogue, especially among persecuted sects, but prior to 1640 it was nothing but a dream. Roger Williams, also a Baptist, announced the doctrine in his "Bloody Tenent of Persecution for the Cause of Conscience," in 1644, with much force, liberality and learning, and in his New England colony he put in practice not only toleration but religious liberty. For it is a long step from toleration—an established church supported by public money which everybody must contribute—to religious liberty and equality with no State forms whatever. It is exactly the step which separates England of to-day from America of to-day, giving them the restlessness over tithes and support of church schools by taxes, so distressing to many tolerant and conscientious Englishmen, and from which we are free.

But the England of the Stuart times was far behind this. Dissenters were in jail by the thousands. They could not hold office or vote, or serve on juries, or be admitted to the universities. At certain times they could not worship together in companies of more than five. They were hounded and driven about, and made to feel at every turn their social and political inferiority. Under the Commonwealth it was not much better. For an Episcopal establishment was substituted for a Presbyterian one, and "New Presbyter was but old Priest writ large." An act of this reformatory period decreed—so runs the statute—"that any man denying the doctrine of the Trinity or of the Divinity of Christ, or that the books of the Bible are the 'Word of God,' or the resurrection of the body, or a future day of judgment, shall suffer the pain of death."

The toleration act of William and Mary, of later date than the charter of Penn, but which he had large influence in passing, removed their actual physical sufferings, but not their political disabilities.

Nor, save in Rhode Island and a little time in Maryland, could any light or guidance come from the American colonies. Massachusetts and Connecticut had their established congregational churches. Membership was a necessary qualification to vote or hold office. Up to 1691 barbarous persecution of dissenters went on. Episcopalians, Baptists and Quakers were imprisoned and banished, and four especially troublesome members of the latter sect were hanged on Boston Common. In New York the Episcopal Church, though a small minority of the population, was established and supported by money collected from all, though the Dutch worship was protected by the Treaty of Breda. Catholics were banished. In New Jersey, after 1702, liberty of conscience was proclaimed except for Baptists and Quakers. In Maryland, which under Catholic rule had allowed large liberty of worship, the English Church was established in 1696, and the Catholics themselves disfranchised. Virginia allowed no dissent; all who did not bring their children to be baptized by the priests of the established church were subject to fine or imprisonment. Taking the Sacrament according to the rites of the same church was a necessary preliminary to a seat in the legislative Assembly in the Carolinas; while Georgia adopted the restrictions on Non-conformists established by the so-called Toleration Act of England.

Except by Roger Williams, the broad principles of religious liberty were nowhere grasped. Each sect objected to persecution, or disabilities, but it was because it held the truth and the others did not, and to establish this truth and crush out error was its normal duty. The English Puritans in New England did not found an asylum for religious liberty, but a reservation to establish their own ideas. "There is no room in Christ's triumphant army," Longfellow makes their minister, John Norton, to say, "for tolerationists."

It required no little courage for Penn, in the face of the universal reprobation of the time, to pledge himself: "Because the happiness of Mankind depends so much upon the enjoying of Liberty of their Consciences, as aforesaid, I do hereby solemnly declare, promise and grant for me, my heirs and assigns, that the first article of this charter, relating to liberty of Conscience, and every part and clause therein, according to the true intent and meaning thereof shall be kept and remain without any alteration, inviolably forever."

Penn might thus solemnly pledge himself and his heirs, but a higher power came in as a factor. In a few years the king's command required every Assemblyman and other official to sign a text abjuring a belief in the mass, transubstantiation and papal supremacy. They all took it, to Penn's disgust, though it is pretty hard to see how it was to be avoided, as they could do it honestly. Catholics were thus prohibited from office-holding. Alone among the colonies, however, Pennsylvania resolutely refused to prohibit the Catholic worship, and the little church of St. Joseph continued its ministrations all through the colonial days. Liberty of conscience became a keynote in Pennsylvania through all the provincial time until it was "writ large" in American institutions, in the Declaration of Independence and in the Federal Constitution, by the consent of all. That it was so placed is simply the testimony that within one hundred years all the colonies had occupied the Pennsylvania position.

The second article of Penn's Charter of 1701 was scarcely less momentous. It decreed that an Assembly should be chosen on the first day of October forever, that it should choose its own officers, be the judge of the qualifications of its own members, and adjourn itself and have "all other powers and privileges of an Assembly according to the rights of the free-born subjects of England, and as is usual in any of the King's Plantations in America."

This, too, seems to us a very simple provision, so used are we to our Federal and State legislatures sitting under just such rules. And yet it was the same century which had seen the Civil War in England for these rights and others springing from them, and which at this very time seemed likely to lose them by the unconditioned restoration of Charles II. It was the same century in which the king of

England had declared, "Remember that Parliaments are altogether in my power for their calling, sitting and dissolution, and therefore, as I find the fruits of them to be good or evil, they are to continue or not to be;" when members were called from their seats and committed to the Tower for plainly speaking their judgment; when no Parliament was called for eleven years, and ship money and Star Chamber were used illegally to extort money not voted by Parliament; when even the Lord Protector, chosen as a protest against these very evils, used his "purge" to carry the point, and ruled with a Parliament from which nearly all independence had been excluded. Even now in England it is possible for a minister to govern for years by a Parliament elected for a special purpose, and which does not represent the people.

These usurpations were fresh in Penn's mind. He reprinted with a liberal introduction the Magna Charta and other charters of English liberty, lest the distant colonists should forget their rights, and he plainly declared, "I propose that which is extraordinary, to leave myself and my successors no power of doing mischief." He had the Assembly decree a franchise, twice as liberal as Connecticut, the most democratic of the other colonies, and with ten times the voting power of old England. All through these seventy-five years of provincial Pennsylvania the free Assembly stood for the people, and wrung from proprietor and crown one concession after another of liberty and privilege. It made many mistakes, and often ungraciously demanded more than was reasonable, but it made the province so free and so satisfied that she went into the Revolution with reluctance, and failed to catch the spirit of independence which stirred the New Englanders and Virginians under their more difficult charters.

The whole charter covers but two or three pages of ordinary print, and is suggestive quite as much from what it omits as from what it contains, as, for instance, the treatment of the natives and questions of war and oaths.

It is the Indian policy of Penn which has been most eulogized. The Treaty under the Shackamaxon elm tree has been immortalized by Voltaire in print and by West on canvas. Yet history compels the admission that no treaty such as we usually have in our thoughts, by which Penn bought a great State of the Indians, ever was held. He bought little sections here and there from various Indian tribes as the settlers demanded the space, extending from one creek to another, and back into the country as far as a man could walk in a day or two days. When two tribes claimed the same territory he bought of both. He explained the contract in full, satisfied every reasonable objection, was always manifestly open and honest, and as might be expected, met with an open and honest response. Thus as a bit of local history, we have this record of the council in 1685: "Read a complaint of the inhabitants of Haverford against the Indians for the rapine and destruction of their hogs." The Indian chiefs were sent for, and they quickly settled the marauders. Thus it is that the best of terms were maintained notwithstanding individual worries on both sides, and not a shred of sharp practice was ever charged against William Penn and the elders that outlived him. So the much-lauded treaty, if not exactly historic, is worth its place as a symbol of fair treatment of natives who elsewhere were goaded into resistance and bloody reprisals.

THE more we see of events, the less we come to believe in any fate or destiny except the destiny of character.—*Phillips Brooks.*

Summer has gone, yet splendor hovers still
Over the wood and dale, each moor and fen;
Morn's purple mist enfolds each distant hill,
While nightly moonlit shadows flood each glen.

Rich glories find we in autumnal hours,
A sense of fulness and completeness, too.
A chant of praise broods over fruits and flowers
For beauties added ere they fade from view.

THE WAKEFUL HUSBAND.

How blue the moonlight, and how still the night!
Silent I ramble through the whole dear house,
Setting aright in happy ownership
Whatever may lie out of its due place.
Books in the living-room I rearrange,
Then in the dining-room my pewter mugs,
And put her little brown nasturtium bowl
Where she can see it when she telephones.
Up in my den the papers are a-sprawl
And litter up my desk; these, too, I sort,
Thinking, to-morrow I will rise betimes
And do my work neglected. Tiptoe then
I pass into the Shrine. She is asleep,
Dark hair across the moon-blanched pillow-slip.
Her eyes are sealed with peace, but as I touch
The girlish cheek, her lips are tremulous
With secret knowing smiles. In her boudoir
(Her "sulking-room," I call it; did you know
It means that?) I wind up the tiny clock
And stand at her Prayer-Window, where the fields
Lie listening to the crickets and the stars. . . .
Alas, I only hear the throb of pain
That echoes from the moonlit fields of France.

Into our kitchen, too, I love to go,
Straighten the spoons against our break of fast,
Share secrets with our dog, the drowsy-eyed,
Surprise the kitten with some midnight milk.
The pantry cupboard, full of pleasant things,
Attracts me; there I love to place in line
The packages of cereals, or fill up
The breakfast sugar-bowl; and empty out
The icebox pan into the singing night.

Then, as I fixed the cushions on the porch,
I wondered whether God, while wandering
Householderwise through his big house the World,
Does also quietly set things aright,
Gives sleep to sleepless wives in Germany,
And gently smooths the battlefields of France?
Dear Father God, the children in their play
Have tossed their toys in saddest disarray.
Wilt thou not, like a kindly nurse at dusk,
Pass through the playroom, make it neat again?

—*Christopher Morley, in the Independent.*

A VISION OF LOVE'S VICTORY.—II.

THE LAST WEAPON: A VISION. By Theodora Wilson Wilson. London: C. W. Daniel, Ltd.

(*Continued from last week.*)

The story—it is too long even to summarize—tells of a band of pilgrims, men and women, who are proclaiming the message of love and peace, and are mobbed as traitors, one of them having his sight destroyed; but the band is befriended and helped by Lady Power, Sir Joshua's wife, who as a result is brought over to their side. His son George is also influenced by them.

Sir Joshua became the natural centre round which the extremists gathered. The cry rose in volume that the war was not being prosecuted with sufficient vigor—there were slack hands and weak hearts in the counsels of the nation.

What the whole civilized world wanted was a strong man who would dare to act strongly. It was intimated to Sir Joshua not once nor twice, not through one channel, but through a dozen channels, that the nation was looking to him as that strong man.

And yet, notwithstanding such gratifying vindication of his contention, Sir Joshua was also aware that the general atmosphere in the nation was changing. The people, shocked into acquiescence, were beginning to refind themselves, and were moreover daring to speak out with increasing clarity. Obviously it would be necessary to strike at the earliest possible moment, while the public could still be counted upon.

Having run down into the country for a week end, his first words after greeting his wife, were:

"Well, my dear, and how is George?"

"I don't quite know!" she said. "But I think he is really improving. At any rate there is a great change in him, which I am sure you will notice."

"What sort of change?" Sir Joshua's eyes brightened. If

only George could be got round, his sky would indeed be glowing.

"Well—he goes out more. He is out riding now. And he has taken to the piano again, and he reads—reads a great deal."

"That's good—light stuff, I hope, to take his mind off the war?"

"Well—no," she admitted. "As a matter of fact, his reading seems to be principally religious—the New Testament and that kind of thing!"

Sir Joshua frowned.

"I don't like that, Helen, it isn't natural. Morbid—we must manage to stop that somehow. I hope the preacher isn't pestering him?"

"Oh, no!" and she smiled.

"Does he sleep?"

"Wonderfully. He has no difficulty in that direction now, and he is up early, just as in the old days."

"We must keep that from the authorities, or they'll be wanting him back!" said Sir Joshua with a smile.

"He must never go back!" said Lady Power quickly.

"Ah, well—of course that is quite natural for you to say, my dear, but—however—sufficient unto the day is the evil thereof, as the good people say."

There was a comfortable hour before dinner, and Sir Joshua, frankly glad to be at home again, flung himself down in a deep-seated chair and lighted a cigar.

"But, my dear," he said in an amused tone, "what is all this I hear at the office about a riot and a mob—a batch of traitors, and Lady Power coming to the rescue and bringing the lot back to the Castle? Liberty Hall here, I know to my cost, for all the drawing-room meetings, pageants, and fêtes that an inventive countryside can suggest, but surely we draw the line at traitors!"

"Who told you they were traitors?"

"Well—it seems that they are taking it upon themselves to stump the country, persuading any fools they happen to snare, that it is our bounden duty to lie down and lick the enemy's boots!"

"There is always a good deal of rubbish floating about in Thorough," she said lightly. "Talk about women! That office of yours is the biggest gossip shop in the county!"

"Admitted," he laughed, "still, Morrison doesn't lie more than he need, and he tells me that our best car has gone to be re-lined—also that there is a sick man installed here at this precise moment."

"A blind man—yes. Your Thorough mob behaved outrageously—the cowards! The least I could do for the sheer honor of the town, was to see that he was nursed until fit to move. Besides—George has taken to him. He has done George all the good in the world. If I could know it by nothing else, I know it by his eyes. They are the old eyes come back."

"Hum—" muttered her husband dubiously. "Well—I don't suppose it matters exactly. You and I are above suspicion. Our opinions are too well known for anyone to confound us with these traitorous Peace fools."

"What particular opinions do you mean?"

"Well, for one thing, that we made a criminal blunder in not being better prepared for war, and that now, there is only one way to bring Peace to the world."

"What do you mean?" she said. He did not notice how restlessly she played with her hands.

"We shall have prepared the Last Weapon!" he answered her quietly.

"I don't understand," she breathed. The light was behind her, and he did not notice her whiteness.

"Walls have ears, and wives—well, Helen, I am not at liberty to tell even you. But I think I may say this much with confidence, that in a fortnight—a month at the outside—the war will be over."

Her face lighted up with a sudden hope.

"They are talking of Peace?" she exclaimed.

"We shall talk of Peace!" he answered. "We shall have won the supreme triumph of securing Peace upon our own terms."

He faced suddenly round.

"Why—what is it?" she exclaimed, startled.

"Oh—nothing," he laughed out. "I only thought for a moment that we were being overheard. If this secret were to get out—but of course that is absurd—it can't!"

"Joshua—tell me. What do you mean by your Last Weapon? What is this dreadful secret?"

He smiled into her eyes. "Dreadful? That is scarcely the word! It is the Last Weapon—the only way to bring Peace!" He tried to speak lightly, rather vexed with himself that he had said so much. "I think I will just run round the stables while the light lasts," and he rose and left her.

A great meeting is held, at which Sir Joshua tells of the discovery of Hellite, and announces that it has been secured for the use of the nation. He is thunderstruck when a one-armed officer and Star of Honor man, Lieutenant Trueman, returned from the front, follows him with a description of the scenes of the war.

For half-an-hour he held his audience with vivid and dramatic presentations of scene upon scene, tragedy, comedy, horror, heroism, misery—he spared them nothing.

Those on the platform looked at one another uncomfortably. It was not good to let in the daylight so crudely. Lady Power glanced at her son anxiously, and saw that he was leaning forward listening intently.

Sir Joshua frowned and whispered something to the chairman, but the people sat spellbound.

The young soldier's voice softened—trembled—and they listened all the more earnestly.

"Friends—Fellow-members of this Church, for it is to you alone that I now speak—what I have described to you is War.

"The Church has told her sons that their highest way of serving Jesus Christ at this time is to stand by the God of War. I believed what the Church told me. I went—and—I have been faithful.

"Once, as most of you know, I had other ambitions. I vowed to go out into the world to preach the good news that God so loved the world that he *gave*.

"Instead, I have acted upon the assumption that God so loved the world that he *slew*.

"I have taken it upon myself to despise the one weapon he knew could alone prevail—I have taken up the other, and it has broken in my hand.

"To-night you have heard of a Last Weapon. If I understand Sir Joshua aright, and I think I do, he is but leading us, the professed followers of Jesus Christ, forward to the logical outcome of the path we have persisted in following.

"There is no other outlet to that path, except the one proposed to you to-night.

"Only—I deny that Hellite is the Last Weapon. The Last Weapon was never forged by the Prince of Fear. The Last Weapon is the Power of Fearless Love—Love to the uttermost—a Love with which we ourselves have been loved, which we pour out upon our fellows and upon every circumstance of life which meets and threatens us. Christ's Weapon is the only Weapon which can ever right the wrong, set the crooked straight, slay greed and heal the world.

"Christ's Last Weapon is no weak reed which breaks and pierces the hand of those who trust to it.

"Friends! As I hope one day to stand before the judgment seat of Christ, I implore you to choose this day whom ye will serve.

"Will you strike with the Last Weapon of Darkness, offered you by the Prince of Fear, or will you strike with the Last Weapon of Love—the one weapon which casts out all Fear, the gift of gifts from the Father of all Mankind, who gave his Son to prove its power?

"For myself, my war days are over. For the rest of my life, I go forth burdened with the knowledge that in the world's supreme hour of need, I misunderstood my Captain's orders and fought against him. When he stood amidst the combatants, crowned with the agony of Love, I despised his power and cried with the rest:

"Not this man, but Barabbas!"

There was an attempt at applause from a few, but it died down almost instantaneously.

Then a man from the gallery shouted out in a mocking tone. "And you call yourself a soldier of the king? You traitor!"

"Tear off his star! Tear off his uniform!" came from several parts of the hall.

"He daren't have said all that, if he hadn't got his discharge!" sneered another.

The officer flushed, started forward, then remained seated with an effort.

The chairman was rising anxiously, when a clear voice rang out from the platform to the furthest corner of the gallery.

"I have not got my discharge! Let me speak the truth, too! The Last Weapon is not destruction and death—it is Love and Life! The last enemy that shall be destroyed is death! Love is the only deliverer from the bondage of Fear. I also have decided to stand by Jesus Christ—I also choose the winning side! I also refuse to fight and slay my brother!"

Sir Joshua turned deadly white.

In the hour of his triumph, his son had done—what?

The young officer stood quite still for a moment or two, as groans, cheers and counter-cheers greeted him. Then he stepped back and took his seat by the Lieutenant.

As soon as the nation hears of the discovery of Hellite, a clamor breaks forth to have it used immediately.

"Why wait?" "Give them a taste!" "Why not strike now?"

The Great Church Ruler preached from the steps of the Cathedral—anxiously, urging moderation. He was to the people as one that dreamed.

The noted national prize-fighter, Fighting Sam, held a mass meeting in the centre of the City. The public temperature went up many degrees.

If it were still possible to raise it, the Rev. Theobald Rogers might be given the honor.

He also made a great public utterance.

"Hear the words of Holy Writ!" he cried. "They come upon us in such pride and iniquity to destroy us and our wives and children and to spoil us; but we fight for our lives and our laws! Hear the very voice of God speaking!

"'Put on the whole armor of God!' Who will lead us onward? Countless unnamed heroes of the field of battle—now in the Land of the Slain, are looking searchingly into your faces, to see whether you dare to follow in the right path. Across the great void—do you not hear the call? Over yonder, in the trenches, there is a vast audience watching the drama. The curtain is rung up. The bugle rings out! Glory—manhood is at stake! Take care that you do not shrink!"

But in the workshops of the land the controversy over the use of the Last Weapon raged the hottest.

"Why wait!" "It's devilry!" "Fight the Devil with something he'll understand!" "It shall not be!" "Get out! see what Rogers says! And Fighting Sam!"

And the cry, spread by the Sons of Fear, dominated ever stronger and stronger.

And then a piece of news slipped the Censor and was rushed through the Great City.

The man Rotensen had been murdered in the open street.

He was the only man who knew the secret of Hellite, except Sir Joshua Power.

Spies! Traitors! The cry was enough.

The people left their work, swarmed into the streets, and surrounded the Government buildings.

"Why wait? Why not let them have it?" yelled the crowd. The police were helpless. Men and women fought with one another to get nearer, so that they might make their voices heard.

Detectives watched Sir Joshua with a fearful anxiety. He was the one man who could save the country.

As the evening drew on the excitement increased to a wild mob rule.

Still there was no news from the enemy—no hint through any neutral Power that they had even realized their position.

The Inner Council adjourned for a hasty meal.

When it met again, the Chief Minister appeared as a broken man. Sir Joshua's face was ashen.

News had come through—officially, or unofficially—who could tell, that the enemy held the Last Weapon also.

The rumor indicated that a fierce controversy was raging as to whether any grace should be allowed their enemies in which to consider terms. It was understood that there was a large party passionately advocating delay; but it was feared that the extremists would prevail.

Sir Joshua was called from the room.

A message had come in that two young officers had been sadly mauled by the mob while trying to turn the popular clamor. One of them had been identified as Lieutenant Truelman, the new Star of Honor man, and it was greatly feared that the other was the only son of Sir Joshua Power.

They had been taken into the Great Military Hospital and neither of them was expected to live.

This is the end of the story. With telling dramatic skill the author shows that the Last Weapon of Fear has failed, *for it is wielded by the enemy also.*

And the Child fled to Paradise, and kneeled at the feet of the Christ God.

"O Christ God! Canst thou not save, even now?"

"I have offered them my Last Weapon for more than nineteen hundred years. If they still refuse it, I have no other!" said the Christ God, as He drew the suffering Child to his breast.

THE TAPESTRY WEAVERS.

BY ANSON G. CHESTER, M.D.

[Ida J. Sharpless, Unionville, Pa., writes: "I read this poem in our meeting when several Friends from a distance were present. They were all so eager to have it. They suggested that perhaps thee would print it in the INTELLIGENCER. It is said that this poem has been translated into all the modern languages, including Hindustani, Chinese and Japanese. It appeared first in the *Century Magazine*. Dr. Williamson, of London, has issued hundreds of thousands of copies of it in leaflet form, having gone to press with it four times in 1912. The University of Tokyo gave it out for interpretation to four hundred students, who were asked to send their interpretations to Dr. Chester.]

LET us take to ourselves a lesson—no lesson can nobler be—
From the ways of the tapestry weavers on the other side of the sea.
Above their heads their pattern hangs; they study it with care;
And while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver;
He works on the wrong side evermore, but he works for the right side ever.
It is only when the weaving stops, and the web is loosened and turned,
That he sees his real handiwork, that his marvelous skill is learned.

Oh! the sight of its delicate beauty! How it pays him for all it cost!
No rarer, daintier work than his was ever done by the frost.
Then his master bringeth him golden hire, and giveth him praise as well,
And how happy the heart of the weaver is no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun;
Whereon we are weaving always till the appointed task is done.
Weaving blindly, but weaving surely, each man for himself his fate.
We may not see how the right side looks, we can only weave and wait.

But looking above for the pattern, no weaver need have fear;
Only let him look clear into heaven—the perfect pattern is there.
If he keeps the face of the Master forever and always in sight,
His weaving is sure to be perfect, his work is sure to be right.

And at last, when the task is ended, and the web is turned and shown,
He shall hear the voice of the Master; it shall say unto him:
"Well done!"
And the white-winged angels of heaven to bear him thence shall come down,
And God for his wage shall give him, not coin, but a golden crown!

"IF I WERE THE DEVIL."

CAROLINE M. COOPER, of Wilmington, Del., writes: "Allusion has been made in the INTELLIGENCER to the article, 'If I Were the Devil,' by Dr. Frank Crane, printed a few weeks since in the Philadelphia *Bulletin*. Perhaps it will be of interest to readers to know that it came out in September in *Christian Work*, an undenominational, or interdenominational, weekly, edited by Rev. Frederick Lynch, who is also secretary of the Church Peace Union. Under the auspices of this organization there were posters of the article published, which sold (and I presume, still do) at $1.60 per thousand. Information in regard to getting them may be had by applying to Rev. Frederick Lynch, Church Peace Union, 70 Fifth Avenue, New York City.

"I noticed that Charles Pike mentioned *typed* copies. I enclose a sample of the poster." [It is printed on paper about 9 by 14 inches.]

WHY is it less noble to maintain peace by means of the pen, than to seek peace by means of the sword? Is "honor" sacrificed in the one case more than in the other? —*Our Dumb Animals.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisers: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, ELEVENTH MONTH 4, 1916

GOOD WORK.

FEW, I think, appreciate fully the efficiency of the American Union Against Militarism. A few weeks ago, just in time to be most useful to voters who wanted information that would enable them to vote intelligently for Congressmen, the Union sent out postal cards with this suggestion:

ELECTION REMINDER.

Don't forget that the American Union Against Militarism has the *complete record of your Congressman on the big armament measures.*

If you are interested in his record, write us. Send his name and a stamp for reply.

We can also tell you how your Senator voted—on the few but significant roll-calls in which the Senate indulged.

AMERICAN UNION AGAINST MILITARISM,
641 Munsey Building, Washington, D. C.

It is good to see that Senators and Congressmen are learning that their records on peace and war questions are closely watched. H. F.

STOP THE EXPORT OF MUNITIONS.

IN his new book, "What's the Matter with Mexico?" Caspar Whitney says: "At a time when they could not get them elsewhere we furnished arms to a people in anarchy, thus helping to make a shambles of their country; and we have put into the hands of a treacherous soldiery the bullets with which they have killed our own people. And this is 'service to humanity!'"

In all the controversy over the actions of our nation, there is one right which I have never seen denied; that is the right of any nation to *stop the export of arms and munitions of war.*

Why, then, has Congress not stopped it?

Is there any other reason than that a few manufacturers make enormous amounts of money by this trade?

Earlier in the war, when England was still "unprepared," it was argued that to stop the export of munitions would be practically to give the victory to Germany, who for years had been "prepared."

However that may have been, it is not true *now.* Great Britain now says plainly that "all she wants is to be let alone."

Then why not stop furnishing her with munitions?

Earlier in the war it was also asked, "Would you refuse to furnish Belgium arms for defense against her assassins?"

A natural rejoinder was, "If our sole motive is to help Belgium against her assassins, why do we not send her shiploads of arms as we send her shiploads of wheat, as a free gift? Why should those who want to help her, wring from her enormous *profits?*"

The ugly fact stands out before the world, that *Americans are making money by the war.*

But are *all* Americans making money by it?

Has it brought profit to teachers, for example, who get about the same salaries as before, and have to pay much higher prices for what they buy?

Does it bring profit to wage-earners, who get ten or twenty per cent. higher wages, and pay fifty or sixty per cent. more for food?

It is only the *few* that can ever make money by war. To the great masses, in the neutral as well as the warring countries, war is nothing but a calamity, and the trade in "butchers' supplies" only makes it harder for them to live.

Then why not stop the trade?

In one month Congress meets. If the national demand for settlement of the war is as strong as was the national demand in September for the settlement of the threatened railroad strike, Congress could pass an embargo law as quickly as it passed the eight-hour law then.

And if Wilson is re-elected, he will have greater influence with Congress than he had before.

If Hughes is elected, he should have greater influence than Wilson.

Ought not all advocates of peace to join in demanding that Congress put an embargo on munitions of war? H. F.

FRITZ LACHE and Alexis Popoff lodge together at 900 Clark Street. They agree on everything but the war. Yesterday when they read about a battle on the Russian front each claimed the victory for his nation. After a neutral policeman had pried them apart they were both interned in the police-station.—*From a Chicago newspaper.*

The harmless outcome of this everyday fracas may cause a smile, but it also suggests two serious reflections: First, the parties to a quarrel should never be allowed to carry deadly weapons; second, if the policeman had been an Irishman, and, forgetting his duty, had taken sides and "beat up" the German, this policeman's friends would no doubt have cheered him as being "patriotic." T. A. J.

THE London *Nation* has an article on the late Elihu Richard Cross, a Friend, who for nine years had been chairman of the directors of that journal. His profession was the law, and he was not conspicuous in public life, but, according to the *Nation,* he was one of that "small, but happily persisting crop of strong, solid, responsible men, springing, mostly in the north of England, from nonconformist country stock. To men of this type this country has chiefly looked for the health and advancement of its national life. Scores of persons, with no "claim," came to Richard Cross for advice or aid in some trouble, and none went empty away. Everybody knows that if there were scattered all over the world even a sprinkling of men with this free gift of help, the world itself would be miraculously changed.

T. A. J.

"ONE SHEET."

ONE sad thing about an editor's life is the fact that most of the contributions that he receives cannot be used, merely because they are *too long.*

Why is it that though we all want to read short articles, we all want to write long ones?

Just as a three-minute limit raises the quality of a spoken debate, so a one-sheet limit raises the quality of contributions to a paper.

Here is a letter to many contributors:

"DEAR FRIEND:—Thy article on.....was not printed because it filled six sheets. If it had filled only one, I could have used it."

Can you write what you have to say on one sheet?

H. F.

A CORRECTION.

J. JAY WATSON, of New York, writes: "On page 664 in the INTELLIGENCER of Tenth month 28th, there is a quotation on the subject of Quakerism, of which any Friend might be well pleased to be the author. Through error it is attributed to me. I wish to correct this, and to say that the quotation is from an address of Grace Warren, in the Fifteenth Street Meeting-house, New York, on Sixth month 5th, 1915."

Note and Comment

FREE DISCUSSION.

Let us have no "censorship." That sort of thing is more odious to-day than it has ever before been in the world's history. Friends stand for freedom; if we cannot stand for it, who will?

If every one who had any possible objection to anything that appeared in the Intelligencer could have it excluded, I should like to know how much would remain in it, and who would care to read the remainder?

I feel the more free to say this as I am not a Socialist—certainly not with a capital S. Nevertheless, the Socialists offer an honest and intelligent criticism of present arrangements, and we shall all be the better for examining their contentions. ARTHUR C. NUTT.

Worcester, Mass.

MUSIC.

Just a few words in regard to Friends and music. Hymns recited in concert, instead of being sung, always seemed to me like unfinished paintings, needing the last touches to bring out their full beauty.

As a rule, young people love music. The words of hymns, accompanied by the tune, have a lasting influence, while just poems are often forgotten. Once familiarized, hymns recur to the mind at the most opportune moments. In hours of sorrow they sustain us; in times of temptation they check us from doing the wrong thing, and with the joys of life come the songs of gladness and thanksgiving.

Now those who love music will surely have it. If our young people are not taught sacred music, they will seek music of a different kind. Perhaps it may be the music of the dance, or of the theatre or opera, or "rag-time" music may appeal to them, for want of something better. The question is, which kind of music will be of the greatest help to them in their daily lives?

There are many difficulties in the way of Friends having music in their First-day Schools. Perhaps the time is not yet ripe for this movement; but surely some day we shall find a solution to the problem. It may come through the young people themselves. It would be interesting to put the question to vote in our different First-day Schools, and find out just how the scholars feel about it. I. M. C.

WHAT IS VALUE?

In the communication from Jonathan C. Pierce in the issue of Ninth month 30th, it is stated that "the foundation principle of Socialism is the exchange of equal *values* of things or labor," and Eleanor Scott Sharples replies by asking, "What is value?" This question is pertinent, because, unless the word as here used has some occult significance different from its common-sense every-day meaning, this "foundation principle of Socialism" differs in no respect from the principle governing upright business men under the much-maligned "competitive system." As Mrs. Sharples points out, business conduct is rather a matter of individual conscience than of any system, and that God "has made it possible for each of us to do his will in the day and circumstance in which we are placed."

This feeling appears to have governed the conduct of the early Friends, who followed the Light as it was revealed to them individually, without insisting that the whole Society should endorse their views or approve of their actions. Even during the period of shameful indifference on the part of our religious organization to the slavery question, to which our Friend Jonathan C. Pierce refers, there were not lacking individual standard-bearers ready to sacrifice their fortunes, their positions in the church, their personal liberty, and even their lives, at the call of their Divine Master.

While all must approve of excluding *political* discussions from the columns of the Intelligencer, we must not forget that *economic* betterment has its place in modern religious activity, and if any one feels strongly that Socialism offers the only remedy for evils, the existence of which we admit and deplore, it is to be hoped that he may be given full opportunity to express his views.

In the article to which I have referred, the more abstruse problems of Socialism, so far as difficulty of comprehension goes, are compared to the geometry of the fourth dimension. As there are doubtless other readers of the Intelligencer besides myself who would not care to attempt anything so difficult as that, and yet might not be either "unwilling or unable to comprehend addition" or other elementary instruction, may we not hope that our Friend Jonathan may be given space to answer Mrs. Sharples's question and tell us what he does mean by the word "value;" so that we may comprehend at least "the foundation principle" of the proposed new social order which he insists so strenuously that the Society of Friends as a religious organization should advocate. S. S. GREEN.

Bartow, Florida.

JAPANESE PEACE FUND.

In the judgment of Gilbert Bowles, a Friend who is now in the field, much good would be done by the translation of peace literature into the Japanese language. This fund aims to defray the expense of this labor of love, the sum of $600 being needed for the purpose. At present we have:

Through A. Carleton MacDowell	$27.00
A. P. H.	10.00
A Friend	2.00
Previously acknowledged	231.29
Total	$270.29

THOMAS A. JENKINS.

824 E. Fifty-eighth St., Chicago, Ill.

AN ENCOURAGING SIGN.

The *Sacred Heart Review* says: College drinking-songs are on the decline. The University of Pennsylvania has taken action prohibiting the further use of songs that are fit only for drinking-bouts. Ohio State University is taking similar steps. Sooner or later all the colleges will be compelled to yield to the rising tide of sentiment against social drinking.

Wine and song have too long gone together. They need to be kept forever apart.

KILL THE SNAKES.

A box full of snakes with 100 holes in it—that is low license. Close the holes up except 20—that is high license. Drive the snakes over into your neighbor's yard—that is local option. Kill the snakes—that is prohibition.—*From a Prohibition Leaflet.*

SHALL WE CO-OPERATE IN BUYING?

In pursuance of the plan outlined by Isaac Roberts in his papers on "An Improved Social Order," it is proposed, if enough are interested, to hold a meeting to organize one or more co-operative stores, first in Philadelphia, and afterward probably in other centres. These stores would naturally handle groceries and food supplies at first, and if successful, other lines may be added.

Roughly speaking, the co-operative stores in England appear to return to members about ten per cent. of the amount of their purchases, and they supply goods of a high class.

Every reader who is enough interested in the plan to attend a meeting in Philadelphia to consider a definite proposition, is asked to send his name at once to Isaac Roberts, Swarthmore, Pa. H. F.

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

RUSSIA: AWAITING THE REFUGEES.

[The foreign mails are very much delayed lately, probably by the work of the British censors.—H. F.]

Dora Fox writes from Mogootovo on September 11th: "We are very busy still, and the out-patient department has grown tremendously. I have been occupied in sewing and trying to get order into kitchen and store-room, and am kept closely at it. The doctor has ordered food to be given to some under-fed children, so these come each day for a meal in the kitchen. We hope to take in 150 to 200 refugees, or even more; and the feeding of them alone will be no light task.

"The builders will have finished, we hope, by the end of next week, but it is not easy to get work done, as the Russians have so many holidays—altogether about ninety days (as well as Sundays) in the year. For instance, no work has been done and no shops open from Friday evening till Wednesday morning, as it has been the day of St. John the Baptist; also the fête-day of the young prince. The worst of it is that we English do not know all these days, and are suddenly left without work-people, and without food in the house."

THE TASK BEFORE FRIENDS.

Dr. J. Tylor Fox, in a letter from Buzuluk, dated September 18th, says that the harvests are very bad over the whole of the Buzuluk district, except for a comparatively small area which includes Mogootovo. Severe famine this winter amongst refugees and peasants alike is certain. In the second place, the authorities evidently wish to define a relief and medical area for the mission within which they will probably hand over to the party the entire charge of the refugees, and also of all the medical work.

This relief area includes five "volosts," or sub-districts, the total population of which, excluding refugees, closely approximates 60,000. In one, Andreafka, there is a hospital where a recently qualified Russian lady doctor was nobly coping with a lot of work under difficult conditions. This is now closing, and the English party have been asked to take it over, which they are likely to do. The medical area will include all that indicated above, and at least three other "volosts" in addition, with a population, including refugees, of about 100,000.

DISTRIBUTING FORCES.

A small colony for both medical and relief purposes may perhaps be established at Bogdanofka, composed of a well-qualified district nurse, a relief worker and an interpreter. Work would be continued at Lubimoofka on the same lines as at present, and a party also take up their residence at Andreafka. Even with all these arrangements only the fringe of the terrible need, even in the comparatively small area allotted to the mission, could be touched; and the task before Friends is thus a very serious one, indeed.

One or two items of encouragement are mentioned, including the fact that the local authorities are undertaking all the transport of the selected refugees to Mogootovo. They intend also to open the house there, at the close of the war, as a soldiers' orphan home, and it will be called the "English Home," in remembrance of this time. They have also agreed to provide an extra teacher for the school at Mogootovo, so that all the children between eight and fifteen at the house may be able to attend.

FRANCE: THE NEW MEUSE DISTRICT.

A worker in the above district writes on August 25th: "We have glorious autumn weather now and the country looks wonderful. Mildred K. Pope and I went as far as we might with a car, then transferred our packets into an *émigré* cart—there by appointment—and followed it on our bicycles for two or three miles to the village we were bound for. Again and again we were shown last year's gifts, carefully mended and washed. One *very* small pair of trousers was being re-made out of infinitesimal patches of blue cotton of various shades and stripes. I counted eight bits to one small leg, and I fancy the other was an even greater triumph of economy. I think the *émigrés* up there are poorer even than those nearer to us, except for one or two villages not far from Sermaize. In one room nine persons, of four generations, were living, and a *hen*. They had no decent bed, but I shall make it a condition of giving one that some responsible person gets a better room for them; the wall at the back of the shake-down, on which the woman was lying ill, was nothing but a bit of sacking draped over holes.

DIVIDING THE GIFTS.

"We took up some English clogs, which gave great satisfaction. We found that one family, whose packet had been delivered by the cart, had been forcibly restrained from opening it until after the meal, but the father, who probably saw that otherwise the soup would cool. Coffee had not yet been drunk, however, and the family was busily dividing the contents when we got in. Their kitchen was one of those extraordinary rooms you find in that part of the Meuse, absolutely unlit except by borrowed lights, and by what light can get in at the top of an immense funnel-shaped chimney open to the sky above the fire on the hearth. The base of the chimney is an opening in the ceiling at one side of the room; the height would hardly be less than twenty feet, and the hole to which it narrows at the top is still large enough to flood the hearth with water whenever it rains!

"Happily they had another room, with three beds, saved from their old house, where they had been wealthy farmers with one house of seven rooms and an older one, still in use, of three. They were very voluble, and the full history of how a whole detachment of Germans would have been made prisoners if only the Deputy had attended to what Madame told him, was recited in great detail, with many geographical diagrams on the table, while the little boy slyly crept out to try on his clogs."

POTATO DISTRIBUTION.

E. G. West writes from Sermaize on September 27th: "Within a radius of 25 kilometres from here, the following prices for potatoes are found. In one district they are quite unobtainable, and price unknown at present. In one large town and three villages, 40 and 45 francs per hundred kilos (about $8.00 for 200 pounds), whilst in another town 20 francs (about $4.00) per hundred kilos. In other villages and towns, 35 to 40. In another town, 25; and in a place a few miles south, potatoes still undug, at 17 francs for 100 kilos.

"*Emigrés* living in these villages, who have not had gardens, are thus either quite unable to obtain potatoes, or pay 40 francs or more. We propose to buy wagon (railroad) loads, bring them in, and sell them to *émigrés* at cost price, 17 to 20 francs for one hundred kilos, thus helping to keep the refugees alive. To discover the facts about potatoes, one man on a motorcycle traveled 400 kilometres in two days. It will be necessary also to visit some of these places again, and to open a weekly or bi-weekly store in some of the villages."

S. Margery Fry writes from France: "Will you publish a special note of thanks for the clothes which we have been receiving lately? They are really just what we want, and the good proportion of boys' suits and clothes we now receive makes it far easier to do justice to all members of the family than at the beginning. We still receive a disproportionate number of small girls' petticoats, but otherwise the balance is good. Clothes for both boys and girls between 12 and 18, and very small boys' clothes, are what we are apt to run short of.

"We should like to send a very particular message of thanks to our Australian helpers. Their gifts are of the very best, and as suitable as they are abundant. The lit-

tle inscription, 'fait par vos amis en Australie' (made by your friends in Australia), arouses much interest, and the people are specially pleased when the name of the maker and her address is added. We often explain to them that many of our helpers and supporters are themselves working people, to whom the gifts they send mean a real sacrifice of time and money, and I think this makes them understand the warm sympathy of the senders.

"We are giving all the *émigrés* of our district second packets of children's things with which to begin the winter. Constantly as we go round, the children are called to show us the last year's gifts still in wear, and as a general rule, most scrupulously mended and cared for. It is touching to see how much patching can go to a garment; as one woman who was remaking a minute pair of trousers with endless scraps said, 'It doesn't show under a pinafore.'

"If there is one thing more valuable than all others for giving, it is *jerseys*. They are more adaptable as to size than any other garment; they are very much the orthodox wear for little boys and big boys alike, and they will darn and wash almost endlessly. It is needless to add that when they come with knickerbockers to match, our joy is complete!"

It will greatly help if *all* parcels, whether for refugees or for our workers, could be sent direct to our warehouse, 22 New Street Square, Ludgate Circus, E. C., where they can be dealt with much more effectively than at Ethelburga House. Christmas parcels, if to reach in time, must be sent extremely early.

HAROLD J. MORLAND,
A. RUTH FRY.

LAKE MOHONK INDIAN CONFERENCE.

The Thirty-fourth Annual Meeting of Friends of the Indian and Other Dependent Peoples, at Lake Mohonk, N. Y.

Just what is the greatest good accomplished by these annual Conferences, held at Lake Mohonk in each October, would probably be answered by every individual present in a different way. To the writer's mind, one of the most important results is the inspiration and encouragement it gives to the active workers in the field, who come to Lake Mohonk to tell of their troubles and responsibilities, and of their hopes for their Indian charges, and go away strengthened and encouraged by the fact that there are so many disinterested and sincere friends of the Indian, who are on the alert to correct abuses, suggest new methods and back up every good move for the welfare of the nation's wards.

The Conference is a melting-pot of officials of the Indian Bureau, members of Congress, army officers, jurists and attorneys, reservation employees, medical men, publicists, philanthropists, missionaries, ministers and journalists, all brought together by the kindly and continued invitation of the Smileys, the hosts of Lake Mohonk.

Among those present and coming from the membership of our several Yearly Meetings, were William W. Cocks and wife, from Long Island; Helen Underhill Wood, from New York, and Charles F. and Marie C. Jenkins, from Philadelphia.

These Conferences are open to the public so far as the accommodations of the house will permit, after the members are provided for, and this year the house was taxed to its capacity by belated and special guests remaining for the Conference.

The Conference this year, gathered on Third-day, the 17th. Sessions began next morning, the following day, and continued for three days. The afternoons are devoted to driving and recreation, except that this year one afternoon, Fifth-day, was devoted to a deferred meeting to especially consider the status of the New York Indians.

These tribes, scattered on some six or seven reservations, are the Indians who live nearest to us, and the question of legal jurisdiction is now an acute one. Whether the State Government or the National Government is in charge of their morals, education, physical and financial welfare, is in many cases not clearly determined. These Indians were given their reservations and rights by treaties which antedate the formation of the United States, and until an Act is passed by Congress definitely granting the State of New York jurisdiction over all the acts of citizenship of these remnants of the Six Nations, it would seem that the State of New York could not interfere in many matters sadly needing prompt attention.

A number of years ago, after the Spanish-American War, the consideration of, and our responsibility to, the inhabitants of Porto Rico and the Philippines was included in the scope of the Conference work, and the title, "Other dependent peoples," was added. This year, through the failure of a number to appear, who were on the program, rather less attention was given to our insular affairs, and a correspondingly larger share of time was devoted to the problems of the American Indian.

One topic of consideration was the fact that the peoples of Porto Rico should be granted citizenship. It was thought that thousands of them were educated, cultured people of a citizenship equal or antedating our own. That now they are without a country or a flag. That they could not be naturalized should they come to the United States.

Criticism was made by several speakers of the use of the words, "Dependent Peoples," and Daniel Smiley asked the members of the Conference to suggest some better word descriptive of our new citizens who are not citizens.

Among the speakers at the Conference was that old veteran in Indian work, General, but best known and remembered as Captain Pratt, of Carlisle. He is now living in California, but came all the way east to attend the Conference, stopping at various places to meet his old students, many of them now heads of families and leaders among their people. General Pratt was inclined to criticise the slowness with which the Indians were being absorbed into the body politic, and intimated that it was to the interest of some to make their dependency last as long as it could. He has always held the "Way to resume is to resume," and that the way to get rid of our Indian wards was as quickly as possible to stand them on their feet, among other peoples and not herd them together on the reservations like elk or some other wild animals.

It was a pleasure to sit in a Conference presided over by such an admirable officer as Samuel A. Eliot, of Boston. Frequently the peaceful waters would be troubled by some earnest speaker who would find fault with some phase of the Indian's progress, or the efforts of those interested in them, but President Eliot's skilful hand would always restore harmony and good feeling. His summing up of papers and discussions added lucidity and understanding to the subject under discussion.

There are always two functions observed at the closing sessions of the Conference. First to adopt a platform embracing the labors of the meeting and its conclusions and recommendations, and second, an appreciation to Daniel Smiley and his wife who make it possible for these friends of the Indian to so comfortably and happily get together. Then, too, it is always customary for our host to extend his invitation for the coming year, and no one leaves the Conference without expressing the hope that another year may again find him taking part in these deliberations.

The platform adopted by the Conference was as follows:

"The Thirty-fourth Annual Lake Mohonk Conference on the Indian and Other Dependent Peoples recommends that the number of hospitals for the Indian service be increased and urges improvement of sanitary conditions where they are at present seriously deficient, and further recommends an increase of the annual appropriation by Congress for the educational facilities among the Navajos. The conference wishes also to set its approval upon the progress made in industrial and vocational education and in health conditions.

We heartily commend the work of the various Christian missionary bodies, which are now more than ever before exhibiting a higher degree of co-operation in meeting the spiritual needs and longings of the Indian.

The conference deplores the fact that the continued uncertainty as to the legal status of the Indians of the State of New York causes serious injury to their industrial, intellectual and moral advancement and prevents the enforcement of the laws of the State relating to vice and crime, the public health and education. It is a matter of congratulation that an able investigation into this legal status has been recently made by a Deputy Attorney General of the State. We recommend that the results of this investigation be submitted to the Department of Justice of the National Government for its consideration and also that Congress be requested to pass a broad enabling act, under which the State of New York may enact all needful legislation for the improvement of these Indians and the benefit of the State. The conference makes this specific recommendation because of the exceptional historic and legal situation of these Indians.

The ultimate solution of the perplexing Indian problem will be reached only when the Indians by an academic, industrial and moral education have been prepared to receive all the privileges and assume all the duties of American citizenship. Until that time such Indians as are not so prepared are the wards of the nation. The nation is in duty bound to protect their rights, promote their interests, and provide for their education. Experience has proved that it is fulfilled very imperfectly and under great disadvantages special legislation enacted to meet special exigencies and administered by a bureau whose head changes with every change in the national administration. A permanent, stable, and developing policy is essential. We therefore urge the creation of a non-partizan, independent commission, permanent in its character, which should make a careful examination of the mass of Indian legislation on our statute books, much of it local and fragmentary, and from it develop an Indian law, general in its provisions, comprehensive in its policy, forward looking in its purpose. Such law, when enacted by the Congress, should take the place of all existing legislation except permanent treaties, and thereafter the administration of this law and the application of its principles to the varying conditions of the various tribes should be left by the Congress to the commission, to which should be committed the entire charge of the Indian service. We urge this plan, not only to secure greater economy and efficiency but also to promote a consistent, continuing and developing policy—a need recognized as of the utmost importance by all workers in the Indian service. The ultimate object of this policy should be to bring the present abnormal condition of the Indian to an end as speedily as possible by the incorporation of the Indian in the general citizenship of the nation.

Until the re-organization of the work for the Indian upon the principles above outlined, we deprecate as unwise and dangerous legislation which will remove all authority respecting our western Indians from the control and supervision of the Secretary of the Interior and the Commissioner of Indian Affairs.

The policy of all Indian administration should include at the earliest possible date the segregation and individualization of Indian tribal property, in order that competent Indians may have available immediately all resources to which they are entitled and that they may be completely severed from the guardianship of the government.

We urge that immediate steps be taken by the enactment of new legislation or otherwise, further to protect all incompetent Indians, especially the full bloods, in order that their property rights may be conserved and their resources expended for their benefit under proper supervision, looking to the correction of the flagrant abuses now rampant as particularly brought to our attention as existing among the five civilized tribes and the Osages.

During the present year a larger measure of autonomous government has been granted the Filipino people by act of Congress, giving to them greater control over their internal affairs.

It is self-evident that so long as the Philippine Islands remain under the sovereignty of the United States, the government of the United States must continue to be responsible for good government and efficient and economical administration in the islands. It is equally clear that the wise exercise of authority must go hand in hand with such responsibility.

The effect of the rapid withdrawal of American administrators, in anticipation of, and coincident with, this legislation, will be watched with unusual interest but not without misgiving. We believe that the policy of dispensing with the services of trained experts and scientists will have a far-reaching and harmful effect upon the sanitary, social and economic life of the islands.

We therefore urge that these necessary aids to the welfare of the people of the islands be not abandoned.

We reaffirm the recommendation of the conference of last year that an immediate grant of full American citizenship be made to the people of Porto Rico. C. F. J.

BALTIMORE YEARLY MEETING.

To Philadelphians, whose Yearly Meeting comes in the spring, "Quaker weather" means rain, but to the Friends of Baltimore it signifies gentle, gracious Indian Summer. The ride here on the train was a panorama of bright-hued autumn leaves, the bronze of the oaks prevailing, of corn in the shocks awaiting the huskers, and of wheat fields with green blades breaking through the earth in response to the recent rains.

The Meeting of Ministry and Counsel on Seventh-day afternoon was well attended. Interesting reports were received from the constituent meetings, that from Baltimore Quarter being accompanied by a paper on "Prayer," written by one of its members, recognizing the need of many Friends for a closer walk with God. The prevalent feeling is that there is more life in this meeting since its name was changed and its membership enlarged.

In the evening we enjoyed a trip across Canada under the guidance of Dr. Yeigh, of the Bureau of Commercial Economics, Washington. Many stereopticon pictures and two reels of moving pictures were thrown upon the screen, showing Quebec, Montreal, Niagara, a steamer making its way through the Lachine Rapids, harvesting and threshing in the wheat fields of Saskatchewan, and a panorama of the Canadian Rockies. The pictures were shown by a moving picture outfit just purchased by the Park Avenue Friends' School. Probably none of those present had ever before witnessed a "movie" in a Friends' meeting-house, but all voted it both interesting and instructive. Following this was a social gathering in the lecture room.

First-day morning the street adjoining the meeting-house, for a block or more in each direction, was lined with automobiles, eighteen of which bore Pennsylvania licenses; some of these were from Fishertown and Menallen, but more were from Philadelphia and vicinity. The attendance was pronounced the largest for several years, the house being filled upstairs and down, with many extra chairs brought in while Friends were gathering. Early in the meeting, O. Edward Janney, offered prayer, after which there were sermons by Daniel Batchellor, Pauline W. Holme, Elizabeth Lloyd and Isaac Wilson. On election day all Maryland is to decide whether each county or city shall banish the saloon, and the general feeling is that Maryland will "go dry," except perhaps the city of Baltimore. The opening prayer and two of the sermons voiced the desire that Friends should do all in their power to bring about this result.

A First-day School Conference in the afternoon was addressed by Dr. Caswell Grave, of Johns Hopkins, an Orthodox Friend, who gave a talk on the development of the Christian Church, illustrated by a chart. He closed with the hope that the two bodies of Friends would gradually come together into one. Following him, Leah Gause, a teacher in the Friends' School, told a story of why we go to meeting, that was greatly enjoyed by young and old. Several hymns were sung by the pupils of the First-day school, to the accompaniment of piano and violin.

Between meetings many visiting Friends enjoyed good dinners and suppers in the homes of Baltimore, while many others fared well at the meeting-house, where young Friends were much in evidence waiting on the tables. In the evening was another gathering for worship not more than half as large as the morning meeting.

The first of the four business sessions, from 10 a.m. to 12.30 p.m., was held on Second-day, with Edward C. Wilson as clerk, instead of Elizabeth Koser Wilson, who performed that service efficiently for twenty-five years. There were many visitors from other meetings, but none with

minutes. The attendance was so large that the floor of the house was nearly filled. After the opening minute, no other minute was read during the session. The main business of the morning was the reading of a very interesting report from the Central Committee of the General Conference. This asked for an increased appropriation from the Yearly Meetings, Baltimore's share of which is $125.00. Very great satisfaction was expressed with the success of the Cape May Conference, and the work of the Conference Committees, especially the Advancement Committee. After full opportunity for discussion, the meeting with few dissenting voices agreed to make the additional appropriation.

In the afternoon there were various committee meetings, and about 150 visitors made a trolley trip to the athletic grounds of the Park Avenue School.

ELIZABETH LLOYD.

FRIENDS IN INDIANA AND OHIO.

MARY H. WHITSON writes from Kokomo, Ind.:

The record of experiences of Ichabod Crane and Edward Eggleston in "boarding round" may not have left pleasant impressions on the minds of readers, but only happy memories linger in the minds of Edna L. Wilson and the writer as we recall the eleven visits we made in Richmond, Ind., during our seven days there. Careful forethought had arranged every detail for our entertainment, and the program moved with the precision of clockwork.

But our evening meetings in the interest of First-day Schools had not been well advertised, or else the interest in that work is slight, for the gatherings were not what they should have been. A faithful few came every evening, but religious education in our Society should not be left to the faithful few. We feel especially grateful for the opportunity we had of coming into closer touch with Richmond Friends in their several delightful homes, and know from the acquaintances formed in them that there are possibilities for their First-day School and meeting not yet realized.

Friends of Frances M. Robinson will be pleased to learn that she is slowly recovering from her recent serious illness, and is now able to ride out on fine days. Her nephew, Yarrington Barnes, and his wife, Helen Cadwallader Barnes, have recently visited their old Richmond home, making the trip from Yardley, Pa., in their automobile.

At Waynesville, O., our meetings were held in the delightful Friends' Home, and the interesting group of residents therein made a pleasant nucleus for our class. Three of the five teachers in the First-day School attended every evening, two of them bringing their entire families.

The Friendly Group at Waynesville, an organization of young Friends and others, which grew out of an inspiration given one young man by a few days at Woolman House, is preparing to change the rarely-used half of the meeting-house into an attractive room for social gatherings. The Yearly Meeting house at Clear Creek, Ill., has undergone a like transformation, and is serving an excellent purpose as a meeting-place for the First-day School, the Young Friends' Association, and other Friendly activities.

No Friendly pilgrimage is complete without a round of visits among the attractive homes near Selma, O., and Green Plain Meeting. Here live such well-known Friends as Nathan Branson and daughter, Martha J. Warner and sisters, Reuben and Susan Roberts, the descendants of Samuel Battin, the Walkers, the Wilsons, and other good people.

No effort was made at Green Plain to form a normal class in First-day School work, but illustrative methods were used in the two classes on First-day, and an afternoon conference on meeting conditions followed an appetizing lunch.

Our pilgrimage closed with a "get-together" conference at Richmond on the 26th. Edna L. Wilson, secretary of Indiana and Illinois Yearly Meetings, has gone east to attend Baltimore Yearly Meeting and renew memories of Woolman House.

Among these western meetings the visitor not infrequently hears expressed a desire for a stronger vocal ministry, or, as one expressed it, some "attraction." The great problem before our Society to-day is how to spread an understanding and experience of the ministry that comes from no human source.

MARY H. WHITSON.

1005 N. Main St., Kokomo, Ind.

FRIENDS IN OHIO.

WE have been enjoying in the past week the labor and work of Mary H. Whitson and Edna L. Wilson, which the Advancement Committee have arranged for.

The meetings were all held in the social rooms of the Friends' home. Miss Whitson opened the exercises Sunday evening with the psychology and evolution of children from the age of 4 to 6. Miss Wilson followed with her illustrated normal work in First-day school, showing us how she would conduct a class at this age, Miss Whitson following with a very impressive and instructive account of Paul's early life, and each succeeding evening the psychology of the child from 6 to 9, 9 to 12, 12 to 15 was given, followed with illustrated lectures or talks on the normal work adapted to the various ages. This was followed by talks on Paul's ministry and work during his first, second, third and fourth journeys, giving us a clearer vision of his labors, and how obedient and faithful he was to convictions of right.

Miss Whitson's closing remarks on propitiation, atonement and "the law" were very instructive as well as enlightening. The inspiration and friendship that comes through the mingling with such interesting talkers as Miss Wilson and Miss Whitson, is certainly of lasting good.

J. E. JANNEY.

FRIENDS IN PENNSYLVANIA.

WESTERN QUARTERLY MEETING.

THE 24th of October was a perfect autumn day, and a very large number gathered at London Grove to attend Quarterly Meeting and First-day School Union, which was held in the afternoon.

Daniel Batchellor, of Philadelphia, was the first speaker in the meeting for worship. He emphasized the positive morality of Jesus, who taught his disciples to not simply refrain from fighting, but to be peace-makers. The speaker said that co-operation by individuals and nations must supersede competition. Only thus can permanent peace be secured.

Elizabeth Newlin said that as Jesus came not to destroy, but to fulfil, so our religious Society must fulfil its mission. Especially in work for peace and temperance there is a great call for personal faithfulness.

Elbert Russell, of Baltimore, said that no saying of Jesus was so characteristic of him as "Whosoever shall compel thee to go with him one mile, go with him twain." The Sermon on the Mount describes what is so often called the non-resistance of Jesus—a very unfortunate term. We are not to resist in kind, but to turn the other cheek, to go the second mile, to love the man who harms you, and forget your own injury. These constitute resistance of the very highest order. By the side of this, charging the trenches is easy.

John Woolman, one of the Quaker saints, became an expert in the making of a life by his infinite attention to the details. It is superiority of finish that distinguishes the Sermon on the Mount. Jesus calls for the *extra* things; they are what make beauty of character.

If we find it difficult to go the second mile, let us remember how many an extra mile we have compelled the Son of God to go with us to bring us his message of love. The

Good Shepherd went many a mile to find the lost sheep, and when he found it, he did not kick it home. He tenderly laid it over his shoulder and carried it home. How willing and glad ought we to be to go the mile of grace to help our fellow-men.

The business session was in charge of Augustus Brosius, clerk, and Ella Broomell, as assistant. They were both reappointed, this being the twentieth year of service for the clerk.

The Philanthropic Committee called for voters to do practical temperance work by voting for J. Coulson Reece for the Legislature in place of Harry C. Graham, the latter having refused to ally himself with the Local Option forces. This suggestion called forth some stirring remarks, endorsing the candidacy of Coulson Reece.

After a bountiful luncheon, the First-day School Union was called to order.

The clerk called upon Robert Brown, who with his wife, Grace S. Brown, is in charge of the Woolman School at Swarthmore. He explained the aims of the school, and said he did not fear for its financial future, but hoped there would be an increasing number willing to take time to go there for study.

Elbert Russell, of Johns Hopkins University, then gave the address of the afternoon on "The Importance of Religious Education." It was a strong presentation of the need for laying the foundation in childhood of the great ethical and religious principles, which are then accepted with open mind and pure heart. We should understand the laws which govern the mental and spiritual processes. Nothing will take the place of a kind heart, but it alone is not enough. The call of the present is for trained workers in every line of church activity.

Jesus spent the last year of his life in teaching twelve men. He called them disciples, and they called him Teacher. He lived close with them, and they were the force that carried on his ideas and his personality after the multitudes had rejected him. Paul and George Fox and Dwight L. Moody were great educators. They all founded schools, each in his own way, and by slow and uneventful processes planted the seeds of Truth.

The paramount method of religious education is the use of good literature by the consecrated teacher, whose life becomes an embodiment of the great ideals which are presented. The Bible is the supreme text-book, because in it evil is always ugly and the only lovely thing is goodness.—*Avondale Herald.*

GERMANTOWN.

THE general meeting of Germantown Friends' Association was held in the meeting-house on Fourth-day evening, Tenth month 18th, with an attendance of about 125.

George A. Walton, principal of George School, addressed the meeting on the subject of "The Price of Life." He said that sacrifice was an essential part of the religious life of an individual, and that it is this willingness to sacrifice, to lose even one's life, that has "traced progress and opened the human heart to its largest and fullest understanding of the power and purpose of God." Great opportunities for martyrdom do not come to all, but there are the daily sacrifices of intimate relationships; of the giving of time, energy and money; of leadership, and of submission to leadership, which calls for the patience and devotion of each.

After the meeting adjourned, refreshments were served and a social time enjoyed.

On Fourth-day, Tenth month 25th, the monthly social for members was held in the association room. Alice T. Miller, chairman of the Program Committee, had arranged a "Mother Goose for Grown-ups" sketch. Baby Bunting, Little Jack Horner, Jack and Jill, and other well-known characters, created much amusement. Various games were played, and the evening closed with refreshments. About fifty were present.

ANNA B. GRISCOM.

FRIENDS IN CALIFORNIA.

A FRIEND in California sends a message to the INTELLIGENCER, saying that on Second-day, the 30th, Friends from all three Pasadena Meetings (Gurney, Conservative and Hicksite) met informally at the home of Leila and Septimus Marten to consider the practicability of a Friends' California Chautauqua or Fellowship Conference Movement. Elisabeth Stover presented the concern, which received a cordial and sympathetic hearing. No definite action was taken, but those interested are encouraged to promulgate and present plans for further consideration.

FRIENDS IN COLORADO.

CHALMERS HADLEY entertained thirty-six of the Denver Friends at his home in the Cornwall Apartments on Tenth month 16th. Oscar C. Moon, general secretary of Baltimore Yearly Meeting, was present, and spoke most acceptably of the principles which the Society of Friends represents. The host read an interesting letter written by a Friend who had settled near Philadelphia in the early days, describing to his people in Ireland the conditions prevailing in the new country.

The matter of taking up a course of study was discussed, and in this connection a recent letter from J. Barnard Walton, general secretary of the Advancement Committee, was read, giving suggestions as to suitable subjects. Charles W. Savery was appointed chairman of a committee of five to be selected by him for the purpose of bringing to the next meeting an outline of study for adoption by the Friends.

P. M. FOGG.

FRIENDS IN NEW JERSEY.

A SUCCESSFUL meeting was held at East Branch, Monmouth County, N. J., on First-day, October 22d. The meeting-house was well filled; in fact, late comers had to search for seats. The only empty bench was one facing. One Friend counted ninety persons.

The speakers were Alexander Thompson, Daniel Willets, Franklin Zelley and Dr. H. M. Woolman.

Many present stated that their ancestors had attended the meeting. One lady expressed the sentiment heard many times, "When a child, I attended this meeting. After marriage I went to the Baptist Church, because this meeting was closed. Yet I am as good a Friend as any of them."

Some who were present feel that a meeting could be held there once a month, and are confident that a permanent meeting can be established at East Branch in a very short time. In fact, there is a strong feeling that Quakerism can be revived throughout Burlington and Monmouth Counties.

FRIENDS IN NEW YORK.

NEW YORK CITY, Tenth month 30th, 1916.

THE Peace Propaganda Committee of the New York Meeting, working in conjunction with Orthodox Friends, will send out speakers as follows, in the near future, speaking on the subject, "Peace: The Quaker View."

Eleventh month 5th.—Edward B. Rawson to the Men's Church Club of the Central Congregational Church, 64 Jefferson Avenue, Brooklyn, at 12 m., following the Sunday service.

Eleventh month 5th.—Mary S. McDowell and Benjamin F. Doane to the Literary and Dramatic Society of the Lincoln Settlement, 105 Fleet Street, Brooklyn, at 5 p.m.

Eleventh month 12th.—Henry M. Haviland and Grace Warren to Christodora House, 147 Avenue B, New York, 8 p.m.

Eleventh month 12th.—Franklin Brown and Mary S. McDowell to Prospect Avenue Methodist Episcopal Church, Prospect and Greenwood Avenues, Brooklyn, to address the regular evening congregation, at 7.45 p.m.

Eleventh month 13th.—Anna L. Curtis and Edward

Thomas to the Temple Shaari Zedek, Putnam and Reid Avenues, Brooklyn, to address the Monday evening forum.

Other dates are already arranged, and others are now being arranged, while letters of announcement are still going out. The committee has undertaken the rather large task of sending out 1,500 letters to ministers, clubs, etc., where there seemed a possibility of making engagements for speakers. Our Orthodox Friends are bearing their half of the expense, and furnishing probably more than half of the speakers.

ANNA L. CURTIS.

FOUNDERS' DAY AT SWARTHMORE.

The forty-seventh anniversary of the founding of Swarthmore College attracted more than 2,000 persons to the campus on Seventh-day, the 28th, according to a report in the *North American*. Alumni, students and friends thronged the shaded walks, and united in doing honor to the memory of those who had founded the institution.

Dr. Joseph Swain, president of the college, and President W. H. P. Faunce, of Brown University, the speaker of the day, headed the academic procession from Parrish Hall to the open-air auditorium. Here, under the russet autumn trees, President Faunce, after a short introduction by Robert M. Janney, president of the Board of Managers, made his address on "The Task of the Pioneers."

Doctor Faunce laid especial emphasis on the need for pioneers in the field of human relations, who should lead the way out of provincialism and isolation, into the realm of the "international mind."

"We want to trade with the Orient," said the speaker, "but we are not willing to take the time to understand it. But we can never exchange goods with any nation till we have first exchanged ideas. Nevertheless, we want no man in America unless his political allegiance is undivided, unless America is first in his mind and heart."

After hearing Doctor Faunce the crowd adjourned to Palmer Field, Swarthmore Preparatory School, and saw Swarthmore defeat Ursinus.

The closing event of the day was the presentation of "Happiness," a modern morality play, by a cast of thirty students in the auditorium of Parrish Hall last night. The play was written by Allan Davis. There was a large and enthusiastic audience.

A LETTER FROM GEORGE SCHOOL.

George School, Pa., Tenth month 30th, 1916.

To the Readers of Friends' Intelligencer:

Dear Friends: I have been asked to write a letter to you, giving the news of George School. This may happen frequently. If I fail to include the news you would like to hear, I shall be grateful to any who will drop me a line suggesting what you want to know, that you do not learn from your friends among the boys and girls here, or those who are in close touch with us.

We have just as many students this fall as we can make room for. After a few withdrawals, due chiefly to ill-health, there are 203 boarders and 30 day students. The number of boys is almost equal to the number of girls, and there are more boy boarders than girls. We have almost as many new students as old, and a larger proportion of new students than usual are entering Junior and Senior. This is probably the reason why the atmosphere seems charged with a deeper earnestness than last year. It is true also that everybody was even more eager than usual to get back to school, because we could not open until the end of September, two weeks later than usual. In order to make up the time lost, we are holding classes on alternate Saturday mornings. This plan will have to continue until early in March, in order to accomplish the work necessary to meet college requirements.

On account of the continued spread of infantile paralysis in some sections, it has been considered wiser not to allow students to leave the school for week-end visits, except for very urgent reasons. It is hoped that they may be allowed to go home soon, as many, especially new students, are feeling the pressure of the new life here, and will be greatly helped and cheered by a glimpse of home life, including the special dishes that mothers have ready for their home-coming. Strange to say, some of them are noticeably rounder-faced than when they came here a month ago, hungry as they are. There are a few cases of homesickness, but the usual response is a hearty "All right," or "Fine!" when they are asked how things are going. Our First-days have been almost like "open house" days, there have been so many visitors. Many students have seen their entire families drive up in automobiles, bringing baskets of fruit and other parcels, containing the hundred and one things they have written for, all of which they are "very much in need of." The boy or girl who is too far from home to experience the delights of an automobile visit, looks longingly on, occasionally gets an auto ride, shares the "eats," and keeps an eye on his post-office box for the usual letter or a slip announcing a parcel.

Our Saturday evening, entertainments have been very enjoyable, consisting of miscellaneous programs of readings and music by the literary societies, the first one being given largely by new members of the faculty and students, among whom we are pleased to discover considerable talent in these directions. I shall hope to tell you more another time of the new members of the faculty. The next letter should contain the fall record of athletics, and an explanation of the interesting change that has been made this year in our First-day morning and evening classes.

Very truly your friend,

EDITH M. WINDER.

WOOLMAN HOUSE.

On Third-day we attended Western Quarterly Meeting at London Grove. The old historic meeting-house and the large gathering of young and older people, with the joy of mingling together written upon their faces, did our hearts good.

During the meeting of Ministers and Elders we strolled about the grounds and admired the wonderful old oak trees which kept Washington company so long ago.

Elbert Russell's message of the morning was an inspiration for the *real* things of life, that do not pass away—the things that help the soul-life. From his chosen text, "Whosoever shall compel thee to go a mile, go with him twain," he drew many beautiful and new lessons, and made it plain that it is not what we do, but the *spirit* in which we do it, that brings about development. Doing the compelling acts of life without desire does not nourish the soul-growth. There must be love prompting the service.

[See report of this meeting in another column.—H. F.]

Later we had the pleasure of listening to Louise Lawton, head-worker of the Friends' Neighborhood Guild, explain in detail the social work she has undertaken.

Among the many privileges we enjoy is the celebration of Founders' Day at Swarthmore College. This year the address of Dr. Faunce, of Brown University, seemed as if it were partly for us. It surely gave encouragement to all who are striving upward.

On Seventh-day, the 28th, the hostess welcomed her cousins, Clarence and Alice Smith, from Wrightstown, and Edward and Edith Roberts, from Moorestown. The first-named brought a yellow kitten, which old Woolman students may like to know will be called "Suffrage Brown."

One of the events of First-day was the "heart-to-heart talk" at Swarthmore meeting about "The Cheer Leader." Dr. Forbush never spoke more forcefully or better than then.

About noon three auto loads of relatives and friends of Helen Dudley came to see her and incidentally us. They ate their picnic lunch on our lawn. In this fine fall weather, other parties are invited to come and do likewise.

Woolman House will be at the Young Friends' Conference at Moorestown on the 4th, and we hope to see all our old friends and many new ones.

NELLIE V. BLAKER.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

WILSON.—In Baltimore, Maryland, Tenth month 27th, to Dr. Karl M. and Mildred Bentley Wilson, a son, who is named CHARLES BENTLEY WILSON.

DEATHS.

BLACKBURN.—At Hartford, N. J., Tenth month 26th, 1916, HAROLD C. BLACKBURN, aged 29. Interment private, Byberry Friends' Ground, Byberry, Philadelphia.

COCKS.—At his home, Cornwall, N. Y., Tenth month 23rd, ROWLAND COCKS, in his 84th year; a life-long and valued member of Cornwall Monthly Meeting, and for 20 years superintendent of the Cornwall First-day School. The paper of his home town says of him: "In the fulness of years, this venerable citizen passes to reward. He has lived to a ripe old age and an honored one.

"His may well be said to have been an ideal life. Respected by all, keenly interested in public affairs, alert to the wonderful developments of the age in which he has lived, and finally, when advancing years brought their toll of feebleness, tenderly cared for by devoted children, this is surely humanity's highest conception."

DICKINSON.—At the home of her son, I. Haines Dickinson, Quarryville, Pa., October 28th, RUTHANNA DICKINSON, aged eighty-six years.

She was the daughter of Joseph and Sarah Haines, and was born in 1830 at Mt. Pleasant, Lancaster County, Pa. Four members of her early childhood home survive her, a brother, Isaac N. Haines, of West Chester, Pa., Mrs. Deborah Dickinson, of Seattle. Washington, Mrs. Mary Moore, of San José, Cal., and Mrs. William Webster, of Ercildoun, Pa.

In 1853 she married James P. Dickinson of Salisbury Township, Lancaster County, Pa., who died i 1870.

Mrs. Dickinson was a woman of unusual strength of character, and met wisely the responsibilities which early widowhood imposed upon her. She was a consistent member of the Society of Friends, and for many years regularly attended Yearly Meeting in Philadelphia, taking an interest in temperance and social reform. To her, industry was a cardinal virtue, and not until health failed was she willing to give up the services of love, which had been her greatest pleasure. She was essentially a home-maker, for which she was rewarded in her declining years by a ceaseless devotion from her children and grandchildren, and all who came in close contact with her ever ready interest and sympathy.

Three children survive her, Mrs. Anna Eavenson, I. Haines Dickinson and Miss Jamesca, all of Quarryville, Pa.

Funeral services were held from her late home on November 1st, with interment at Sadsbury Friends' Burying Ground.

FREEMAN.—At Orchard Park, N. Y., Eighth Month 28th, MARY T. FREEMAN, wife of the late Amos Freeman and daughter of Joseph and Jane Ann Thorn, in her 83rd year. She is survived by two sons, Elisha, of Orchard Park, and Joseph T., of Albany.

She was born in Monroe County, N. Y. (near the Genesee River). At the age of 15 she became a teacher. In 1862 married Amos Freeman, whose father, Elisha Freeman, was one of the pioneer settlers of East Hamburg (Orchard Park). She was interested in all the activities of the Society of Friends, was clerk of the preparative meeting and later of the monthly meeting, also of the Yearly Meeting of Women Friends for years previous to the time when men and women began to meet in joint session.

As long as she was able she attended Yearly Meeting (at Farmington, N. Y. and Bloomfield and Coldstream, Ontario) and conferences. When Half-Yearly Meeting was held at Orchard Park she planned and conducted Temperance Conferences, held at the close of meeting.

When the home meeting was at a low ebb, she formed a First-day school, and was the life of it till her health failed.

When at last she was no longer able to go to the meeting-house, then she held meeting at home, sometimes alone. Her faithfulness and confidence in the future has been an inspiration to others, far and near, to work "on and on."

Ten years ago she was stricken with paralysis, but retained her usual keenness of mind and deep interest in affairs up to the very evening of her death. Men and women who were the boys and girls of her First-day School, and other men and women who became her friends, and Friends who were strangers came to her sanctuary and went away inspired and encouraged by wonderful words of cheer and hope. All these, from city, village and neighborhood, kept a well-beaten path to her door. From her window she could see approaching guests and bid farewell to parting friends. "The latch-string is always out," she often said.

Funeral services were held at the home and burial was at Friends' Cemetery nearby. Isaac Wilson and Rev. John E. Black, who often came to the home, "not as teacher but as learner," bore loving testimony to her worth. E. B. H.

GILLINGHAM.—Near Camden, Ohio, Tenth month 14th, 1916, ABBIE A., daughter of the late Lewis and Esther H. Gillingham, of Accotink, Va., aged 44 years, 3 months, 9 days. Her thoughtfulness of others and unusual ability as housekeeper will make her loss keenly felt both at home and among her wide circle of relatives and friends.

HAMPTON.—At Waterloo, N. Y., on Tenth month 26th, CHESTER J. HAMPTON, in his 81st year. He was the last of the family; a true and loyal Friend, who will be greatly missed.

M. L. H.

OTTO.—Tenth month 31st, REBECCA M., wife of John B. Otto, aged 92. Interment Plymouth Burying Ground.

PETTIT.—Salem, N. J., Tenth month 31st, WOODNUTT PETTIT, aged 80.

ROBINSON.—At Wilmington, Del., Tenth month 17th, FREDERIC H., son of Joseph and Emma Robinson. Funeral services were held at his late residence, 919 Jefferson Street, Tenth month 19th. Interment Wilmington Brandywine Cemetery.

He was a life-long member of Wilmington Monthly Meeting.

SALTER.—At the residence of her son-in-law, Richard W. Yerkes, 3531 No. 21st Street, Philadelphia, Tenth month 26th, 1916, PHILENA KINSEY, wife of the late H. A. Salter, aged 84 years.

SMITH.—LUCRETIA MOTT, wife of the late Robert D. Smith, and daughter of the late Isaac and Ruth Conrad Roberts, on Tenth month 26th, 1916. Interment at Horsham Friends Burying Ground on Tenth month 30th.

THOMAS.—In Sandy Spring, Maryland, on 10th month 24th, JOHN THOMAS, son of the late William John and Rebecca M. Thomas, aged seventy years. His widow, Catherine Dare Thomas and four children, Edna V. T. Peters, Mary Moore, William John Thomas and Katharine D. Farquhar survive him.

A long painful illness was borne with fortitude, and he expressed perfect resignation. We, who mourn the loss of a good man, a good neighbor and a useful citizen, are comforted by remembering his devotion to family and friends, his upright life, strict integrity and kindness to the poor. He has passed to the great beyond, but his example shall endure, inspiring all who knew him to that faithfulness to known duty, which was perhaps his strongest characteristic.

M. B. T.

THE FATAL COMMENT.—"There we stood, the tiger and myself, in the thick of the jungle, face to face!"

"O Major, how perfectly frightful it must have been for both of you!"—*Passing Show.*

CLERK: "Now, see here, little girl, I can't spend the whole day showing you penny toys. Do you want the earth with a little red fence around it for one cent?"

Little Girl: "Let me see it."—*Life.*

SO OFTEN TRUE.—"I understood the text, all right," remarked Aunt Ann Peebles, after the sermon was over; "but the preacher's explanation of it puzzled me a good deal."—*Chicago Tribune.*

PURE ENGLISH.—"Mother, I cinched the prize in English compo and had the rest of the bunch skinned a mile."—*Life.*

As we understand it, "pork" is the money expended on public improvements in some other town.—*Nashville Southern Lumberman.*

SHE—You know, Mr. Jones, I thought you much older than you are.

He—Oh, no; not a bit, I assure you.—*Boston Transcript.*

FRIENDS' LIBRARY ENTERTAINMENT.

ELEVENTH month 9th, 1916, 8.15 p. m., in the Auditorium, Philadelphia Y. F. A. Building.

A program of extraordinary worth will be given, proceeds to buy new books for the Friends' Library at Fifteenth and Cherry.

Be sure to be there to enjoy the work of the Pedagogy Quartette Club and of Jeannette T. Broomell. The men will give both chorus and quartette numbers of an unusual character. Miss Broomell is known throughout the whole country for her ability in the art of impersonation. Do not let thyself or thy friends miss this opportunity to spend a worthwhile evening. Admission, fifty cents.

Coming Events

ELEVENTH MONTH.

4th.—Fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting, at Moorestown, N. J., at 3.30 and 7.30 p. m. See program in another column.

4th.—Philadelphia Quarterly Meeting, at Fifteenth and Race Streets, Philadelphia at 1.30 p. m.

The Conference held after Meeting at Fifteenth and Race Streets, Philadelphia, on First-day, Eleventh month 5th, will be under the leadership of Claude C. Smith, and the subject will be "The Divine Program and Idyllic Days of Jesus."

4th.—The Friends' Circle at Easton, Pa., holds its meetings every two weeks, on Seventh-day evening, at 8 o'clock. It meets in turn in the homes of the members of the Circle. The next two meetings will be November 4th, at the home of M. Alma Young, 1020 Ferry Street, Easton, Pa. and November 18th, at the home of Mrs. E. E. Case, 120 Chambers Street, Phillipsburg, N. J.

4th.—Prairie Grove Quarterly Meeting at Marietta, near Marshalltown, Iowa, at 11 a. m. Rachel Knight is planning to attend both the Quarterly Meeting and the meeting for worship at Marietta on First-day morning the 5th. First-day School Association First-day afternoon.

5th, First-day.—Preparative Meeting at the close of meeting for worship in New York and Brooklyn.

5th.—Edward B. Rawson will speak to the Men's Club of the Central Congregational Church, Brooklyn, S. Parkes Cadman, pastor, on "Peace: The Quaker View," at noon, immediately after the morning services.

5th.—The meeting at Schuylkill will be attended by Philadelphia Quarterly Meeting's Visiting Committee Conference in the afternoon at 2 o'clock. All are invited to come and bring a box lunch.

5th.—A meeting for divine worship will be held at Chichester Meeting-house at 2.30 p. m., under care of the Circular Meeting Committee of Concord Quarterly Meeting. Baltimore and Ohio Railroad from Twenty-fourth and Chestnut Streets, at 12.50 p. m.; Chester, 1.20 p. m. Returning, Chichester, at 4.50 p. m. Usually a large attendance of those not Friends, including many younger people. All interested persons are invited to attend. An opportunity to spread the Friendly message.

5th, First-day.—7.30, the first of the Monthly Devotional Meetings of Germantown Friends' Association will be held. Thomas E. Jones, field secretary of the Young Friends' Activities of the Five-Years' Meeting, will be present and give a short preliminary talk. All are invited, the younger people especially being urged to attend.

5th.—The Committee of Salem Quarterly Meeting have arranged for a meeting in the Presbyterian Church at Elmer, N. J., at 2.30 p. m.

5th-6th.—Nine Partners Half-Yearly Meeting at Oswego (near Moore's Mills, N. Y.) at 11 a. m. each day. Isaac Roberts is expected in attendance.

6th.—Anna L. Curtis and Edward Thomas will address the Monday evening Forum of the Temple Shaari Zedek, at Putnam and Reid Avenues, Brooklyn, on "Peace: The Quaker View."

7th.—Chesterfield Monthly Meeting held at Trenton, N. J., at 2.30 p. m.

9th.—Abington Quarterly Meeting at Byberry 10.30 a. m. Ministers and elders on the 8th, at 11 a. m. Train from Reading Terminal, Philadelphia, at 9.17 will be met at Somerton Station.

10th.—Dr. John L. Carver will give an illustrated lecture on "The Beauties of Norway," in the Brooklyn Meeting-house, at 8 o'clock. All are cordially invited.

11th.—The Fall Meeting of the Association for the Promotion of First-day Schools in Philadelphia Yearly Meeting will be held at Fifteenth and Race Streets. Morning session at 10.30, afternoon 2 o'clock.

Dr. John W. Carr will address the meeting on "Some Problems of Religious Education."

11th.—General Conference of Friends' Associations, Fall meeting, at Mickleton, N. J. Morning and afternoon sessions.

11th.—Monthly Meeting in New York, at 2.30 p. m. The meeting for Ministry and Counsel will be held at 1.30 p. m. Supper will be served at 6 o'clock, and all are cordially invited to be present at this time, and for the evening meeting, wnich will be addressed in an illustrated lecture by William T. Kinkead, who is a member of the New Jersey Housing Commission, and Secretary of the Organized Charities of Paterson. He will speak on "The Housing of the Poor."

11th.—Blue River Quarterly Meeting at Clear Creek, Ill. at 10 a. m. Please note that this is two weeks earlier than usual.

11th.—A Young Friends' Conference will be held at Yorktown Heights, N. Y., on Eleventh Month 11th and 12th. The speakers and class leaders will be Rufus M. Jones, Henry J. Cadbury, L. Hollingsworth Wood and Tom Jones. The Conference is organized by members of the Lafayette Avenue Meeting, who extend a cordial invitation to all interested. The registration fee of $1.00 will cover all expenses of the Conference. Register now with the Secretary of New York Meeting, or with Walter Bowerman, 144 Quincy Street, Brooklyn.

11th.—Miami Quarterly Meeting at Waynesville, Ohio, 10 a. m.

11th.—Regular Association Meeting of Philadelphia Young Friends' Association, Auditorium, 140 North Fifteenth Street, Philadelphia, 8 p. m.

The executive committee announces the first of its inspirational, "forward looking" meetings on social and political "philanthropic" subjects. This one is on "The Colored Man—the Future, in light of the Past, of His Race." This speaker will be Dr. Paul M. Pearson, of Swarthmore College whose inimitable delineation of Negro character and sensibility to his possibilities are too well known for comment. The "atmosphere" will be supplied by a group of colored girls, pupils of Sleighton Farms Reform School, Darling, Pa., who will sing with well trained voices some of the peculiar lurking "spirituals," true to type of the original improvised melodies. Of course, the usual social hour and refreshments.

Later meetings on Internationalism, Reconstruction, the American Indian, etc.

11th.—Salem Quarterly Meeting at West, near Alliance, Ohio, 11 a. m. (Sun Time.)

11th.—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., 10.30 a. m.

12th.—Paul M. Pearson will attend New York Friends' Meeting, 221 East 15th Street. The Overseers have extended a special invitation to all Swarthmoreans residing in and around Greater New York City to be present on that date.

13th.—Baltimore Quarterly Meeting at Little Falls, Md., 10 a. m.

17th-18th.—The fair for the Young Friends' Aid Association and the Friendly Hand, afternoon and evening. Contributions of money or articles for sale may be handed to any member of these organizations or sent to the seminary or to the Brooklyn School.

18th.—Short Creek Quarterly Meeting at Emerson, Ohio, 11 a. m.

19th.—Joseph Elkinton expects to attend Abington Meeting 10.30 a. m. Trolley to Jenkintown, Pa.

19th.—Dr. H. M. Woolman, of Newark, N. J., gives notice of his intention of attending Crosswicks Meeting, New Jersey, at 10 a. m.

20th.—Center Quarterly Meeting at West Branch, Pa., 10 a. m.

20th.—Fairfax Quarterly Meeting at Washington, D. C., 11 a. m.

21st.—Burlington Quarterly Meeting at Trenton, N. J., 10.30 a. m.

25th.—Stillwater Half-Yearly Meeting at Richland, Ohio, 11 a. m.

27th.—Warrington Quarterly Meeting at Menallen, Pa., 10 a. m.

30th.—Bucks Quarterly Meeting at Langhorne, Pa., 10.30 a. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, 309 Chestnut Avenue, 10.30 a. m.

NEW YORK.—Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley Trolley.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month. 10 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School 9.45 a. m. Meeting 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Some Unusual Hosiery Values

The following lots are composed of "seconds," which, though not quite regular in finish, are desirable in every way, and excellent values:

Men's Black Cotton Socks—Twelve Pairs for $1.00
From the IPSWICH MILLS. Sold only in the original boxes.

Men's Not-a-Seme Mercerized Lisle Socks—18c a pair
High-spliced heels, double soles; black, colors—18c, or 3 pairs for 50c.

Women's Black Cotton Stockings—12½c a pair
An excellent grade, from the well known Ipswich Mills.

Women's Black Mercerized Lisle Stockings—25c a pair
Full-fashioned; principally in sizes 8½ and 9.

Women's Fine Thread-silk Stockings—75c a pair
In black, white and many fashionable colors.

Children's Black Ribbed Cotton Stockings—18c a pair
Not all sizes—18c a pair, or 3 pairs for 50c.

→ Aisles 3 and 5, Market Street

STRAWBRIDGE & CLOTHIER
PHILADELPHIA
MARKET STREET EIGHTH STREET FILBERT STREET

THE FALL MEETING
OF THE
General Conference of Friends' Associations

Will be held in the Meeting House at
MICKLETON, N. J.

Seventh-day, Eleventh Month 11, 1916

With Morning and Afternoon Sessions.

GENERAL TOPIC:

"Practical Activities for Young Friends' Associations."

MORNING SESSION—10 to 12 o'clock

Brief addresses from various Associations which have done specific work. Detail programs will be issued.

GENERAL DISCUSSION.

AFTERNOON SESSION—2 to 4 o'clock

Address, "Opportunity for Peace Work in Associations."
DR. JESSE H. HOLMES, Swarthmore, Pa.

Address, "Your Opportunity in the City."
LOUISE M. LAWTON, Head Worker, Friends' Neighborhood Guild, Phila., Pa.

Address, "Making over the Country Neighborhood."
J. RUSSELL SMITH, Swarthmore, Pa.

Each Association is asked to appoint at least five delegates to the Conference, sending such names in advance to SARAH W. KNIGHT, Somerton, Pa., Secretary of the Executive Committee. A general invitation is extended to all interested members.

TRANSPORTATION NOTES:

Mickleton is situated on Salem Branch of Penna. Railroad.

Return fare from { Philadelphia, 70 cents. / Camden, 54 cents.

Trains leave Phila., Market St. Wharf	8.04 a.m., 12.25 p.m.
" " Camden side	8.13 a.m., 12.32 p.m.
" " Salem, N. J.	9.05 a.m., 12.10 p.m.

Returning trains leave Mickleton for Phila., 4.36 p.m.
" " " " " Salem, 6.37 p.m.

SCHOOL FURNITURE—THE PHILADELPHIA Monthly Meeting School Committee (Race St.) has a quantity of discarded desks, benches, etc., that it will dispose of at reasonable rates. Address BENJAMIN WALTON, 15th and Race Streets, Philadelphia.

TOO DEVOTED.—"Have you been studying the science of efficiency?"

"Yes; had to quit reading about it. Got so interested that I found it was interfering with my regular work."—*Washington Star.*

UNPROFITABLE.—A six-weeks-old calf was nibbling at the grass in the yard, and was viewed in silence for some minutes by the city girl.

"Tell me," she said, turning impulsively to her hostess, "does it really pay you to keep as small a cow as that?"—*Harper's Magazine.*

WELCOME THIS TIME.—Wife (2 a. m.)—"John, there's a burglar down-stairs!"

Political Candidate—"Go down, and entertain him. To-morrow's election!"—*Puck.*

"MISERLY offered the man who saved his life half a dollar."

"Did the man accept it?"

"Yes, but he handed Miserly twenty cents change."—*Christian Register.*

GRAD.—This university certainly takes an interest in a fellow, doesn't it?

Tad—How's that?

Grad.—Well, I read that they will be very glad to hear of the death of any of their alumni.—*Siren.*

"How much is thim plums?"

"Ten cents a peck."

"Shure, pwhat do yez think I am, a burrd?"—*Lampoon.*

Wanted

MAN AND WIFE (FRIENDS), EDUCATED, refined and reliable, desire position together in an institution, inn or large apartment house. Man capable of office work, woman a thorough housekeeper and manager. City, country, or willing to go South. E 43, Intelligencer Office.

MOTHER'S HELPER—REFINED, SETTLED woman, experienced with children or invalid lady, sewing and light duties. Willing to assist with home management. M. T., 1900 Mt. Vernon Street, Philadelphia.

WANTED—A WOMAN TO ASSIST WITH household duties in small family. T 38, Intelligencer Office.

WANTED—A COMPANIONABLE YOUNG woman to have the care of two small children in Friends' family wintering in Florida. F. W., care of Friends' Intelligencer, or Box 474, Point Pleasant, N. J.

WANTED—BY MIDDLE-AGED WOMAN, POsition as housekeeper, or seamstress with other duties. Philadelphia or suburbs preferred. Address M. W., Intelligencer Office.

WANTED—MOTHER'S HELPER FOR SMALL baby, in Friend's home. Apply by letter to 421 W. Price Street, Germantown, Pa.

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Any periodical published may be ordered through the INTELLIGENCER at the publisher's price. If two or more are wanted, make up the list from the SPECIAL CLUB RATES below.

To find the club rates, add together the clubbing numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

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Please make all checks payable to FRIENDS' INTELLIGENCER ASSO.

TO CONTRIBUTORS:—We are always glad to receive news and other articles, selected or original, of general interest to our readers. We especially want news of births, marriages, deaths, and other important events in the families of Friends, and reports of religious or other meetings of special interest. Such reports should omit routine proceedings and include only features of SPECIAL INTEREST.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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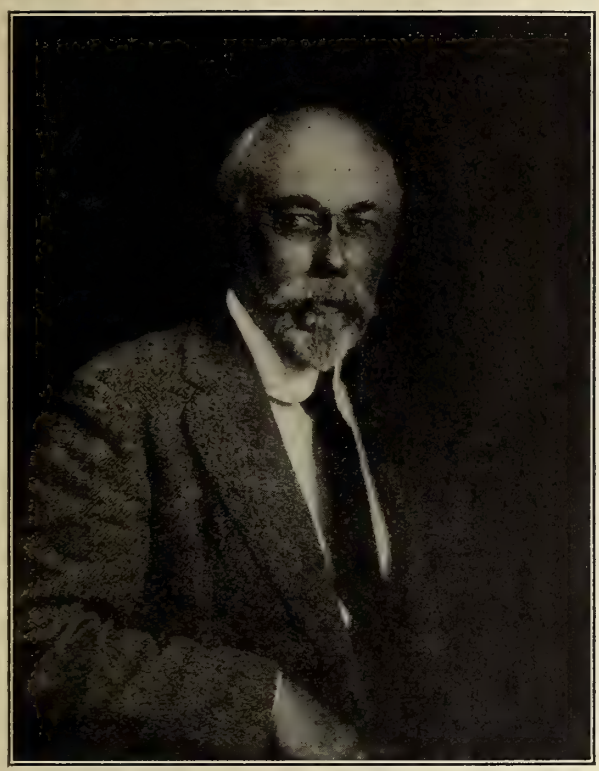
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Young Friends' Review 1886

PHILADELPHIA, ELEVENTH MONTH 11, 1916

Volume LXXIII
Number 46



TO WILLIAM L. PRICE.

BY ELIZABETH CHANDLEE FORMAN.

We loved you, friend;
For all the beauty of the budding trees
And all the splendor of the autumn leaves
Were in your breast.
And now you rest
In kingly state beneath October's bloom;
Your tireless weaving on Life's throbbing loom
Is at an end.

We loved you, friend.
You were the Master Builder, and you knew
Each line and angle to make strong and true—
Column and frieze;
Not lost were these
In the clear vision of the work complete,
The dream made real. Yet 'neath pure Beauty's feet
Your art you'd bend.

We loved you, friend;
For first you were a man. In you the tide
Of life swept to the outer stars; and side
By side with you
Walked Love with you.
To every living creature, great or small,
Man, woman, little child—you loved us all—
Your hand you'd lend.

We loved you, friend.
Do you remember how we've laughed with you,
And lived and worked with you—and cried with you?
Oh, keep us, dear,
Still very near;
And let the luster of your spirit rare
Shine in our hearts—and make the world more fair.
We love you, friend!

WILLIAM L. PRICE.

Died October 14th, 1916.

An Eastern seer has said, "In this world there are the *givers*, and those who *take*." Will Price was of the elect, a *giver*. His riches of heart and mind were at the service of his fellows, lavished with so sympathetic a conradeship that simply to be in his presence was a help and an inspiration.

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A humanitarian, he loved his fellow-men with the true love of service—speaking, writing, working, sparing himself not to spread the doctrines of what seemed to him an economic system that would help to right inequalities and injustices that bear heavily on the less fortunate. A lover and champion of peace, great is the need for such sturdy advocacy. A personality big, magnetic, sympathetic. A few weeks before his death he said some words at the funeral of an elderly Friend. His tribute was to her "aliveness." His own vivid aliveness responded to its kind.

One writes, "His radiant personal presence, the merry outlook, what a stout and glorious *friend* he was!"

These great gifts were not buried in a napkin, they were kept bright by strenuous use. Let the lesson of such a life teach the glory of service!

Wayne, Pa. LOUISA TROTH PRICE.

It was my pleasure and privilege to have known Will Price as a friend since the year 1890. He was an interesting companion, a thinker, a philosopher, using that word in its noblest sense. As an architect he was in the front rank, and has left notable monuments of his skill and taste. But architecture was not his chief interest in life. He was always ready, if possible, to give careful attention to politics, again using that word in the noble sense. Politics is the science of government. Few people appreciate its overwhelming importance. Will Price was one of these few. He saw that almost all the ills of society are due to "ignorance, neglect, or contempt of the rights of man." He was a friend and follower of Henry George, and did much to spread the Single Tax philosophy, that "great moral reform with the fiscal name," to adopt the words of the younger William Lloyd Garrison. He was one of the pioneers in that movement, before it became respectable. I have had the pleasure of campaigning with him along country roads, through towns and villages, with knapsacks full of tracts. We looked on these as precious seed, and were willing that many should fall on stony ground, or by the wayside, if only that some might fall on good ground and bring forth fruit.

He was a modern abolitionist; he saw that slavery had not been abolished; so with the younger Garrison he taught the latter's "New Abolition"—the destruction of privilege of all kinds. The earth is the Lord's, and all his children have equal right therein for the term of their natural life, and no right thereafter. This right he proposed to establish by the appropriation of ground rent for public purposes, thus killing speculation in land, so that any man might find it easy to sit under his own vine and fig-tree, with no landlord to make him afraid. The sweet-souled John Woolman taught the evil of "engrossing" land, that is to say, buying it for investment, so that our fellow-men

are obliged to pay rent to us. In his too-little-read (and less understood) "Word of Remembrance and Caution to the Rich," the Quaker apostle of righteousness showed plainly that investments in land involve a form of slavery. Chattel slavery was a gross form of oppression, but landlordism is its refined and "respectable" successor. Woolman wrote in concluding that beautiful essay: "Thus oppression in the extreme appears terrible; but oppression in more refined appearances remains to be oppression, and when the smallest degree of it is cherished it grows stronger and more extensive. To labor for a perfect redemption from this spirit of oppression is the great business of the whole family of Christ Jesus in this world."

Will Price was a great architect, but he was always willing to neglect architecture in order to attend to what John Woolman so feelingly called the "great business of the whole family of Christ Jesus in this world."

Philadelphia, Pa. SAMUEL MILLIKEN.

William L. Price has left us many monuments which display his genius, and he has numerous friends who remember his kindliness of spirit, for in all his many fields of endeavor he attracted all with whom he came in contact.

In a very close and intimate association of three years I was particularly impressed with his invariable optimism, his ability to blend the artistic and the practical, and his courage in following new lines.

He believed in himself and he believed in his fellow-men. Obstacles and knotty problems were placed in his path to give him the joy of struggle and endeavor. He took keen delight in all things beautiful, and expressed this beauty in all his work.

Atlantic City, N. J. JOSEPH W. MOTT.

Each warm friend of Will Price has his peculiar grief, for, even where there was no intimate acquaintance, he often touched intimately. And there was often a uniqueness in the relation, as when a man needed him, not as the best of several, but as the only one known; and needed him, too, in matters close to the soul. Such is my case. I am in vain looking even for his *succedaneum*.

I have had two noteworthy misfortunes in my life. For twenty-five years a perverse fate permitted me to keep *Progress and Poverty* unread by my side, till turning its pages turned me into a single-taxer, and my life into fertile fields. For ten years it also permitted me to know *of* the goodly fellowship of anti-imperialists at Philadelphia, without ever knowing *them*. It was in 1900, at the house of Will Price, that Sixto Lopez and Thomas Patterson first spoke in Pennsylvania for Philippine independence, and, although the latter—who, alas! has himself now passed away—told me I must not fail to make myself personally acquainted, yet not till 1910 did I meet Price, Stephens and Milliken, and the revelation of the *enclave* of Arden.

Thus Will Price touched me closely before ever I knew him. It was his passion for justice that moved him then, and it was his passion for justice that made of him a protagonist in enclavial single-tax, and a prophet of the movement whose vision enabled him in important respects to supplement the work of Henry George. But his value in these respects is comparatively unknown, since, in this as in other matters, he usually spoke and wrote to relieve his mind, and carelessly left his manuscripts unpublished.

It was his passion for justice that chiefly made him close to me. He helped me to solve so many of my difficulties—his mind was such a clear and lambent flame. But I well know that this was a lesser passion than his passion for art and humanity. It was a rare union. Such a preference as he had for the spirit, in others often leads to arrogance and an unwillingness to learn from mechanical things and the manifestations of the material world. He saw that all these things were related, and had patience even with drudgery as a useful part of life. Even the prettiest flower, as he once remarked to me, has its roots deep in the dirt.

Eildonshiel, Harvard, Mass. FISKE WARREN.

In the death of William L. Price we lost a friend staunch and true, a business associate highly valued, an architect in human character of the highest. As in material things, his genius in his chosen profession was equalled by few and surpassed by none.

He needs no monument but the towering buildings erected by his ever active brain.

In his death Philadelphia's loss is greater than it realizes, for he was an architect whose genius was known all over our country, as his work in Indianapolis, Chicago and elsewhere will amply testify.

Atlantic City, N. J. D. S. WHITE.

Will Price *understood*. His was a rare, intuitive sympathy with the lives of those about him, which led him naturally to follow as his calling architecture, the most human of the arts; and as his life-work the teaching of the science of political economy, the way in which men may best work and live together.

Seeing about him men, women, and children crushed by the monopoly of land, the curse as well of their oppressors, the favorites of privilege, his faith in the common brotherhood of all the children of the Common Father led him to preach, as Henry George preached the gospel of the Single Tax, their common right to their inheritance, the earth.

Enthralled with the vision of a humanity freed and glorified, he spoke as seer and prophet. And like the Carpenter of Nazareth, as he preached, he wrought, working as a master craftsman, unequalled in our time, to realize even now in art that religion of beauty by which the soul of the people, when freed at last for self-expression, will some day worship.

His was the spiritual understanding, born of his own soul's simplicity, purity and sweetness, in which was neither bitterness nor unfriendly criticism; that the Master of the Universe weaves both evil and good into the ultimate beauty, and that sin is not part of the sinner.

He gave himself in love and service, joyous in the making of beautiful thoughts and things, desiring for himself only that which he desired for others.

Craftsman, teacher, friend, he lives still in the lives of those of us whom he has so mightily influenced; and that influence will live on, when we have passed with him to "where beyond the voices there is peace." He understood. And we believe that still he understands.

KATHARINE J. MUSSON,
FRANK STEPHENS.

There are so many who have been enriched by friendship with the full and inspiring personality of William Price. I could say much of what that has meant to our community in Rose Valley, and what that has been for twelve years to my family in the home his talent gave us. I could say much more of the personal regard for his broad understanding and sympathetic character. I could tell of the love he gave, and the love he inspired. He had "a genius for friendship." This is our rich inheritance since he has gone from us, democracy, faith, tolerance and an unceasing energy to help growth in these and in art.

He loved the work of man's hands, art expression of all kinds, in metal, in wood, in pictures; all means which express the brooding of men's souls, their power to express honestly their vision. He was a man of many talents, philosophic thought, an easy tongue and pen, magnetism to inspire other talent and to attract.

His art definitely formed itself in architecture. He was essentially *constructive*. As he loved home life, he first built homes, then larger structures, railway terminals, hotels.

His last expression, the new Traymore, at that country's playground, Atlantic City, is a large achievement, but it was only a promise of greater things.

I saw this a few weeks ago for the first time, and as I sat beside him in its beauty of line and color, I felt awed by

the vision made true in this substantial way from the mind of the quiet, modest man. We had seen many other designs ably and enthusiastically drawn, almost made realities, but this had become a real and solid thing. Yet though I had my eyes to use, it still seemed more a vision and dream than reality, for I was sensing something of the first forming of the design and the gradual birth of beauty that was his, and I realized how his talent formed it into shape, bent itself for scientific laws of construction, weight, balance—what not, unending—and I visioned the guidance of the workers, and him climbing over its surfaces as it grew in bulk to the skies. And then its embellishment; the ability to discover talents and give them a chance, and as one of our young mural painters said, "He was so delightful and inspiring to work with."

All inanimate things within show his cultured taste; the handiwork of other nations or our own for garnishing.

It is for our modern luxury if you will, but what a result for any one who can see the beauty in the result.

On my last day at the shore I walked before breakfast to view the exterior more carefully, and beyond feeling the impressiveness of the mass and its color, I realized how completely its entire surface was *designed,* every inch *loved.*

We who believed in his genius feel the pain of the loss; too much demand had been made on his powers just in their richest development, and the country has lost the possibilities of his fertile brain.

Rose Valley, Pa. ALICE BARBER STEPHENS.

WILL PRICE was a maker of buildings and a maker of people. He never got so interested in buildings that he forgot people. And he never got so much interested in people that he forgot buildings. He so mixed people with his art and his art with people that you couldn't tell where one stopped, if it ever did stop, and the other was begun, if it ever did begin. Price knew how to put love into his work. And he knew how to put work into his love. He was a Friend whose peace avowals were not a sectional but a universal conviction. He was not afraid of being called a coward. He objected to being called a hero. Price was great in the letter, but magnificent in the spirit. He was a dreamer. He was always chasing after the impossible. And what's more, he was always achieving it. He did wonders in building houses. But he accomplished miracles in building people. He was a man among men. Yet he didn't believe in men among men. He was a democrat. He put democracy into beauty and utility. He approached his architecture as he did the human soul. He was a reverent worshiper. In the days when men could honestly build churches Price would have built an honest church. In the days when men can honestly build stores and stations and hotels and factories, Price could honestly impart the spirit of justice to what appeared to be a mere problem of trade. He felt the same whether he was studying a chair or a child. I never knew him to treat what he had to do lightly. Yet he was not solemn. He didn't go round the earth like a saved man pitying the damned. To him there were no saved and damned. There were only men and women and children. Up to within reach of the day of his death he was a vehement protestor not only against this war but against all war. He didn't say war might be right. Or that something could make it right. Or that if somebody murdered your mother war would be justifiable. He used a "No" big enough to cover the whole case. Price was last the real artist because he was first the real man. He was competent in his trade because he was before that adequate as a man. Architects used to say Price wasted too much time thinking of people. And yet he used to feel himself that with the tragically horrible economic struggle unsettled he wasted any time that he devoted to buildings. He not only foretold the perfect house for the perfect man, but the perfect man for the perfect house. I've known him to stop drawing in the midst of something that was called imperative to go off somewhere to make a speech that was not necessary. He'd drop any task to go to a movie. And he'd drop a movie half seen to get back to his pencils. He had many talents. He could do various things well. He could write and paint and speak and act. But he had one supreme talent. He possessed the genius of the comrade. He saw life through the visions of a lover. He'd forgive any man the worst. But he'd hardly excuse the best in himself. His humility was immovably absolute. But his pride would melt away in the earliest thaw. He was as contradictory and erratic and contrary and desultory as the four seasons. But when you put the four seasons together you have the more or less perfect year. And when you put his fragments together you had the more or less perfect man. He'd step off any pedestal anybody put him on. I never knew Price to call attention to himself. And I never knew him to fail to call attention to others. Yet he was frank enough to survey his successes without modesty and to acknowledge his failures without pride. One of Price's dreams was Arden. The other was Rose Valley. Neither came true in substance. But both of them always came true in his idealism. He always felt sure nothing right could finally lose and nothing wrong could finally win. Other men fought the fights of the flesh, which are the fights of destruction. But he fought the fights of the spirit, which are the fights of salvation. He was against the war that demanded the surrender of the body. And he was against the peace which demanded the surrender of the soul. Price was in short uncompromisingly modern in structure. He was all windows and doors. He was a house without walls. He didn't have any earth to stand on. And he didn't have a roof over his head. He appreciated the medieval arts. But he hated art as a tradition. He was willing to listen to the past. But he rejected all inheritance. To him all time was the morning. He was the contemporary of all revelation. Price was wide awake as long as he lived. And it would have been like him to be widest awake when he died.

You can't take such a man out of the world. For he wasn't in the world. The world was in him. The child in Price never grew up. Was never finished. Still enjoyed the make-believe of toyland. Was as ready for anything in its fifty-fourth as in its first year. What is a year of time to age? And what are a hundred years to youth? I'll never say to Price: Good bye. I'll always be saying to him: How do you do?

Camden, N. J. HORACE TRAUBEL.

ON THE BIRTH OF A CHILD.

Lo, to the battle-ground of Life,
Child, you have come, like a conquering shout,
Out of a struggle—into strife;
Out of a darkness—into doubt.

Girt with the fragile armor of Youth,
Child, you must ride into endless wars,
With the sword of protest, the buckler of truth,
And a banner of love to sweep the stars.

About you the world's despair will surge;
Into defeat you must plunge and grope—
Be to the faltering an urge;
Be to the hopeless years a hope!

Be to the darkened world a flame;
Be to its unconcern a blow—
For out of its pain and tumult you came,
And into its tumult and pain you go.

—*Louis Untermeyer.*

O happy days, returned once more
With golden plenty still replete!
As though she never gave before,
Earth pours her treasures at our feet.

More rich than autumn's robe of leaves
Should be the garments of our praise;
And ampler than her ample sheaves
The charities that crown our days.

PENNSYLVANIA IN THE EARLY DAYS.

VII.—A Government of Idealists.

BY ISAAC SHARPLESS.

[This is the second part of President Sharpless's essay under the above title, taken from his book, "Quakerism and Politics," published in 1905—a book that every Friend should own.—H. F.]

Was this (the policy of Penn toward the Indians) the cause of Indian peace on the colonial frontier? Parkman says, skeptically: "Had the Quakers planted their settlement on the banks of the St. Lawrence, or among the warlike tribes of New England, it may well be doubted whether their shaking of hands and assurances of tender regard would long have availed to save them from the visitations of the scalping knife." John Fiske more recently adopts the same view. While giving full credit to what he calls Quaker justice, he adds: "Nevertheless, it seems to me quite clear that in the long peace enjoyed by Pennsylvania the controlling factor was not Quaker justice, but Indian politics."

The opinions of such careful students are worthy of all consideration. The historical causes of any event are often so complicated that there are abundant opportunities for speculation as to which one among many produced it. We may readily admit that the circumstances were peculiarly favorable for Penn's Experiment. His colony was practically secure from French attack by sea. It did not touch the French possessions in Canada. There were friendly provinces north and east and south of it. Its Indians were in a state of semi-vassalage to the Iroquois, and were living, not contentedly, perhaps, but actually, under the imputation of being "women."

Whether these conditions would have secured peace without the addition of "Quaker justice" is a matter upon which opinions may properly differ. Also whether "Quaker justice" would have triumphed under less favorable conditions—if, for instance, Penn had secured a grant in New England—is a problem admitting of various answers.

The most reasonable seems to me to be an affirmative answer. The Indian qualities were those of savages. Their treachery and cruelty to enemies were extreme, but the general testimony is that they were faithful in their friendships. So say Heckewelder and Zeisberger, who lived with them and knew them well from the standpoint of missionaries; so also says General W. H. Harrison, from the standpoint of an Indian fighter: "A long and intimate knowledge of them in peace and war, as enemies and friends, has left upon my mind the most favorable impressions of their character for bravery, generosity and fidelity to their engagements."

Indians, like white men in war, did not consider the guilt of the individual, but attacked without discrimination all members of the opposing party. When the war paint was on, and the red tomahawk was unsheathed, every white was an enemy, though even then Indians have again and again discriminated in favor of a friend. They acknowledged no international laws shielding non-combatants, and their warfare was extreme in its barbarity, and without respect of persons. When, however, they were unprovoked; when they had been treated with fairness and kindness, and had not exhausted the ordinary resources of their diplomacy; when, according to their code, they were still friends and allies, they were faithful to their engagements, and war arguments were used upon them in vain. Traditions, as binding with them as the written treaties of the whites, carried down from generation to generation the sacredness of the ties of friendship. "In commemoration of these conferences (with William Penn)," says Heckewelder, "they frequently assembled together in the woods in some shady spot, as near as possible similar to those where they used to meet their brother Mignon, and there laid all his 'words' or speeches with those of his descendants on a blanket or clean piece of bark, and with great satisfaction went successively over the whole. This practice (which I have frequently witnessed) continued until the year 1780, when the disturbances which then took place put an end to it, probably forever."

Every piece of wampum stood imperishably for a certain transaction. Again and again its associations were rehearsed in the presence of the young braves, and they were exhorted to be faithful to the obligations their elder brethren had taken upon themselves. Nothing would relieve them except such violent treatment as would break its sacred validity. It seems, therefore, not at all certain that the bonds of gratitude, friendship and fidelity to engagements would not have been sufficient to have kept the Indians friendly, in the face of internecine wars and French intrigue, had the whites everywhere shown the uprightness of William Penn and his friends.

The French, who treated them better than the English, had but little cause to complain of the faithlessness of their allies, and the Iroquois, who were "robbed by land speculators, cheated by traders, and feebly supported in their constant wars with the French," were yet staunch in their loyalty to the Dutch and their successors, the English. If stress is laid upon the fact that Pennsylvania Indians were "women," it must be remembered that no warriors were more fearless or cruel when the "Walking Purchase" and other knaveries had in their minds canceled their obligations to the provincial government. They were the fiercest of the border ruffians, and brought their old enemies and feudal lords to terms.

Quaker justice prevailed and Indian peace resulted—and yet the Pennsylvania idea involved something more than peace when peace rested on justice. It involved peace in the face of unjust attack—peace as a principle of eternal morality—peace when the Indians were scalping on the frontier, and the French privateers were on the Delaware; when the question whether England or France should control the new world was at stake; when war was declared, and the legislature was asked to appropriate money and buy guns and arm troops. The Friends could only control their own membership, and they always granted to those who thought differently on this crucial matter the right to their own course of action. Even, it must be admitted, they were down in the bottom of their hearts glad, when the lack of scruples of others relieved them from a serious dilemma. For Penn had accepted with his charter from King Charles, the rights of a Captain-General with ample powers, rights which he could not exercise himself, for he had written much against wars and fightings, and in 1693 had proposed a Diet of Nations, with a central parliament to settle disputes, a result which is just now a realized accomplishment at The Hague. So he appointed non-Quaker deputies to do the martial work which the king commanded—that is, an occasional impotent proclamation of war against France or Spain, or a communication to the Assembly to vote money for some naval or military attack, which he did not expect them to grant.

It was different with that body—always with a Quaker majority from 1682 to 1756. That majority could not escape the responsibility. They were elected as peace men, though often the voters who elected them were not peace men themselves. Sometimes they voted money "for the king's use," and if war purposes and peace purposes were so inextricably blended that they could not be sure how their money went, they felt freed from responsibility, though they did extort from a governor a promise that their money "should not be dipt in blood." Once they voted to supply "wheat and other grain" to feed the Indians, and Franklin says made no serious protest when the "other grain" was construed by the governor to mean gunpowder. When a lot of border ruffians came in from the Susquehanna and encamped in Germantown, with a threat to exterminate a tribe of Moravian Indians in the care of the province, and then in Philadelphia, their young men took up arms and warded off the attack, and their elders, after some show of opposition, did not condemn them. They drew the line between police and military protection, the former being directed, they said, against those who knew they were

violating both human and divine laws, and were personally deserving of all they got, and the latter against many who were innocent of wrong-doing, even conscientious in the means they took to accomplish what to them was a worthy end. To shoot down such people with such convictions seemed an immoral act.

And yet with all their evasions and explanations in minor detail, they were reasonably true to their principle, though it was often a heavy burden. Supported by the German sects which had many of the same beliefs, they for seventy years wove it into the fabric of their commonwealth, meeting each issue as it arose, retaining popular support and sending men to office whose abilities and integrity were unchallenged.

Liberty was as much of an experiment in 1682 as peace. In a century it won its place among our distinct American institutions. The other virtue has had no such rapid triumph, but he who reads the signs of the times (1905) in the advocacy of arbitration will have but little doubt of its ultimate acceptance.

It was a government of idealists, but of practical ones. They had taken risks when they applied what they thought were the principles of pure morality to government, but good fortune, or, as they thought, a good Providence, was propitious, and they prospered. As Andrew Hamilton, the great lawyer of the Colony, said in 1737, it was not to their fertile land, or great rivers, or physical advantages of any sort that they owed their prosperity, but "to the Constitution of Mr. Penn." The first settlers were the Quaker sectarians seeking exemption from bitter persecution and disability in England, who filled the southeastern corner. Then came the sympathetic sects of Germany, kindly intelligent people, with learned leaders, like Pastorius, Kelpius and Sauer. Then the masses from the Palatinate, ravaged by war and starved beyond endurance, who, an ancient account says, looked into each others' eyes and said, "Let us go to Pennsylvania, and if we die, we die." They came by the thousands to the State where there would be no wars, so that the province, so far as numbers were concerned, was as much German as British at the outbreak of the Revolution. Then the Scotch, settled a century before in the north of Ireland, whose leases were now running out, and who feared the establishment of Episcopacy among them, came in other thousands to the frontiers of the State where their beloved Presbyterianism would never be invaded by state churches. No other colony on the Atlantic seaboard grew so rapidly, and, though a half century behind the others in time of settlement, at the date of the Revolution it led them all in numbers, and this growth of common people was directly due, as Hamilton has said, "to the Constitution of Mr. Penn."

There are many unkind reflections thrown by others at the proverbial "slowness" of Philadelphians. I have even heard that a judicial decision has decreed that it is not murder to kill one, because he is dead already. It was not, however, only common people—mild, non-resistant Quakers, and phlegmatic Germans and uncouth Scotch-Irishmen—who were drawn to Pennsylvania by its liberal policy. The leaders of thought of America came there because thought was free. A group of scientists, Franklin, Priestly, Rittenhouse, Bartram, Rush, Marshall, Audubon, Nuttall and others, gathering together in such institutions as the American Philosophical Society, still in honored existence, created a progressive scientific spirit in an atmosphere of real academic freedom. The capital city itself was the largest, best-governed, most modern of any on the Atlantic Coast. Idealistic institutions brought prosperity, and with it intellectual alertness and moral keenness of perception, and if slowness is now a merited reprobation, it has grown up since the Revolution, and as the result of causes not associated with the principles of the province.

Early Pennsylvania as an experiment is worth more attention than it has received. There were many weaknesses which have not been brought out in this paper. The basis of morality was probably defective in many points. Except Penn and a very few others, the people did not rise to a full comprehension of the importance of the history they were creating. They were often opportunists, as we are still when we hire detectives to lie for us when we want to stop the illegal sale of whiskey. They violated their own principles dozens of times. And yet it is true that for three-score years and ten they *did* carry on a government, and a good one, based measurably on these idealistic conditions. For three generations they struggled for principles, and willingly went down at the end rather than violate them; and rather remarkably the world has been coming largely to their view-point.

It is not so much the establishment of any special theory of government that colonial Pennsylvania stands for. It stands for fidelity to ideals in the face of apparent disaster. It says, "O ye of little faith, do the right, and some day the right will justify itself and you."

Some of Penn's principles, as civil and religious liberty, we have built into our political edifice, and we cease to question their places there. To some we do the homage of asserting their applicability to the purer conditions of the future, too timid to do what we know to be right, and set them to work now with confidence in their inherent vitality. We forget that truth makes its own way if given a chance, and that out of our own failures often come the successes of the future. These successes will never be produced by waiting for better circumstances, but they are brought on by Holy Experiments, where with faith and courage right principles are set to work in the midst of a scoffing and perverse generation.

LETTER FROM A CHINESE FRIENDS' MEETING.

MANY of our readers, says the *Friend* (Philadelphia), are personally acquainted with Jane C. Balderston, and others, who are not, feel a warm interest in her work in West China. A letter addressed by the infant Friends' Meeting at Chengtu to J. C. B.'s home meeting at West Grove, Pa., and dated last Fifth month 25th, has come into our hands, and we have the consent of her friends to reproduce it in translation.

FRIENDS' MISSION, Chengtu, Szechwan, West China.

DEAR FRIENDS: We all are delighted at the safe arrival of the member of your Monthly Meeting, Jane C. Balderston, who came to Szechwan to teach our girls, and she was heartily welcomed by all the members of our Monthly Meeting.

We had never dreamt before that a member of your Monthly Meeting will come to join us in our work. It shows not only your love for the members of our meeting and the Szechwanese, but it will unite our two meetings together and we can co-operate in work for the Lord. Since we are strengthened by your meeting we should go straightforward with vigor, and preach the teaching of Jesus Christ in order to lead people to be saved and so satisfy your expectation.

Jane C. Balderston's coming is just China's need to-day. It is not only very good to our meeting, but more helpful to the women of Szechwan. As heretofore China does not care for the woman's education, the Chinese women are ignored; the mothers have no knowledge; the result is no good citizens. Both the nation and society are injured, therefore there is no progress of the nation. Though we have several girls' schools, but made little progress owing to the poor teachers. Now we have J. C. Balderston to teach the girls and train them to be good teachers to teach the younger ones, our expectations for China are thus very great and our hope is Chinese women will be well trained. Beside the gratitude in our hearts we write a few lines to show our thankfulness.

We are yours, very sincerely,

LU YAO CHENG, *Clerk.*
SHU TSEN-CHIANG, *Assistant Clerk.*

(To the Clerk of New Garden Monthly Meeting of Friends, West Grove, Pa.)

O do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.

—PHILLIPS BROOKS.

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, ELEVENTH MONTH 11, 1916

WHAT IS A "WAR-SHIP?"

"IN war the laws are silent," says an old proverb.

The truth is that war breaks down all law, by confusing legal as well as moral distinctions.

Here is an example:

On October 28th the British vessel *Marina* was torpedoed and sunk off the Irish coast by a German submarine, and several Americans were drowned. Survivors have stated positively that no warning whatever was given the passengers, and no provision made for their safety.

At first sight this looks like a clear violation not only of international law, but of the assurance of the German government to President Wilson that merchant vessels would not again be sunk without warning.

But let us look into the matter a little further.

"Further affidavits from American survivors of the sunken British steamer *Marina* say that the vessel had a 4.7-inch gun mounted astern, but that it was not used, as the ship had no warning of the submarine attack, and it was too late after the torpedo had hit the vessel."

As to the legal status of the vessel a news report says:

"While it is said she was under private charter when torpedoed, it appears that the vessel *may have been engaged in admiralty work not long before.*"

Here then is an armed vessel, one week in the service of the British Admiralty, and which therefore may "lawfully" be blown to pieces without a moment's warning, but which the next week, without any change in its appearance, becomes a merchant vessel, under private charter, and which according to law must not be attacked until the little submarine has provided for the safety of the passengers.

How could the commander of the submarine possibly know whether he might lawfully sink her or not?

In other words, how can *any* law as to submarine warfare be maintained, if "merchant ships" are allowed to carry guns, and to be merchant ships to-day and war-ships to-morrow?

Thus war breaks down *all* law, by breaking down all natural distinctions. A strictly law-abiding commander in time of war would be a character fitted only for comic opera, like Sir Joseph Porter of the *Pinafore*, "the ruler of the Queen's navee." To attempt to maintain "laws of warfare" is as vain as to attempt to maintain laws of robbery or kidnapping or liquor-selling. Wesley said that slavery is "the sum of all villainies," and war is the sum of all law-breaking. The only way to stop the violation of law is to stop war. H. F.

FIVE PEACE PRINCIPLES.

A GRAIN of comfort is offered to the many thousands of thoughtful American people who have witnessed with a kind of helpless dismay the sudden conversion of the Administration to military preparation on a large scale; this is the conviction, on the part of many of the ablest leaders in the peace movement, that reductions in armament will come of themselves when people have been won over to different conceptions of world politics. The recently formed International Union for a Durable Peace aims to secure general adoption of the following five principles:

1. The wresting by force of any territory from any nation or people shall not confer a legal title to the same, any more than any other form of highway robbery. Where possible, the consent of peoples to be transferred must be secured.

2. Democratic control of treaties and foreign relations, with an end to all secret treaties.

3. The "Open Door." No nation shall employ its armed forces to collect debts or protect business concessions in foreign countries.

4. The "Open Sea;" extension of the three-mile limit (fixed originally because guns could then throw projectiles that distance) to twelve miles; protection of non-combatants' persons and property.

5. Extension of the work of The Hague Conferences, and of The Hague Tribunal, with some form of an international police force, whose function, like that of a policeman, shall be, not to take sides in a quarrel, but to enforce international law.

It is the view of the founders of the International Union to Secure a Durable Peace that all haters of the present anarchy in Europe should labor now to spread these ideas, which are the fruit of their earnest consultations. In America especially should they be propagated by word and pen, for the action of America after the war will profoundly influence that of the rest of the world. When this measure of justice in international relations shall have been reached the demand for vast armaments will subside of itself. THOMAS A. JENKINS.

A NEGRO LITERATURE.

OUR Friend George Steele writes:

"At Concord Quarterly Meeting, held recently at Darby, in considering the Query relating to our duty to the community, a Friend was concerned that we should give more consideration to our duty towards colored people in the community in which we live.

"Does the practice of our religious organization recognize the truth that those men and women amongst us whose ancestors came to this country in slave ships are as much the children of God as those whose ancestors came over with William Penn?

"I believe that the great need of our American civilization is an American negro *literature*—a literature composed of good poems and good novels, written by American colored people.

"It may require more than one generation of educated, self-respecting colored men and women to fill this want."

A literature is indeed being gradually produced by the Negro race, and it includes some productions of which the most advanced race might well be proud, such as Booker Washington's great autobiography, "Up From Slavery," which I believe will in the coming centuries be recognized as one of the great monuments of the progress not merely of the Negro race, but of the human race. The works of Dr. W. E. B. Dubois, and the poems and songs of Paul Laurence Dunbar, also give ample evidence of the truth that in literature there is no color-line.

Of newspapers and magazines produced by the Negro race, probably the best is "The Crisis," edited by Dr. Dubois, and published in New York City. It is quite profusely illustrated, and almost every issue gives portraits of Negroes who have distinguished themselves as students at school or college, or in literature, art or business. Friends and others interested in the colored race will find this excellent magazine exceedingly interesting. H. F.

PEACE AND HONOR.

THIS letter, from an occasional reader of the INTELLIGENCER who had beeen invited to subscribe, manifests the feeling of many who look on the present war as being different from other wars.

In the copies of the INTELLIGENCER sent me, I found much that is interesting, and the result of high thinking. At the

same time it seems to me pervaded by the sentiment of "Peace at any price," with which I am utterly out of sympathy. The bare thought of Germany as successful, and dominating the world, no sane person can contemplate without horror; and yet what is preventing that tragedy but the courage and self-sacrifice of the Allies, offered in defence of the very principles and ideals upon which this glorious America of ours was founded, and that which made us the refuge and home of the oppressed and down-trodden, of the whole world?

The blood of the dead, as well as the agony being endured by the outraged living, is calling aloud to us for what? Not, surely, to sit *supinely by*, "too *proud to fight*," but to arise even now in our might, and proclaim ourselves heart and soul in sympathy with the defenders of honor, justice, truth and mercy, the very virtues we *profess* to be the breath of our nostrils.

Pardon my warmth, but my husband is a veteran of the Civil War, and I feel that our sacrifices and those of the thousands of others freely and gloriously made, cannot and must not be allowed to result, now in this twentieth century, through a misconception of duty, or possibly of "invertebrate anatomy," in a cry for Peace, Peace! where there is no peace—or, in other words, *Peace without honor.*

Regretting that the reasons herein given prevent my subscribing to the INTELLIGENCER, I remain a friend who admires much, but not *all* that seems to pertain to Quakerdom.

Note and Comment

FREE DISCUSSION AND GROWTH.

EDITOR FRIENDS' INTELLIGENCER: Pages 614 and 630 of the INTELLIGENCER meet with my cordial endorsement.

Friends, as a people, are conservative; and yet I like to believe that no people enjoy a wider freedom of thought. To cease to grow is to die.

The giant fir-trees in sight from my window, almost without exception, are *dead at the top.* They have ceased to grow. The younger fir-trees, which are still struggling for existence, are full of life and vigor to the topmost bough.

Go ahead with thy vigorous paragraphs. Give space to all shades of opinion. Let the "younger fir-trees" of our Society select and assimilate the food which they crave and require for their growth.

Chico, Washington. S. EDWARD PASCHALL.

USING THE NAVY TO COLLECT DEBTS.

PROBABLY few of the readers of the INTELLIGENCER know that when the Navy Appropriation Bill was before the United States Senate, Senator La Follette, of Wisconsin, offered an amendment for the purpose of preventing the Navy of the United States from being used to collect the debts of speculative investors in Mexico and in Central and South American countries.

"The great influence which has sought for four years to bring on war between this country and Mexico," says the Senator in *La Follette's Magazine*, "has been the financial interests in the United States which have made investments in Mexico. All of the nagging on the floors of Congress, all of the nagging of the Administration in the press, all of the derision and ridicule of a 'sickly, attenuated, anemic Mexican policy' has been instigated by the interests that have their investments in Mexico but who live in this country. They want war with Mexico for financial reasons—for profit—and the amendment which I submitted to the Senate aimed to put a stop to that thing.

"To make an end of the use of our Navy to enforce the claims of these interests, I offered the following amendment:

"'*Provided,* That no battleship, cruiser, scout cruiser, torpedo-boat destroyer, or submarine herein appropriated for shall be employed in any manner to coerce or compel the collection of any pecuniary claim of any kind, class, or nature, or to enforce any claim or right to any grant or concession for or on behalf of any private citizen, co-partnership, or corporation of the United States against the government of Mexico or of any Central or South American government.'

"My proposal was rejected by the Senate. Only eight Senators voted for this amendment. But I venture to assert that the American *people* are not in favor of having their Navy, supported by enormous tax burdens, used as a 'bill collector' for the big speculative interests."

THE LORD'S PRAYER.

IN attending recently a meeting of the Orthodox branch of the Society of Friends, I was much interested in the sermon delivered by one of the venerable members from the gallery.

His message was the "Efficiency of Prayer," and following through his line of thought, he alluded to the Lord's Prayer, with particular reference to the first and last sentences.

During the stillness of this Sabbath morning, the sermon of this Friend seemed to rest with great comfort on those assembled.

It was a sermon delivered at the proper time, with exceptional care in expression, phraseology and diction; with the proper cadence of voice to lend expression to the special points, which the speaker wished to emphasize. The sermon concluded, the speaker took his seat, following which there reigned in the meeting-house a period of solemn silence.

This silence reigned for probably fifteen minutes, at the expiration of which there arose a young man who said in substance:

"If the Lord's Prayer had been prayed rightly during the past centuries, would the almost countless number of crimes have been committed?

"In the name of Christianity would the countless number of persons have been persecuted?

"If this prayer had been prayed rightly, would there exist to-day a so-called 'Hicksite' and an 'Orthodox' branch of the Religious Society of Friends?

"If this prayer had been prayed rightly, would there exist to-day, within a short distance of the meeting-house in question, a number of saloons, the segregation of a very poor class in an unsanitary and improper way in an old building, and the conditions of depravity which exist with the knowledge and within the sight of those who regularly attend this meeting?"

Following this speaker there continued another period of exceptional silence, and it seemed to me, as an individual and a non-member of this meeting, that never in my experience had there been presented a more forceful example and presentation of the practical side of a sermon in its application to the every-day needs of the people, causing, from a religious standpoint, the high intellectual expressions of the first speaker to be insufficient and non-satisfying, and making me feel that the real substance rested in the message of the younger man.

The difference in age, the difference in delivery and expression, the difference in viewpoint of the two minds speaking on the same subject, made a strong impression on those gathered, and will long remain in my memory as a most striking example of the possible efficiency of one of the oldest recorded prayers in its application to the present needs of the people.

The expression on the faces of the venerable Friends in the gallery was a study for Benjamin West's brush, called forth in their endeavor to realize quickly at this time, after 86 years, of the possibility of the Separation never having occurred, and the further possibility of there not now existing a so-called "Hicksite" and an "Orthodox" branch of the Religious Society of Friends. C.

"Every wise man has a parachute of prudence attached to his balloon of enthusiasm."

"VALUE" AND PROFITS.

[The reply first sent by Jonathan C. Pierce to Eleanor Sharples's article, "Down to the Foundations," was too *long* to publish, as such articles very often are. He thinks that the condensed reply "isn't worth the paper it is written on, compared with the original," but I think it is much *stronger*, as condensed articles usually are.—H. F.]

EDITOR FRIENDS' INTELLIGENCER: I hereby condense, from six sheets to one sheet, my reply to Eleanor Scott Sharples of October 7th, questioning mine of September 30th. The phase of "value" in this connection means the labor cost of production and distribution. The "exchange of *equal* values of things or labor" constitutes the basis of socialism, because it means the *elimination of profits*, and thus of the master class, and therefore of all economic class distinctions. Thus putting the ownership and administration of all the large and necessary means of making a living into the hands of all the people, instead of in the hands of the few, as at present.

The extension of democracy and self-government thus effected would furnish every person with that living interest and responsibility in, and control of, the affairs of his own maintenance, which are necessary for the development of the higher life.

Of course, some strong people can do good work in unfavorable environment, but the great mass of us depend on the help of good environment to do good work, and to be well spiritually as well as physically. And our honest profession of brotherhood and religion demands that we strive to make conditions such that the average man can make the best of himself, and not be over-strained and done to death by this evil system of capitalism.

To maintain physical life we must get the *necessary things of life*. To maintain spiritual life we must get the necessary things of life *with justice*. Socialism, developing along the line of manifest evolution, is essential in promoting spiritual life, because it tells how to get the necessary things of life *with justice*.

White Plains, N. Y. JONATHAN C. PIERCE.

AN IMPROVED SOCIAL ORDER—VII.

IN addition to the presentation of the work of co-operation abroad, and of its possibilities in this country, which has been made in the columns of the INTELLIGENCER, may I be allowed to present the following information which may prove of value to those interested in the subject.

There has recently been organized in the city of New York the "Co-operative League of America," whose officers are as follows: President, Dr. James P. Warbasse; Secretary, Scott H. Perky, and Treasurer, Peter Hamilton. The executive office of the league is in the Educational Building, No. 70 Fifth Avenue, New York City. It is the purpose of the league to promote the study of co-operation, to aid in the practical work of organizing stores, to provide the best system of book-keeping and auditing for the same, to co-ordinate existing co-operative enterprises, and to forward the movement in every possible way. Membership is but $1.00 per annum, and all friends of co-operation are invited to become members and aid in the work of the league.

It may be of interest to those who wish to make a study of the movement in England to have a brief list of books on the subject presented. Among the best are the following, all of which can no doubt be found in our public libraries: "Thirty-three Years of Co-operation in Rochdale," by George J. Holyoake; "The Co-operative Movement To-day," by the same author; "Industrial Co-operation," edited by Catherine Webb; "History of Co-operation," 2 volumes, by G. J. Holyoake and "The Story of the C. W. S." by Percy Redfern. The last named volume is the great Jubilee History of the Co-operative Wholesale Society, published in 1913, and brings the story of the remarkable achievements of co-operation almost down to date. For those who have but limited time to give to the study of the movement, this book and the one first named above, which gives a detailed account of the early days and the work of the Rochdale Pioneers, are suggested as being the two that will probably enable them to get a good knowledge of the movement in England in the shortest time, although all the books mentioned are well worth reading.

It may also be of interest to those interested, to know that the men and women who have organized the "Co-operative League of America," and who have paid particular attention to the conditions in large cities, do not think it wise to organize and open co-operative stores here and there, singly, in large towns and cities. They know that the opposition to be met with, coming from the so-called "Chain Stores," is so great that success by a single store here and there seems well-nigh impossible. They are united in the belief that the way to meet existing conditions in our big cities is, first: to educate the people, especially the housewives (many of whom understand the pressure of high prices only too well) to the fact that the only relief from the present high and probably future higher, cost of living can come through co-operation: second, that Americans can do what the people of other countries have done when they make up their minds to do it: and third, that in large centres of population it would be wise to so organize that the central wholesale store could begin business at the same time as a chain of 20 or 25 stores shall open for business, so as to give the movement from the start the immense advantage of wholesale prices, and of a steady supply of goods. This would involve, of course, an educational movement of considerable scope, the securing of a goodly body of consumers as stock-holders and loyal patrons; and the placing, through these, of a capital sufficient for the various individual stores and also for the wholesale store. That this will eventually be done in the larger cities, there can be little doubt.

It is regarded, however, as still possible, and comparatively safe, in this country to organize co-operative stores in smaller places, and especially in the suburban towns not too near our large cities. Later, when the city stores shall be organized and the wholesale store opened, these outlying stores could join in support of this larger movement and be strengthened by it. But in this connection the attention of those interested is again directed to the great care needed in selecting managers for the individual stores, and in the introduction of proper bookkeeping and periodical auditing. With proper attention to these details, with cash payment for goods, sufficient capital and a loyal body of members, success would no doubt be as sure to come in this country as it has surely resulted in many hundreds of instances abroad, and the incidental consequences of the movement found in more honorable methods of business, a better knowledge of affairs for many thousands, more comfortable living, more sanitary housing, broader education for many young people, and general social uplift will also be known here as surely as they have made themselves known in actual results abroad.

In summing up the general advantages of co-operation in the final chapter of a small book entitled, "Working-Men Co-operators," which is a brief compendium of the principles and methods of the whole movement, the authors use these words:

"The Co-operative Society is open to all, and its work is done in the interests of the community at large. Co-operators give their warmest sympathy to other attempts to improve social and industrial conditions, and realize that all efforts to provide better sanitation, more hygienic conditions, more chance of recreation and happiness to hard-worked people, is really work on co-operative lines. Asd so all work that aims at brightening, civilizing, lifting up an dencouraging the great masses of the people, should receive their heartiest support." ISAAC ROBERTS.

A PRAYING PRINCE.

A VIENNA dispatch says that Prince Maximilian, son of the murdered Archduke Ferdinand, has founded the Youths' Association of Prayer for a Speedy and Favorable Peace. The association already has 14,000 members. Prince Maximilian is only fourteen years old.

THE QUAKERS AND THE NEW NATIONAL DEFENSE ACT.

THE American Union Against Militarism, alert and watchful as usual, sends to the "Quaker press" this extract from the address of Congressman George Huddleston, of Alabama, in the House of Representatives on September 5th:

"The gentleman from Virginia (Mr. Hay) made the point the other day that this bill exempts Quakers and others whose religious beliefs are opposed to war. But he did not call the attention of the House to the significant and essentially militarist change in the status of Quakers under this bill. Section 59, after reciting the usual exemptions from militia duty, such as the Vice-President of the United States, naval and military officers, and so forth, adds:

"And all persons who because of religious belief shall claim exemption from military service, if the conscientious holding of such belief by such person shall be established under such regulations as the President shall prescribe, shall be exempted from militia service in a combatant capacity; but no person so exempted shall be exempt from militia service in any capacity that the President shall declare to be non-combatant."

"This is something new, gentlemen. You do not find it in American legislation on the subject of militia and militia exemptions. It was borrowed from Europe, a product of the great war, invented—not by the civil authorities, but by the military authorities—to get a hold upon those elements in the community which object to war. Under that clause the military authorities can seize a Quaker and put him at whatever line of work an epauleted military chief has deemed 'non-combatant.' They do not consult his conscience in the matter. They consult only their own wills. So they take him and put him to carrying shells, entrenching, or at ambulance work, thus releasing other able-bodied men for service in the trenches; or they put him at mine-sweeping, and send him to jail if—as I am told has happened—he insists, as a conscientious Quaker, upon sweeping up the deadly mines of his own country as well as those of the enemy country. In short, from the standpoint of the Quaker, this bill withdraws the main protection which he has earned by his hundred or so years of war against war. It abolishes his right of private conscience, and it drives him, by the power of the State, to contribute indirectly—if not directly—to the murder of other men.

"You cannot read this bill to a Quaker and fool him into thinking that you have left him the freedom he has fought for, the right to abstain from taking human life. He knows that you have made serious inroads upon this freedom, a serious invasion of that sacred right."

AN ENGLISHWOMAN'S APPEAL FOR PEACE.

THE recent statement of Mr. Lloyd-George that any step on the part of the United States or any other neutral in the direction of peace would be construed by England as an unneutral pro-German move, has called forth an earnest protest from Emmeline Pethick Lawrence, of London, who is well known in the United States as a worker for equal suffrage. Her letter, written to the London *Nation*, is in part as follows:

"Can we dare to apply to this agony of a world the language of the sporting-ring? Can we compare this hell of slaughter and death to a prize-fight in which the victor is determined to give the vanquished a knock-out blow? Does Mr. Lloyd-George really mean to tell us that even though by negotiations we might obtain the objects for which we went to war, there is to be no cessation of hostilities until we have inflicted upon our opponents defeat comparable to the defeat inflicted upon Napoleon at the cost of twenty years of war? . . .

"I ask this question as a woman, who realizes what it means to the mothers of the world to see their children mutilated and slain. I plead for an answer on behalf of the myriads who are marching into the furnace of hell under a system of military compulsion, and who no longer possess the liberty to speak for themselves. For what reason have they laid down their young lives in agony and torment? For what reason do they endure indescribable anguish to-day? Is it not that the civilization represented by England and by France may triumph over the civilization represented by Germany?

"On land and sea we have won victory. Thousands of miles of German territory in East Africa and elsewhere are in our hands. We hold the highways of the sea, and command the resources of a great part of the world, which are now shut off from our opponents, to the acute suffering of the whole people. A large part of the civil population in Germany, in Austria and Hungary, are crying out for peace. Demonstrations are being held similar to the great meeting held in Munich on September 4th, when a resolution calling for peace without annexation or acquisition of any kind was carried by the entire assembly, and these are countenanced by the civil authorities.

"Is it not time that something were said by the representatives of Britain and France to strengthen the hands of the civil populations of the Central Powers against the militarism which we ourselves are fighting? Should not the enemy be told that if and when he is ready to yield that which public right demands, this indescribable horror of carnage will cease? Should not the people be made to realize that we are not willing that slaughter should be wrought for the purpose of vengeance or for the aim of crushing any nation? The exercise of the power to crush the enemy does not destroy the spirit of militarism. It only provides it with another body—and that our own—and endues it with renewed life.

"It is as a lover of my country that I appeal against the idea that this war can never be ended except by the 'knock-out blow'; I appeal also as a woman. I know from personal knowledge not only the agony of body but the agony of mind of many of our officers and soldiers at the front. They are sick of death. They are tasting spiritual despair. From their suffering can be gauged the suffering of the men who have been torn from their homes to fight them.

"To the women of Europe who are awakened to the reality of race-motherhood all men are sons. The cry for the mother that goes up from the wounded on the battlefield, despite the difference in the utterance of the word, is expressed in a language as universal as the wail of the newly-born child.

"If the United States or any other neutral power is ready to lead the way in negotiations for peace, in the name of civilization, in the name of humanity, let the belligerents hold themselves ready to give due consideration to their proposals for establishing public right in Europe."

JUSTICE AT LAST.

THERE is substantial as well as poetic justice in the announcement that in Australia the mothers will have a vote in the coming referendum on the question of conscription, says Alice Stone Blackwell, in the *Woman's Journal*. Nobody knows how they will vote; but it is absolutely right that they should have a voice in the matter. It has not been so in the past. Hitherto, as Lucy Stone said long ago, in most countries the government could march any mother's son out to be shot, without asking her permission, and afterwards "put its bloody hand in her pocket to help pay the bills."

THE REASONS FOR PREPAREDNESS DIMINISH.

JUST in proportion as they destroy the soldiery of Europe, just in proportion as they feed the men between eighteen and forty-five years of age to the cannon, wiping out ten to twelve millions of the virile manhood of the world, just by so much the reasons diminish why we should ever have begun such a extravagant, extortionate program of taxation upon the people of this country for what we call "preparedness."

POSITION OF "CONSCIENTIOUS OBJECTORS."

"An Englishman," writing in the New York *Evening Post*, says the strict censorship maintained by the English Government, not only over the newspapers and letters which are allowed to leave England, but also over the matter which is allowed to be printed in any newspaper or other publication appearing in that country, has to a large extent prevented the truth with regard to the treatment of conscientious objectors to military service from becoming known in this country, or even to the full extent in England.

When the first Military Service act was passed in January of the present year, it was provided that any man who had a conscientious objection to the undertaking of military service might apply to the tribunals set up under the act for exemption. The tribunals had power to grant total exemption in all genuine cases, and it was their duty so to do. What followed was a painful travesty of justice. The tribunals set up all over the country were composed of local men appointed by the local authority (e. g., the Town Council). Many of them were uneducated men, with no knowledge or experience of judicial proceedings, and often ignorant of the terms of the act they were appointed to administer. Frequently the chairmen of the tribunals were local tradesmen, sometimes the local Mayor.

The tribunals no sooner began to sit than they showed themselves hostile and unfair to all who came before them to claim exemption on the grounds of conscience. There was not even a pretence of impartiality. The claimants were insulted, bullied, and held up to public odium. They were rarely granted total exemption. Sometimes they were granted exemption from combatant duties, and placed in a newly-formed "non-combatant" corps to perform such duties as trench-digging and military work other than the actual use of arms.

A few typical examples of the treatment of conscientious objectors by the tribunals may be cited. One chairman sat with an open Bible before him.

"Don't you know," he would say to the applicants who appeared before him, "that Christianity means war? The Old Testament is full of fighting."

Another member of a tribunal asked an applicant who based his objection upon religious grounds whether he had never heard of the divine command, "An eye for an eye and a tooth for a tooth." Other tribunals frequently asked applicants whether Christ had not declared that he came to bring war into the world, quoting the text, "I came not to send peace but a sword." Ultimately a series of questions were adopted by a great number of the tribunals, which consisted of inquiries as to how claimants would act in certain fantastic situations.

EXTREME BRUTALITY.

The inevitable result followed. The men who were refused exemption or who were placed in the so-called non-combatant corps refused to accept the judgment of the tribunals. They did not cease being conscientious objectors because the tribunals had flouted them and refused them exemption. Some few did indeed join the non-combatant corps, but the great majority went quietly on with their work and awaited developments. In due course they were arrested. Up to the present time over 2,000 have been arrested, and the arrests continue daily. The men are first taken before the magistrates, who invariably fine them and hand them over to a military escort.

When in the hands of the army the conscientious objectors immediately become "passive resisters." In some cases they have been subjected to abominable cruelties. They were forcibly stripped and scrubbed over the naked body with hard brushes in such a way as to produce extreme agony. There were kicked into position on the parade ground. When they would not march they were dragged along the ground. Other and more cruel methods were sometimes resorted to.

In a few cases, men who were broken in mind and body by this treatment gave up their resistance and consented to obey orders. The great majority stood firm.

As the details of their treatment gradually became known there was widespread indignation. In Parliament there were many heated debates, and ultimately it was announced that steps had been taken forbidding any unauthorized physical punishments. The men who continued to resist were court-martialled and sentenced to varying terms of imprisonment with hard labor, usually two years. Some who had been sent to France were condemned to death, the sentence being commuted to ten years' penal servitude.

STRONG PROTESTS IN PARLIAMENT.

But these actions by the authorities provoked strong action in the House of Commons. A considerable group of members belonging to the Liberal and Labor parties protested day by day against the treatment of the conscientious objectors. The subject was debated at every opportunity. The better elements in public life also protested, and distinguished conservatives, like Lord Hugh Cecil, joined in the protest. The Prime Minister was at length forced to act, and announced that the cases of all the men who had been court-martialled would be reviewed by the Central Appeal Tribunal (the final tribunal which had the power to revise the decisions of the local tribunals), and that men who were regarded as conscientious objectors by this tribunal would be given the option of accepting civil work of national importance, subject to certain conditions. This scheme of sifting by the Central Tribunal has since been proceeding, the members of the Tribunal visiting the various jails where the prisoners were confined for the purpose, and a number of the men who were offered their liberty if they would accept work of national importance have been released. They have been sent to civil camps to make roads, to work at agriculture, or to do any other work which the authorities order. It is a kind of forced penal labor, but under civil control, and the scheme has already been attended by a painful tragedy.

A man of gentle and refined character, but of delicate physique, was sent to a camp in a far away country district. No proper arrangements existed. The rain came through the tents, the ground was sodden. There was no medical supervision. The man contracted pneumonia and died before it was possible to obtain any sort of medical aid. At the moment there is an insistent demand for a public inquiry to be held into the facts of the case.

IN THE CASE OF LLOYD GEORGE.

But this scheme of civil labor, even if it could be properly organized and relieved of its degrading conditions, does not meet, and never can meet, the cases of a great number of the conscientious objectors who have refused this alternative service. They cannot compound their consciences and assist in the civil organization of the nation for war as the price of their release from military service. Their position is exactly the same as would have been that of Mr. Lloyd George if conscription had been introduced in England at the time of the Boer War. Of that war he was a bitter opponent, and at one meeting he narrowly escaped losing his life at the hands of the mob. He demanded the stoppage of the war, and his speeches during the war are models of invective against the Government of the day—eloquent, bitter, fiercely uncompromising. He was of military age. If conscription had been adopted, and the policy he now supports in England had been carried out, he would have been arrested and handed over to the military authorities. When they had finished with him, and he had ultimately found his way into prison, he would have been offered conditional release if he were willing to give up his profession as a solicitor, to refrain from speaking in public, and from writing anything for publication or circulation, and to work with a gang of other men as a road-repairer, or an agricultural laborer, or a dustman. For those are the terms offered to the spiritual children of Mr. Lloyd George to-day.

SUFFERERS OF HIGHEST CHARACTER.

The result is a deplorable tragedy. The men who have refused these terms are to-day in cells, suffering hard labor or penal servitude. They include some of the bravest, most gentle, and most noble of men. Two examples may be given:

Before the war Mr. Scott Duckers was a well-known and greatly respected solicitor in London. He was a man of brilliant attainments and of great public spirit; and devoted much of his time to social work among the poor. He had always preached against the evil of war, and his views were well known. When the Military Service act was passed, he became a conscript. He was arrested, brought before the magistrates, and handed over to a military escort. He refused to obey orders, and was court-martialled. He was sentenced to a term of imprisonment. When this was finished, he was liberated from the cells and handed back to the military authorities. The same wretched business was begun over again. He steadfastly refused to become a soldier. He remained gentle and courteous. He was again court-martialled, and sentenced to a further term of imprisonment with hard labor. This he is undergoing at the present moment.

Or take another instance: Clifford Allen was the chairman of the No-Conscription Fellowship—an organization formed before the introduction of conscription, consisting of men of military age, who were opposed on grounds of conscience to forced military service. Clifford Allen is a man of great distinction, a scholar, and a social reformer. In appearance he looks physically delicate, but he is fearless in the cause in which he believes.

He appeared before the tribunal, who, to do them justice, were satisfied that he was a conscientious objectors. As, however, he refused to accept alternative service or to cease preaching the principles of international peace, he was ultimately arrested and handed over to the military authorities. A little later he was sentenced by a court-martial to a year's imprisonment, with hard labor, and he is now undergoing that sentence.

These instances could be multiplied indefinitely.

But it must not be supposed that this conduct on the part of the Government and the military authorities has been allowed without protest. Among all the better elements of public life in England there is a growing feeling that the honor of the country is at stake. The expression of this feeling is repressed in every way possible, but it will ultimately compel a change of policy.

SPECTACLE OF THE CLERGY.

Perhaps the most sinister feature of the whole of this tragedy has been the conduct of the clergy of the English Church. They are themselves excepted from the provisions of the Military Service act, but they have preached conscription from their pulpits and have held up the conscientious objectors to ridicule.

"Conscription," said one dean of the Church, "was a step towards the Higher Life."

But the most remarkable utterances were made by the Bishop of London. He opposed giving exemption to conscientious objectors. He said that what mattered was not whether they had consciences or not. *Their consciences had got to be educated.* This was the claim made by the Holy Inquisition in Spain, and they used the rack and the stake for the work of "education." But the change in public opinion is to some extent seen in the attitude of the people in the streets of London to the Bishop of London. In connection with the (so-called) National Union of Repentance and Hope, the Bishop has made a walking tour through London, addressing the passing crowds at various points. Exhorting his hearers to follow the example of Christ, he declared that the conscientious objectors were "all wrong," and heaped contempt upon them. At the end of his first address he invited and was bombarded with hostile questions. At his later meetings he profited by his experience and declined to allow any questions to be put to him, suggesting that they should be sent "by post," but this device to avoid answering his critics after the pretence of welcoming them was received with cold contempt.

To those who believe in the sanctity of the human conscience and who think that the words of the Prince of Peace in the Sermon on the Mount were intended not as satire, but as a rule of life alike for individuals and for nations, the action of the clergy of the English Church in denouncing the sincere men who with deep humility attempted to apply their faith in their own lives in the face of mob passion remains an inexplicable mystery.

SUFFRAGE NEAR IN ENGLAND.

Soldiers, sailors and women will be given a vote in England within the next few months, unless all signs fail. Mrs. Millicent Garrett Fawcett, in *The Englishwoman,* comments on the "immense advance in the suffrage movement" that has taken place during the past few weeks. She says of the suffragists:

"At the beginning of the war many of us were in the lowest depths of despair, believing that the necessary absorption of the nation in the great struggle would almost indefinitely postpone any realization of our hopes. But events proved that we were entirely wrong. It was the very urgency of the nation's need which brought out in clear relief the folly and waste of allowing a large part of the powers and capacities of women 'to rust in them unused.' It was perceived that those nations had the best prospects of success which availed themselves most fully of the moral, physical and mental capacities of all their citizenship, male and female. Thus the Turks were the weakest, the Austrians came next, and so on. It is this realization of the true values, bringing people up against the real thing, which has given new life and vigor to other great causes, such as temperance, and the fight against high infantile mortality, sweating, and venereal disease. It is this which has broken down the barriers raised by prejudice and ignorance against women entering skilled trades, barriers which formerly seemed impregnable.

"The war is like the Judgment Day,
All shams, all pretexts torn away."

Mrs. Fawcett goes on to tell how one powerful opponent after another had been converted, till at last even Mr. Asquith has withdrawn his opposition; and now votes for women are actually in sight. She says, "There is a very general agreement, shared by the Prime Minister, that sailors and soldiers and women ought to have their share in the election of the Parliament which will have to deal with the problems of industrial and other reconstruction after the war. In order to secure this, legislative changes must be carefully thought out, agreed upon and enacted during the war."

After a tremendous explosion of dynamite, a very deaf old lady called out to her servant, "Come in, Bertha!" When the servant entered, her mistress said, "Bertha, my hearing must be improving. I heard you knock at the door just now, for the first time in twenty years!"

Women have been knocking at the door for many years in England, as in almost all other civilized countries. It has taken the tremendous cataclysm of the war to open Mr. Asquith's ears to the justice of their plea: but better late than never.—*Woman's Journal.*

PROVIDENCE has so willed that we should be still here.—*Emperor William.*

IF there is any business in this world that should receive high honor, it is the manufacture of munitions of war.—*Hudson Maxim.*

THE essence of the gospel! We used to think it was the Sermon on the Mount. Now we are told it is the whip of small cords.—*J. Edgar Parks.*

Current Events

The dying year grows strangely mild;
Now in the hazy autumn weather
My heart is like a happy child,
And life and I, friends reconciled,
Go over the hills together.

BALTIMORE YEARLY MEETING.

The attendance at the business sessions of Baltimore Yearly Meeting continued to be unusually large. At the closing session on Fifth-day morning, which lasted three hours, Friends continued to come in during the first hour until the floor of the house was nearly filled, and during the third hour not one left the house until the meeting had formally adjourned.

Advancement work occupied the whole of Second-day evening. Friends from different neighborhoods told of what had been done and of further efforts that might be made. On Fourth-day afternoon an encouraging First-day School Conference was held, at which Marion Longshore, of Langhorne, Pa., was the chief speaker. These two branches of Friendly work evidently go hand in hand and are working together harmoniously. Margaretta Blackburn, one of the Woolman School students, has been appointed field secretary of First-day school work. It might be mentioned here incidentally that there were fourteen "little Woolmans" in attendance Seventh-day evening, one of these being Edna Wilson, the Advancement Secretary of Western Friends, who remained until the close of the Yearly Meeting.

The report of the Central Committee of Friends' Conference was felt to be very encouraging. It included a new apportionment of funds asked for from the different Yearly Meetings in accordance with their present membership, and also an increase of the total appropriation. Baltimore's share of this increase, $125, was cheerfully granted, although Baltimore already gives generously to its own advancement committee. Baltimore's total membership is less than one-third that of Philadelphia, but the total amount of money raised annually is almost half as much.

The report of the Committee on Philanthropic Labor, (the name of which has since been changed to Committee on Social Service) occupied nearly all of Third-day morning. It was an exceptionally good report, containing only an account of work that had actually been done in the different departments. One of the best things reported was what Friends of Maryland have accomplished for the improvement of its public schools for colored children, in the way of securing better buildings, better teaching and more co-operation between white and colored citizens. In other departments the work has been largely along the usual lines, except that there has been unusual activity in anti-saloon work, in the hope of securing a "dry" State at this election.

The main discussion of the morning was in regard to the permission given Swarthmore students to smoke in one of the buildings, with the understanding that they will not smoke on the grounds or in the village. A number of Friends thought that smoking by the students should be entirely prohibited; others felt that such a rule would not lessen smoking, but would only lead to deceit; still others said that the meeting could not consistently make such a request while it allowed its own members to use tobacco. The prevailing sentiment was that the meeting should not take any action in the matter.

The Committee on Indian Affairs reported that the present National Commissioner of Indian Affairs has himself visited the various reservations and has entered sympathetically into the work of making the Indians self-supporting through cattle and sheep raising and similar industries. Attempted legislation that would have given white people valuable Indian lands had been frustrated.

Baltimore's regular mid-week meeting is held on Fourth-day evenings. A brief meeting for worship, in which Joel Borton was the principal speaker, was held that evening, after which the queries were read and the state of the society considered. In discussing next morning the best arrangement for another year, several Friends said that they had been too tired and sleepy to be fully benefited by this evening meeting. The clerks replied that they had noticed no greater signs of weariness than in the afternoon sessions of previous years. It was left for the Program Committee to decide whether it would be better to arrange for one afternoon session another year.

The report of the Education Committee showed that the Park Avenue School continues to prosper and is doing much toward shaping lives in harmony with Friends' principles. It has an endowment fund of over $100,000, left with the stipulation that Friends' children shall attend the school free of charge. With this assistance the school has not only been self-sustaining, but has been enabled to add to its buildings and equipments until it is an up-to-date school in every respect.

A memorial of Jonathan K. Taylor was read, and many Friends expressed their sense of the loss sustained by his death, and by the death or unavoidable absence of other valued workers. With gratitude for the strength received during this season of religious and social mingling, Friends separated "to go about their Father's business" in their home neighborhoods.

ELIZABETH LLOYD.

FRIENDS IN NEW YORK.

WESTBURY QUARTERLY MEETING.

Westbury Quarterly Meeting was held on the 28th, at Flushing. The old meeting-house was filled to overflowing. Among the speakers were William M. Jackson, William W. Cocks, and Franklin Noble, who has just returned from Cuba. New York Yearly Meeting, at its last session, appointed two members in each Monthly Meeting to urge collections for the war relief work done by English Friends. This task has been taken up energetically by Long Island Friends, and two of the meetings reported nearly one thousand dollars sent.

A letter from the principal of the Fort Valley (Ga.) Industrial School for Negroes to Sarah E. G. Magill, recounted some of the benefits which Henry W. Wilbur had secured for the school, and asked that a scholarship, to be called the Henry W. Wilbur Scholarship, be established in the school, the interest on which scholarship would each year help some deserving boy or girl to a valuable education. A committee was at once appointed to secure subscriptions, and went about among those present at the meeting, obtaining pledges of over two hundred dollars on the spot. All members who were not present will have the opportunity to help in making up this scholarship and memorial to Henry W. Wilbur.

The afternoon session, under care of the Advancement Committee, enjoyed an address by E. K. Jones, secretary of the Urban League on Negro Conditions in New York City.

Mr. Jones said, in part:

"The colored population of the country tends now to drift toward the cities. But city dwelling is an achievement, an art. The negro is essentially a rustic; he has not yet learned those things about proper clothing, ventilation, going to bed early, etc., which must be learned if one would make a success as a city dweller. Therefore, his death-rate in cities is higher than that of other races. One chief cause for this is ignorance; for instance, he does not know how to get good milk. Another factor is baby farms. In proportion to their numbers, many more colored mothers than white are working in New York, and must place their babies in these 'farms.' Many of these mothers are widows who are not eligible to the widows' pension because their husbands were West Indians, or for some similar reason.

"The chief difficulty with which the colored people must contend is that of industrial competition. This is greater than

the difficulty of race or color, because the negro is not so well prepared for the battle of life as is the white. In New York, where we have negroes from all over the country, the average income per family, including the earnings of all members of each family, is $791.00. The average rent paid is $263.00—over one-third of the income, whereas the proper proportion, according to economists, should not be more than one-fifth. To bring up their incomes to a living figure, more than two-thirds of the negro families of New York take lodgers. And as a natural consequenec of the close association of the women of these families with unknown men, over one-third of the tenement house violations of last year were committed by colored women and their men lodgers.

"Since the Civil War the negroes in America have acquired a total wealth of over half a billion dollars—an average of about one hundred dollars each—a very low average of wealth, in spite of the seemingly large total.

"Nearly two per cent. of the population of New York is negro; yet only one and seven-tenths per cent. of the juvenile crime of the city is attributed to them. The same is true in Chicago. With the adults the tables are turned, for four per cent. of those convicted of crime are negro. This shows that there is not enough preventive work done among the children. They leave school too soon, and yet we are not teaching them to work.

"This League was organized with the purpose of mustering all the agencies possible to push those things which should be done for the negro. And we have done a great deal in the last few years. We have established a branch of the Travelers' Aid Society to meet girls coming to the city. There were about one hundred delinquent negro girls under sixteen brought before judges annually. But there was no place to send them, and so they were simply returned to the streets. Now we have an institution for delinquent young girls, which is doing much good. We have a home for convalescing women, and one for convalescing boys. We have started a Big Brothers and Big Sisters movements amongst us. We have an industrial and vocational exchange, with which eleven or twelve employment agencies are co-operating to find employment for those in need of it.

"Most important of all, we have made colored people begin to think for themselves, to form neighborhood clubs, etc. In co-operation with the public schools, we have a colored visiting teacher, who gives the whole of her time to visiting truant or invalid children. The Manhattan Trade School has a colored teacher for colored girls.

"There are branches of this organization in seventeen cities besides New York—in Atlanta, Nashville, Detroit, Chicago, etc.

"The opportunity is here now for the negro to make good. If there was ever a time to show that we intend to progress, it is now."

THE THOMAS GARRETT SETTLEMENT.

One of the institutions for the benefit of the Negro race in which many Friends are interested is the Thomas Garrett Settlement House in Wilmington, Delaware, a city which has a very large Negro population. From the annual report of the settlement, presented at a recent meeting, the following extracts are made:

"The year's work was attended with a fair degree of success. The average monthly attendance, including the classes, clubs, kindergarten and social affairs and entertainments, was about 2,500. Among the activities were: Kindergarten, summer playground, dressmaking, cooking, sewing classes, basketry, current events, night school, Bible study, gymnasium work for boys and men, embroidery and social evenings.

"The yard was cemented, and a small cement wading pool was made at a cost of $125. The yard was made further attractive by a sand pile, buckets and shovels, revolving see-saw, roller-coaster, balls and tennis rackets (all contributed by interested friends), which, with the wading pool, provided an abundance of pleasure for the fifty or more boys and girls who used the playground each day.

"There is no part of our work that we consider of greater value than our social evenings, when the young folks are allowed to dance, use the gymnasium for boxing and wrestling, and the kindergarten room for reading and playing games. Young men and women from all the small towns outside of Wilmington, as far away as Chester, come to these dances, instead of finding their way to the saloons, pool-rooms and other dens of vice, where they would inevitably drift, if it were not for the settlement.

"The question of the proper kind of recreation has been solved for the white youth of Wilmington. It continues to be a problem for colored people, but the settlement is contributing in a considerable degree towards its solution.

"Through the interest of the committee on philanthropy of the Society of Friends, Fourth and West streets, we have been enabled to open a shoe-mending shop. A dormitory is also being equipped that may care for the strange colored girls who come to Wilmington and are not able to find suitable lodging.

"Andrew Smith, a graduate of Hampton, is in charge of the shoe-shop. He does excellent work and is making a success of the shop. We are hoping to find several boys who will be anxious to learn this trade from Mr. Smith during the present season.

"On the whole a good deal of work has been accomplished. The settlement is becoming more and more popular, and we feel that, as the work becomes better known, a greater number of people will be anxious to make use of its advantages and attractions."

FRIENDS IN PENNSYLVANIA.

WEST PHILADELPHIA.

Mary Travilla was a welcome visitor at West Philadelphia meeting on First-day the 5th. Her inspiring message was on "Comradeship with God," in whom we live and move and have our being. The meeting-house was full. The usual social hour after the close of service, a feature of strength to this meeting centre, was observed.

The First-day School held at 9.45 a. m. shows increasing attendance and enthusiasm. Several new members have joined the different graded classes.

The school will hold its fall indoor picnic on Seventh-day the 18th at 5 p. m. Each brings a basket lunch, which is taken by a committee, who are to prepare the meal. It is a "Week-end Social."

W. J. MACWATTERS.

WOOLMAN HOUSE.

All too quickly do the weeks pass at Woolman House. The rare October days tempt one and all to recreation, tennis or walking, and with the lecture work we find the time well taken up.

Last Third-day morning we students attended the college collection, to hear Harold Howland lecture on the Stock Exchange. Most interesting was the account which he gave of the market where stocks and bonds, all over the world, pass from one owner to another in a few moments. In the evening a few of the neighbors came in to help us celebrate Hallowe'en. The night was mild and calm, so we gathered around a bonfire and toasted marshmallows and told ghost stories which everybody said "happened a long time ago."

On Fourth-day the hostess and the students, in response to the invitation of the women of the Swarthmore meeting, went to Whittier House to help sew for the needy ones. During the afternoon an interesting report of the Conference of the Federation of Woman's Clubs was given by Hannah Clothier Hull. The action taken thereat concerning military training in the schools gave one food for serious thought at this time of striving and blood-shed in the lands across the sea.

Sixth-day evening Miss Cora Yeager of the Delaware County Society for Organizing Charity gave us an interesting and very helpful description of the work of that organization. It was a pleasure that she could remain with us for the night.

Seventh-day afternoon the whole Woolman House family journeyed to Moorestown to attend the meeting of the Young Friends' Movement. To those readers who were there a description would be unnecessary; to those who

were not it would be impossible to give a proper idea of our benefit and feelings. Two of our students went home with Helen Dudley for the night, and Edward and Edith Roberts very nicely entertained the rest of us. After the meeting and splendid First-day School and dinner at William Coles's, we were taken in automobiles by the Robertses, Coleses and Dudleys to visit the John Woolman Memorial House at Mount Holly. After viewing the house and registering in the guest book we gathered in the little front room and listened to one of John Woolman's short essays, "Schools," read by William Coles. Very quaint and charming are the furnishings of the house, and in the few moments of silence after the reading the dignity of the life of him we paid tribute to seemed to hover near. Just before our departure the hostess, Caroline Crew, and Isaac and Elizabeth K. Wilson returned from a nearby meeting. This meeting here was a great pleasure to the Canadian girl who attended meeting with Isaac many years in Bloomfield.

A visit had been planned to the grave of Walt Whitman on the return, but because of the weather and the lateness of the hour this was postponed. Arriving home, at Woolman House, tired and happy, we were joyed to find Eleanor Stover, one of the students of last year, come to stay over night and renew old associations.

FILONA BARKER.

SCHOFIELD SCHOOL.

Sarah J. Taylor writes from Aiken saying: "Will you kindly give me space that I may thank friends who are sending donations for repairs on the little building in which Martha Schofield first taught in Aiken? We are truly thankful for the response to my appeal. Many do not give their names with small donations. A large box of useful articles was received several weeks ago, but no name was mentioned. I am quite sure the donors are your subscribers, as the Intelligencer is among the articles.

"We also wish to thank the dear children in the First-day Schools who are educating ten boys and girls in our school. The Primary Class in Bethel Mission, Plainfield, N. J., where I once taught, has ten dollars for me. Our hearts are filled with thankfulness to the dear young people who are showing their interest and sympathy in this great work.

"This morning we held a memorial service in the school chapel. Many touching tributes from students and teachers were paid to the memory of their dearly-beloved teacher and faithful friend, Martha Schofield. Several of her white friends spoke of the great work she had accomplished in this section of the South. Her favorite hymns were sung, after which the faculty passed a resolution that each year, the first of February—the birthday of Martha Schofield—should be suitably observed as Founder's Day."

Sarah Taylor also encloses these verses, by a student of the Class of 1912, which, while not aspiring to rank with Tennyson's "In Memoriam," need no apology for being printed here:

Fifty years Miss Martha worked,
Not one duty did she shirk.
She smoothed her work and folded it right,
And bade the school "good-day" and "good-night."

One could search from top to base,
You would usually find her in her place.
She worked all day and some at night,
Trying to fix our minds all right.

Dear Miss Martha, we loved you so much,
We will think of you at home and in church;
For we could tell from the expression on your face,
That you were interested in our race.

Carter Hall sits across the road,
One of the first seeds Martha sowed;
And if I was asked if that was all,
I would point to Wharton and Verlenden Halls.
These were left as a beacon light
To show to the world her work was all right.

GEORGE SCHOOL LETTER.

George School, Pa., Eleventh month 6th, 1916.

It seems strange that I should have left out of my last letter any mention of the wonderful beauty of the autumn woods, with those days and days of sunshine shining through them, making everything radiant. The distant woods still show considerable brown from the high oaks, and the ivy on the buildings is still a lovely red, though the trees appear in their November gray.

The weather has been more delightful to the crowds watching the soccer games than to the players, as the warm sunshine has made it possible to take our recreation sitting quietly on the bank above the field without getting chilled. The soccer schedule thus far has been as follows: Tenth month 14th, Peddie Institute won, 0 to 1; Tenth month 21st, George School tied Girard College first team, and our second team won over Girard College second team, 2 to 0; Tenth month 28th, George School first team over Westtown, 3 to 0; and the second team over North East High, 2 to 1; Eleventh month 4th, George School won over Wilmington Friends' School, 4 to 0. The game with Princeton was postponed from Saturday last to Wednesday this week. Westtown team will meet ours again here next Saturday.

The new members of the faculty this year are Walter H. Mohr, of Indianapolis, a recent graduate of Swarthmore, who succeeds Thomas C. Shaffer in History; Alan F. English, William and Mary College, formerly of Lancaster, Pa., who succeeds Mr. DeGreene in English; Esther J. Pancoast, Director of Physical Education for girls, successor to Miss Smith; John E. Orchard, a recent Western Swarthmore Club scholar, assistant in English and History. Miss Atkinson has taken over a good deal of the work formerly done by Mrs. Stabler in coaching students in Mathematics and the rest is done in the different departments. Clark B. Wright succeeds Russell Gregg as assistant to Mr. Nutt, and Helen Wilson assists with the work in the office as typist, with the post office work, and in the biological laboratory. Miss Hadley of Simmons College has taken Miss Philbrick's place as Dietitian. Mrs. Mohr with her delightful readings and Mrs. English with her music are valuable additions to the household and contribute much to the atmosphere of home life. Rebecca M. DeCou, as matron of Orton, is also very valuable in the dormitory life of the younger boys.

An interesting change has been made for the present in our classes on First-day. Our First-day School consists of a half hour's general exercises, with hymns and often some special music, with a talk or longer reading than we have been having. We have had some very helpful talks from Miss Miller, of the Christian Street Settlement, showing pictures of the conditions in that district of Philadelphia, from Augustus Cadwallader on "Good Will," and from other visitors. This arrangement gives the students a little more leisure and freedom on First-day morning, which they seem to need, as the week-days are pretty strenuous. Attendance at the First-day School exercise and at Newtown Meeting is required, as formerly. Our First-day evening section work has been resolved into two Quaker study classes, one, which deals chiefly with the history and development of the Society, is under the care of Edith M. Winder, and the other, on the principles of Friends, under the care of George A. Walton. Students attend these voluntarily. If they take notes and are able to hand in a satisfactory notebook or sketch of the work at the end of the year, they are given a half credit as for any regular one period course of laboratory work in the curriculum.

E. M. WINDER.

We cannot go so far
That home is out of sight;
The morn, the evening star,
Will say, Good-day! Good-night!
The heart that loves will never be alone;
All earth, all heaven, it reckons as its own.

—HENRY BURTON.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

ANDREWS.—In Moorestown, N. J., Tenth month 12th, to Albert T. and Ethyl B. Andrews, a son, who is named ALBERT T. ANDREWS, JR.

GARRETT.—At the Chester County Hospital in West Chester, Pa., Tenth month 12th, to Charles J. and Marian B. Pusey Garrett, a daughter, who is named ELIZABETH ALICE.

MARRIAGES.

KAIGHN-CHANDLEE.—Under the care of Philadelphia Monthly Meeting of Friends, at the meeting-house, Thirty-fifth Street and Lancaster Avenue, Tenth month 21st, 1916, DR. CHARLES BUTCHER KAIGHN, son of Richard and Elizabeth Kaighn, of Stratford, N. J., and ELEANOR IRENE CHANDLEE, daughter of the late Webster and Emily W. Chandlee, of Richmond, Ind.

THATCHER-KRAMER.—At San Bernardino, Cal., on Tenth 28th, ROBERT BLAKEY THATCHER to MARTHA LAWDEN KRAMER.

DEATHS.

ALLEN.—In Philadelphia, on November 5th, EDMUND ALLEN, aged 96 years, formerly senior member of the firm of Allen, Lane & Scott, a brother of Rachel W. Hillborn; a member of the Society of Friends.

CABEEN.—At home, in Bristol, Pa., Eleventh month 4th, ANNA W., daughter of the late Samuel and Elizabeth Warner Cabeen, in her 65th year.

DE COU.—Eleventh month 4th, M. LILIAN YARNALL, wife of Samuel S. De Cou, of Trenton Junction, N. J. Interment Concord Friends' Burying Grounds.

FRY.—Philadelphia, Pa., Tenth month 31st, SARAH T. (née Schofield), widow of Horace P. Fry, in her 68th year.

JAMES.—In Chester, Pa., on Eleventh month 1st, SETH PANCOAST JAMES, son of Daniel and Eliza P. James, in the 73d year of his age. Interment at Cumberland Cemetery.

LAWRENCE.—At her home in Pasadena, Cal., on Tenth month 3d, A. ELIZABETH (DUNCAN) LAWRENCE, daughter of Joshua and Keturah (Gardner) Duncan, both deceased, aged 64 years. Interment in Orange Grove Friends' Cemetery. Orange Grove Meeting-house was filled with her friends on the afternoon of the 5th, and messages testifying to her beautiful character, her genial, cheerful nature, her sterling worth and her interested and valued services to the meeting, were borne by John E. Carpenter, Elizabeth G. Stapler, George G. Spear, Louise Wood Ferris, Marianna Burgess, Elsie W. Chambers and Dr. William C. Watson. Mary E. Miller Beard read with deep feeling, "He Giveth His Beloved Sleep."

A minute of Orange Grove Monthly Meeting says, "Since our last Monthly Meeting we have been greatly saddened by the loss through death of one of our members, A. Elizabeth Lawrence. From the earlier days of this Meeting she has been one of our most active and interested members, and her loss both to us individually and to the Meeting is most deeply felt. We desire as a Meeting to express to the members of her family our appreciation of her conscientious life and efforts."

Elizabeth Lawrence was born of the Spirit long before she left us. Her testimony was a selfless life, her sermon the cheering hand clasp, the eye and ear that saw and heard only the good and the true, so that these latent qualities in others were uncovered at her touch.

In Orange Grove Meeting her service of love drew us all nearer to the Heavenly Father, "For where love is, there God is." Her light shines brightly among us, we have seen her good works, and now she has but stepped aside that we may "glorify our Father who is in heaven."

L. W. F.

OTTO.—Tenth month 31st, after four days' illness of pneumonia, REBECCA M., wife of John B. Otto, aged 92. Interment Plymouth Burying Ground. Her quiet and consistent life won the love and esteem of many friends. She had a calm and cheerful disposition, and was charitable toward all. Although she was "as a shock of corn fully ripe," we who knew and loved her must feel the blank her departure has made. The funeral was held at Plymouth on Eleventh month 3d, and appropriate testimony to her worth was borne by Sarah T. Linvill, Eliza Buzby and Lukens Webster. Her love for Friendly principles and devotion as an elder were especially dwelt upon.

"Fold her, O Father, in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee."

ROBINSON.—On Tenth month 28th, at her mother's residence, Guilford, Baltimore, Md., RUTH, youngest child of Alice C. and the late Edward A. Robinson.

TOWNSEND.—Suddenly, Tenth month 24th, EDWARD C. TOWNSEND, son of the late Hannah Cromwell and James T. Townsend, of Cornwall, N. Y., in his 53d year. Funeral at Friends' Meeting-house, Cornwall, N. Y.

TRUEBLOOD.—At his home near Salem, Ind., on October 30th, ALFRED TRUEBLOOD, in his 89th year, a lifelong member of Blue River Monthly Meeting. He was a brother of the late Elwood Trueblood.

WILLIAMS.—Jarrettown, Pa., Tenth month 31st, EDWARD C., husband of Anna Eliza Williams (née Phillips), aged 60.

FRIENDS IN ST. PETERSBURG, FLORIDA.

THERE is a prospect of Friends who are in St. Petersburg, Florida, holding an informal Friends' meeting this winter. There are enough Friends who would like to do this if they can find each other.

Those going to St. Petersburg, or knowing of Friends or persons interested in Friends who are there, are asked to send the names to J. Barnard Walton, 140 North Fifteenth Street, Philadelphia.

"Do you ever quote Omar Khayyam?" asked the literary girl. "No," answered the busy broker, "we never handle any stock that isn't listed."

OMINOUS SYMPTOMS.—"Oh, John," cried the farmer's wife, "I'm afraid I've taken that dreadful new disease!"

"What makes you think so, dear?" he asked, alarmed, gathering the frail little woman into his arms and stroking the thinning hair, as she sobbed out the story of her fears upon his broad shoulder.

"Well," she explained, "after I have gotten up, dressed myself and the children, cooked breakfast, washed the dishes, prepared the children for school, strained the new milk and set it away to cool, churned and worked the butter, swept and dusted, done the ironing, given baby his bath, cooked dinner, washed the dishes, sewed all afternoon, cooked supper and washed the dishes, undressed the children and put them to bed, and sat down for the evening, I am too tired to do my darning! I never used to feel so. It must be hookworm."

A TEACHER'S DUTY.—A very dirty boy attended a certain school. One day the teacher sent the boy's mother a note saying that he was not clean and that she ought to bathe him oftener.

The mother sent the teacher a note in reply, in which she said:

"My boy Bill ain't no rose. Don't smell him; learn him.—*Ladies' Home Journal.*

AN EVENT.—Johnny had two presents at the same time—one a diary, which he kept very carefully, and the other a pea-shooting pop-gun, which he fired indiscriminately on all occasions.

One day his mother found the following terse record in his diary: "Mondy cold and sloppy. Toosdy cold and sloppy. Wendsy cold and sloppy shot Grandma."—*Youth's Companion.*

"FEAR NOT."—A little Topeka girl came home from church the other day and was asked what the minister's text was.

"I know it all right," she asserted.

"Well, repeat it," her questioner demanded.

"Don't be afraid and I will get you a bed-quilt," was the astounding answer.

Investigation proved that the central thought of the sermon had been "Fear not, and I will send you a comforter."—*Topeka Citizen.*

NO CHANCE.—Married men will appreciate the grim humor of the Staten Island schoolboy who wrote in an epic, "Their foes in front, their wives behind —impossible was flight."—*New York Herald.*

RURAL SOCIETY.—Mrs. Waldo (of Boston)—I have a letter from your uncle James, Penelope, who wants me to spend the summer on his farm.

Penelope (dubiously)—Is there any society in the neighborhood?

Mrs. Waldo—I've heard him speak of the Holsteins and Guernseys. I presume they are pleasant people.—*Christian Register.*

LITTLE Johnnie's composition: "The spine is a long, limber bone. Your head sets on one end and you set on the other."

"And you, my good fellow," said the lady visitor at the convict prison to No. 48, "what are you here for?" "They said I stole a piano, mum." "And did you?" "Well, mum," said No. 48, thinking that the benevolent old thing might exercise some influence on his behalf if he told the truth, "to be quite honest, I did. But there was extravagating circumstances. I was 'ungry. I did it in a moment of weakness, mum, and"—"Weakness!" gasped the visitor. "My goodness! What would you have stolen in a moment of strength?"—*Pearson's Weekly.*

BOXES FOR THE SOUTH.

FRIENDS' FREEDMEN'S ASSOCIATION is preparing to send the usual boxes of old clothing and shoes to Christiansburg Industrial Institute. Old Christmas and New Year's cards and remembrances are highly prized as a part of the preparation for "social service." All contributions to be packed should be at Friends' Institute, 20 South Twelfth Street, Philadelphia, not later than Eleventh month 22d, plainly marked "For Christiansburg." Books and magazines are always in demand.

Coming Events

ELEVENTH MONTH.

11th.—The Fall Meeting of the Association for the Promotion of First-day Schools in Philadelphia Yearly Meeting will be held at Fifteenth and Race Streets. Morning session at 10.30, afternoon 2 o'clock.

Dr. John W. Carr will address the meeting on "Some Problems of Religious Education."

11th.—General Conference of Friends' Associations, Fall meeting, at Mickleton, N. J. Morning session, 10 to 12, and afternoon, from 2 to 4 o'clock.

11th.—Blue River Quarterly Meeting at Clear Creek, Ill., at 10 a. m. Please note that this is two weeks earlier than usual.

11th.—A Young Friends' Conference will be held at Yorktown Heights, N. Y., on Eleventh Month 11th and 12th. The speakers and class leaders will be Rufus M. Jones, Henry J. Cadbury, L. Hollingsworth Wood and Tom Jones. The Conference is organized by members of the Lafayette Avenue Meeting, who extend a cordial invitation to all interested. The registration fee of $1.00 will cover all expenses of the Conference. Register now with the Secretary of New York Meeting, or with Walter Bowerman, 144 Quincy Street, Brooklyn.

11th.—Miami Quarterly Meeting at Waynesville, Ohio, 10 a. m.

11th.—New York Monthly Meeting, in New York, at 2.30 p. m. Supper will be served at 6 o'clock. In the evening, at 8 o'clock, there will be an illustrated lecture on "The Housing of the Poor," by William L. Kinkead, the president of the New Jersey Housing Association, and chairman of the Paterson, N. J., Anti-Tuberculosis Committee.

11th.—Salem Quarterly Meeting at West, near Alliance, Ohio, 11 a. m. (Sun Time.)

11th.—Shrewsbury and Plainfield Half-Yearly Meeting at Plainfield, N. J., 10.30 a. m. Daniel Batchellor expects to attend and to be at First-day meeting on the 12th.

12th.—Paul M. Pearson will attend New York Friends' Meeting, 221 East 15th Street. The Overseers have extended a special invitation to all Swarthmoreans residing in and around Greater New York City to be present on that date.

12th.—Subject for Conference at Fifteenth and Race Streets, "The Cleansing of the Temple, or Jesus' First Open Attack on Privilege."

12th.—A committee from Philadelphia Young Friends' Association will visit the Penn Hill (Pa.) Young Friends' Association.

12th.—The Peace Propaganda Committee announces meetings to be addressed by its speakers during the coming week:

Prospect Avenue M. E. Church, Prospect and Greenwood Avenues, Brooklyn, at 7.45 p. m. Speakers, Mary S. McDowell and R. Franklin Brown.

First-day, 12th. Christodora House, 147 Avenue B, New York, 8 p. m. Speakers, Grace Warren and Edward B. Rawson.

First-day, 12th. The Forum of All Souls Church, Ocean and Ditmas Avenues, at 12 o'clock. Speaker, Henry M. Haviland.

13th.—Meeting of Philadelphia Young Friends' Association, Auditorium, 140 N. Fifteenth Street, Philadelphia, 8 p. m. "The Contribution of the Negro to American Literature and Music," by Paul M. Pearson, of Swarthmore College, followed by illustrated songs "Spiritual" by girls from Sleighton Farms, Darling, Pa. The date for this meeting was incorrectly given last week.

13th.—Baltimore Quarterly Meeting at Little Falls, Md., 10 a. m.

15th.—Monthly Meeting of Friends of Philadelphia, Fifteenth and Race Streets, 7.30 p. m.

16th.—Green Street Monthly Meeting of Friends of Philadelphia, Seventeenth Street and Girard Avenue, 7.30 p. m.

16th.—Memorial meeting for Mary W. Plummer, daughter of Jonathan and Hannah Plummer, and late head of the Library School in New York, in the Stewart Room of the Public Library, Fifth Avenue and Forty-second Street, at 8 p. m.

17th and 18th.—Fair at 226 East Sixteenth Street, New York, for the benefit of the Young Friends' Aid Association and the Friendly Hand. Contributions of money or articles for sale will be gladly received. The fair is open from 3.30 to 10, both days. Dinner will be served to all desiring it.

18th.—Fall indoor picnic of West Philadelphia First-day School, at 5 p. m. Entertainment, games, etc., for young and old. Bring basket lunch. All welcome.

18th.—Short Creek Quarterly Meeting at Emerson, Ohio, 11 a. m.

19th.—A special meeting for worship, under the care of a joint committee of the Wilmington meetings will be held at Centre Meeting-house, Delaware, at 2.30 p. m. Centre Meeting is about one mile east of Centreville, Del., and about seven miles northwest of Wilmington, in the beautiful Brandywine country. It is hoped to make this special meeting a community meeting, and visitors from other localities will be cordially welcomed.

19th.—Dr. William I. Hull, of Swarthmore College, will deliver an address on "The World War, and America's Opportunity," at a philanthropic meeting to be held at Darby Meeting-house at 3 p. m. A cordial invitation is extended.

19th.—Joseph Elkinton expects to attend Abington Meeting 10.30 a. m. Trolley to Jenkintown, Pa.

19th.—Dr. H. M. Woolman, of Newark, N. J., gives notice of his intention of attending Crosswicks Meeting, New Jersey, at 10 a. m.

20th.—Center Quarterly Meeting at West Branch, Pa., 10 a. m.

20th.—Fairfax Quarterly Meeting at Washington, D. C., 11 a. m.

21st.—Burlington Quarterly Meeting at Trenton, N. J., 10.30 a. m.

22d.—Chester Monthly Meeting, at Chester, Pa., at 7.45 p. m.

27th.—Warrington Quarterly Meeting at Menallen, Pa., 10 a. m.

30th.—Bucks Quarterly Meeting at Langhorne, Pa., 10.30 a. m.

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MAN AND WIFE (FRIENDS), EDUCATED, refined and reliable, desire position together in an institution, inn or large apartment house. Man capable of office work, woman a thorough housekeeper and manager. City, country, or willing to go South. E 43, Intelligencer Office.

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WANTED—A CAPABLE MAID FOR GENERAL housework. Good cook, good wages, small house, no washing; or two maids to do entire work. Family: parents and two little children for whom there is a nurse-maid. Address Mrs. C. T. L., 1026 De Kalb Street, Norristown, Pa. Telephone, 1883W.

WANTED—RESPONSIBLE MAN, PREFERably unmarried, having farm and dairy experience as farm overseer. Details to be arranged personally. State age and experience. J 51, Intelligencer Office.

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WANTED—AT 150 N. FIFTEENTH STREET, Philadelphia, back numbers of Friends' Intelligencer—issues of Third month 11th, Sixth month 1st, Sixth month 17th, Eighth month 26th, Ninth month 2d, 1916.

WANTED—A YOUNG WOMAN AS ASSISTANT in primary department. She must have had successful experience in handling young boys, and in teaching reading and arithmetic. Room and board furnished. In making application, state salary expected. Address A. H. Tomlinson, Swarthmore, Pa.

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To find the club rates, add together the clubbing numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

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17	Farm Journal (5 years)	1.00	2.70
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	Harper's Bazar	1.50	
70	Harper's Magazine	4.00	5.35
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20	Illustrated World (Technical World)	1.50	2.85
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Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

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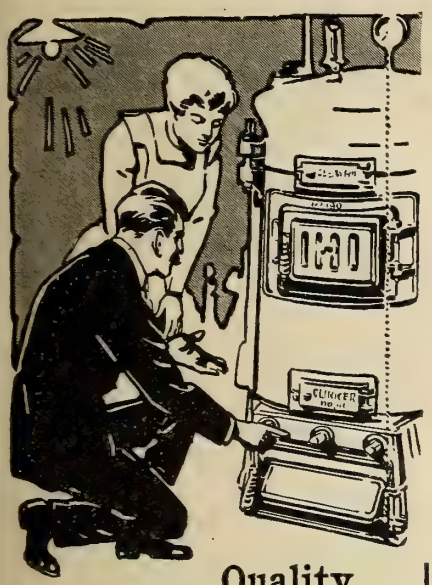
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TO CONTRIBUTORS:—We are always glad to receive news and other articles of interest, provided they are SHORT enough to be used. Two-thirds of the matter sent us cannot be printed, simply because the articles are too long.

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, ELEVENTH MONTH 18, 1916

Volume LXXIII
Number 47

BE STRONG.

Be Strong!
We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be Strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be Strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! To-morrow comes the song!

—*Maltbie D. Babcock.*

THE IMPORTANCE OF RELIGIOUS EDUCATION.

BY ELBERT RUSSELL.

[Delivered at Western First-day School Union, Londongrove, Pa.]

During President Grant's administration there was a group of Friends who went, at the suggestion of President Grant and chosen by some of the Yearly Meetings, to look into the conditions existing among certain Indian tribes in the Indian territory. This group came to a certain tribe to hold religious meetings in connection with their visit. On the first day they were given a barbacue, as the Indian custom was, and in the evening they held the meeting. After they had sat in silence for a while, one of the Friends with the commission rose and began to speak in the language of the Friends of those days, and the first thing he said was this, "I feel too full for utterance." Whereupon the Indians began to nudge each other and mutter, "He ate too much ox." But the charming and ample way in which we were served is not all that makes me feel the difficulty of utterance to-day. I feel that in dealing with this question of religious education we are dealing with the fundamental question of the religious future, both of our own country and the world. I remember reading a very striking essay by Mr. Brierly, in which he says that the religious denominations have entirely missed the religious significance of childhood. They have been busy debating about infant baptism and infant damnation and all that sort of thing, whereas the really important thing in all religious history has been the fact of the child himself. Every generation starts open-minded and teachable, so that the foundations of a better or worse state of affairs may be laid anew. There is a passage in the book of Revelation that seems to emphasize the idea that Mr. Brierly had in mind. As you will remember, one of the visions represents a character riding upon a white horse going forth conquering and to conquer with a two-edged sword (which is the word of God) proceeding out of His mouth. This character represents the conquering Christ, and following in His train are certain symbolic figures—one, seated upon a pale horse, whose name is Death, then pestilence, war and famine follow, as you know. It always comes as a surprise to find that the great seer has put Death as one of those who follow in the train of the conquering Christ. But my solution is this: Jesus undertook to conquer the world by means of Truth—the sharp two-edged sword, representing the penetrating, conquering power of forcibly expressed ideas. But the older we get the more difficult it is to get new ideas into our heads. (I am speaking now of the general average.) There are people who grow impervious to new truth: they seem to think they know all that is to be known. The prophets beat on the doors of their hearts and spend their persuasive powers upon them in vain. There would be very little hope for the world if such people should forever hold the seats of power and authority. That would be the end of progress! It is needful that the figure on the pale horse quietly take them off the earth. Between the two—childhood and death—there is hope of progress. We pass on where we will not stand in the way of progress, and the child takes our place—the child, who believes in the mysteries and the glories of the world to be; the child, who will not stay in the beaten path that we have made, but insists upon exploring the wilderness and making a new and often better way for the world.

And so, when we face these children in the First-day School, remember that they are the hope and promise of the world's progress. It depends upon how we discharge our task to them whether the world is to become better or worse. Of all the means and organizations for training the children that we possess to-day the most important of all, the most powerful of all is the Bible School, First-day School, Sunday School, or whatever name you prefer. I do not believe it is possible to draw any hard and fast line between religious education and what we so often miscall secular education. Human souls are not made like ships in watertight compartments, so that one part of the ship may be flooded without seriously affecting the other portion of the vessel. Human personality is a unit, and you must deal with life as a whole. It is impossible to influence one part of the life and leave the rest untouched. Let me give an illustration. While in college an engineering student had become interested in the possibilities of the Chinese people. He thought that the best way to remove the "yellow peril" was to Christianize the Chinese before they could develop a great army, and he went out as a missionary to China. But the last time I heard of him he was teaching science in a government school there. He went out with a distinctly religious mission, and soon came to realize that it is extremely difficult to get a Chinaman to believe in the Christian's one God as long as he believes that the world is ruled by many gods. After all, our beliefs are made possible or impossible, easy or hard, by our general conception of things. And so, this missionary realized that if he could get the Chinese to believe in the modern scientific thought of the world, with its unity in laws and forces, religious belief in one God would be easier for them, and went to teaching science in a government university as a preparation for Christian faith. We cannot draw any hard and fast line between secular and religious education. Nevertheless as a matter of emphasis, religious education may be promoted by special means.

The first important function of religious education is to lay the foundation of religious belief. There was in Mexico a few years ago a Swede by the name of Louis Granston. He had gone there to work in a little town in inland Mexico as assistant in a mine. While he was there he became interested in a mission school and attended some of its classes. He came under the influence of one of the teachers. She was busy teaching various things, among them the Bible, but she could not see that she was making much impression upon him. After a certain length of time, a Catholic who had been converted to Protestantism came to the school to speak, and Louis Granston became a Christian. Apparently he had been converted by the man's preaching; but Louis Granston himself was wise enough to realize that he had been converted because of what Sara Lindley had taught him; that it was her teaching that had prepared the way and that sooner or later he would have become a Christian because she had laid the

foundations that made a Christian faith the only logical outcome. If children grow up and come to have a Christian belief it must be because of some educative influences that have surrounded them. It may be due almost entirely to religious teaching in the home; but there are hundreds of homes to-day where no such foundations are laid. But if not in the home, then somewhere else must be laid this foundation of a Christian conception of the truths and facts of the religious life. One of the great laws of the mental and spiritual development of men is that during the early period of adolescence (the period of the teens) there is apt to be a revolt, a breaking away from what children have been taught by their parents and teachers. They want to start out afresh for themselves. Sometimes it looks as though the church had lost her young people in their early teens. They seem to lose interest in religious things and to take a delight in professing their disbelief in what their parents and teachers have so laboriously taught them.

But in the second period of adolescence, the childhood religious teaching reasserts itself and they settle down to accept it as their own because it seems to them to be true. Of course there are exceptions, but that is the general law. I heard Dr. Chapman tell about holding a series of special meetings in Seattle in the State of Washington. He told how he went one night to a notorious resort to meet with the outcasts and the dregs of society. He had a group of his singers sing some of the old Gospel hymns, and he was surprised to find that practically every one of those people knew the hymns. He said he was successful in his meeting there largely because of the memories aroused by those hymns. He was able to get hold of them because they had learned them in their youth in the Sunday-school and church.

Right here lies the importance of religious education, in that it lays this foundation that in after life may be aroused and assert itself with transforming power. So you can see how tremendously important it is that this work be done and be well done. You may be discouraged because you can see no immediate results of your labors, but remember that no work of this sort is ever wholly lost. It makes paths in the brain and lays deep trains of emotion in the soul that later bear fruit. We Friends have never put much stress upon religious emotion. We have tried to have religion and religious influences all the year round and have not felt so much need of spasmodic religious revivals. But the history of the English-speaking peoples shows that about every hundred years there has been a great outburst of religious interest. For example: Wycliff, in the fifteenth century; the work of the Reformation in the sixteenth century; the Quaker and Puritan movements in the seventeenth century; the great Wesleyan movement in the eighteenth century, and the Tractarian movement in the nineteenth century. But back of these fresh outbursts of religious interest there have always been long periods of slow educative preparation. If this educative work has been done aright in each generation the children should come normally into such a religious life as characterized the groups which organized the Society of Friends.

But religious education is not only important in the laying of the foundations for Christian life and belief; it is also important for Christian work. The Christian religion manifests itself in a great variety of ways in practical work. We have had before us to-day the question of Temperance Reform, the Peace Movement, and many other vital questions, and there are many other ways in which the spirit of Christ works itself out in practical living. There is to-day an increasing demand for men and women to give themselves to work of this kind. The time has passed when all that is necessary for such work is a desire to do it. We have come to realize that we must know the laws of human life and society. We must understand psychology, sociology, and the great outstanding facts in the social, political and spiritual life of men in order to accomplish great things for God in these days. Anyone who undertakes to work contrary to the facts and laws of life is, figuratively speaking, butting his head against a stone wall. He is, to say the least, doing no good, and may be doing actual harm. Jane Addams, for instance, tells of a society woman in Chicago who went to Hull House and offered her services. There came to her one day a poor girl who had been betrayed, but who wanted to live a better life. She came there uncertain whether it would be possible ever to gain her way back to respectability. This woman undertook to patronize her and with her wealth to help her—and in a week the girl was found in the lake. What was wrong? She wanted to help; she tried to help. Why did she fail? Because she didn't know enough about the human soul, and because of her mistakes, the girl drowned herself. If a man starts out to reform society he must know something about the laws of society. If one is going to speak persuasively to men, whether as a teacher, preacher or even a life insurance agent, he must know how to persuade men. And, listen to me, these things do not come by inspiration. A good kind heart, a close walk with God and an understanding of the mind of the Spirit are helpful and needful; but the time has long since passed when anybody who has any conception of things believes that if you want to go out as a missionary to foreign countries the Spirit of God is going to teach you the language you will need out there. There have been some tragic instances where missionaries entirely lost their religious faith because they had believed that sort of thing was possible. The way to get a knowledge of the Bible, of its history, of psychology, sociology and whatever else may be necessary is by study, by education and by experience. This is the only way.

A young English Friend was talking about how Woodbrooke came to be started. He said that English Friends suddenly waked up a few decades ago to the fact that while in their private life and worship they were among the most spiritual people, when it came to things relating to religion and religious work they were among the most ignorant. They had a most intimate experimental acquaintance with spiritual things, they knew the mind of God and the Spirit, but when it came to church history and theology in the best sense, to the history of the Bible and the host of studies that gather round the study of the Bible, such as archaeology, criticism, etc., they were quite ignorant. They didn't have the knowledge with which to reinforce these rare religious experiences of theirs and make them effective on the world. And so a group of English Friends started in to remedy this condition. They wished to provide an intellectual basis for their religious experience in a knowledge of the ways in which the Spirit of God has worked Himself out in human history and is still working Himself out in human lives and institutions. If we are to make our religious faith and consecration effective in the world, we need trained workers. Nothing will take the place of spirituality, the power of God in the life (please don't misunderstand me here); but, other things being equal, the degree of our efficiency will be in proportion to the training we have had and the expert knowledge we possess. The experience gained by proxy in religious education is a valuable time saver and trouble saver. One of my professors used to tell a story of a young man in the middle west years ago who invented a corn sheller that worked pretty well. His friends wanted him to get a patent on it, so he sent the model on to Washington and soon got a letter from the Patent Office there informing him that the model had been received. But, they told him, they could not issue a patent on it because that identical machine had been patented years before and had long since been superseded by a more effective invention. If that young man had studied the history of corn shellers, it would have saved him a lot of trouble. And so it is with religious work. The Christian Church for almost two thousand years has been experimenting. There is scarcely a form of church organization or a type of doctrine but has been given a trial before the spiritual discernment or in the practical ex-

perience of Christian people. A few years ago a man offered me a manuscript and said he had discovered a method of interpreting the Bible that would reconcile all differences of opinion and bring all the denominations together. A member of my meeting was willing to print it, but he wanted my judgment on it first. I read it, and found that it was almost identical with a system of theological interpretation of the Bible and Christianity that had prevailed in the fourth century, had been argued all over the world, and had been rejected by the judgment of that generation and of every generation succeeding as not being a fair or correct interpretation of the Christian religion. What was the trouble with him? He didn't know church history, just as the other man didn't know the history of corn shellers. One should have, at least, an elementary knowledge of church history, if only to save him from going up blind alleys. A great many of the things we undertake to do have been worked out in Christian history and found wanting. And what is true in regard to the history of the church is also true in regard to the Bible, because it covers a greater range of religious experience. A person who does not know his Bible and church history finds himself working in vain, and making mistakes that are not only costly but that it may take years to retrieve.

(To be concluded next week.)

SIX QUATRAINS.

"ELMWOOD."

JUNE'S "perfect days" that Lowell loved so well
Could find no home more beautiful than here,
Where ancient elms and wildly flowering shrubs
Caress the rambling house he held so dear.

"EFFICIENCY."

"Life is better than efficiency."—Sir George Grove.

How godless the "efficiency" that makes
Men selfish seekers for an earthly goal,—
Ruthless, victorious, trampling others down,
Large in "success" and piteous small in soul!

TOWARD GREECE.

Once from an old Italian hill I gazed
Toward Greece with yearning, past all words to tell;
Nor nearer have I seen, save in bright dreams,
Hellas, that holds me by her antique spell.

AT CONCORD.

From Harvard's halls how well I loved to roam
By Concord's hills and woods and wandering streams,
And muse by Hawthorne's home, or 'neath the trees
Where Emerson was wont to weave his dreams!

BERGAMOT.

Old thoughts, old friends, old songs came back to-day,
And olden recollections half-forgot,
When in a sunny garden bright with bloom
I drank the fragrance of the bergamot.

ACROSS THE YEARS.

Sometimes, in precious moments, I can hear
Old memoried echoes beautiful and dear,—
My Mother's music,—while her sweet girl-face
Yearns from across the years with tender grace.

J. E. H.

PHYSICAL PREPAREDNESS THE NEED OF AMERICA.

[The following article is by Dr. George J. Fisher, secretary of the Physical Department, International Committee, Y. M. C. A., and member of the New York State Military Training Commission. Walter W. Haviland, principal of Friends' Select School, Philadelphia, has selected it as one of the best articles written on Physical Training.—H. F.]

WHAT do we mean by Preparedness? Some think of Military Drill in public halls. Will this produce physical fitness? What are the real needs in reference to physical preparedness?

Surely it means physical efficiency, physical fitness. What are the needs in this respect?

To indicate the degree of physical inefficiency which exists among men in the United States, though the conditions represented seem unbelievable, the following is quoted from a letter addressed to the *New York Journal* by Captain L. P. Pinkton, in charge of the Recruiting Bureau of the United States Marine Corps, New York City:

"Do you know that during the present year to date there have been 11,012 applicants for enlistment in the United States Marine Corps at our recruiting station, located at No. 24 East Twenty-third Street, and that out of that number only 316 were able to pass the required examination? Just think of it. Twenty-nine men out of every one thousand—one in every thirty-five who applied—physically fit to be a marine!

"Figures from other large cities of the United States do not show such a large percentage of physically 'unfits,' but they are interesting, and you may have them for the asking."

Commenting upon these figures the editorial in the *Journal* remarks:

"Remember that it is not necessary for these men to pass intellectual tests. All that they require is a healthy body, sound legs, arms, lungs and heart, to enable them to learn the drill and do the work.

"AND NOT THREE OUT OF A HUNDRED ARE FIT FOR THE TASK.

"It ought to be somebody's business to investigate the causes of so much physical unfitness and the possibility of eliminating the untfitness.

"Needless to say these men are not fair samples of the men of the United States—the nation would be in a bad way if they were.

"BUT THESE ARE THE MEN THAT APPLY FOR SERVICE IN THE NAVY. And THREE HUNDRED AND SIXTEEN out of more than ELEVEN THOUSAND are strong enough to be accepted for the work."

The *Journal* then publishes a further statement furnished by Captain Pinkton, showing the percentage of unfitness in different parts of the country:

STATEMENT OF RECRUITING FOR U. S. MARINE CORPS FOR THE YEAR TO DATE (1915).

District	Applicant Examined	Accepted for Enlistment	Percentage Accepted
1. Boston	1,704	172	10.093%
2. New York	11,012	316	2.869%
3. Philadelphia ...	1,826	369	20.211%
4. Baltimore	1,786	193	10.806%
5. Pittsburgh	1,616	244	15.099%
6. Buffalo	2,561	216	8.434%
7. Cleveland	2,812	178	6.330%
8. Detroit	2,042	121	5,925%
9. Cincinnati	1,165	199	17.081%
10. Southeastern .. (Includes Atlanta, Birmingham, Memphis, Savanah)	1,182	137	11.590%
11. Chicago	4,448	434	9.757%
12. St. Paul ..... (Includes Duluth and Minneapolis)	1,169	151	12.925%
13. Missouri ..... (Includes St. Louis and Kansas City)	1,433	196	13.684%
14. Mountain ..... (Includes Denver and Cheyenne)	950	150	15.768%
15. Salt Lake City .	367	37	10.817%
16. Los Angeles	585	137	23.418%
17. San Francisco ..	2,732	224	8.197%
18. Portland (Ore.) .	1,778	359	20.191%
All districts...	41,168	3,833	9.310%

(Average, one man accepted in eleven examined.)

These conditions are simply terrible. They seem exaggerated statements, and yet a man who belongs to a Liverpool corporation told me that his one hundred employees attempted to enlist, but only 40 of the hundred succeeded.

A friend of mine who has been among the men in the training camps in England tells me that it takes a full year to get the men in condition after they enlist. England's experience in this war indicates that the big problem is not primarily the training of the men in military tactics or drill, but *conditioning* the men, therefore the lesson to us should be to discover what methods can best be used to put and keep men in good physical condition.

The "North American Gymnastic Union" in a pamphlet which it is giving wide circulation says of Germany:

"Not the so-called militarism, about which so many absurdities have been written, enables Germany successfully to withstand a world of enemies. It is more, far more, the moral and physical strength of the common soldier. His power of resistance in enduring hardships, his discipline and dependableness, are the result of a rational system of education. Every boy in Germany receives an education which aims to make him physically, mentally and morally sound—an education quite as advantageous for peace as for war. Physical training, 'Turnen,' forms an important factor in the curriculum of every school and institution of learning in Germany. 'Mens sana in corpore sano,' a sound mind in a sound body, has been for over a century a motto of the German educational system. Education should strive to maintain the equilibrium of mind and body. A young man, who from childhood on has received the benefits of systematic physical training developing vigor and agility, courage, self-reliance, self-control and self-confidence in meeting the ordinary demands of ordinary times, will, in the hour of need, be a better soldier than the untrained clerk or merchant who on the spur of the moment, no matter how patriotic the motive, decides to undergo a few weeks' military drill at Camp Plattsburg or Fort Sheridan."

The suggestion of the pacifist that a million men can be raised up almost over night for military service, in the light of these experiences of general physical unfitness of men can not be accepted as at all tenable.

Neither, on the other hand, will the ardent supporter of the suggestion that military drill be made compulsory in the public secondary schools and in the colleges meet the need. President Faunce of Brown University is quoted by the Posse Gymnasium Journal as saying:

"I agree with President Emeritus Eliot of Harvard that military drill in schools and colleges is not a very valuable exercise for physical upbuilding, and does not afford very much preparation for the exigencies of modern warfare. We are not without experience in that at Brown University. For several years, in the nineties, we had compulsory drill, under a United States officer. At first the novelty was enjoyable, but when the novelty had worn off the steady drills three times a week became irksome to every student, and all were glad when the requirement ceased.

"Under present conditions, something much more fundamental than learning to parade in uniform is necessary. The modern military problems are largely engineering problems—the digging of trenches, the use of high explosives, and the calculation of trajectories, the study of topography and the transportation of materials. The modern battleship, like the submarine, is a machine shop, to be understood only by the mechanical engineer. The study of engineering problems is far more important than the manual of arms.

"Elective courses in military science would be an excellent thing for institutions that can command sufficient resources. The summer camp may be useful. But compulsory military drill in colleges of liberal arts is so opposed to the academic spirit of self-government as to be a step backward. It would not help in preparedness and would injure the academic life."

We believe the same is true, but more so, of the experience with military drill in the public schools.

Dr. Sargent of Harvard, in his discussion on the introduction of military drill in the schools of Massachusetts, epitomizes his views as follows:

I. Let us consider first what are the fundamental requirements of modern war as regards the men and women of a belligerent country:

(a) Health and vigor of its people, and the knowledge of how to maintain it under both favorable and adverse circumstances.

(b) Mental acumen and bodily and mental control under trying circumstances.

(c) A courageous and generous spirit that will fight for what it believes is right for all it is worth.

II. How near do we come in this country to fulfilling these conditions?

(a) The most of our children are not trained and developed physically as they should be, while a few are overtrained and enjoy the special attention of instructors and the use of facilities barred to the many.

(b) Mental acumen as regards physical activities is not developed as it should be for lack of the opportunity for its expression.

(c) The moral qualities of courage, co-operation and self-sacrifice and the fighting spirit, in its broadest and best sense are not developed as they should be for lack of wholesome and properly directed means for their expression, except again in the case of the favored few.

III. Does military drill in the schools develop these qualities in youth which prepare a nation for the struggles of war to say nothing of those of peace? No, because:

1. It is not an adequate means for physical training, being not only very limited in its activities, but actually harmful in its effect on boys less than eighteen or twenty years of age. The musket is a one-sided implement, too heavy for young boys and inefficient and harmful for older boys. Sir William Aitkin, professor of Pathology in the Army Medical School of England, in his book, "The Growth of the Recruit and the Young Soldier," says that boys given military training at eighteen make soldiers who are less robust and efficient than men with whom this training was deferred a few years, remaining in civil life until after their bones, heart, lungs, liver, etc., were more matured and developed. Recruits of eighteen show physical immaturity which results only too frequently in their ending in the hospital or being discharged as invalids. Recruits of eighteen require two years' special training before they are fit for military training.

2. It does not offer sufficient opportunity for the development of the individual's powers of muscular and mental co-ordination and the exercise of judgment under unusual and trying circumstances.

3. It does not offer sufficient opportunity for struggle which requires and develops a spirit of co-operation and self-sacrifice, loyalty and a strong will.

4. The most military nations in the world do not have military drill in their schools, but give military instructions and training only after the boys have reached eighteen or twenty years, and have received years of physical training as a part of their schooling.

5. The same qualities that are of most value for war are of most value in peace. Military drill also is inadequate as a preparation for the struggles of peace, such as are necessary to sustain the place of the individual or nation in the pursuit of science, politics, commerce, etc.

6. Military drill in the schools cannot teach boys the real art of war, since they are too young to handle the real weapons and undergo the rigors of adequate instruction. Hence it is apt to foster a bombastic military spirit of "tin-soldierism" and a false sense of patriotism which does not appreciate the seriousness of war nor the glories of the struggles of peace.

IV. A rational system of physical training in the schools and colleges would be of the greatest value in preparing

the youth of the country—both boys and girls—for the struggles of both war and peace; because:

1. The development and functioning of both the mental and moral attributes are dependent upon and limited by the health and vigor of the individual.

2. Physical training in the schools would be training at the formative and most critical period of life, just when it is most needed and able to produce the best and most lasting results.

3. By this means not only would the stature be improved in size and carriage, but all the vital organs—heart, lungs, liver, etc.—would be developed and brought into condition to undergo the rigors of real military training in camp or barracks if necessary.

4. Furthermore, the boys and girls would learn how to take care of themselves under adverse circumstances and apply the laws of hygiene, instruction in which is, of course, an important part of any adequate system of physical training.

5. An adequate system of physical training includes athletic sports and games, and general gymnastics under competent direction. In these activities—and in this way only—is an opportunity offered for the exercise of the same physical, mental, and moral qualities which are of fundamental importance in war. I refer to presence of mind, courage, self-sacrifice, and the desire to struggle for a cause which is believed to be right. Physiologists have recently shown that the whole bodily tone and functions are different according as the individual's emotions are those of quiet rest or active struggle. To exercise these various functions in preparation for the struggles of war or peace, contests must be provided. Hence we have a new reason for promoting the plays and games of the playground, school yard, and athletic field.

6. The countries whose armies in this war are found best prepared do not give military drill in their schools. On the contrary, they give abundant instruction in physical training. As illustrating the interest in physical training, independent of the schools, in Germany alone, in 1909, in 7,174 cities and towns there were 8,607 gymnastic societies with a total membership of 902,910, and an active membership of 416,861, an active junior membership of 150,332 and an active female membership of 49,627. On January 1st, 1914, the total membership was 1,486,320. It is easy to see at what advantage the German military authorities worked with such a nucleus in addition to their regular army. On the other hand, once England's small army of regular troops—than whom there are none finer in the world!—had gone to the front, she found herself faced with the herculean task of training a citizen army. She has been at this for over a year and is still at it, trying to do in a few months what Germany and France and Switzerland have taken years of gradual and consistent training to accomplish."

Dr. Sargent states our position adequately and we are glad to note that the State Board of Education of Massachusetts is following practically his suggestions.

Mr. William A. Stecher, editor of *Mind and Body*, who comes to the same conclusion, says:

"What are the conditions here in the United States so far as physical training is concerned? If a city gives to the boys and girls in the elementary schools 10 to 15 minutes a day for physical training (much of which is done in a schoolroom between school benches) it believes it has done its duty so far as gymnastics is concerned. In the high schools the conditions are a little better, although most children never get to the high schools.

"It also must not be forgotten that millions of the children in the elementary schools of the United States get no systematic physical training at all. Compared with the hour of gymnastics in the school curriculum of some cities, one finds that in the countries of Europe gymnastics are given much more time and attention. First of all, one finds that except in the country schools gymnastic exercises in Europe are entirely in the hands of special teachers of gymnastics. The least amount of time devoted to physical training is two hours per week. In the most countries it is three hours per week. In many States an obligatory play afternoon of at least two hours that must be spent once a week upon the large playgrounds, is added to the three hours of gymnastics. Under such conditions one really can speak of physical education. What we have in the United States is only a beginning. With us real physical training has not been given a chance, so far, to show what it can do for the child physically, mentally and morally.

"What we really need is a recognition of the fact that in the modern city and town real physical education should be a more effective school subject than it now is. We need more of it. *What we need is one hour of directed physical training and play per school day.* The direction of this work should be in the hands of trained specialists, not in the hands of the regular classroom teacher."

Here is the nub of the whole matter.

As Dr. McCurdy so well puts it, the basal problem is the vitality of the young men, not the problem of learning tactics.

As long as our schools are deficient in the matter of giving adequate physical training, the Y. M. C. A. should urge boys and young men to take supplementary training in its gymnasia. Furthermore, it has a wonderful opportunity with the employed boy, the clerk and the business man, in giving them the kind of training which will make them physically prepared, for possible war. Yes, but for the tasks of peace as well. For the exigencies of business, for the conquest in the realm of morals and character, this is the real comprehensive preparedness. Let us remember, however, that this physical service must be thorough, comprehensive and scientific.

GOD WITHIN US.

Scientists deal only with the products of life, not with its potentialities, with the "outward," and not with life's inward aspects. As a matter of fact, they have never made any real discoveries, however much they may believe to the contrary. All the world's real discoveries have come as revelations from within outwardly—not from without inwardly. Truth exists only at the centre of things, not at the circumference. What have been called great discoveries are in reality not discoveries at all, but are divine revelations from within, to those only who have qualified themselves to receive, accept and proclaim them for the benefit of mankind. The honest inventor always says his discovery "came to him," not he to it.

Is it not possible for men to get upon the wrong track, thus going away from truth the further they go?

Of man's many besetments the worst is his age-old obsession that he must *go* somewhere else to find goodness, when it is always "within" himself, at the centre of his own being.

Men die full of the hope of *going* to Heaven, but they blindly refuse to let God's heaven *come to them*, or to realize that it is forever here and *now*, a conscious Divine fulfillment, and not merely a human promise of something yet to be.

Philadelphia. D. F. MOORE.

FAITH AND SIGHT.

The London *Chronicle* relates that during a dense fog a military man, advanced in years, lost his way completely. Bumping against a stranger, he explained his misfortune and gave his address. "I know it quite well," said the stranger, "and I will take you there." It was some distance, but the guide never hesitated for a moment. At last, as a house loomed dimly before them, "This is your door," he said. "Bless my soul," said the old gentleman, "so it is! But how on earth have you been able to make your way through such a fog?" "I know every stick and stone in this part of London," said the stranger, "for I am blind!"

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, ELEVENTH MONTH 18, 1916

PROFIT FROM WAR.

A STRANGE and terrible development of the times is the undertaking by Lloyd's and other insurance concerns to insure against *loss by the stopping of the war.*

To me it grows more and more evident that *profit* is a mighty force in perpetuating war.

Two things at least this nation can do *now* if it will: it can take out of private hands the building of war vessels and the manufacture of guns and armor-plate, thus putting an end to private profit from this business; and it can put an embargo on the export of war munitions.

And who could reasonably object to either measure?

I ask this question hoping that if any reader disagrees with this view, he will reply, giving his reasons. If desired, his name will not be published.

Ought not all opponents of war to join in urging on Congress the passage of these two measures?—

First, an immediate embargo on the export of arms and munitions of war.

Second, the building and manufacture by the Federal Government of all its war-ships, arms and war munitions.

If not, we ought to know *why* not. H. F.

FRESHNESS IN MINISTRY.

NOTHING seems more obvious than that listening regularly to one speaker, week after week, tends to monotony and lessening interest. He would be a remarkable speaker indeed whose ministry did not to some extent lose freshness and interest to those who hear him regularly.

Fortunately for us Friends, we have at least two simple and effective methods of avoiding this loss. One is to adopt the familiar church plan of "exchanging." An improvement upon this old method, however, as it seems to me, is to "exchange" through visiting committees rather than through individual ministers. This lessens greatly the serious drawback of placing one person in a position where he feels that he is expected to speak whether or not he may feel the inner impulse. It also brings the younger people into the service, and by their frequent intercourse with different meetings, under varying and stimulating conditions, it tends steadily to increase the number of those who are accustomed to speak in our meetings for worship.

The second method is to encourage *reading* in our meetings, as well as speaking.

Our literature is overflowing with excellent short sermons, beautiful poems and hymns of praise and prayer, which are most lovely and refreshing when read in our meetings. And this even our children can do, and do well, if we invite and encourage them to do it in meeting as well as in First-day School.

There is an old story of a sailing-vessel becalmed in the ocean just at the mouth of the great Amazon river. The captain hailed a passing steamer with a pitiful appeal for fresh water, saying that his stores had entirely run out, and his crew were suffering intensely from thirst. The answer was, "Don't you know that you are in fresh water now? *Just drop your bucket where you are!*"

So it is with Friends, as well as with those of other churches. We lament the lack of ministry in our meetings, and look back with longing to the days of our great preachers, while all the time the river of fresh water is right at our hand, if we would only lift it to our lips. It is our young people, even the children, who will give us unfailing stores of the fresh water for which we thirst, if we will take it from them.

As Jesus said to the woman at the well, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." H. F.

AN exceptional fate, and from one point of view a sad one, was that of our friend the late Benjamin F. Trueblood, loyal supporter for so many years of the American Peace Society and inspirer of the courageous *Advocate of Peace.* After a life-time of strenuous effort he must needs be forced from active labors by poor health, and then pass away within hearing of a murderous war among nations who were supposed to have been converts to the newer ideals of international peace.

He could not perhaps expect to live to see the final victory of his cause, as some may yet do who have fought the saloon evil. He may not even have felt very sure that the seed he sowed with such unselfish devotion was sure to grow and ultimately bear the right fruit. The nation, now listening only to its fears, and feverishly building dreadnoughts (one christened with the name of Penn!) has apparently been slipping backward instead of fighting forward. But, as it is faith that accomplishes great tasks, we may be sure that Benjamin F. Trueblood had a generous measure of the serene confidence that upheld Whittier:

> "Others shall sing the song,
> Others shall right the wrong—
> Finish what I begin,
> And all I fail of, win."

T. A. J.

Note and Comment

SILENT MEETINGS IN AN EPISCOPAL CHURCH.

[S. S. Green writes from Bartow, Florida: "I am surprised that the INTELLIGENCER has made no comment on the silent meeting recently held in an Episcopal Church, as described in the *P lic Ledger* of November 2d. It is a notable event, I think." Following is the account.—H. F.]

LONG periods of silent prayer were conducted yesterday by more than 500 women of the Pennsylvania Branch of the Women's Auxiliary of the Diocese of Pennsylvania at an All Saints' Day service in Holy Trinity Church, Rittenhouse square.

The Rt. Rev. Charles H. Brent, Bishop of the Philippines, who officiated, emphasized the value of the silent worship. "There has been danger of late years," he said, "that our speaking to God has been so abundant, that He has had no opportunity to burn His message into our souls."

The Bishop told his hearers that the mystics frequently alluded to the Divine Being as "the Great Silence." If men and women approach God in silent worship daily, he said, they would be less prone to sin.

THE TRIUMPH OF PROHIBITION.

C. F. SWIFT, D. D., Superintendent of the Anti-Saloon League of Pennsylvania, wishes to call the attention of voters to the recent statement of Dr. P. A. Baker, General Superintendent of the Anti-Saloon League of America. He says:

Twenty-four States, one-half of the States of the Union, have now, by the vote of the people or by the act of the legislatures, outlawed the drink traffic.

Most of the territory of the remaining States has abolished drink through the instrument of local option. Four-fifths of the liquor traffic is now cornered in a half dozen of the great cities of the country. . . . The time has come to insert a plank

in the platform of all political parties favoring nation-wide prohibition. Local option has demonstrated its value by demonstrating that in many States it is no longer valuable. State-wide prohibition is only an enlarged form of local option.

Henceforth, the political party that is not willing to put a plank in its platform, and the candidate, from President down, who is not willing to stand squarely on that plank, is not worthy the support of patriotic American citizens. We believe the last President has been elected who will enter the White House dumb and silent upon this, the greatest and most far-reaching question now before the American people. But one thing can prevent it from being an acute issue in the next Presidential campaign, and that is for Congress to submit the question for ratification by the States before the next Presidential campaign.

The dry forces won fights for prohibition in Montana, South Dakota, Nebraska and Michigan—in the latter by 80,000.

Utah has just elected a dry legislature that will enact statutory prohibition as soon as it convenes. Florida has done the same. Only Wyoming and Nevada are wet of all the great West. Michigan, with an overwhelming majority, is the first of the great central States to break away from the traffic. Ohio, Indiana, Illinois and Kentucky will soon follow. Henceforth the slogan must be, "On to Washington."

Never in the history of this great movement, says Dr. Swift, have the temperance people had greater reason for rejoicing than now. Not only have four States moved into the prohibition column by constitutional enactment, but two others, Florida and Utah, will soon pass statutory prohibition. Of equally great importance is the decided expression of a large number of the other prohibition states reaffirming their action in refusing to vote to enact any other form proposed by the liquor people to change to any method of restriction of the liquor traffic other than prohibition. Pennsylvania is ready for and will fall into line under the new watchword and slogan, "On to Washington for National Constitutional Prohibition."

WHY I WANT EQUAL SUFFRAGE.

BY FREDERIC C. HOWE, IMMIGRATION COMMISSIONER OF NEW YORK.

I WANT woman suffrage for what it will do for women, for what it will do for men, for what it will do for the muddle we have made of politics.

I also want woman suffrage for selfish reasons. I cannot myself be happy in a world where there is so much poverty, so much hunger, so much suffering that can so easily be cured.

For poverty, hunger, suffering are unnecessary in this land of abundance of ours; as unnecessary as typhoid, yellow fever, or small-pox, that science has almost exterminated. These diseases came from unsanitary environments, from bad sewers, poisoned milk, polluted water. So poverty comes from unsanitary legal environment. For poverty is made by law or the absence of law.

God never intended that a few men should control all the anthracite coal in America, upon which one-third of the country depends for its light, heat and power. God never intended that the food, clothes and necessities of a whole people should be thrown on the gambler's table and be made the croupier's ball of the stock speculator and price manipulator.

Monopoly is the product of law. It can be cured by law.

I cannot believe that one million people in New York should live in one, two and three room tenements, or that nightly bread lines should gather on our streets, when thousands of acres of vacant land within the city's limits invite men to build homes and work upon them. I do not believe that hunger, homelessness, worklessness, and prostitution are necessary in this land of ours, or that any one of our 90,000,000 people should go hungry in a country that can easily feed ten times that number.

I do not believe that 30,000 men should be killed, and at least 500,000 more seriously injured in mine or factory each year; that long after the Triangle fire, death traps should still be inviting disaster like that which brought sorrow to the homes of 148 families.

I do not believe it is necessary for bread to be baked in damp and dirty cellars. Nor do I believe it is necessary for women bearing children to work in the fetid factory close up to the hour of childbirth, and take up their labor again a few days after.

It is not necessary that men, women and children should be poisoned by adulterated food or fed on cold storage meat and fish at famine prices, with an ocean and the whole continent close by the city.

Men made the laws which make these conditions possible; men made the tariff laws behind which the sugar, steel, wool, cotton, lumber, rubber and a score of other monopolies extort famine prices for everything we need; men made the laws which enabled the natural resources of the country, the railroads and the waterfront, to be merged into the hands of a few score men. Men made the laws which permit the express, street railway, gas and electric lighting companies to extort such charges as the greed of a political and business alliance suggests.

Men do not think of these things as will women.

Many men are too weary to think of any other suffering than their own. Long hours in the mine and by the furnace, in the mill and the sweatshop, leave little room for thought of social sorrows. Other men dare not think of them. Some are paid not to do so. Others still, who have time to think, merely repeat the thoughts of their grandfathers or their employers, of those who find it profitable that men should not think of these things. And they say, and many of us acquiesce in what they say, that poverty is due to the fact that the other fellow is not as clever as we are.

Long habit has made men think in terms of dollars. Long habit has made women think in terms of husbands, children and unborn babies. Men vote the terms they think in. Women will vote the terms they think in. They vote in terms of the home.

I want a civilization in which one-half of the people will vote in terms of humanity rather than in terms of property.

NEEDS OF THE ADVANCEMENT COMMITTEE.

[The General Conference Advancement Committee has sent out the following appeal. At the committee meeting on the 8th, the treasurer reported that about half of the $800 needed had been received.]

DEAR FRIEND: The present world crisis has turned people's attention to the Society of Friends as never before since the days of the Quaker persecution.

The call is coming to us for the Friendly message from new places, from the cities of the Pacific coast, from University towns, from the neighborhoods of our unused meeting houses. The progress that has been made in Buffalo proves what can be done. A body of workers is being prepared through our summer schools, Woolman School, the study groups, and the peace meetings.

The Advancement Committee should be able to meet these opportunities energetically and without sacrificing the work that has been developed at headquarters, literature, pilgrimages, supplying speakers, etc.

The budget needed for our work totals $4000. Of this we will receive from the meetings only $3200 during the coming year, or until the Yearly Meetings act on the increase recommended by the Central Committee of the General Conference. The committee is asking contributions toward the shortage of $800, which we feel the work requires now. Will thee give as liberally as thee can?

Subscriptions should be sent to Harry A. Hawkins, treasurer, 57 Pierrepont Avenue West, Rutherford, N. J.

Sincerely thine,

R. BARCLAY SPICER,
Chairman.

HARRY A. HAWKINS,
Treasurer of the Conference.

WANTED—A MEETING-HOUSE AT HARRISBURG.

THE writer believes that the time has come when Friends of all branches should join hands to the end that Harrisburg, the Capital of William Penn's Commonwealth, shall be provided with a modest, compact and useful meeting-house.

For some years now a few Friends, members of both branches, have been holding meetings for worship in Harrisburg. Sometimes they have hired a room, but most of the time meetings have been held, as at present, at the homes of one Friend and then another. We believe that we could be of vastly greater service to the community, and could attract the help of new members, if we had some place, however small, which we could call "The Friends' Meeting-house."

The writer would suggest that a beginning be made *now* to make a fund which shall be used to erect at Harrisburg a Whittier House, wherein Friends of Harrisburg and vicinity may meet for worship and for social intercourse, and where, I hope, the really "best books" could be made available for those desirous of self-improvement.

Harrisburg would seem to be a most excellent place in which Friends could demonstrate to the world that our "peace talk" was not mere wind, but that all of us can and do work together "in the unity of the Spirit, and in the bond of peace." The opportunity and the need of Friendly principles was never greater, the use of whole-hearted, world-wide Christian love was never more fruitful than right now.

In many other places Friends are complaining that our venerable and beloved meeting-houses are un-occupied while here is an important place where there are Friends without a Friendly home.

The writer proposes that a definite step be taken at once to secure the money necessary for a small building which could be used for a meeting-house, for lectures, and for social gatherings approved by Friends. Let those who wish to help this undertaking send contributions to the editor of *The Friend*, the FRIENDS' INTELLIGENCER, or *The American Friend*. Let a committee, made up of members of all branches be appointed to work out the details.

Will the Friends think over this matter and *act?*

Harrisburg, Pa. JOHN J. MULLOWNEY.

IS THERE A BETTER REMEDY?

I WAS much interested in the communication from Arthur C. Nutt, appearing in the issue of Eleventh month 4th, and since he states that the Socialists have an "honest and intelligent criticism of present arrangements" but informs us that he is not a Socialist, I should like to ask him if he can suggest any other or better remedy than the abolition of the profit system, and the substitution of a system in which goods would be produced for use only?

I am a Socialist with a capital "S," because Government reports show that the workers of this country produce an average of $10 in wealth per day, and receive an average daily wage of $2, which has enabled a little less than two million people to get possession of 20 per cent. more of the Nation's wealth than all the other ninety million people combined, and I cannot see any other remedy for such a condition than the establishment of a co-operative and democratic system of industry, in which the workers get the full social value of their product.

Hence I have felt it my duty to line up with the organization that is striving to bring about that desirable end; but if anyone has a better remedy, or can suggest a better method of ushering in such an improved order I should be very glad to learn of it, and to give it due consideration.

Philadelphia. T. ALGERNON CADWALLADER.

You needn't pack up any worries. You can get them anywhere as you go along. —MRS. A. D. T. WHITNEY.

Current Events

YOUNG FRIENDS' MOVEMENT CONFERENCE.

THE first fall conference of the Young Friends' Movement of Philadelphia Yearly Meeting was held at Moorestown, N. J., Eleventh month 4th.

At the afternoon session the reports of the secretary and treasurer were given, and addresses on "The Quaker of the Present and the Future" were made by Marion Rice Ely, Esther E. Baldwin and Thomas E. Jones.

The secretary reported that there are now enrolled in the movement 635 registered members; of these 550 are supporting members.

The presiding officer, Henry L. Messner, opened the conference with an address which summarized the purpose of the movement. We are drawn together in this work, he said, through our common interest in the Society of Friends. We are interested in what they have done, and in what they are going to do. We are meeting the question of what the Quaker of the future time is going to do in the world.

The religious impulse is essentially a social impulse. This being so, religion must be translated into a manner of living.

The task of doing this constitutes the greatest opportunity of the church to-day. If the church meets this opportunity, it will be of vast service to humanity. If it does not meet it, it will fail in its mission of service to mankind. For the church to succeed, each individual member must feel that he is responsible.

The Young Friends' Movement is a response to this need, —to the awakening social consciousness, and a realization of the needs of the church. It seeks to train its members to a sense of their responsibility to the Society, and the responsibility of the society is world-wide humanity.

MARION RICE ELY.

In speaking of "The Quaker of the Present and the Future," Marion Rice Ely said: We have a past of which we can be proud; we have a present very much alive; we have a future containing very much of promise. If that promise is to be fulfilled, we must be more active.

We can all agree to this, but the great problem is, how to be more active. The country meeting, for instance, has peculiar problems. In the city the people can easily get to the meetings, but in the country, there are ever present difficulties. At this conference, we are gathered from all parts, city and country, but the people from the rural districts have had much more difficulty in coming.

The result is that only the enthusiastic come to conferences such as this, or to the regular meetings in the country neighborhoods. The problem then is to get the lukewarm, and make them enthusiastic.

In my meeting we have tried to solve this problem by holding First-day School all winter. We have held frequent socials and arranged debates with neighboring meetings. As a result, the young people are now taking an active part in our meetings.

One of the obstacles to activity in the past has been the fact that our Society has been too conservative. Our membership has tended too much to follow family trees.

One method of activity is to live up to our ideals in life and in business. Many people say they are in favor of local option, prohibition or woman suffrage, but they talk one way and vote—"straight." Others say they desire the progress of the society, but are unwilling to work for it. When you give them work, they stay away from meeting.

When people ask me to play music for them, I always do so. If they really *want* me to play, I am glad to please them. If they don't want me to, I want to punish them for asking me. If everybody in the society would follow that rule when asked to do something, we'd either have a splendidly live meeting or none at all.

ESTHER E. BALDWIN.

Esther E. Baldwin recalled once having seen upon the stage a dull, plain little woman, dressed in brown, who, in the face of every difficulty said, "I have that within me which. . . ." Relying on that force within, she was able to face her trials, but she could not tell what the force was.

Quakers have that within them which it is difficult to explain to those who haven't it. I am a Quaker by environment, but I am afraid that I haven't that within me which gives that poise which we all desire—not the poise that leads to conservatism, but the poise which comes from a dominant motive.

That is what we need for our religion—a dominant motive. We need experience and fellowship which will lead us to understand where we are going and to help each other onward.

The light of the lady in brown was of no value because it could not illuminate others. In seeking the experiences of fellowship, we should seek a light which will guide each of us.

Yet in this quest, we must not try to live the experience of all creation. You can't live any further than you can make actual contacts—with lives or through your reading. Fellowship helps us to contacts. The Quaker of the future will seek to make these contacts through fellowship. He will seek to define himself, to add to his experiences, ours; to gain this inspiration to carry him on in his quest.

The Quaker of the future time will be one of the infinite number of people who are trying to learn to live sincerely in their lives the things in which they sincerely believe. He must be two things—a great lover of mankind and a great doer of things.

One of the suggested solutions of the Negro problem is to secure for the colored man that education which will enable him to take his place in a democracy. Many Friends are leaders in the movement to give him this education.

In a suburban community near New York, three types of residents are found—those of the J. P. Morgan kind, those of the Friendly kind and a group of foreigners. A neighborhood association has been formed, and it is working to get these three groups to co-operate in the life of the community. A Friend is at its head.

Here we have two instances where Quakers are great doers. They are illustrations of the kind of thing the Quaker of the future will be doing everywhere.

THOMAS E. JONES.

We have had several viewpoints of Quakerism developed, said Thomas E. Jones, in opening his talk and I shall try to speak of the young Friend as I have seen him throughout the country, with particular emphasis on the young Friend of the Middle West.

There we have enthusiasm and an aggressive forward movement. This is noticeable throughout the country. It is wholesome. In it we are coming back to real Quakerism.

The Quakers of the Middle West were brought into close contact with a movement of un-Quakerized peoples. They were caught in the fire of aggression. They were something like a family moving into a new house. The furniture is dumped in disorderly heaps in the new home, and it takes time to arrange it. So our mental furniture, the Quaker ideas, were dumped into a new section of the country, with new conditions. Now the young Friends are seeking to arrange this furniture. They have discovered that they have missed much of value in Quakerism; now we are having a revival of interest in it.

Thus the emphasis is changing from aggression to consolidation. They are seeking to arrange their ideas, to construct their thoughts. They are beginning to ask, "What do Quakers stand for?" In pastoral meetings the pastors are becoming less clerical, more secretarial. They are holding classes in Quakerism.

This is the tendency in organization. In ideals, or in theology, there is a parallel tendency. Man's conception used to be individualistic. It was not recognized that the great force of God in society binds up individual with individual. Now the young Friends are becoming socialized. They are learning to think of God as being expressed in this connection between individuals. They haven't lost the other idea. They realize that the individual is still there. But God works through individuals, through nature, and through the relations of individuals with each other.

The two great conceptions of Christ, which led to the separation, still exist. But the young Friends are rising above individualistic, dogmatic concepts. They realize there may be different ways of approach, but the individual must be socialized.

This tells the story of the future young Friend. Quakers in the future will demand both aggression and consolidation. It will not be enough to come and sit in silent meetings. There must be a place and a time for silent meeting in fellowship, but there must also be other opportunities for expression—through singing, through sociability, through instrumental music. This does not mean these must be in the meeting for worship. But we should minister to the whole religious life. There is no use of having people with a passion for music leave our Society to become Episcopalians, just because we give them no opportunity of expressing their religious life in their most effective way.

In ideals, we must learn to think of God not as an individual, a force, or a "great hypothesis." He is greater than all of these. He is like a person, but greater than a person. We must feel his power inspiring upon us, letting it mould our lives. Then we will practice the presence of God's great truth and guiding power. Then we will feel that religion is not only belief—an atheist has belief—but trust. God is someone to whom we can go for love, for sympathy when we are in trouble, for encouragement when we are tried. Then we will feel his ever-present power, and go forth to life under the guidance of his great love.

At the evening session George A. Walton delivered the second William Penn lecture, "The Quaker of the Future Time." Extracts from this lecture will be printed in the INTELLIGENCER. It has also been published in book form complete, and may be ordered of Walter H. Jenkins, 140 N. 15th St., Philadelphia. Price, in paper covers, 25 cents; in cloth, 50 cents. W. LEWIS ABBOTT.

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

FRANCE: THE DOLE EQUIPE.

A WORKER writes: The arrival of two first-comers in the market-town of Dôle last August marked the commencement of the now flourishing Dôle Equipe. They installed themselves in a half-built school which now forms our workshop. Their first effort was to make the place temporarily habitable by the filling in of windowless spaces, the hanging of doors, and also by rendering the roof rather more rainproof.

Our numbers have since grown to fifteen, and we now live in a camp of "portable houses," on a pleasant slope commanding a view of the hilly country of the Jura, and an occasional glimpse of snow-capped mountains towards the Swiss frontier. Our new life here is a great contrast from the old. The former home of the Dôle Equipe presented to the newcomer a picture of genuine "roughing it;" he saw a lofty hall, with bare rafters and cold stone walls. On the one hand were stacks of timber, table benches and partly made house sections; on the other, several camp beds, two primus stoves on a Quaker Oats case, an improvised washstand, and—a redeeming feature—our treasured books; the two functions of our habitation being summed up in a mingled odor of sawdust and paraffin oil.

In spite of these happy pioneer memories, it was a great day when we began building our new home on the high ground outside the town. The first blocks were a three-roomed sleeping hut, and a kitchen and store-room. These constitute only the beginning of our camp, which will eventually contain also a large dining-room, a reading-room

and two or more bedroom huts, to accommodate larger numbers of workers. Here we shall live until we have made sufficient "portable houses" for erection in the devastated district of the Ardennes, the welfare of whose people, rendered homeless by the war, is the object of our work. We are looking forward to the day when our progress in this work and the turn of events shall enable us to enter upon a new sphere of labor in the war zone which will consist in the erection of the houses and the organization of the return of refugees to their homes.

Our day begins at 6.30 a. m., and an hour later we start for the workshop, a mile away; looking on the road for our hearty and welcome friend, the one-armed postman, who has delivered letters in Dôle for thirty years or more. Our hours are from 8 o'clock till dusk. There is yet a great deal of preparatory work to be done, upon which the next few weeks will be spent. It is hoped that the camp buildings may be finished, machinery and electric light installed in the workshop, and a regular supply of timber ensured before Christmas.

SERBIAN RELIEF AT CORFU.

Further reports from Anthony W. Dell record completion of the winter hut, where about twenty men are now sleeping. The ambulance tent has been repaired and re-erected close to the hut on the village green; there is room in it for thirty-four men, and twenty-six are now sleeping there on iron bedsteads. It is in a sheltered position and should be fairly water-tight. Some men also are still sleeping in small huts, as the weather keeps warm and fine. Sanitary and road-making work have kept the men busy during the week-time, and the arrangements are now practically complete. A Serb photographer has twice visited the camp and taken views of both encampments as a record for the Serb Government. The average number in camp is now about 105.

HAROLD J. MORLAND,
A. RUTH FRY.

FRIENDS IN MARYLAND.

THE EASTERN SHORE.

Baltimore Yearly Meeting closed at one o'clock on Fifth-day the 2nd. At 2.15 I was on my way down and across the Chesapeake Bay to the Eastern Shore of Maryland. I found old acquaintances on the boat, and the three hours ride to Claiborne, where we take train for Easton, seemed very short. The ride was a constant delight, as it was warm enough to sit on deck, and the best part of it was to watch the sun's big yellow disc pass gradually from the cloudless sky into the waters of the bay. Then came the afterglow and the soft radiance of the crescent moon.

On First-day I attended Third Haven Meeting, and was glad to meet there Caroline M. Cooper, of Wilmington. We were in time to go into the quaint "oldest meeting-house in America," which is still standing on the grounds, and is kept in good repair because of the service it rendered in bygone days. We were glad to notice some fine young oaks growing on the grounds, and a beautiful dogwood that was planted by Joseph Bartlett, who for many years was the faithful and efficient clerk of Southern Quarterly Meeting.

The monthly meeting was held at the close of the meeting for worship, with James Dixon as clerk. His father, Robert B. Dixon, is still able to attend meeting and to go to his business office for a few hours every day. There were about twenty-five in attendance at meeting. During the summer there was an interesting First-day school composed of three classes. There are three or more members who frequently speak in meetings for worship.

Caroline M. Cooper left four concerns with the members: that they should continue to assist English Friends in their relief work; that they should be ready to co-operate in holding a Peace conference of all Friends in England after the close of the war; that they should contribute to the funds needed by Friends' joint peace committee in their propaganda; and that they study the Mexican situation, interesting the members of other churches in the missionary work for the people of Mexico.

Election day was, if possible, more beautiful than any of its predecessors. The one man of the family in which I am visiting went to the polls in the morning and voted the straight Prohibition ticket. In the afternoon he and four women of us took a fifty-mile spin over the excellent Maryland roads. This little State boasts the greatest mileage in proportion to its area of well-kept State roads and other good roads, all toll-free. We passed through the towns of Cordova, Queen Anne, Hillsboro and Denton, the county seat of Caroline County. In all of these towns there were crowds around the polling-places, but no disorder of any kind. Many vehicles filled with white or colored citizens, were on their way to the polls; in one automobile driven by a white man there were six substantial-looking colored men.

Close to Denton, in an enclosed yard, stands a little log meeting-house where some thirty years ago the sisters, Emma and Rachel Satterthwaite, attended meeting regularly, they often being the only ones present. As long as they lived in Denton the house and grounds were kept in excellent order. Now the yard is overgrown and the house is gradually decaying.

Talbot county is crossed by so many of the tributaries and indentations of Chesapeake Bay that it is said no part of it is more than five miles from tidewater. This affords many beautiful water situations for fine houses, and also insures a very equable climate. Although so late in the season, the autumn foliage was still brilliantly beautiful, the bronze of the oaks predominating; but there were many-hued maples, Virginia creeper, sumacs, gum-trees, and a generous sprinkling of evergreens. Some fields were dark green with alfalfa and many were pale green with up-springing wheat, though quite a number of freshly-plowed fields have not yet been seeded. The corn is so unusually fine that farmers are complaining that there are no "nubbins" to feed to the pigs! On nearly every farm we saw a fine flock of turkeys or ducks or geese, while chickens were visible in all directions.

On another day we rode to Centreville, over twenty miles from Easton, and passed the famous big oak at Wye Mills, which is certified to be 375 years old. The "Quaker tavern" near Hillsboro, a big oak tree under which Friends of the olden time were wont to stop and eat lunch on their way to Quarterly Meeting at Camden, Delaware, has entirely disappeared. It is said that some vandal cut into it ruthlessly before the days of the tree-doctor and caused its premature decay.

ELIZABETH LLOYD.

YOUNG FRIENDS' ASSOCIATION CONFERENCE.

With delegates from twenty-five associations, representing Pennsylvania, New York, New Jersey, Delaware, Illinois and Indiana, the annual all-day conference of Young Friends' Association was held on the 11th at Mickleton, N. J., says a report in the *North American*.

With pleasant weather and hundreds in attendance, the occasion was one of lively interest and enthusiasm indicative of renewed vitality in the movement. Charles H. Brown, of the Mickleton association, presided, with Laura J. Wilson, of the Wilmington association, acting as secretary.

The general topic for discussion was "Practical Activities of Friends' Associations," and the morning was devoted to brief talks on special lines of work taken up by the various associations, the afternoon being given to consideration of further lines which may be pursued.

Among the latter Dr. Jesse H. Holmes, of Swarthmore, spoke of the "Opportunity for Peace Work in Associations." He referred to desire for interference in Mexico by this country "in the interests of aristocracy."

"There is no question," he said, "that there is a considerable element who would like war with Mexico, and the way to prevent war panic is to understand that the Mexicans are people as are we, not all robbers and thieves."

Louise M. Lawton, head worker of the Friends' Neighborhood Guild, at Fourth and Green Streets, spoke of "Opportunity in the City for Volunteer Work." "In looking for an opportunity," she said, "analyze your motive." She characterized the guild as the watchdog of the district, put there to safeguard the place, and cited ways in which associations could help in the work.

In his address on "Making Over the Country Neighborhood," Dr. J. Russell Smith, of Swarthmore, cited Denmark as leading the world, in that its people have used the power of association to attain certain ends.

He declared the total percentage of deficiency is as great in the country as in the city, and told what could be done by rural life associations, visiting nurses, and improvement of county roads and the American school. "Education has as its goal," he said, "preparing the child for living, yet the city schools are fitting for city life, and not for the country."

The prison school maintained by Norristown, a speaker said, had been in operation for eight years, with the result that the prisoners there feel they are "in a repair shop and not thrown on the junk heap."

Germantown association, having recently employed a paid secretary, gave some account of how the activities had been greatly broadened.

The recreation field started at Plainfield, N. J., was brought to favorable attention; the local option work at Oxford, which resulted in making the town dry; the study classes at George School, embracing the history and principles of Friends, and other less definite labors, were discussed by members of the associations.

A general discussion ensued in which Cornwall, Byberry, Mount Holly, Moorestown, Chester, West Chester and Clear Creek associations, representatives took part. Lunch was served to all in the grange hall.

WOOLMAN HOUSE.

Henrietta S. Smith, wife of Professor J. Russell Smith, is giving us a new course this year. Prosaically speaking, her subject is "Home Economics," but "Economics" does not really describe it at all.

Up to the present time we have learned, first, what the aims of the homemaker are, and that the atmosphere of her home is created by her, and is her most important achievement. Secondly, we have learned of the household machinery—the necessity of building a house correctly, the additional beauty which plain furnishings add, and the amount of time that can be saved by arranging the working equipment well. We have learned what some of the housekeeping experts know about the efficient arrangement of utensils in the kitchen and other parts of the house; and with a searching eye we have visited two kitchens (Mrs. Smith's and our own). We have studied the value of keeping files, and of systematic planning for household expenses.

Our third study has been *food*—not how to make cottage pudding and hard sauce, but how to plan meals so as to have protein, fat, sugar and minerals in the best proportions. More than this, we have learned where to go for information about food when we shall no longer have Mrs. Smith with us.

Our last study, which we are just beginning, is Child Training. Owing to the fact that there are three young Smiths, we anticipate that it will be as practical as the other subjects we have had.

Our Home Economies course has one advantage over other similar courses that we have come in contact with—when Mrs. Smith isn't with us, she is in her "workshop," where she has acquired the knowledge she is imparting to us. And there is a common bond between her and us, because she is still studying. LYDIA B. RIDGEWAY.

We count it one of the great pleasures of this term to have been able to attend the meeting at Fourth and Arch Streets, on the 9th. The great question is, "Shall we be stirred by the narration of the terrible sufferings undergone by the Conscientious Objectors, and find no outlet for our responsive impulses?

On Sixth-day, Edith M. Winder, Edna R. Wilson and Anna Rogers, all old students, visited and spent the night. Edith and Edna took an early start to attend the Young Friends' Conference at Mickleton. Edith returned and spent First-day at Woolman House. No Woolman term is considered complete without a good visit from Edith Winder.

Another of the inspiring week-end conferences has been arranged for Sixth, Seventh and First-days, Twelfth month 1st, 2d and 3d, immediately after Thanksgiving. The program will include Dr. Janney's lecture in his course on "Quaker Ideals," Sixth-day afternoon; and Dr. Forbush's regular class period Seventh-day morning. Round Tables are being planned for part of the afternoon, leaving plenty of time for exercise and a tramp to Woolman Tree. There will be a special lecture Seventh-day evening, and visiting of Swarthmore First-day School and meeting on First-day morning; and a closing session First-day evening.

Fuller program and further details will be given next week. ROBERT G. BROWN.

FRIENDS IN NEW YORK.

On the evening of the 11th, after Monthly Meeting, an illustrated talk on "The Housing of the Poor" was given in the New York Meeting-house, by William T. Kinkead, President of the New Jersey Housing Commission.

Mr. Kinkead showed a number of pictures showing conditions in New York, Paterson and other places—conditions of the past and of the present, conditions that have been improved, and conditions that should be improved. One picture showed what was formerly a typical scene in New York—the front of a large tenement-house, with every fire-escape loaded with rubbish, clothes, bedding, etc. The next view showed the result after the fire department took up the matter—fire escapes cleared from roof to street. Some pictures showed the old airshafts at top and bottom, admitting the merest crack of light, and used as a dumping-ground for rubbish. These are, at least, kept clean, now, and no more tenements with such airshafts may be built.

According to the new Tenement-house Law, every room built now must have access to real light and real air. Several pictures showed rooms built before this law was passed, with perhaps three rooms in a row, of which only one had a window. Tenement-house owners have been forced to remedy this, by cutting additional windows, by cutting a grill-work over the top of a door, and in other ways. The difference in neatness and comfort in the rooms before and after the accession of light and air was striking. "When they get more air, the people feel better, and more like cleaning up and decorating," said the speaker.

Headed by the printed caption, "Persons who are content to live in dirt and filth are careless enough to get tuberculosis and give it to others," a number of pictures showed the tuberculosis dangers in our present housing conditions. Several showed the sleeping arrangements of factory-girls who earn five and six dollars a week. In one room, six girls were sleeping in two beds; in another, seven in two beds; and in another eight, one or two lying crosswise at the foot of the beds. And yet factory managers wonder why their girls are not more efficient.

Until within a very few years, twenty-seven families obtained their water from one pump, within four blocks of the City Hall of Paterson. There was typhoid in the neighborhood, and no wonder, judging from the surroundings of the pump. But all that is changed, now.

Children must play; if good playgrounds are not provided, they will choose their own. For instance, Paterson possessed within its thickly populated district, an old graveyard, gone to ruin, with the rain now and then washing up

bones from under the surface. This was the chosen playground of the neighborhood's children—chosen because it was the only place. Paterson saw a light and converted the place into a delightful (according to the picture) park and playground.

The causes which make poor families dependent upon charity are divided as follows: 26 per cent., sickness; 22 per cent., intemperance; 14 per cent., desertion by husband; 13 per cent., unemployment; 11 per cent., insanity, etc. The remaining cases are accounted for in other ways.

NEW YORK MEETING.

Paul M. Pearson, of Swarthmore College, attended New York Meeting on the morning of the 12th. Notice had been sent to former Swarthmore students in the neighborhood of New York, and a number of these, who are not members of the meeting, were in attendance.

Professor Pearson read the twenty-fourth Psalm, and then spoke from the verse therein, "Who shall ascend into the hill of the Lord?" He called our attention to the word used, "ascend," and reminded us that we cannot *receive* heaven; we must *achieve* it. Little, if anything, can be given us; we must gain it for ourselves. We say that the negroes were given independence after the Civil War. This is a mistake; they were no more independent than before; they were given the opportunity to achieve independence.

The power of enduring to the end is necessary for him who would ascend into the hill of the Lord. But above all is faith; not a half-hearted faith, but a faith in the right, which can never be daunted.

ANNA L. CURTIS.

PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.

THE fall meeting of the Association for the Promotion of First-day Schools in Philadelphia Yearly Meeting was held on Seventh-day, the 11th, in Race Street Meeting-house. The morning session was devoted entirely to business. Interesting reports were read from most of the First-day School Unions; but it was regretted that, through some mistake or oversight, four Unions failed to report.

Suggestions from these reports brought out beneficial discussions, one in particular being the approval of Woolman School, and earnest appeals from many delegates to send more workers to the school for training. The suggestion that, if a First-day School is unable to find a student, Friends might use the money for a student from some *other* First-day School met with hearty approval.

Another interesting thought given in one of the reports was the importance of study of our discipline among the young people.

The committee appointed by this association at the last fall meeting, to take full charge of the *Scattered Seeds*, reported that the price of the paper had to be advanced to 50 cents for single copies, and 40 cents each for twenty copies sent to one address. In Fourth month Henry Ferris, for the Friends' Intelligencer Association, requested the committee to relieve the office of the publication of the *Scattered Seeds;* and Alice Hall Paxson most graciously assumed the business management of the paper for the remainder of the year, on the same terms, $300 per year.

The committee was sorry to report that there will be an estimated deficit of $250 at the close of the year. No cash contributions to aid in the work have been received during the year except $120 from the First-day School Association and $400 from the Yearly Meeting Educational Committee.

Since, at the request of this association, it was decided at our late Yearly Meeting that the Yearly Meeting in place of this association, shall pay the required sum for the advancement of First-day School work to the General Conference, the only financial responsibility this association now carries is that of *Scattered Seeds*. The quotas from the various unions to this association have naturally been decreased, therefore the suggestion was made, and met with approval, that the unions can now afford to increase their lessened quotas sufficient to aid *Scattered Seeds*. The meeting approved of raising $400 the coming year for this purpose.

The proposition brought forward last year, of merging this association and the Philadelphia Yearly Meeting's Committee on First-day Schools into one organization, was again discussed. The double machinery now existing would then be eliminated, the unions reporting to the committee, which would take care of all business of the First-day School and would arrange for such meetings for conference wherein problems may be discussed and suggestions received as heretofore.

The clerks were requested to bring the matter before the Philadelphia Yearly Meeting's Committee for consideration. In the meantime this association will continue until some definite action is taken.

The afternoon session was devoted to an address by Dr. John W. Carr, principal of Friends' Central School, on "Some Problems of Religious Education." His object was to give a suggestive plan or scheme upon which to work, which might be summarized in the following outline:

1. Thorough attention and interest necessary.
2. Gauge the instruction so that the language shall be adapted to the children and that there shall be sufficient *illustrations*.
3. Select material with care and arrange it so as to appeal.
4. Good discipline.
5. The teacher must develop in the pupils obedience; respect for parents and teachers, for elders, for fellow-men, for hours of worship, for law and order, and for those in authority; reverence, trust, helpfulness (you never really get interested in a thing until you have a hand in it).
6. Love—the essence of the Christian life.
7. Good literature.
8. Good examples of teachers and parents and proper companions.
9. Teach a religion for every day, and not only for First-day.

Dr. Carr closed his address with the suggestion that we give the children two ideals: 1, see visions; and, 2, live the life of service.

ESTHER SMEDLEY CHAMBERS.

JOINT PEACE MEETING IN PHILADELPHIA.

A NEWS report in the *Public Ledger* of the 10th says:

Tortures to which members of the Society of Friends are said to have been subjected in England, because they refuse to don uniforms and fight, were described yesterday by Dr. Rufus M. Jones, professor of philosophy at Haverford College, and the Rev. Leyton Richards, an English Congregational minister, who has been delivering a course of sermons for several months at the Church of the Pilgrims, in Brooklyn. They spoke before a joint meeting of about 1500 Orthodox and Hicksite Friends at the Friends' Meeting House, at Fourth and Arch Streets.

Letters from Englishmen who said they had been ill-treated were read by Doctor Jones. He said that while about 25,000 young men faced conscription in Great Britain, all but one-tenth of their number took advantage of opportunities to escape military service by enlisting in ambulance units and the construction service.

"From the moment they refuse to take service they are 'outlaws.' It is illegal for their own fathers to give them shelter. No one may give them any kind of employment. They live in daily expectation of arrest, followed by terrible treatment. When the arrest comes it is always in the dead of night. They are dragged from their beds, court-martialed for disobeying orders and sentenced to prison, where every effort is made to break their spirit and to compel them to fight. The tragedy has been that they were thrown at once into the hands of military officers instead of being dealt with by the civil authorities.

"Their treatment has been harsh and cruel. Thirty-six

of them on one occasion were taken to France and condemned to be shot, though the sentence was finally commuted to ten years at hard labor. One valiant youth was killed by the barbaric treatment he received in the prison; others have endured inhuman torture."

PREMIER SAVES NINETEEN LIVES.

In telling of the nineteen sent to France to whom Doctor Jones referred, the Rev. Mr. Layton said that when Premier Asquith learned what the military authorities were doing he interfered. Otherwise the men might have been shot.

In citing specific instances of cruelties, Doctor Jones read letters from E. Everett, a young teacher belonging to the Fellowship of Reconciliation, who was sentenced to two years' imprisonment. For exposing these cruelties in England, Bertrand Russell was deprived of his lectureship at Cambridge University and was refused permission to come to America, he said.

Everett described his reception by a colonel after he had been "pasted" until he could not stand, and then taken to a hospital and forcibly fed, as follows:

As soon as wet got in the prison one of them told me with an oath to get my coat off. I told him I was not a soldier and could not obey military orders. The colonel was standing near and he thundered up and shouted: "What! you won't obey me?" with a thick accompaniment. I quietly answered, "I must obey the commands of my God, sir." "D—n your God! Take him to the special room."

Four of them then set on me. One of them took hold of me by the back of the neck, nearly choking me, shook me and dragged me along, while the others punched and thumped and kicked me as hard as they knew how. They banged my head on the floor and walls, and threw me into a little cell with thick walls and a small skylight. They then told me to get my boots off, but I would not do so, and the sergeant I have mentioned deliberately punched me behind the ear and all of them set on me again and bruised me more. They at last cleared out and slammed the door, leaving me without boots, coat or braces, lying on the floor almost exhausted.

In another letter Everett wrote:

I have suffered hell to-day. Relays of men have me, one on each arm and one at my back, putting me through all the gymnastics and drills. They kicked my ankles, dragged me on the floor, and continued for two hours in Birkenhead Park before the public. Finally I had to give in and drill.

"OBJECTORS" BEATEN WHEN DRILLING.

All of the 2500 who have not yet been arrested are facing such treatment, Doctor Jones said, in giving extracts from the diaries of other "objectors." One wrote:

"Four were brought here on Friday and one more appeared this morning. The first day they were put on the barracks square—it was terribly hot—each under a non-commissioned officer, who used to kick and beat them into drill positions."

Further along the writer tells how he resisted the wearing of a military uniform:

"I dressed in my civilian clothes, and was told to put on a uniform. I told them it was against my conscience, as it was a part of the war. But they brought four military, soldiers and police, to undress me, and my clothes were wrenched off my body and a uniform forced on. I took it off again. This time I was tied up in a blanket and left for hours until next morning."

For several days the "objector" was tied in a blanket, and then a uniform was again forced on him, the diary said. Finally, after he had been harried for a number of days, he was stripped and examined before soldiers and then was tried by court-martial.

"We have but one choice, growth or decay. There is no neutral stage in life. You must either be doing or dying."

FRIENDS IN INDIANA.

On Tenth month 8th Whitewater Monthly Meeting of Friends, held at North A Street Meeting-house, Richmond, Ind., observed a program in accordance with one arranged for by other Friends in commemoration of the Centennial of our State. Postal card invitations resulted in an attendance noticeably larger than usual, and the number of "descendants of Friends" was gratifying.

An all-day meeting was held with basket lunch served in the dining-room at noon.

At the morning session, "The Beginnings of Indiana," a paper by George Parry, followed the period of silence which opened the meeting. Wilson S. Doan gave an able and helpful sermon, taking his text from Genesis 12: 1-3, showing that "there is a divine plan in all life; a plan means a purpose; a purpose means a destiny." After a few remarks by an aged Friend, and period of solemn silence, the meeting adjourned until 2 p. m. when a short paper by Mary Battin Boone and Edna B. Wilson was read by the former. It treated of "The Quaker Settlement of Indiana, Sources and Causes," and was listened to with interest.

A history of the local meeting and the prominent workers in it, from Eighth month 27th, 1828, to the present time, by Mary P. Thorpe, held the attention of the meeting. "Reminiscences" followed and formed one of the interesting features of the day. In this connection, "My Gallery of Saints," written by a member who on account of failing health seldom attends our meeting, was read by Emily P. Yeo. It was an allusion to the early Friends whose faces and personality had been recalled to the writer by the word "Reminiscences," on the program, and called out several brief remarks, some from those not members in our fold.

The meeting closed about 4 p. m., the general expression being one of satisfaction and good fellowship.

GEORGE R. THORPE.

THE PROHIBITION FIGHT IN MICHIGAN.

Detroit, Mich., Eleventh month 12th, 1916.

Editor Friends' Intelligencer: It has been my privilege to aid, in a small way, as well as to observe the mighty fight put forth in Michigan in obtaining the glorious Prohibition amendment which the people of this State so nobly supported and carried on November 7th.

The combined churches, with the aid of Rev. William Sunday, organized and carried this long-hoped-for and prayed-for reform.

As a Quaker from dear old Chester County, I could not admire all of Mr. Sunday's preaching and methods of conversion; but aside from those things in which our views do not coincide, we thank God for the mighty over-powering influence he had on greater Detroit in this fight against the liquor traffic. During his evangelistical campaign in this great city, I several times listened to his talks. He is a man of power, influence, courage and tact. He knows just how to approach a vast gathering of fifteen thousand inside and from five to ten thousand outside the tabernacle, in such a way as to command the attention of all, and drive home a point so forcefully that even the sneerer has to accept it.

One great cause of this increased thoughtfulness was his bombardment in that mighty sermon, "Booze, or Get on the Water Wagon."

We who have chosen Michigan as our home thank God that on May 1, 1918, the State shall go dry. With this great change Detroit, the auto city, the home of thousands of foreigners, the city of beauty and good fortune, will be the greatest dry city not only in America but in the world.

WILLIAM T. COPE.

"The hammer of truth is the proper instrument with which to nail a lie."

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

MARRIAGES.

BROWN–BIRDSALL.—At the home of the bride's father, D. H. Birdsall, near Purcellville, Va., Tenth month, RALPH B. BROWN and GERTRUDE JANNEY BIRDSALL.

SIMPSON–BAYNES.—On October 14th, at the home of the bride's parents, Louis and Addie Baynes, FREDERIC SIMPSON and GRACE BAYNES. The bride is a member of Blue River Monthly Meeting.

DEATHS.

GAWTHROP.—Eleventh month 10th, SARAH B., wife of late William Gawthrop, aged 82. Funeral Second-day, 13th, West Grove, Pa.

GILLAM.—At Langhorne, Pa., Eleventh month 10th, MARY MITCHELL, widow of Harvey Hunt Gillam, aged 63.

PENNOCK.—Eleventh month 11th, SUSAN REEVE, wife of E. Eldridge Pennock, daughter of Jennetta E. and the late Josiah Reeve, M.D., of Medford, N. J.

WICKERSHAM.—Near Avondale, Pa., on Eleventh month 8th, 1916, TOWNSEND WICKERSHAM, in his 78th year. Interment at New Garden, Pa.

A MEMENTO OF LINCOLN.

A COPY of the New York *Herald* of April 15th, 1865, the morning after the assassination of President Lincoln, has been sent to our Friend, Isaac H. Clothier. The copy is naturally in bad condition, the paper being discolored, and very weak from age and wear, but our Friend has had a number of copies made by photography; and as long as they last is willing to supply a limited number free of charge to Friends who apply early. Send requests to FRIENDS' INTELLIGENCER, 140 North Fifteenth Street, Philadelphia.

YOUNG FRIENDS' DEVOTIONAL MEETINGS.

FOR some years it has been the custom of the Sectional Committee of the Philadelphia Young Friends' Association to hold devotional meetings on the fourth First-day evening of each month, at the Young Friends' Association Building. It has been our idea in the past to appeal especially to the young, that they might feel a freedom sometimes lacking when in the presence of elder and more experienced Friends. A number of us feel now that their purpose has been accomplished, to a degree at least, and that the need of their continuance in the same manner is past. Accordingly, we would extend a cordial invitation to ALL Friends who feel that an hour of evening devotion would contribute to their spiritual need. This is to be an entirely open meeting, preceded by the singing of hymns.

Please spread this invitation as far afield as possible to young and old, to Friends and to all others who may need the Quaker message.

The next meeting will be held Eleventh month 20th, at 7.45 o'clock, in the auditorium of the Philadelphia Young Friends' Association.

SECTIONAL COMMITTEE, PHILA. Y. F. A.

Coming Events

ELEVENTH MONTH.

17th and 18th.—Fair at 226 East Sixteenth Street, New York, for the benefit of the Young Friends' Aid Association and the Friendly Hand. Contributions of money or articles for sale will be gladly received. The fair is open from 3.30 to 10, both days. Dinner will be served to all desiring it.

18th.—Fall indoor picnic of West Philadelphia First-day School, at 5 p. m. Entertainment, games, etc., for young and old. Bring basket lunch. All welcome.

18th.—Short Creek Quarterly Meeting, at Emerson, O., 11 a. m.

18th.—The members of the Philadelphia Young Friends' Association are to be entertained at an informal tea at the Friends' Neighborhood Guild, from 3.30 to 5.30 p. m. Miss Anna F. Davies, head worker of the College Settlement, for many years an active and progressive influence in Philadelphia social work, will speak briefly at 4.15 p. m. If successful, this tea is to become a monthly affair, occurring on the third Seventh-day of every month, and invitations will be issued to various groups of Friends. It is hoped, however, that all who are interested in the Guild will feel free to attend these informal occasions, and claim the hearty welcome which awaits them.

19th.—A special meeting for worship, under the care of a joint committee of the Wilmington meetings will be held at Centre Meeting-house, Delaware, at 2.30 p. m. Centre Meeting is about one mile east of Centreville, Del., and about seven miles northwest of Wilmington, in the beautiful Brandywine country. It is hoped to make this special meeting a community meeting, and visitors from other localities will be cordially welcomed.

19th.—Dr. William I. Hull, of Swarthmore College, will deliver an address on "The World War, and America's Opportunity," at a philanthropic meeting to be held at Darby Meeting-house at 3 p. m. A cordial invitation is extended.

19th.—Joseph Elkinton expects to attend Abington Meeting, 10.30 a. m. Trolley to Jenkintown, Pa.

19th.—Dr. H. M. Woolman, of Newark, N. J., gives notice of his intention of attending Crosswicks Meeting, New Jersey, at 10 a. m.

20th.—Center Quarterly Meeting, at West Branch, Pa., 10 a. m. Joel Borton expects to be present, and also at meeting for worship, the 19th.

20th.—Fairfax Quarterly Meeting, at Washington, D. C., 11 a. m.

21st.—Burlington Quarterly Meeting, at Trenton, N. J., 10.30 a. m.

22d.—Chester Monthly Meeting, at Chester, Pa., at 7.45 p. m.

22d.—Goshen Monthly Meeting, at Willistown, Pa., at 10 a. m. Frank M. Bartram will carry the message of the Yearly Meeting's Peace Committee to the meeting.

26th.—Devotional meeting, 7.45 p. m., auditorium Young Friends' Association Building, 140 North Fifteenth Street, Philadelphia. Meeting open to all.

27th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m.

28th.—Pilesgrove Monthly Meeting, at Woodstown, N. J., at 7.30 p. m. The message from the Peace Committee of the Yearly Meeting will be presented by Mary A. Yarnall.

30th.—Bucks Quarterly Meeting, at Langhorne, Pa., 10.30 a. m.

TWELFTH MONTH.

2d.—Whitewater Quarterly Meeting, at Pendleton, Ind.

2d.—Nottingham Quarterly Meeting, at Little Britain, Pa.

3d.—Eleanor Scott Sharples expects to attend Haddonfield Meeting at 10.30 a. m. She is the messenger to present the concern of the Yearly Meeting's Peace Committee at the Preparative Meeting immediately following.

4th.—Fishing Creek Half-Yearly Meeting, at Millville, Pa. (This is a change of date.) The Monthly Meeting will be held Seventh-day preceding, being the 2d of the month. Meeting as usual on the 3d. All at 10 a. m. Ministers and elders meet Seventh-day at 3 p. m.

6th.—Salem Quarterly Meeting, at Woodbury, N. J.

14th.—Haddonfield Quarterly Meeting, at Haddonfield, N. J.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Third Haven, Easton, Md., Third and Fifth-days, 11 o'clock.

NEW JERSEY.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.20 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, 309 Chestnut Avenue, 10.30 a. m.

NEW YORK.—Brooklyn, 110 Schermerhorn Street, near Boerum Place, 11 a. m.; First-day School, 10 a. m.; Fifth-day Meeting, 11 a. m.

New York, 221 East Fifteenth Street, on Rutherford Place, 11 a. m.; Fourth-day Meeting, 10.30 a. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month. 10 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

Easton Meeting, held at North Easton, 11 a. m. Powers Ferry, Hudson Valley trolley.

Flushing, Long Island (on Broadway, near Main Street), 11 a. m.; First-day School, 10 a. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

OHIO.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Grampian, Pa., 11 a. m.; First-day School (year round), at 10 a. m.; Monthly Meeting for Discipline, second First-day each month, 11.30 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School 9.45 a. m. Meeting 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Fun

Next to the virtue, the fun in this world is what we can least spare.

—AGNES STRICKLAND.

ONE WAY TO DO IT.—"Father, how do you fill a fountain pen?" asked Johnny.

"Well," asked his father, "is it your pen that you want to fill?"

"Yes, sir."

"Well, then, my boy," thoughtfully answered father, "I would fill the bathtub with ink, and then get in and fill the pen."

"WHY do you dislike your teacher so, Willie?" asked his mother.

"I don't exactly dislike her, mother," replied Willie, "but it's perfectly plain to me why she never got married."

HIGHER CRITICISM.—Georgiana was making preparations for her doll's birthday party and her brother stood by helplessly, receiving instructions. "Oh, Palmer," she exclaimed suddenly, "first we must take this child over to church and have her criticized."

TAINTED MONEY.—The big touring-car had just whizzed by with a roar like a gigantic rocket, and Pat and Mike turned to watch it disappear in a cloud of dust.

"Thim chug wagons must cost a heap av cash," said Mike. "The rich is fairly burnin' money."

"An' be the smell av it," sniffed Pat, "it must be thot tainted money we do be hearin' so much aboot."—*Success.*

"AND," she continued bravely, "if poverty does come we will face it together."

"Ah, dearest," replied the enraptured youth, "the mere sight of your face would scare the wolf away."

It was not until in the solitude of his room he sat gazing on the returned engagement ring that the light of understanding came.

NEIGHBORLY PRECAUTION.—The new clerk at the drug store returned the prescription to the old customer with a request that he wait till the boss returned.

"But why can't you fill it out?"

"I could if you was a stranger, but I ain't to fill 'em for folks that lives about here."

THE county superintendent of schools, Miss Whitehead (whose hair was almost white) was paying a visit to a country school. At the close of the school, when the children went trooping out, each one said, "Good-bye, Miss Whitehead!" But one little girl, with red hair, said nothing, and hung her head. As she was about to pass, Miss Whitehead put out her hand and said:

"Nellie, are you not going to say good-by to me, as the others have?"

"No, I'm not," answered Nellie. "I know what it is to be called 'Miss Redhead,' and I'm just ashamed of the others."—*Youth's Companion.*

THE DOCTOR KNEW.—"My doctor told me I would have to quit eating so much meat."

"Did you laugh at him?"

"I did at first, but when he sent in his bill I found that he was right."

A WASTE OF ABILITY.—"Old man, I hate to tell you," said the candid friend to D'Auber, the artist, "but you are wasting your time painting pictures."

"Oh, I don't know," said D'Auber proudly; "I sell them, don't I?"

"That's just it. If you can sell them you can sell anything, so why don't you take up something there's big money in?"

A WISE CAT.—"Ellen, has George come home from school yet?" called Mrs. Snaggs to her servant.

"Yes, ma'am," came back the answer.

"Where is he?"

"I haven't seen him."

"How do you know, then, that he's home?"

"Because the cat's a-hidin' under the dresser."

ALL SHE HAD.—Little Ethel hobbled into her mother's room to complain that her button shoes hurt her feet.

"Why, my dear, you've put them on the wrong feet," said her mother.

With a puzzled expression the child said:

"Well, what shall I do, mamma? They's all the feet I've got."

Wanted

WANTED—A MOTHER'S HELPER. APPLY to Mrs. G. R. Showell, 209 Howard Street, Riverton, N. J.

WANTED—MOTHER'S HELPER FOR SMALL baby, in Friend's home. Apply by letter to 421 W. Price Street, Germantown, Pa.

WANTED—POSITION AS COMPANION OR mother's helper, by refined woman of 40. Experience and good references. E 52, Intelligencer Office.

MAN AND WIFE (FRIENDS), EDUCATED, refined and reliable, desire position together in an institution, inn or large apartment house. Man capable of office work, woman a thorough housekeeper and manager. City, country, or willing to go South. E 43, Intelligencer Office.

WANTED—RESPONSIBLE MAN, PREFERably unmarried, having farm and dairy experience as farm overseer. Details to be arranged personally. State age and experience. J 51, Intelligencer Office.

EXPERIENCED PRACTICAL NURSE WISHES position, care of elderly invalid or as companion. B 50, Intelligencer Office.

PRACTICAL NURSE WISHES CARE OF INvalid or feeble person, and to assist in home, or to be generally useful as mother's helper. Address Box 92, Oxford, Pa.

POSITION WANTED AS MOTHER'S HELPER or companion and caretaker for invalid by a refined middle-aged woman. M. B. T., Intelligencer Office.

WANTED—AT 150 N. FIFTEENTH STREET, Philadelphia, back numbers of Friends' Intelligencer—issues of Third month 11th, Sixth month 1st, Sixth month 17th, Eighth month 26th, Ninth month 2d, 1916.

WANTED—A YOUNG WOMAN AS ASSISTANT in primary department. She must have had successful experience in handling young boys, and in teaching reading and arithmetic. Room and board furnished. In making application, state salary expected. Address A. H. Tomlinson, Swarthmore, Pa.

PRACTICAL NURSE WANTS POSITION; experienced with elderly and nervous person. References. B 54, Intelligencer Office.

MOTHER'S HELPER, OR CHILD'S NURSE wanted, one able and willing to take children out. R 53, Intelligencer Office.

Friends' Intelligencer
Periodical Club List

Any periodical published may be ordered through the INTELLIGENCER at the publisher's price. If TWO or more are wanted, make up the list from the SPECIAL CLUB RATES below.

To find the club rates, add together the clubbing numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

Clubbing No. 37 Friends' Intelligencer
Clubbing No. 37 Youth's Companion
Clubbing No. 30 Review of Reviews

104x5 = $5.20 (Amount to remit)

Regular price for the three is $7.00

For magazines that have no clubbing number, remit the regular subscription price.

Clubbing Number			With Fds. Int.
23	American Boy	$1.50	$3.00
29	American Friend	1.50	3.30
25	American Magazine	1.50	3.10
80	Atlantic Monthly	4.00	5.85
17	Boys' Magazine	1.00	2.70
70	Century	4.00	5.35
23	Christian Herald	1.50	3.00
35	Collier's	2.50	3.60
	Country Gentleman	1.00	
70	Country Life in America	4.00	5.35
50	Current Opinion	3.00	4.35
23	Delineator	1.50	3.00
12	Designer	.75	2.45
25	Etude	1.50	3.10
25	Everybody's	1.50	3.10
7	Farm and Fireside	.50	2.20
17	Farm Journal (5 years)	1.00	2.70
23	Field and Stream	1.50	3.00
17	Forest and Stream	1.00	2.70
	Friend (London)	2.11	3.90
	Friend (Phila.)	2.00	3.50
37	Friends' Intelligencer	2.00	
30	Garden Magazine	1.50	3.35
	Good Housekeeping	1.50	
	Harper's Bazar	1.50	
70	Harper's Magazine	4.00	5.35
	Hearst's	1.50	
	House and Garden	3.00	4.25
40	House Beautiful	2.00	3.85
8	Housewife	.50	2.25
20	Illustrated World (Technical World)	1.50	2.8
80	Independent	4.00	5.85
	Journal of Friends' Historical Society (London)	1.25	3.25
	Ladies' Home Journal	1.50	
15	Ladies' World	1.00	2.60
100	Life	5.00	6.85
60	Literary Digest	3.00	4.85
17	Little Folks	1.00	2.70
20	McClure's	1.00	2.85
10	McCall's (with pattern)	.50	2.35
23	Metropolitan	1.50	3.00
17	Modern Priscilla	1.00	2.70
23	Mother's Magazine	1.50	3.00
	Munsey's	1.00	
80	North American Review	4.00	5.85
50	Outing	3.00	4.35
60	Outlook	3.00	4.85
30	Review of Reviews	3.00	3.35
50	St. Nicholas	3.00	4.35
	Saturday Evening Post	1.50	
	Scattered Seeds	.50	2.40
55	Scientific American	3.00	4.60
50	Scribner's	3.00	4.35
23	Sunset	1.50	3.00
	Survey	3.00	
8	To-day's Magazine	.50	2.25
55	Travel	3.00	4.60
25	Woman's Home Companion	1.50	3.10
40	World's Work	3.00	3.85
35	Youth's Companion	2.00	3.60

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The plan inaugurated by us six years ago, with the purpose of distributing the holiday shopping over a longer period, and thereby lessening the inevitable rush during the few weeks immediately prior to Christmas, has been most successful, and has proved to be as much appreciated by our charge customers as by our employees.

Rather heavy demands are made upon every family purse during the first half of November—everybody must have new winter apparel. Before the inauguration of this Strawbridge & Clothier plan, most folks, even though ready and willing to relieve the before-Christmas strain on store salespeople, felt that holiday purchases belonged to December, and payment was more conveniently met on January 1st.

Pay in January for All Goods Bought From Now to December 30th

If you have a charge account here (and if you have not now is a good time to open one), all purchases made from November 15th to the 30th of December, will be charged on the bill sent you January 1st, 1917.

This will be a real CONVENIENCE to thousands of our customers. Things suitable for CHRISTMAS GIFTS are shown all over the Store—and many things now here cannot be duplicated when sold out.

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FOR RENT—THREE COMMUNICATING rooms furnished for housekeeping, in farm house six miles from Coatesville, steam heat, bath, telephone. Edwin B. Maule, Coatesville, Pa.

When you write to an advertiser, say that you are a reader of the INTELLIGENCER. All advertisers want the custom of Friends, and will do their best to get and keep it.

IF you want high-grade help for office or household, or a position among Friendly people, board or rooms in city or country, or if you want to rent or sell property, advertise your needs in the INTELLIGENCER. It reaches a class of people quite different from ordinary newspaper readers, and those who have used it testify that it brings ANSWERS.

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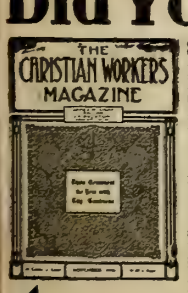
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To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

SAMUEL N. LONGSTRETH, 5318 Baynton St., Gtn.
WILLIAM H. GASKILL, 3201 Arch Street.
AQUILA J. LINVILL, 1931 North Gratz Street.
CHARLES F. JENKINS, 232 South Seventh Street.

Did You Ever?


See This Magazine
Published monthly by The Moody Bible Institute. Devoted to Bible study, notes on Sunday School lessons, and Christian service. Rev. James M. Gray, D.D., Editor.
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2 Ā'brā-hăm begat Ī'saac; and Ī'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of Mā'rў was espoused to they came together, she child of the Hō'lў Ghōst

19 Then Jō'seph her h just *man*, [e] and not willin publick example, was m away privily.

20 But while he thought behold, the angel of the unto him in a dream, thou son of Dā'vid, fear

A. M. 4000.
CHAP. 1.
a Lu. 3, 23
b Ps. 132, 11; Isa. 11, 1; ch. 22, 42; Acts 2, 30; Rom. 1, 3
c Gal. 3, 16
d Ruth 4, 18; 1 Chr. 2, 5, 9
e Num. 1, 7

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To CONTRIBUTORS:—We are always glad to receive news and other articles of interest, provided they are SHORT enough to be used. Two-thirds of the matter sent us cannot be printed, simply because the articles are too long.

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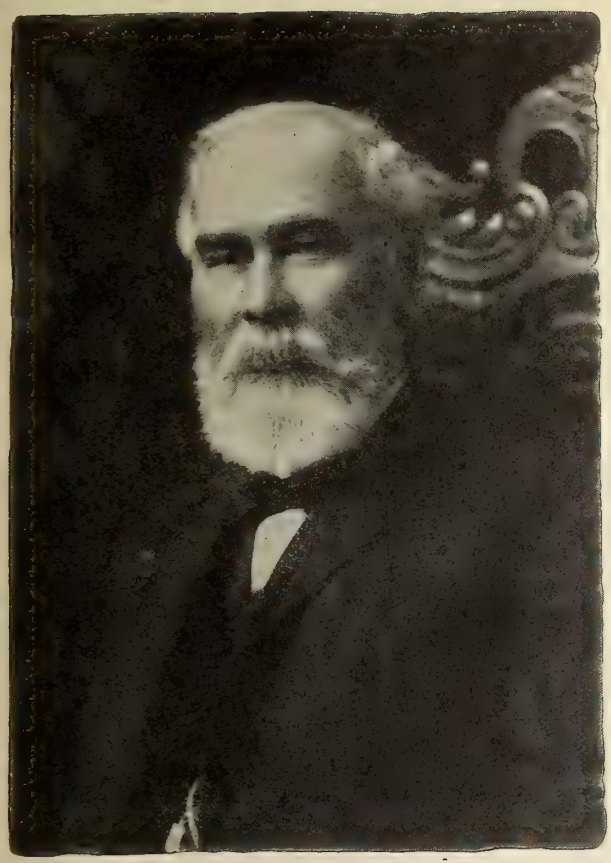
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PHILADELPHIA, ELEVENTH MONTH 25, 1916

Volume LXXIII
Number 48



BENJAMIN F. TRUEBLOOD—1847-1916.

BY WILLIAM I. HULL.

"GOD buries his workmen, but his work goes on." With these words, Dr. Trueblood began his first editorial for the *Advocate of Peace,* a quarter of a century ago, when he mourned the death of his predecessor, and now that he himself has gone on to another plane of high endeavor, his friends and disciples in the peace work of our time are endeavoring to sustain their faith and courage by recalling these sturdy words. His sterling character and worthy career are also inspiring legacies to all who are engaged in the task of combating the hoary evil of warfare; and, although they are fully aware that this perennial evil has outlasted many generations of the men and women who have grappled with it, still they have taken renewed determination from the recollection of Dr. Trueblood's inexhaustible energy, untiring industry, and undying confidence in the triumph of the cause to which he dedicated the best efforts of his life.

A sketch of his life is soon drawn; but what pen and what space would suffice to fill in between the lines its full significance? He was descended from generations of Puritan and Quaker ancestry. His own parents were pioneers in Indiana, and he was born in the Hoosier town of Salem —"City of Peace"—nearly seventy years ago. Having secured an education and graduated from Earlham College, he entered at once upon his first life-task, that of educating other boys and girls. His work as a teacher, in educational institutions, lasted from his twentieth to his forty-third year, and it was as varied as it was useful. Teacher of country schools and academies in Indiana and Michigan; professor of English in Earlham College, Indiana, and of Greek and Latin in Penn College, Iowa, president of Wilmington College, Ohio, for five years, and of Penn College, Iowa, for eleven: in these varied posts, he left the impress of his high character upon the growing youth of the Middle West for nearly a quarter-century, and contributed a notable service in upbuilding the sane idealism, the sober enthusiasm for humanity, which is becoming more and more noteworthy as a characteristic of the people of that great section of our country. In recognition of this educational service, Iowa University conferred upon him the degree of LL.D., in 1890, as he entered upon his next great task, that of educating the people in the practicable ideals of international peace.

The peace ideal was part of his Quaker heritage; and his mature mind was impressed by the meaning and possibilities of the new internationalism in those pioneer years when Blaine was preparing the way for Pan-American understanding and coöperation, when Hodgson Pratt was forming the first international arbitration society, and Randal Cremer was laying the foundations of the Interparliamentary Union, when Frédéric Passy was reviving in Paris the modern series of international peace congresses, and Baroness von Suttner was organizing the first peace societies in Germany and Austria and publishing her novel, "Lay Down Your Arms."

Dr. Trueblood took his place beside these pioneers of the modern peace movement, first as a member of the Second International Peace Congress, held in London in 1890, then as a lecturer in English and in French in Paris, during the following year, and finally as Secretary of the American Peace Society, from 1892 to 1914. He is best known in this last capacity, and his ability and devotion lifted the society to the first rank of usefulness among the six hundred other peace societies which he lived to see organized. Its membership increased during his administration from 300 to nearly 8,000 and the subscriptions to its organ, the *Advocate of Peace,* from 1,500 to nearly 11,000. He removed the office of the society from Boston to Washington in 1911, and gave it a more truly national character as well as a real influence on national legislation.

As a speaker on international topics, he travelled through the length and breadth of our land, making countless addresses before audiences of many kinds, and inspiring a considerable body of young men to devote their life-work to the promotion of the great peace cause of our time. As editor of the *Advocate of Peace* for nearly a quarter-century, he wrote innumerable editorials and articles which admirably record the ups and downs of the peace movement, and form an indispensable and never-failing source of information, guidance and courage. As secretary of the American Peace Society, he conducted a large volume of correspondence with peace-workers in several lands; he wrote and edited pamphlets, and distributed peace literature broadcast in various forms; he organized peace societies in several States and cities, recruited members, organized four of our national peace congresses, and participated in seventeen of the nineteen international Congresses held in this country and abroad. For many years, he was the chief outstanding representative of the peace movement in America, and lavished time and strength and toil in an effort to inspire America to live up to its opportunity and responsibility in the promotion of peace and justice among all nations.

As speaker and writer, he was gifted with keen but kindly humor, with terse and telling phrase, with flashes of illu-

minating eloquence, and with unquenchable hope and undaunted courage. As a peace advocate, his soul was filled with a loathing for war and all that pertains to it, while his mind was ever eagerly engaged with the solution of the problems of that constructive statesmanship which is destined to supply an effective substitute for war and to banish it forever from the family of nations. Thus, he shared both the moral fervor of the Quaker poet, Whittier, and the constructive vision of the Quaker statesman, William Penn.

With Whittier, he stood among those "faithful few, who dare to hold God's word and witness true," who "dream of peace amidst a world in arms, of swords to ploughshares turned by scriptural charms." With Penn, his "clear-eyed faith transcends our evil time, and o'er the present wilderness of crime sees the calm future,"—the future when an international court of justice shall enable reason and manhood, civilization and Christianity to replace insanity and brutality, barbarism and Anti-Christ in relations among nations.

Long familiar with the dream of an international court of justice which William Penn had outlined for the world in his Essay of 1693, Dr. Trueblood was overjoyed by the partial realization of that dream by The Hague Conference of 1898. His book, entitled "The Federation of the World," is a record of his appreciation of the deep significance and bright promise of this court and of the other work of the conference and its successor in 1907. His last years were made happy, in spite of the Great War, by a steadfast confidence in the ultimate and complete triumph of judicial settlement over armed force; for he saw that the world had at last entered upon the pathway which leads, through human brotherhood and divine justice, straight to the Star of Bethlehem and the Throne of God.

Dr. Trueblood's earthly task is done. His rewards here on earth were a happy family life, a host of friends, the consciousness of having pursued the right as God gave him to see the right: let no man seek higher rewards than these. His soul has gone, we gladly believe, into that heavenly rest which his favorite Psalm, the Twenty-third, made so vividly and constantly real to him. The inspiration of his career is a rich legacy of strength and a high incentive to renewed devotion among his co-laborers, young and old, who have loved him as a friend, revered him as a messenger of peace whose feet came over the mountains to them in the dark valleys of their military philosophy, and blessed him as a true peace-maker, a faithful follower of the Prince of Peace, a child of God.

DR. BENJAMIN F. TRUEBLOOD.

BY RUFUS M. JONES.

"Down the happy future runs a flood
Of prophesying light;
It shows an Earth no longer stained with blood,
Blossom and fruit where now we see the bud
Of Brotherhood and Right."

Benjamin F. Trueblood has left us—dying Tenth month 26th, almost 69 years old—at a time when "the bud of brotherhood" seemed terribly nipped with frost, and when "the prophesying light" was burning at its dimmest. But he always lived and worked with a large faith in the infinite power and love of God, and even in these days of winter's frost and darkness he did not lose hope in the happier future for the race.

He has for a full generation been one of the most impressive figures of our Society, well known within our Quaker circles for his large contribution to its educational work, its public causes and its deeper life, and very widely known outside our fold for his large and constructive advocacy of peace and arbitration and higher ideals in international relationships.

He was born in 1847 at Salem, Indiana, of excellent Quaker stock and was educated in the institutions of the Society, graduating from Earlham College in 1869. For twenty-one years he was among the forefront leaders of the educational work of Friends in the middle west. He was successively principal of Raisin Valley Seminary in Michigan; professor of English Literature and governor at Earlham College; professor of Greek and Latin in Penn College and one of its founders; president of Wilmington College and finally president of Penn College, which position he vacated to devote his entire time to the promotion of international arbitration.

After attending the Second International Peace Congress, held in London in the summer of 1890, he went to the continent and thoroughly learned the French language, without the acquisition of which he could not have carried on his international work effectively. When chosen to be Secretary of the American Peace Society in 1892 he was admirably equipped for the position. This Society had been founded in 1828 by the distinguished philanthropist William Ladd. It had already had an honorable career, though it had not yet made its influence powerfully felt on the national life. Dr. Trueblood threw himself with great energy into the task of carrying the ideals of this Society into a vastly larger group. He was determined that its candle should not be hid, but should light the whole country.

During the twenty-three eventful years of his service to the work of this Society, the membership increased from a meagre three or four hundred to eight thousand, and the circulation of the *Advocate of Peace,* which he edited, expanded from fifteen hundred to eleven thousand. But these figures do not begin to show the real increase of candle-power which came to the Peace Society during these years. In 1911 it moved its headquarters from Boston to Washington where it was able to exert a far greater influence upon the practical policies of the country. During these same years Dr. Trueblood had a large sphere of influence in the International Peace Congresses, the Lake Mohonk Conferences on Arbitration, the first International Conference at The Hague, and in a multitude of less noted movements and organizations for the promotion of the main cause to which his life was devoted. He was all the time using his pen effectively, contributing to magazines and periodicals, producing pamphlets and writing a valuable book on "The Federation of the World." A great many opportunities came to him to give his message to large audiences in this and in other countries, and he was strikingly effective as a speaker.

He was a man of splendid physical build and proportions, his mind was well developed, he was a clear and forceful thinker, and withal he was a deeply religious man, with a first-hand experience of the vital realities of the religious life. He was recorded a minister in his early life, and throughout his extensive public career he continued to be a strong and telling exponent of the gospel, with a warm and intimate appreciation of its transforming power. He has done his work well and valiantly. He has served his generation faithfully and he has gone trustfully and without fear to enter the larger life, where the bud triumphantly blossoms into full flower.

Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.

—Edwin Markham.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—*Phillips Brooks.*

A VOICE IN THE NIGHT.

[This prophetic poem was written some twenty years ago by James Clark, now long dead.]

I HAVE come, and the world shall be shaken
Like a reed at the touch of my rod.
And the kingdoms of Time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine
From the lips of my prophets and sages
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle;
Ye have kept back from labor its meed;
Ye have challenged the outcasts to battle
When they plead at your feet in their need;
And when clamors of hunger grew louder
And the multitude prayed to be fed,
Ye have answered with prisons or powder
The cries of your brothers for bread.

I turn from your altars and arches
And the mocking of steeples and domes
To join in the weary night-marches
Of the ones ye have robbed of their homes.
I share in the sorrows and crosses
Of the naked, the hungry and cold;
And dearer to me are their losses
Than your gains, and your idols of gold.

I will wither the might of the spoiler;
I will laugh at your dungeons and locks.
The tyrant shall yield to the toiler,
And your judges eat grass like the ox.
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered
And the prisoner and serf shall go free.
I will harvest from seed that I scattered
On the borders of blue Galilee;
For I come not alone and a stranger;
Lo, my reapers shall sing through the night,
Till the star that stood over the manger
Shall cover the world with its light.

THE IMPORTANCE OF RELIGIOUS EDUCATION.

BY ELBERT RUSSELL.

(*Continued from last week's issue.*)

One of the most important reasons for religious education is that educative processes are necessary in order to make religious truth effective. Jesus had tremendous confidence in Truth. He was careless about organizations, books and churches. He wrote no books to record His teachings; he organized no church to perpetuate His doctrines; He used none of the ordinary means by which men try to impress their ideas upon the world. He just dropped His teachings by the wayside, on the mountain and by the sea, and felt that if once He could get these teachings into the hearts of men they would take root and grow, and that if they did take root and grow, neither fire nor sword could ever destroy them from the earth. He had so great faith in the vitality of Truth. But the great problem is to get an idea to take root. Before we sow the seed there needs to be a careful preparation of the soil, and that is the process of education. After a long period of public ministry, Jesus selected twelve men, and spent from six months to a year teaching them. He called them disciples; they called Him teacher. He felt that His truth could be secure only when He had set their minds on fire with the devotion of love, that only then could He be sure that His truth would take root and grow and spread until it had covered the whole earth. These twelve men were to be the germ of the Christian Church; they were the connecting link between Him and the future. The multitudes came and went away again, but when He asked the twelve if they would also go away they answered, "Lord, to whom shall we go? Thou hast the words of eternal life." And so we may say that Jesus founded the first Christian school. He was pre-eminently the master teacher. All great religious leaders have founded schools. There have been many who by their passion and eloquence have swayed the multitudes; but all whose work has had lasting influence have founded a school. Only upon the deep-rooted convictions those who had been to school to Him could such a movement be founded. Elijah thought at first that to call the people to Carmel, to call down the fire from heaven to consume the sacrifice, to have the people shouting "Jehovah, He is God! Jehovah, He is God!" was to root out the religion of Baal. He thought that he had won his cause all on one day. But he discovered a few hours later that the religion of Baal was almost as strong as ever and that the government was working for Baal just as it had been before. And in his discouragement Elijah ran away to Mount Horeb and hid himself in a cave.

You remember how first there came the earthquake, but how he realized that God was not in the earthquake; then the whirlwind, but God was not in the whirlwind; then the fire, but God was not in the fire; and after that the still small voice. How weak and ineffective the preaching of the prophet sounds beside the noise of the earthquake and the whirlwind; but God gave him that day a program for his work, and it was an educational program. The fundamental thing he was to do, God told him, was to go back and start a school and call Elisha, the son of Shaphat, to be his disciple. At Bethel, Carmel, Gilgal and Jericho, he founded the schools of the prophets. So Elijah went back believing that these young men, whom day by day he could touch with his own enthusiasm and inspiration, were to be the nucleus of a nation whose knees had not bowed to Baal and whose lips had not kissed him. And it was by means of these young men, who were sent out into the homes of the people to keep alive the faith of the people, that Elijah rebuilt the religious foundations of the nation.

I have mentioned the fact that Christ turned likewise to educational methods. Isaiah, after years of popular preaching, turned to the law (which in the Hebrew means teaching) and sought to bind up the testimony among his disciples. Paul did the same thing. Paul's later epistles do not have the sweep of those written in the earlier days of his ministry; but in those later years he was sending out young men into the work, Timothy, Silas, Titus and others, training them to take up the work that he knew he must some day lay down, and that was so dear to his heart. George Fox did the same. Fresh and powerful were his earlier outpourings, but it was not long before he began to advise Friends to set up schools, to organize monthly meetings, where discipline could be taught; and the last chapters of his journal record the unexciting work of organizing meetings for discipline and providing for the organized testimony of the society. John Wesley did the same. Dwight L. Moody, after his earlier years of evangelistic success, devoted the last years of his life to establishing schools. These men realized the importance of religious education. For it is not in excitement or in vast crowds that the foundations of the religious progress of the world are to be laid, but in the quiet Sunday-schools where consecrated men and women gather the children together and speak to them about the vital things of their religious life and illustrate their teachings by their own lives.

In conclusion, I wish to speak about the *methods* of religious education. Of course the fundamental thing in education is study. To be sure, some people in our modern life try to eliminate study from education. They think you can educate children by unconscious methods. But education takes study, time and attention if it is to amount to anything. That is a part of the great law of life. God provides religious truth, but we have to make it ours by work. God provides food, but you wouldn't turn a little child out in the garden and let him feed himself. But that is just what we have been tempted to do with regard to the food for their souls. We know that the Bread of Life is here, but if we take a little child into the spiritual garden

and leave him to feed himself he will starve. His food has to be prepared for him in a measure. A good deal that is supposed to provide for the religious needs of the child fails of its purpose. Children are often taught texts that have no direct bearing upon their spiritual needs. In after life, when the larger needs of the soul come, they may be helpful. The Scotch justify the teaching of the catechism to children on just these grounds. I remember when I was a little boy I used to like to feed the little ducks. I would shell the corn and they would pick the grains up in their bills and work with them for a while, but they couldn't swallow them. Children will seize with their greedy and retentive memories upon the texts and stories you give them and you think you are feeding their souls, and all the time they may be starving to death under your care as the ducks certainly would have starved under mine. A skilful teacher can pick out the great elementary truths that children do need and so prepare them that they can receive them and assimilate their nourishment. I used to be afraid in the dark. I wouldn't go out of doors or in a dark room at night unless my little sister went with me. One day my teacher taught me the text, "Thou God seest me," and explained it to me. Then it dawned upon me that I was not alone when I was in the dark, that God was with me, and I wasn't afraid to go anywhere after that. But that text had to be prepared for me. It is the business of the teacher to take truth and present it to the child in such a way as to feed his soul. It is the great law of life that we have to work for what we get. The world is full of materials for our homes, but we have to cut the timber and quarry the stone. The world is full of gold, but we have to crush the quartz in order to obtain the precious substance. So it is with spiritual truth. The teacher stands in a certain sense in the place of a priesthood—in the sense of taking the children and leading them along in the paths of truth and bringing them to conscious knowledge of God. Study and teaching going together are fundamentals in the process of religious education.

One of the greatest means of education is personality. Truth in the abstract is never dynamic. It must be incarnate before it becomes contagious and effective. My first recollection of First-day School is not of a single thing I learned. If I learned texts and Bible stories they have all gone from me; but I can see yet the face of the girl who stood before us week after week, and I remember thinking over and over again that if what she was talking about meant to be like her I was for it. That was the best religious education I ever got. Sunday after Sunday she would come there, with her pure bright face, and interpret Christ to us, teaching us more by what she was than by anything she said. The essence of any sort of education is the personal contact. Religion is primarily the free choice and outgo of the soul, and the only thing in the world that can draw that is another soul, another spirit.

Next after personality comes literature. All good literature is a means of education. I am not thinking about any conventional classification of literature, for among what I would call good literature would be some fiction, some stories of pirates and Indians. My standard of a good book is this—does it make the reader believe in the eternal worth of righteousness? Does it make you realize the reality of unseen things? By this standard I find many a book of fiction to be a good book because it leaves a stronger love of what is beautiful and good and true and a greater hatred of what is evil. By this same rule I find some of what are often considered our best books to be bad books, because of the influence they leave on the life. For example, it is hard to read Milton's Paradise Lost and not admire the devil in it. So, according to my standard, Paradise Lost is not a good book, for in it the devil is the real hero who dared to challenge the Almighty, and when he was worsted came to earth to thwart God's work here and succeeded. On the other hand a book like Treasure Island by Robert Louis Stevenson is a good book in spite of its rascals and pirates, because it makes you love the man who tried to do right, and hate the wickedness of the pirates. To believe in the ultimate triumph of good and to feel the baseness and meanness of all evil is the fundamental and crowning lesson. The great moral value of literature, however, is in the characters it introduces. Some one has said "a book is a potted man." A book does enable you to come into contact with men who are dead and gone, and so feel them as living influences. They call out the noble and splendid aspirations of the soul and help us to keep under the base impulses of life. The Bible has all the value of literature. No catechism will ever have the value that literature has in the development of a soul. The bare statement of facts leaves one cold; but good literature stands out real before the imagination, touches the emotions and so lifts the life to a higher level of thought and action. Who can read that splendid speech of Judah's, where he offers to sacrifice himself if only Benjamin may be returned to his father, without feeling the pathos of it? You can put the doctrine of forgiveness and vicarious sacrifice into a statement, but it means little to most of us. Instead, read the story of Joseph's resistance of temptation, the tragedy of Jacob's sin, the story of Joseph forgiving his brethren, the story of Judah's self-sacrifice, and you will feel the reality of these great truths. A friend of mine was teaching in an East Side school in New York and a young theological student had a class there just before her hour. One day she found the children all dressed up in motley array and running around the room as though they were impersonating some group of characters. She said, "I would like to know what you are doing here." "This is literature class," he told her. "We are trying to teach some of the great moral ideas to these immigrant children. We don't dare to tell them we are teaching the Bible, for their parents and the priests would interfere. They have been given typewritten copies of the story of Joseph, and now they have dramatized it and are acting it out. I feel that it is good for a boy to play the part of Joseph and to have the satisfaction of resistance to temptation come into his soul. Each story teaches them its own lesson that cannot be taught so effectively in any other way."

There are a number of imperfect characters in the Old Testament; Noah gets drunk, Jacob cheats his brother shamefully and tells lies, even David falls into sin; but the great thing about the Bible is that never is sin made to look lovely. The Greek poets have pictured Bacchus as a god with a fatuous, drunken smile on his face and a garland of roses on his brow; but nobody who reads about Noah being drunken in his tent ever wants to be like him. Nobody who reads the Bible story of David's sin and the agony of his remorse ever wants to undergo a similar experience. The Old Testament characters move in a moral world where sin meets its reward. Sin there never looks attractive, as it does often in real life. That is the reason it is wholesome literature for religious education. You have seen a map with so many things on it that you couldn't distinguish anything. But if you take a blank sheet of paper and draw an outline map, putting in nothing but the rivers, or the mountains, you will get a better idea of them than you could by studying the completed drawing. So with the Old Testament characters, each one stands for one great characteristic, and by a study of them we can better understand the elemental virtues than if we go at first to the life of Jesus which includes the virtues of them all. In these Old Testament characters the child can see and grasp one virtue here and one there, until by the time they come to the New Testament they are ready to fit them all together into one complete whole, like the blocks of a puzzle.

The Bible is a means of religious education to us not merely because it is literature, but because it brings us into touch with great personalities. The eleventh chapter of Hebrews calls the roll of the Old Testament saints from Abel down, men who had stood for righteousness, men of faith, who out of weakness were made strong. Then at the beginning of the next chapter, the writer says, "Seeing

then that we are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race set before us—looking unto Jesus, the author and finisher of our faith." The writer had evidently been in a Greek amphitheatre, and had seen the runners getting ready for the race, with the cloud of faces on the benches looking on, and applied the figure to the "race that is set before us!" That figure of the cloud of witnesses around us as we run the race of life is a magnificent thing, and I don't believe any one ever becomes so conscious of the influence of great heroic souls of the past as when reading the Bible. It becomes easier to believe in righteousness in their company and to struggle for righteousness. The athlete can do more because of the inspiration he gets from the presence of others; so one who reads the Bible can feel the influence of the great company there. We can all worship God alone; but we worship Him better when we are together.

In this modern world, where material things seem so successful and so valuable, it is sometimes hard to maintain the sense of the reality and value of spiritual things. The competition of business, the teachings of the scientists, the vastness of organized industry, these and similar things in our modern life work like a subtle deadening influence upon our souls until it becomes hard to believe in God. But open the Book and begin to read, and you feel that you are in the influence of the company of heaven. I often think about the spiritual influence of religious literature, and the Bible in particular, like the influence of great music or a fine landscape. I remember how on Friday nights we university students used to attend the concerts of the Chicago Orchestra. I used to be surprised, after the concert was over, to find that I had been listening to the music without being conscious of it, when I awoke to the fact that I had been stimulated to some of my best thinking during the concert. So the literature of the Bible and the company of its characters exerts that same exhilarating influence upon the reader, and opens up to him possibilities of which he had never dreamed. When a boy I used to read the visions of the New Jerusalem in Revelation; I didn't know what they meant, but I always wanted to be a better boy after reading them. Here the influence of literature and personality are brought together, and that is why the Bible is pre-eminently the text book of religious education.

DRUNKARDS "MADE IN BALTIMORE."

The attractive booth in the recent "Made in Baltimore" exhibition was nearly all of the time surrounded by a crowd of interested people, many of whom entered into conversation and discussion with those in charge.

One evening a young man of about thirty years stated that he kept a saloon, as had his father and grandfather before him, and that he proposed to continue.

"You may think differently after November 7th."

"Not this year," he replied.

"Have you a family?"

"Oh, yes. Two girls and a boy."

"Well, are you going to have your son also keep a saloon?"

"Not on your life," said he. "I want him to be in some respectable business. You know that a saloon-keeper is not respected. He is looked down upon."

Another man, some fifty years old, stood one evening looking at the model which showed how the drinking of alcohol by parents lowers the mentality of their children. As he turned away he remarked, "I'm going to vote the 'dry' ticket, but not on account of such facts." He was called back and asked, "What influence has caused you to decide to vote for prohibition?" to which he replied, "Madam, I take a drink whenever I want to, but I have a son growing up, and I want to put temptation out of his way. That's why I vote against the perpetuation of the saloon."

One evening a group of young men was standing at the booth listening attentively to a demonstration of the fact that other things being equal, a man does more work on days when he uses no beer than on days when he drinks. A man standing on the edge of the group pushed forward saying, "This is not so; I drink beer every day, and do just as good work as the next man."

"How much beer do you drink in the course of the day?" he was asked by a physician at hand. "I don't drink at all during the day, but when I get home in the evening, tired and hungry, I take four or five glasses."

"How long have you been doing this?"

"Oh, all my life, practically."

"Well," said the doctor, "Let me warn you. The alcohol you have taken all these years into your system has robbed it of vitality and resisting power. You do not feel this, perhaps; but if you should contract a severe case of pneumonia or typhoid fever, you would die!" The man paled and melted away.

It was interesting to note the attitude of mind of a good-looking woman who said her husband kept a saloon. "The saloon business is all right," she said. "Nobody need get drunk, or commit any crime under the influence of drink. Men ought to know when to stop, and not take too much. If they do, it's their own fault. They ought to learn to control themselves." O. EDWARD JANNEY.

MILITARY TRAINING IN SCHOOLS.

[The sub-committee on Literature of the Peace Committee of Philadelphia Yearly Meeting (Arch St.) of which Walter W. Haviland is chairman, has prepared and is now printing a very important pamphlet giving the views of eminent authorities, both men and women, on Military Training. All who may have occasion to speak or write on the subject of peace should write to Peace Headquarters, 111 So. 13th St., Phila., for a copy. The following extracts will form a part of the work.]

FROM COLLEGE AND UNIVERSITY PRESIDENTS.

CHARLES W. ELIOT, *President Emeritus of Harvard University.*

My present opinion about military training for school boys is, first, that what is called military drill is not a good form of physical exercise for boys between fourteen and eighteen; secondly, that the useful part of such military drill as is now given in a few private and public schools is the "setting-up" drill, and that this "setting-up" drill ought to be given to every boy during his school life, but in the form of calisthenic exercises, having no military purpose in view; and thirdly, that training in the real work of a soldier, that is marching under a heavy load, digging as rapidly as possible in the ground, and using effectively rifles, machine guns, hand grenades, bayonets, short swords, heavy and light artillery, and motor vehicles, including aeroplanes, should not be begun before the twentieth year.

The Swiss, who know as well as any people in Europe how to organize and maintain an effective army, do not begin real military training until the twentieth year, except that they encourage practice with the rifle for boys and young men organized into rifle clubs, and provided by the government with ammunition and ranges.

For these reasons I am opposed to "military training for school boys."

JOHN H. FINLEY, *President, University of the State of New York and State Commissioner of Education.*

Against military training in our schools I have protested and would continue to protest, not because I object to the drill in itself (for I do not), but because I think we ought not to make that which implies a perpetuation of international hatreds and brutish warfare a purposeful feature of the education of our children. I can, though with difficulty, conceive of conditions which might make such emergency training necessary; but I cannot bring myself to believe that we are to let our whole system of education reach its acme in recrudescence or in preparation for it.

WILLIAM H. P. FAUNCE, *President, Brown University.*

It seems to me most unfortunate to put the burden of

(*Continued on page 728.*)

FRIENDS' INTELLIGENCER

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The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, ELEVENTH MONTH 25, 1916

TEACHER-TRAINING.

WHAT is the greatest need of the Society of Friends? Put that question to Herbert P. Worth, or William Eves, 3d, or Mary H. Whitson, and I have little doubt that the quick answer will be, "More First-day school teachers."

How shall we get them?

The obvious way seems to be to *train* them—in a word, we must turn *scholars* into *teachers*.

Some fruits and grains grow wild, and savage man in the wandering state tries to find enough of them to live on; but soon he discovers that the only way to make life really worth living is to *cultivate* the fruits that he needs, and thus to secure a steady supply in one place—that is, at *home*.

So it is with teachers. If the world is to advance, the children of each generation must be an improvement on their fathers and mothers in *all* respects, physical, intellectual, and spiritual; and *all* children must have the training to make them better than their parents. That means that we must have, not merely a few teachers, but a whole *nation* of teachers, who can train all the children not only for making a living, and for social life and work, and for spiritual life and work, but who can also train them to train *their* children to do all this.

And we can no longer depend, as we used to do, on the few teachers that "grow wild," so to speak; we must *cultivate* teachers, and grow enough of them to train all who need training—that is to say, enough teachers to train *everybody;* so that no superintendent shall ever have a class for whom there is no teacher.

For teachers of day-schools there are normal schools, and training-schools, though hardly one-tenth as many, even here in America, as are needed; but those who teach all the week in day-schools cannot reasonably be expected to teach also on First-days; so that we want a small army of teachers just for our First-day schools.

Let us think over this matter, and make up our minds whether a training-school like Woolman School is really *needed*.

H. F.

THE EMBARGO QUESTION.

IN response to the first question asked last week in the editorial article entitled, "Profit from War," our Friend Linton Satterthwaite, of Trenton, N. J., writes saying:

> Congress ought not to be urged to place "an immediate embargo on the export of arms and munitions of war." Such action by our Government would be a direct, positive and most effective participation by the United States on the side of Germany, in the present war. Should we be justified in thus throwing our influence into the scale? I think not.
>
> Now that this war has been started, it must be fought to some conclusion. The future peace of the world will depend very largely on the nature of that conclusion. If that conclusion shall demonstrate to the most besotted militarist that aggressive war will no longer *pay*, more will have been done for world peace hereafter than we could do by helping the conqueror of Belgium to make permanent the subjection of that unhappy country.
>
> The real work of real pacifists is to prepare for the establishment of enduring peace when the explosion of the war forces gathered in Europe during the last quarter of a century shall have spent its force. Such is the logic of events. We cannot change it.

It is hard to understand how any one can say that *ceasing* to sell munitions to the fighting nations would be "*positive participation* in the war." If words have any meaning, "positive" means acting, not ceasing to act.

Our Friend asks, "Should we be justified in thus throwing our influence into the scale?"

If he means our influence in favor of one of the parties, we are evidently throwing that in on the side of the Allies now, for that is why he objects to its being stopped. If both parties, or neither party, could get our war supplies, we could at least claim to be neutral; but now only *one* party can get them, and yet he says it would be "positive participation" if we *stopped* supplying that one!

To see the question more clearly, suppose that Germany had annihilated England's fleet, and blockaded her coast so effectually that England could get neither munitions nor food; and that Germany was getting all of the munitions that are now going to the Allies—would our Friend *then* say that to stop their export would be "direct and positive participation in the war," and that we should not be justified in "thus throwing our influence into the scale?"

The truth is that we cannot help sympathizing with one side or the other. It is not in human nature to be "neutral even in thought," as President Wilson desired us to be; and when the German war-machine violates Belgium and devastates France, we forget for the moment the British war-machine and its long list of bloody deeds; we forget the murders of brave Irishmen, the Crimean and Afghan and Boer wars, the Chinese opium war, the strangling of free government in Persia at its birth, done but yesterday before our eyes by England and Russia. England seems to us now to be "fighting the battle of the world against war," despite her seizure of neutral mails on neutral vessels, despite her dragging of English men and boys into war regardless of law or conscience, and we are only too apt to say, as our Friend says, "Now that this war has been started, it must be fought to some conclusion."

To me it still seems that the least a neutral nation can do is to stop making money out of it, and to stop *now*.

H. F.

Note and Comment

Not in the sky afar,
Beyond the last pale star;—
Nor on the earth below,
Among the things that grow;—
Nor yet beneath the waves,
In the sea's dark deep caves;—
But look for God apart
From these, in your own heart.

—RALPH M. THOMSON, in *Christian Herald*.

YOUNG FRIENDS' DAY.

"OLD men for counsel; young men for action." That is easy for the old men, for counsel is cheap as compared with action. Doing things costs.

I want to play the old man's role of counsellor, and advise Friends everywhere throughout the land to observe Young Friends' Day on the 26th of the present month, and to make much of it.

In the early days of our branch of the church young Friends were the real builders. The church lost its power when the time came—and alas, how soon it came—when only members past middle life were recognized as competent for real service.

The critical period with the children and young people is the time between the Bible School classes and church

membership. Just here they lose their interest and depart in vast numbers. Their active minds see no place that interests and appeals to them, and they reach the deadening verdict of "nothing doing."

We must correct past errors, and now is the time. Let all the membership have an interest and show it. Help the young people to find something to do and then help them in the doing. Give them church appointments all the way along, and have a due proportion of them as members of the Yearly Meeting delegations to the Five-Years Meeting.

Young people may make some mistakes. Let them make them. The correction of mistakes is one of the best schools of life. We rise by our mistakes, and who of us has not made them? The church must look beyond the present. What shall the future be? It will be what the young people with God's help make it. Make November 26th, 1916, a red-letter day in American Quakerism.—*James Wood, in American Friend.*

PEACE WORK IN MOVING-PICTURE HOUSES.

[At a meeting of the Peace Committee of Philadelphia Yearly Meeting on the 18th, interesting reports were made by the chairmen of various sub-committees, telling of the work they are doing. J. Augustus Cadwallader, chairman of the Publicity Committee, tells of a new method which promises most excellent results among people not easily reached by peace meetings and literature.—H. F.]

Our greatest difficulty in the past has been to reach the people who are not already convinced pacifists with our publications and meetings. I believe we have now hit upon a scheme which will produce results.

We have signed a contract with an advertising firm in Philadelphia for three weeks at fifty dollars per week to show between the various programs in the motion-picture houses, special slides which we have gotten up. The ten houses in which this contract runs reach about thirty thousand people every night, and there is no escape for them from reading our message, which we have tried to make one of good-will and understanding.

The first two slides which we are running deal with Mexico and Japan, and read as follows:

STATESMANSHIP VS. BATTLESHIP.

America and Japan are growing further apart. War may result. The trouble arises from our unfair treatment of Japanese citizens who come to this country. The difficulty can be removed by the passage of a new immigration law, which, while protecting America from Oriental immigration, will treat all nations alike. Do you want to see an American-Japanese war avoided? Then tell your Congressman to support the Gulick Immigration Law. We are guilty of criminal negligence if we allow present differences to develop into war. It will mean the murder of thousands of innocent men. Write the President about it. For information apply at 111 South Thirteenth Street, Philadelphia.

SHALL THE HEEL OF THE TYRANT CONTINUE TO OPPRESS MEXICO?

The present disorder in Mexico is the result of long misgovernment and the oppression of the common people for the benefit of special interests. The national wealth has been exploited for the benefit of American and European owners. Carranza is bringing order out of chaos. Land is now being distributed among the common people. Education is advancing. There are twenty times as many schools now as in the last epoch of Diaz. The foreign exploiters of Mexican wealth encourage lawlessness in order to bring about intervention which will safeguard their concessions at the expense of the Mexican people. Shall the United States help to crush the hopes of the Mexican people? It is up to you. Give Mexico a chance. Write the President and your Congressmen. For information apply 111 South Thirteenth Street.

What we want to do is to launch a campaign of education along these lines, particularly against military training in schools.

To cover effectually Pennsylvania, New Jersey and Delaware it will cost us fifty dollars per week for the next three months, or the same amount expended in a shorter time.

In addition to this we have now in process of preparation plate material for the country newspapers. The first article on military training is about ready. This article reproduced upon fifteen plates will cost $45.00, plus distribution, and it is our plan to issue one plate every two weeks for the next three months upon the subject of military training, and the Japanese and Mexican situations, or whatever other developments seem to need our attention.

The problem before me as Chairman of the Publicity Committee is to raise $1000 in order to reach people of all kinds and degrees with our message of good-will, and in opposition to the conscription of school-boys.

As these lines seem to be most promising, I trust that interested Friends will promptly come to our support and make it possible to carry on the work.

This, of course, is only the amount needed by a single sub-division of the Yearly Meeting Peace Committee, and I do not want Friends to feel that it is the only direction in which their help is needed, but we had better spend our money to fight militarism effectively than to sit idly by and pay taxes for something which we know is unchristian.

J. Augustus Cadwallader,
Chairman Publicity Committee.

SCHOLARSHIPS FOR MEXICAN STUDENTS.

[The Committee on Governmental Relations of the Peace Committee of Philadelphia Yearly Meeting (Arch St.) recently sent the following letter to the presidents of 508 institutions of higher learning.]

At a recent meeting of the Peace Committee of the Philadelphia Yearly Meeting of Friends the condition of education in Mexico was considered from the point of view of constructive peace work. It was the judgment of the committee that permanent friendly relations between the United States and Mexico would be fostered if a number of well-prepared Mexican students were admitted year by year to American colleges and universities by means of scholarship aid.

All educators have been interested in the results of the education of many Chinese students through the income of the Boxer indemnity fund returned to the Chinese by the United States government some years ago, and the great Cecil Rhodes foundation also indicated the broad international policy of its founder.

It would be hard to measure the future effect on the relations of Mexico and the United States if hundreds of the ablest young men could look back on the United States as their educational home. We have presented this matter to Haverford College, Pennsylvania, and its managers, at their meeting in September, awarded one $400 or two $200 scholarships to suitably-prepared Mexican students.

The statement has been made to us on good authority that "several of the students who finish their studies in such institutions as the Escuela Nacional Preparatorie of Mexico have both character and preparation to enter colleges. They are good men of about 18 years of age, with knowledge equivalent to the average high-school graduates of the United States." Further information in regard to Mexican candidates for entrance into our colleges and universities may be obtained from Senor Andrés Osuna, Director General de Educacion Publica, Mexico, D. F.

In the hope that other colleges may favorably consider the establishment of scholarships for Mexican youth the matter has been referred to the sub-committee on Governmental Relations with the request that they bring the matter to the attention of presidents of colleges and universities throughout our country.

We would urge upon your institution the importance of constructive work of this sort for the future welfare not only of Mexico but of our own country, and ask that you consider the advisability of making some provision along the lines suggested. John B. Garrett, *Chairman.*

Nothing which is agreeable to justice can be hostile to religion.—*Alabama Elk.*

(*Continued from page 725.*)

military training upon the schoolboys of America. Certainly if boys are to have such training, the wage-earners should be included as well as those who are at school. But we all know that very few of the nations now at war have ever imposed military training upon boys in school. They have given such training after school days are over. The physical results of military training for boys are certainly not equal to those achieved by other forms of physical education, and the social and ethical results are likely to be disquieting. Even military authorities would far prefer to have the boys in a summer camp than to have them for a few minutes each day of the school year. I stand with Charles W. Eliot and John H. Finley in deprecating hastily-undertaken experiments with school children.

ROBERT J. ALEY, *President, University of Maine and National Education Association 1916-1917.*

The most military countries in the world have not found it necessary to train their school boys as soldiers. In view of this experience, it is difficult to see why we should be urged to make military training part of the curriculum of American secondary education.

We do not want military training given to our school boys because better bodies may be produced by proper physical training and directed school sports, and because these formative years should be devoted to the development of a spirit of internationalism which shall make war and preparation for war ultimately unnecessary.

WILLIAM T. FOSTER, *President of Reed College, Portland, Ore.*

After three years of typical military training in a public high school and subsequent study of the problems of the physical development of adolescent boys, I am convinced that military drill is not only wasteful but actually harmful for boys of high school age and altogether a poor substitute for a scientifically devised plan of gymnastics and wholesome sport.

HARRY A. GARFIELD, *President Williams College.*

I do not favor military drill in the colleges. Games are superior to military drill. Any one of the regular games played at our colleges requires a wider range of mental activity, a greater degree of accuracy, and far more quickness than is required in military drill.

Military drill is out of harmony with the aims of college. The aim of the college is to train men for citizenship by discovering and developing the best and highest intellectual powers of each to the end that each may make the largest contribution to the common welfare. The aim of military drill, as above stated, is to train men in the use of a particular implement, to the end that citizens may defend their country by force of arms. But defence of country is not confined to force of arms. Our first line of defence is enlightened citizenship. Our second line of defence is enlightened civilization, and so is our third. Civilization has interposed many lines between its outer boundaries and the first line of military force, and it is the supreme task of the college to bulwark these advanced positions of civilization. Therefore, I say, let our colleges keep to their great tasks, and let our young men learn the art of the soldier where it can be better taught than in our college.

ARTHUR T. HADLEY, *President of Yale University.*

I believe that the military training of young men of high school age should be of the kind which is given in Switzerland: training in gymnastics, in orderly movement of large bodies, and in hygiene of camp life; and the lessons in the actual use of arms should be postponed until a later period. While I am compelled to believe that general military training is a necessity for the maintenance of popular government and the ideals which go with it, I am confident that lessons in the actual use of arms should come in the later stages of that training instead of the earlier ones.

G. STANLEY HALL, *President of Clark University. Author of "Adolescence," "Youth," etc.*

I am opposed to military training for boys in this country under present conditions because it is not the best for them for physical exercise. It is more professional than cultural. I have never seen it where it seemed to me to be very successful. I do not value the military spirit which they are supposed to get.

DAVID STARR JORDAN, *Chancellor, Leland Stanford, Jr., University; President N. E. A. 1915.*

I am totally opposed to the introduction of military training in any form in the high schools or grammar schools of America. To voluntary training, I am opposed as a waste of time that might be better used. It is not true that the conventional military drill is superior to the drill of a well ordered gymnasium. Every expert teaches the contrary. Some features of drill may be better than no gymnasium, or military training itself may be interpreted as ordinary gymnastic work. But the ethical value is lost when it leads to the use of arms and to preparation for killing. There is moral damage in the association of killing or preparation for killing with "patriotism." No word has been more cheaply degraded in these times than the word patriotism. Love of country which is genuine brings harm to no one, and the "invader" we talk of repelling has no real existence.

If we wish to develop a nation of free men we must work for the discipline from within, the self-control and the self-direction, which it is the aim of military discipline to destroy.

HENRY CHURCHILL KING, *President of Oberlin College.*

I still feel decidedly that it would be a distinct mistake to introduce military training into our public schools. Even from the point of view of preparedness, I believe that all-round physical training would be better and it seems to me it would be a calamity to keep the military idea perpetually in the minds of our young people of public school age.

SAMUEL C. MITCHELL, *President of Delaware College.*

I am opposed to the introduction of military training into our schools. Unquestionably there are many causes that account for the explosion in Europe at the present time, but no sane man doubts that the chief cause was militarism. A nation had become obsessed with the idea that it could hack its way to world dominion. In contrast to the methods that led to this catastrophe in Europe, America should seek to make her children constructive citizens, sound in body, pacific in purpose and responsive to the demands of human brotherhood. We do not wish to encourage the wolf and tiger in the heart of the child, but rather to strengthen his will for the common good and to train his intellect to appreciate truth and spiritual values in life. True preparedness will aid to promote sobriety abolish the slum, mitigate child labor, banish ignorance, further the cause of public health and bring peace between warring classes of society and the nations of the world.

ISAAC SHARPLESS, *President, Haverford College.*

Military training in high schools is objectionable for the following reasons:

(1) It would be an interruption to the general work of the school, and would divert student attention from its serious intellectual functions, and be very costly.

(2) It is not the best form of physical exercise.

(3) Its inculcation of unquestioning obedience to men is not the best discipline for civil life.

(4) It is not desirable for military purposes. European countries do not permit it to exist as a part of educational life. A recent German writer opposes its introduction in these words. "Behind the heroism of trenches and assaulting parties stands the old German thoroughness. . . . If these military exercises become a pretext for the boys to neglect their school tasks, or other daily duties, they will surely prove a poor way of inculcating fortitude under shell fire."

(5) The military spirit is opposed to the best traditions of our American democracy and the standards of Christian morality.

JOSEPH SWAIN, *President Swarthmore College, President N. E. A., 1914.*

I oppose military training in the public schools for two reasons:

First, because experience shows that well selected exercises in the gymnasium, and various forms of athletic games furnish better physical training than military tactics.

Second, Military training has a tendency to divert the attention of the boy from the main purpose of the school. It also emphasizes government by force rather than by justice and law. While some form of police force is now necessary for city, State and nation, a means should be devised to adequately provide it without injecting the military spirit into our public schools.

CHARLES F. THWING, *President Western Reserve University.*

It is said that military training is good for school boys, for the claim is made that military training emphasizes mental alertness, value of bodily health, value of bodily gracefulness, obedience, promptness, duty, courage, the sense of communal life, co-operative service, subordination of self to a superior will, the spirit of enthusiasm, and the conception of duty as of highest worth. Such values are of course of primary significance.

The chief elements of worth in these great human ideas and ideals can be secured, and usually better secured by some other training than the military. Mental alertness is more effectively gained in the well-conducted recitation of a good school, health and gracefulness belong more to the gymnastic director. Obedience and promptness are functions of the school teacher quite as much as of the drill-master. Courage—the most common of all virtues—has a field each day in the home and on the street for its use and discipline. The sense of the community life is trained on the playing fields quite as well as in the camp. Self-sacrifice and duty are the habit of the noble boy, as they are of the gentleman. The home and the school cultivate them better than can the recruiting officer.

There are better ways, therefore, than the military for bringing up and out of these school boys, in their self-development, for their glad devotion to national and human welfare.

BENJAMIN IDE WHEELER, *President University of California.*

I am in favor of some such system of universal military service as that existing in Switzerland. Military drill for four weeks in each of two successive years after the age of eighteen is reached seems to me to be sufficient except for an occasional call to arms for a brief period like a week or ten days once in five years. This leaves, as you see, no place in the scheme for the drilling of school boys, and I am inclined to think that it is not best that military service should be carried down into the grade schools.

ALEXANDER MEIKLEJOHN, *President of Amherst College.*

I wonder if available evidence shows that military training does, in our American life, give better results in terms of obedience, discipline, precision, the sense of order and of obligation, than does non-military training. Are the graduates of our military schools better boys than those who come from other schools? As against that suggestion I would put in evidence the statement that apparently the overwhelming majority of our school-masters have been opposed to military teaching.

Are our soldiers and sailors better men, better citizens, in the ordinary relationships of life than are other men? I would not deny it, but I should hesitate to found a universal scheme of training upon it.

The plain truth is that there is not one of the virtues under discussion which can not by proper teaching be as well developed in connection with the teaching of other subjects as under the guise of military training. If those subjects are not giving the virtues as well as we have a right to expect, then they are not properly taught.

GENERAL SHERMAN ON WAR.

THE famous saying of General Sherman that "War is hell," is not popular with those who approve of militarism, and here and there we meet those who question whether he ever said this.

Within the past few weeks it was my good fortune to visit the village of Moore's Mills, Dutchess County, New York, and to be entertained in the hospitable home of Alfred H. Moore, whose father, Alfred Moore, was for many years an esteemed minister of the Society of Friends, and probably the best-known and most highly-respected citizen of Dutchess County. It was during a short conversation which he, the elder Alfred Moore, had with General Sherman that this confirmation of the famous saying was made by the General. It happened in this wise: (I will give the exact language of the son in narrating the incident, as nearly as I can recall it.)

"One day in the fall of the year, just about forty years ago, the station-agent at the railroad station here sent word that the west-bound train had General Sherman on board, and that the train would have to stop at the station here for quite a while to let a freight pass by. So of course nearly everybody in the village went to the station to see the General.

"My father picked up my son Herman, then about two years old, and carried him in his arms, as he headed a party from our home. When we got near the station the General saw us coming and came out on the rear platform of the train to greet us. My father was the first to speak to him. He reached up his arm and shook the General's hand and said:

"William, how is thee?"

General Sherman seemed struck by his plain speech and at once replied:

"Why, you're a Quaker!"

"Yes," replied Alfred Moore, "I was brought up in that way," to which the General responded:

"You are opposed to war, and you are right. Keep at it. I have said it before and I repeat it, 'War is hell.'"

Alfred H. Moore also added that he remembered that the General said something about having known the Friends in Ohio before the war, but he could not recall his exact language. He said that it was reported that General Sherman had been in Hartford, Conn., and was on his way to Newburgh, N. Y., to take part in some public ceremony there. The Central New England Railway connects with Hartford on the east, and its western terminus is at Beacon, directly across the Hudson from Newburgh, so that the most direct route from Hartford to the latter point was by this railway.

Alfred H. Moore was very near his father when the above conversation took place, and heard every word of it. If any confirmation of this report of the General's words is desired, he can be addressed at Moore's Mills, Dutchess Co., N. Y. It need hardly be added that his simple word is sufficient evidence of the truth of what he says to all who know him, and throughout the community in which he has spent nearly all his life.

ISAAC ROBERTS.

THE NATIONAL GRANGE.

OLIVER WILSON, former clerk of Illinois Yearly Meeting, is now president of the National Grange. A recent dispatch from Washington, in the *North American*, says:

"Protection of the peoples of all lands from the ravages of wars in the future, through formation of a peace league of the nations, was advocated by Oliver Wilson, of Illinois, president of the national grange, speaking here to-day at the fiftieth annual meeting of the organization. He recommended government ownership of both telephone and telegraph facilities, spoke for national prohibition, and said that free distribution of seeds by congressmen is a waste of money."

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

HOLLAND: BOY SCOUTS AT NUNSPEET.

A VERY happy camp was held for five days in the woods. Leslie H. Bennett, having obtained the necessary permission from the authorities, made arrangements for twenty-five boys to be taken. The tents were very kindly lent by Dr. Rutgers, Secretary of the Dutch Student Christian Association.

A small chicken-farm has been started, and the boys are learning the best ways of keeping poultry. The eggs are to be used for sick people in the camp, and also for household purposes.

The Boy Scout patrol at Amersfoort, under J. Fred Braithwaite and Scott-Goddard is also progressing.

CLOTHES FOR BELGIAN CHILDREN.

During September, the women and girls at Nunspeet have been almost entirely employed in making garments for the Belgian children sent through from Belgium, and they have worked industriously and keenly on these. Now the clothes are set aside, and we are all turning our minds to devise work for the Amsterdam Exhibition next month. Several of our girls are now very good at smocking. . . . Mildred Nicholl is hoping to start a little singing-class for girls to help in the small fortnightly concerts which she is getting up at "Pauline" (the Recreation Hall).

Clothes for the Belgian children are also being made at Amersfoort and Uden; and at the former some of the better class women are coming in of their own accord to help.

UDEN: CELEBRATING THE QUEEN'S BIRTHDAY.

During the holidays we have been taking children on to the moors for games almost every evening. Our walks and swimming lessons have continued as before. . . . The club evenings have been spent in preparing for the Queen's birthday. Eleven of our girls—chosen by vote from the whole workroom—dressed up as the eleven provinces and carried a beautiful banner painted by A. H. Powell.

WOMEN'S HOSTEL AT FLUSHING.

The Home Belge continues to supply a want in the case of Belgian women and children either arriving from or returning to Belgian towns. The former are generally wishful to join their husbands who are at work in France; the latter are returning to obtain definite news of relatives, or trying to get some relative out of Belgium.

Our most interesting inmate is a lady who made her escape from Antwerp on foot, being unable to get a passport to join her former mistress, a French officer's wife, now in Tours. She and two lads, brother and cousin, braved all dangers; and after hairbreadth escapes got through the morasses which border the frontier. They hid in sandhills from sentries, being helped by peasants, and arrived in Flushing the fourth day after leaving Antwerp.

FRANCE: ASSISTING THE EMIGRES.

The distribution of parcels to refugees all over our district is proceeding methodically, village by village, and is enabling us to get into touch with a considerable number of people who have come since our last visits (in many cases more than a year ago), or who by some accident have been overlooked hitherto. We are also enabled to report needy cases to the Prefecture of the Marne for their help, and are ourselves giving beds to old or sick people in the Meuse who are still badly off for beds. Sheets or dress lengths form part of the gift in almost every case. We all feel strongly that we could not have closed our work here without this revision of the special needs of the refugees; they certainly now are far needier than the "natives;" it is remarkable how freely the latter now admit that they are not so badly off as those who are still far from their homes.

POTATO DISTRIBUTION.

In spite of a disappointment, we have begun our potato distribution scheme in a small way. Stores have been established at Contrisson, and at Nettancourt, and in the former commune two of the weekly sales have taken place. As explained before, only refugees from the districts actually invaded or evacuated are admitted to buy; they are allowed to purchase three kilos a head a week at the nearest complete sou below cost price to us. This works out sometimes at less than half what is being paid in the villages. In this, as in the furniture scheme, it is amusing and pathetic at once to note the Frenchwoman's innate delight in a good bargain; one is almost tempted to believe that they would rather buy a thing below cost price than have an out-and-out gift!

HAROLD J. MORLAND,
A. RUTH FRY.

A PHILADELPHIA FRIEND IN IOWA.

McNABB, ILL., Eleventh month 11th, 1916.

THOUGH I am at Clear Creek this morning ready for the Blue River Quarterly Meeting, I think perhaps you would like to hear somewhat of my impressions of the two other Friendly gatherings that it has been my pleasure to share in my month in Iowa. About the middle of October, with three friends from the University of Iowa, I spent a week-end on one of the farms of Iowa. It was the girlhood home of Mrs. Stephen Bush, who has taken me so cordially into her home for the winter. At the time of "the separation" (but here this means the Conservative-Progressive separation due to the evangelistic teaching of Joseph John Gurney, and they know as little of the "Hicksites" as we do of the "Gurneyites"), her father had felt keenest sympathy with the Conservative body, but their nearest meeting was six miles away, at West Branch, while the Progressive one was only a mile and a half. So they attended both—the Conservative when he could go so far, and the Progressive when more convenient—and *both* meetings kept him on their list of members. His wife, a Norwegian, has been a true "mother in Israel" to the community, entering into all their problems, being their leader in Bible study and other religious work, advising and being confident of the young people not only of the community itself but of many of the university students sixteen miles away, and most of all trying to keep her Norwegian neighbors justly proud, of the sterling characters and delightful customs of their native land, which they were beginning to try to *suppress*, just because they were different from those of their other American neighbors.

That evening, besides our own group, which included the University Professor of Old English and Norse, she had gathered at her house three delightful Norwegian Friends, in the plain Quaker garb, and two young women who had been students at Westtown, and together they talked in Norwegian, partly of the old Norway which most of them knew only from their parents, but much also of Norwegian literature and ideals. One Norwegian lately returned from Norway with his head hanging low, for in the old country he had found the woman suffrage, the prohibition, the centralized school system, that he is only *beginning* to work for here! And four days ago, Iowa elected the liquor candidate as Governor, though the State is now dry for one year.

On First-day we went with these Friends to the Conservative Yearly Meeting at West Branch. It has been a long time since I have seen so many in the plain dress of earlier times. All the facing benches were filled with plain bonnets, and mostly with collarless coats. It seemed strange to me at least to see so many young people—in their twenties with their babies and little tots—dressed in the plainest of dress of *our* grandfathers. But I am told that it is a custom that has been renewed very recently and especially in one community. Can you picture with me the sight of a large automobile being driven with skill through the Iowa mud (the slipperiest mud I've ever seen) that morning by a plain Quaker bonnet. It seemed at first to me like some masquerade. But one realized soon that it is indeed not a mere superficial custom but a real testi-

mony to many of them. This, however, I did not feel with one at least of the young girls from the Scattergood Boarding School who all wore a little black bonnet with strings tied under their chins. This one little lass of about fourteen had flaxen curls that could not be restrained into prim neatness, and across her forehead was a velvet band with a rhinestone buckle right in front. A fashionable nose veil added a note of piquancy to another. But the meeting itself (men and women on separate sides) was one of deep earnestness and real spiritual power, though with a note of sadness that another year would not find many of these in their places and that therefore all must be ready for the great call when it comes.

The impartial cordiality with which messages from a Progressive (Ora Carroll, I think, secretary of Iowa Yearly Meeting), a New England "Orthodox" and a Philadelphia "Hicksite" were accepted as expressing the voice of the meeting, was a most delightful attitude to experience. The same attitude of Christian fellowship was felt in the other churches of the town, for the luncheons, not only on First-day but throughout the week, had been served in the basement of the Methodist Church, and the Progressive Friends' Church, which had offered its kitchen just too late, was open to be used as a rest room and meeting place for those waiting for the proverbial "second table."

We were sorry our duties called us back to Iowa City so that we could not share in the afternoon meeting which was larger than the morning one.

Somewhat in contrast to this meeting seemed our own little Prairie Grove Quarterly Meeting at Marietta last week, where barely a dozen met in the dear little meeting-house among the trees. Here we did not find the same percentage of earnest young Friends, though one delightful baby added the note of hope for the future one craves, and its chuckle was as truly a ministry to the hearts gathered there as the glorious sunlight or the rolling waves of these Iowa prairies and the warm balmy air that came swooping in at the open door. Here too one found a cordial Christian community spirit, and we rejoiced on First-day that the pastor of the Hartland Friends' Church, a half mile up the road, dismissed his Sabbath School that they might come in a body, five auto loads, to attend the First-day morning meeting with our Friends. And one questions why we who call ourselves Friends any longer in such a community hold ourselves apart when our faith, our hopes are indeed all one.

I cannot stop longer to tell of the lovely hours I shared, of the long stretch of sunset from Anna Shumway's dining-room, of the crowing Woodward babe at breakfast, or of the Westtown school girls with whom I had spent the night in Cedar Rapids, for it is now meeting time at Clear Creek, and Thomas Jenkins is rubbing his hands to warm them after our relay ride to meeting in a Ford and Maxwell.

Your friend,

RACHEL KNIGHT.

FRIENDS IN NEW YORK.

On Seventh and First-days, November eleventh and twelfth, an interesting fellowship conference was held at Yorktown Heights, New York. It was arranged by young people of the Orthodox meeting in Brooklyn, and held in a Friends' Church, which has a pastor, and is apparently very much like a Methodist church; but the feeling of Friendly fellowship was not hindered by the stained glass windows or by collection and hymn singing in meeting.

Henry J. Cadbury led the Bible classes, one on Seventh-day and one on First-day. Hollingsworth Wood was to have spoken on our Japanese problem, but he was prevented from being present by an unfortunate accident, and in his place Rufus M. Jones read an inspiring paper. In the evening, Rufus Jones gave a talk on the sufferings of the conscientious objectors in England, and Howard Carey told about the Friends' ambulance unit.

There were three very pleasant group meals served in the Sunday-school room, which helped all to get acquainted. Many different meetings in various parts of the country were represented.

The First-day afternoon meeting was led by Thomas Jones. It was his aim to remind each of us of our individual duty and responsibility to our home meeting and to the Society as a whole.

There was a beautiful "old-fashioned" meeting for worship on First-day morning, in which a number of Friends took part; and the verse of "Nearer My God to Thee" that we sang seemed entirely appropriate.

The thoughts of the conference were largely associated with the subject of peace. While there appears to be no reason for consolidating our meetings or joining the organizations of the two branches, we believe the different groups of Friends can help and inspire one another through fellowship and common work. If we join forces in the work for peace and for any other cause that needs our support, the breach is essentially healed.

M. S. MAC D.
H. C. W.

FRIENDS IN PENNSYLVANIA.

The Philadelphia Young Friends' Association met in the auditorium on the evening of Eleventh month 13th.

The Sectional Committee reported that the Young People's meetings would be continued this year, but would be open to *all*. The next one will be held on November 26th.

Aquila J. Linvill and Anna S. Roberts gave interesting accounts of the general conference of Young Friends' Associations at Mickleton, N. J.

Dr. Paul M. Pearson, of Swarthmore College gave his interesting lecture on "Plantation Life in Song and Story," in which he aimed to show the contribution of the Negro race to American literature.

A group of colored girls from the Sleighton Farms Reform School opened the program by singing two of the old-time "spirituals." Their well-trained voices and unusual harmony were greatly enjoyed.

Prof. Pearson spoke of the great advance which the colored people have made since the Civil War. At that time only one per cent. could read and write; at present sixty per cent. are fairly well educated, and a great many own their own homes and farms.

Dr. Pearson recited several selections from the poems of Paul Lawrence Dunbar, and one of the "Uncle Remus" stories by Joel Chandler Harris. We could almost see "Angelina Johnson" and hear "Melindy" sing as Dr. Pearson gave in true dialect these well-known poems.

The Sleighton Farm girls closed the program with two more songs, and a rising vote of thanks followed.

The usual social hour, with refreshments, closed the evening.

EDITH V. POWER.

WOOLMAN HOUSE.

The last half of our term started in with a week full of interest.

On Second-day evening, R. M. Little, Secretary of the Philadelphia Society for Organizing Charity, began his course on Social Betterment. We are devoting two evenings a week to his course. His introductory lectures have given us a clear conception of the history and the growth of the movement, a vision of the need for organizing disorganized life, the building of character through personal service—in other words, "Not alms, but a friend; not relief, but helpfulness."

Third-day evening a meeting was called to interest the community in the Fellowship of Reconciliation. About seventy Friends and others from Swarthmore and surrounding neighborhood met with us. Dr. William I. Hull presided. After prayer by Joseph Elkinton and a few introductory remarks by the chairman, Edward W. Evans, General Secretary of the Fellowship in America, gave us the history and principles of the organization. It sprang up in Eng-

land a few months after the war started, as a small band of Friends and others who believed that all war was opposed to the teachings of Christ, that love was the supreme thing in life, and must be its guiding principle.

"It is not Christianity that has failed, but Christians who have failed to express Christ's ideals in their lives."

The Fellowship of Reconciliation believes that Christ's law of love should be applied to all personal, social, industrial, national and international life.

Edward Evans urged us to form local groups for meeting once a month to study vital problems. Plans are being made for holding such a meeting every month at Woolman House.

Much discussion followed. Joseph Elkinton appealed to us to apply the gospel of love under *all* conditions.

In response to a question by Hannah C. Hull as to whether the church was performing the desired function of the Fellowship, Dr. Tuttle, the new Presbyterian minister of Swarthmore, said that although great progress had been made in the church, yet it "has only been playing with the peace question."

Secretary Evans made it clear that the aim of the Fellowship was to give its members strength and inspiration which they should carry back to their respective denominations, and that any thought of forming a new sect was to be avoided.

Fifth-day Dr. and Mrs. Palmer invited us over to spend the evening with them and a few of their young Swarthmore Friends.

Seventh-day afternoon several of us attended a tea at the Neighborhood Guild. Miss Davis, head of the College Settlement, told us of the good that the Mother's Pension Laws had accomplished since their enactment five years ago. This was the first of a series of teas to be held there during the coming winter.

Those of us who know M. Catherine Albright were glad to welcome her niece, Estelle King, of England, on First-day evening. She has just returned from spending the last eight months in Holland, helping in the Friends' relief work. She showed us many things made by the refugees, and gave us a most interesting account of the work and the life there. S. T. M.

FRIENDS IN NEW JERSEY.

SHREWSBURY AND PLAINFIELD HALF-YEARLY MEETING AT PLAINFIELD.

The beautiful weather which has so many times favored our Half-Yearly Meeting was again in evidence on the 11th. Friends were present not only from Manasquan and Eatontown, but from New York, Brooklyn and Trenton, while it was our privilege to have with us for the first time Daniel Batchellor, of Chester, Pa.

The meeting at 10.30 was not as large as usual, but any feeling of depression was soon dispelled as we realized the strength of the divine presence in our midst.

Daniel Batchellor repeated the psalm beginning, "Who shall ascend into the hill of the Lord, and who shall stand in His holy place?" and later delivered a most stirring message on "The Talents," suggesting as a question that we should ask ourselves, "What is my talent, and how am I using it?" He said God is too wise and just to have sent anyone into the world without at least one talent, but like the servant in the parable, if we do not use our talent, we shall lose it. In the act that we do lies the reward or the penalty. The reward is in the thing done, and is as great in the faithful use of one talent as of many.

He spoke also of our individual responsibility in bringing to and maintaining the spiritual life of our meetings that all may feel its power. One who engages in vocal ministry is helped by a living sympathy or hindered by a lack of it.

It was decided on this occasion to hold our meeting for ministry and counsel at 5 p. m., instead of First-day morning, as that had necessitated the giving up of First-day School for the day; and in the future to hold the ministry and counsel meeting on Seventh-day morning, before the Half-Yearly Meeting.

It was felt that a mutual benefit would be derived from having at our First-day School so many visitors who were interested workers, which was fully verified on First-day morning.

At three o'clock on Seventh-day a brief session was held, that some "Echoes from the Cape May Conference" might be enjoyed by those unable to attend. At an evening meeting under the care of the Young Friends' Association, a question-box was conducted, bringing out discussion on many and varied subjects.

On First-day morning there was a large gathering at the meeting for worship, where inspiring messages were given by Daniel Batchellor, and by Dr. Woolman, of Newark. The former, in the old yet ever new story of the good Samaritan, brought out the truth that it is only through a practical demonstration of our love to our neighbor that we can attain to a true conception of what it is to love God with all our heart and mind.

Dr. Woolman told of meeting with an Indian student from whom he learned that before a young brave is admitted to the council fires of his elders, he is required to spend three days of complete solitude in the forest, seeing or speaking with no one; that in this absence of human companionship he should come into closer touch with nature and the great Spirit.

After meeting, the close hand-clasps and oft-repeated expressions, "What good meetings we have had!" and "I never remember a better Half-Yearly Meeting," showed that heights and depths had been reached, and that it was good for us to have been there. MARGARET F. VAIL.

AN UNUSUAL QUARTERLY MEETING.

The interesting spot known as Little Falls, in Harford County, Maryland, was the scene of a gathering on the 11th to 13th of this month which had some unusual features. It was the occasion of Baltimore Quarterly Meeting, which, coming as it does, so soon after Yearly Meeting, is usually a routine affair. This time it was otherwise.

The meeting for ministry and counsel on the 11th was enlivened by an earnest discussion of the lack of ministry in the society, and the young and older alike were urged not to let criticism or fear stand in the way of vocal expression.

The meeting for worship on the 12th was well attended by members and many neighbors, nearly filling the spacious house. The meeting was opened by Bible reading and prayer, followed by discourses touching upon the Christian life, showing that he who seeks to know the will of God, and strives to follow it in the spirit of Jesus Christ, is a Christian, who will show in his character faith, love, joy, courtesy, the spirit of sacrifice and the desire to serve.

In the afternoon, following a delicious lunch served on the grounds, a conference took up the subject, "What should be done after the war?" Several took part in this discussion, the conclusion being reached that the application of William Penn's project of a parliament of nations would prevent future wars. The idea of an international police force, however, was not approved, the idea of the boycott being substituted.

Those in attendance departed for the night to the hospitable homes of Friends living nearby.

On the morrow Friends assembled for the business session of the Quarterly Meeting, which is always preceded by a meeting for worship. This proved a very unusual occasion. Near the opening of the meeting there was prayer that the meeting be blessed by the conscious presence of God's spirit, and it soon became evident that this prayer was answered. In the hush that followed the prayer a deep feeling spread over the meeting, out of which arose brief utterances of praise, prayer and the expression of helpful

thoughts. One after another arose, some young, some older, with periods of silence intervening, until fifteen had entered vocally into the service, a number of them apparently for the first time. With a beautiful prayer from a young member, and one from an older, the meeting closed, with a feeling resting upon all that we had indeed been in the very presence of God. O. EDWARD JANNEY.

FRIENDS IN INDIANA.

MARY H. WHITSON writes in a private letter from Kokomo, Ind., where there is no meeting of our body of Friends: "They have a new minister here, and the church shows new life. After the opening song, last First-day, there was a period of silence for prayer, ended by a vocal supplication. There was a freedom shown which one would not find in another church. After the pastor had made an announcement, a woman on the floor benches announced a meeting he had omitted. The pastor made remarks while sitting on his chair. The music was appropriate and simple; the sermon was earnest, direct, appealing and informal. Before closing the meeting he asked if any one present wished to say anything. It is almost the first time I have enjoyed a Friends' meeting here. I shall go again.

"I hope to get to the Pendleton Quarterly Meeting on December 2d. That village has invited an evangelist to have a series of meetings, and the other churches have asked Friends to join. Friends have prepared a statement of our main religious views, inviting such as feel in unity with them to join the meeting, and will circulate them. The contemplated revival seems to have stirred our Friends there to increased action."

GEORGE SCHOOL LETTER.

GEORGE SCHOOL, PA., Eleventh month 20th, 1916.

THE letter was omitted last week because of the piling up of work that always comes after the monthly grades come in. This means that every student who has failed to make a passing grade must have his case "diagnosed" and a "remedy" suggested. This makes almost a steady stream of students passing into the office for the greater part of a week, and takes a great deal of time; but it seems well worth while to discover all the various reasons for low marks, and to do everything possible to help students to understand themselves better and to solve their problems.

On Election night, week before last, we had a very interesting, not to say exciting evening. The Wilson and Hughes forces had been lining themselves up for several days, and all the spare minutes for two days had been used in preparations for the parades. At seven o'clock, we listened to a well-prepared debate on the question: Resolved: "That it would be for the best interests of the United States, for the Republican party to be returned to power." The affirmative was represented by Alfred Wright, J. Webber Gaunt and William Kemp; the negative by James F. Bogardas, S. Wynne Keever and Mildred Duncan. Needless to say, there were no appointed judges, and no decision rendered in public. Following the debate, an election was held, which resulted in a small majority for Hughes. This was a good deal of a surprise to a few people, especially to Miss Vansant, who remembers a time when she was the only one to cast a vote for the Democratic nominee. Then came the parades. The Hughes paraders excelled in noise, the Wilsonites in transparencies. After considerable parading around the buildings, the boys of the Hughes parade went up town, and the Wilson supporters held a display of fire-works on the lower front campus, which was much enjoyed by the onlookers on the porch, as well as by the students, and those of the faculty who participated. Later in the evening, ice-cream and cakes were served in the lower hall. After this we waited for election returns in the assembly room, Mr. Walton presiding, and the last of the tired patriots went off to bed reluctantly at midnight fairly well convinced that Hughes would be elected.

The next Seventh-day evening we enjoyed the first number of the lecture course, a concert given by the Weatherwax Brothers, four real brothers, all delightful to meet and to listen to. The Riley selections, and the impersonations of "brother William" were especially appreciated. This last Seventh-day evening, a short program was given by the two literary societies, the most interesting part of which was a pantomime presentation of Lochinvar by some of the younger students.

One of our recent First-day School talks was given by Robert G. Brown, who made an appeal for the use of opportunities for development, and described Woolman House as one of the best opportunities of the present time. Yesterday we had with us Miss R. Estelle King, of England, who gave a very interesting and instructive talk on Belgian camp life in Holland, where she has been working with Evelyn Sturge. She showed samples of the toys and embroidery done by the people there, and described the atmosphere vividly.

George School is a world of its own. Without these occasional reminders of the conditions in places which are so much less favored, we should soon grow entirely too much absorbed in our own affairs. Indeed, with so much useful work right at hand, it is difficult to keep from becoming narrow and forgetful of the great world movements, in which, for our own sake, as well as the cause of truth and righteousness, we need to be doing our small shares.

EDITH M. WINDER.

J. MASON WELLS HELPED.

AMONG those who played an important part in redeeming Michigan from the blighting curse of the licensed saloon, says the Oxford (Pa.) *Press*, was the Rev. J. Mason Wells, pastor of the First Baptist Church of Ann Arbor, that State, who traveled over the State delivering lectures against the evils of the licensed rum-shops, and imploring the people for their own sakes, for the sake of their loved ones, for the sake of humanity and the glory of Heaven, to go to the polls and vote that arch-enemy of all good—the licensed saloon—out of existence.

The Rev. Mr. Wells is well and favorably known in Chester county, where for several years he was pastor of the Baptist Church at Kennett Square, was a member of the Chester County No-License League, and took an active part in temperance work in the county.

A FRIEND in Colorado writes in a personal letter: "The FRIENDS' INTELLIGENCER brings us much comfort and joy each week. We read it all with the keenest interest, and rejoice over every article that preaches against preparedness. Every paper and magazine is so full of it, and everybody is so keen about it, that one gets disheartened at times, but then the INTELLIGENCER comes along and buoys us right up, and makes us glad and happy in the thought that there *are* people who believe in peace, and can stand by their principles when put to the test. Clippings from it against military training I showed to several members of our school board, when I went to enter a protest against its introduction into the high school. Also I sent clippings from it to our representative in Washington, who is a member of the other body of Friends.

"Another matter I want to mention is the new Jeanes Hospital. When that is started, cannot we as Friends accord women physicians the justice that has been denied them elsewhere, by giving them prominent and responsible positions on the staff? It would be such a fine opportunity for demonstrating our principle of woman's equality by giving some of our splendid women physicians a chance to show to the world what they can do—a chance they so seldom have in other hospitals, run entirely by men—and the women's hospitals are so few and far between." E. L.

There is no happiness in having and getting, but only in giving; half the world is on the wrong scent of pursuit of happiness.

—HENRY DRUMMOND.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

PARRY.—At Riverton, N. J., on Eleventh month 17th, to T. Morrell and Alice Stover Parry, a daughter, named LETITIA PENN PARRY.

STUCKERT.—On Eleventh month 4th, to Maude Esther Rice and William R. Stuckert, of Newtown, Pa., a son, named HOMER STUCKERT.

MARRIAGES.

CAMPBELL–MILLER.—Under the care of Nottingham Monthly Meeting, at the home of the bride's sister, Mabel R. Wescott, Glen Roy, Pa., November 9th, 1916, LEOLA KIRK MILLER and CHESTER C. CAMPBELL.

VINCENT–HILL.—In Bloomington, Ill., Eleventh month 5th, FLORENCE E. HILL, daughter of Charles H. and Anna E. Hill, and great-granddaughter of Elizabeth H. Coale, to FRANK VINCENT, son of James and Belle Vincent, of Padua, Ill.

WILBUR–HOAG.—Under the care of Easton Monthly Meeting of Friends, at the home of the bride's parents, Eleventh month 15th, 1916, ALBERT OREN WILBUR, son of Charles E. and Mary G. Wilbur, and grandson of the late Job H. Wilbur, and MARY ELIZABETH, daughter of Butler M. and M. Elizabeth Hoag, all of Easton, N. Y.

DEATHS.

ALCOTT.—In Newtown, Pa., Eleventh month 4th, 1916, KATE H. ALCOTT, daughter of the late John B. and Mary W. Alcott, a member of Makefield Meeting.

COALE.—At his home in Indianapolis, Ind., WALTER P. COALE, aged 57 years, a birthright and lifelong member of the Society of Friends, belonging to White Water Monthly Meting at Richmond, Ind. He was a nephew of the late Edward Coale, a well-known minister of Benjaminville (Ill.) Monthly Meeting.

COALE.—In Holder, Ill., Eleventh month 16th, at the age of 70 years, after months of invalidism, LEWIS COALE, beloved nephew of the late Edward Coale, of Benjaminville Monthly Meeting. He was a lifelong member of the Society of Friends, whose principles he advocated and exemplified throughout his life. He had long been an elder of Benjaminville Monthly Meeting.

GATCHEL.—At his farm home where he had lived his entire life, in the town of Farmington, Ontario County, N. Y., Second-day, Eleventh month 13th, 1916, ARTHUR M. GATCHEL, son of the late William and Huldah Herendeen Gatchel, aged 83 years and 3 months, a member of Farmington Executive Meeting of Friends. Funeral the 16th. Interment in South Farmington Friends' Cemetery.

MASON.—At the home of his son, B. F. Mason, of Martinsville, Ind., Tenth month 10th, at the age of 84 years, JOSEPH B. MASON, son of Benjamin and Grace (Barnard) Mason, and grandson of Joseph Barnard, a prominent Friend of Chester County, Pa. He was a birthright member among Friends.

PRAUL.—Eleventh month, Sixth-day, 17th, SARAH PRAUL, in her 74th year.

RANDOLPH.—Eleventh month 18th, Baltimore, Md., ANNE, daughter of late Edward Taylor Randolph, of Philadelphia.

TRUEBLOOD.—On Tenth month 17th, in Washington County, Ind., ANN BROOKS TRUEBLOOD, daughter of Charles and Elizabeth Brooks, aged 73 years. She was born in Oxford Valley, Pa., and came to Indiana, with her parents, in 1844. She was united in marriage to E. Hicks Trueblood in 1871. Her husband and four children survive her. She was a birthright member of the Society of Friends, and an elder for many years. Her life was spent in useful service. Her influence, through deeds of helpfulness, by cheery, hopeful words, endeared her to those she met along life's pathway.

TRUEBLOOD. — BENJAMIN FRANKLIN TRUEBLOOD, son of Joshua A. and Esther Parker Trueblood, was born at Salem, Ind., November 25th, 1847, and died at his home at Newton Highlands, Mass., October 26th, 1916, in his 69th year. He had been in failing health for several years, due to arterio-sclerosis. In May, 1915, the condition of his health caused him to resign his position as secretary of the American Peace Society, which he had held for twenty-three years. On October 5th, 1916, he was stricken with a cerebral hemorrhage, and lived only three weeks. Funeral services were held in Newton Highlands, Mass., October 28th, and the remains were then taken to Wilmington, O., where services were held on October 30th, followed by interment in Sugar Grove Cemetery. Dr. Trueblood was a lifelong member of the Society of Friends, and was recorded a minister in January, 1870.

Coming Events

ELEVENTH MONTH.

24th.—Annual reception of Old Pupils' Association of Friends' Central School, Horticultural Hall, Philadelphia, 8 p. m.

26th.—Devotional meeting, 7.45 p. m., auditorium Young Friends' Asssociation Building, 140 North Fifteenth Street, Philadelphia. Meeting open to all.

26th.—Committee from Philadelphia Young Friends' Association will visit Newtown Square Meeting to hold a conference in the afternoon, 2.15; subject, "Christianity as Friends Interpret It."

26th.—Subject for conference at Fifteenth and Race Streets, "The Old Order Changeth." Problems created by the industrial revolution. Young People's devotional meeting to be preceded by a song service, auditorium of Philadelphia Young Friends' Association, Fifteenth and Cherry Streets, 7.45 p. m. Friends of all ages are cordially invited to attend this meeting.

27th.—Warrington Quarterly Meeting, at Menallen, Pa., 10 a. m. O. Edward Janney expects to be present.

28th.—Pilesgrove Monthly Meeting, at Woodstown, N. J., at 7.30 p. m. The message from the Peace Committee of the Yearly Meeting will be presented by Mary A. Yarnall.

30th.—Bucks Quarterly Meeting, at Langhorne, Pa., 10.30 a. m.

TWELFTH MONTH.

1st, 2d and 3d.—Thanksgiving conference at Woolman School, Swarthmore, Pa. (For full program see other column.)

1st, 2d and 3d.—Fellowship of Reconciliation Conference at North End Hotel, Ocean Grove, N. J. Leyton Richards, of England; Oswald Garrison Villard, of the New York *Evening Post;* Miss Emily G. Balch, of Wellesley; and Rufus M. Jones, of Haverford, Pa., are among the speakers. Those going please notify Edward W. Evans, 1405 Real Estate Trust Building, Philadelphia, Pa.

2d.—Whitewater Quarterly Meeting, at Pendleton, Ind.

2d.—Nottingham Quarterly Meeting, at Little Britain, Pa., 10 a. m. Sarah Linvill and O. Edward Janney expect to attend.

3d.—Preparative Meeting will be held in New York and Brooklyn at 2.30 p. m.

3d.—Eleanor Scott Sharples expects to attend Haddonfield Meeting at 10.30 a. m. She is the messenger to present the concern of the Yearly Meeting's Peace Committee at the Preparative Meeting immediately following.

3d.—2.30 p. m., meeting for divine worship at Stanton, Del., under care of committee of Concord Quarterly Meeting. All interested are invited. Young Friends are asked to co-operate. Special car will leave Fourth and Market, Wilmington, about five minutes before 2 p. m.

4th.—Fishing Creek Half-Yearly Meeting, at Millville, Pa. (This is a change of date.) The Monthly Meeting will be held Seventh-day preceding, being the 2d of the month. Meeting as usual on the 3d. All at 10 a. m. Ministers and elders meet Seventh-day at 3 p. m. The visiting Friend for the week-end will be Jesse H. Holmes.

6th.—Salem Quarterly Meeting, at Woodbury, N. J.

6th.—The fiftieth anniversary of the Pennsylvania Peace Society will be held in Race Street Meeting-house, Philadelphia, at 8 o'clock. Oswald Garrison Villard, editor of the New York *Evening Post*, will address the meeting. Elizabeth Lloyd will give a brief history of the society, which was the first organized of the thirty or forty branches of the Universal Peace Union. Lucretia Mott was its president for several years. Please note the date on your calendar of engagements. Come and bring your friends.

9th.—New York Monthly Meeting will be held in Brooklyn. The Meeting for Ministry and Counsel will meet at 1.30. Supper will be served at six o'clock for all who are in attendance. There will be an evening lecture on some subject of philanthropic or economic interest.

9th and 10th.—Robert G. Brown will be at Newark, N. J. A social and Woolman House evening on the 9th at the home of Martha R. Kimball, 18 Cypress Street, Newark, N. J. Meeting for worship on the 10th, at 3.30 p. m., in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street.

14th.—Haddonfield Quarterly Meeting, at Moorestown, N. J.

THANKSGIVING CONFERENCE AT WOOLMAN SCHOOL.

All interested are invited to a week-end conference at Woolman House, Swarthmore, on December 1st, 2d and 3d. Friends will arrive Sixth-day morning, the 1st, in time for lunch at 12.30, and stay until Second-day morning. The cost for the three days is $4.00. All who can do so are particularly asked to stay for the following week, and visit all of the lectures. Send registrations as soon as possible to Grace Brown, Woolman House, Swarthmore, Pa.

PROGRAM.

Twelfth month 1st.—2.30 p. m., Dr. O. Edward Janney, "Quaker Ideals." 7.30, lecture by Prof. Miller, of Swarthmore College, "Contribution of Astronomy to Modern Religion."

Twelfth month 2d.—8.40 a. m., devotional meeting. 9.00, Wm. Byron Forbush, "The Life of Jesus," dealing with the feeding of the five thousand and its consequences. 2.30 p. m., Round Table, "Reasons for Religious Education." 7.30, lecture, to be announced.

Twelfth month 3d.—10 a. m., Swarthmore First-day School. Dr. Holmes' class is dealing with the Old Testament. 11.30, meeting. 2.30 p. m., Round Table, "The Silent Meeting." Tramp to Woolman Tree. Evening, fireside supper; singing; closing devotional.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

California.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

Canada.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

Delaware.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. From P., B. & W. Station, take trolley to Fourth and Market, and transfer west on Fourth to West Street.

District of Columbia.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

Illinois.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

Maryland.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Sandy Spring, 10.30 a. m.

Third Haven, Easton, Md., Third and Fifth-days, 11 o'clock.

New Jersey.—Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, 309 Chestnut Avenue, 10.30 a. m.

New York.—Brooklyn, 110 Schermerhorn Street, near Boerum Place, 11 a. m.; First-day School, 10 a. m.; Fifth-day Meeting, 11 a. m.

New York, 221 East Fifteenth Street, on Rutherford Place, 11 a. m.; Fourth-day Meeting, 10.30 a. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month, 11.45 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

Flushing, Long Island (on Broadway, near Main Street), 11 a. m.; First-day School, 10 a. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Purchase Meeting, at Purchase, near White Plains, N. Y., 11 a. m.; Executive Meeting, second Seventh-day in First, Fourth, Seventh and Tenth months, 2 p. m.

Ohio.—Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Pennsylvania.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 7.30 p. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Fishertown, Pa., Dunning's Creek, at 11 a. m.; First-day School, 10 a. m.

Drumore, Eastland, Little Britain, 10 a. m.

Grampian, Pa., 11 a. m.; First-day School (year round), at 10 a. m.; Monthly Meeting for Discipline, second First-day each month, 11.30 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School, 9.45 a. m.; Meeting, 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Radnor Monthly Meeting, 3 p. m., second First-day in month, at Radnor.

Haverford, 10 a. m.

Merion, 11 a. m.

Valley Meeting, 10.30 a. m.; First-day School following.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

Virginia.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Fun

Fun and business are said to be an explosive compound, but—let's have an explosion once in a while.

—"THE SILENT PARTNER."

Keeping Her Busy.—An old lady went one morning to a friend who kept poultry, to purchase a setting of eggs. The latter, not having many on hand, asked: "Have you got your broody hen?"

"Well, no," answered the prospective purchaser, "but our old hen has broken her leg, and she might as well spend her time hatching out some eggs as to sit around doing nothing."

The First Requisite.—"What do we need for dinner, Maggie?" asked the mistress as the maid appeared at the door of the room.

"A new set av dishes, mum," answered Maggie lugubriously. "Oi've jest thripped over the edge av th' rug."

A Mystery Solved.—"You once kept a cook for a whole month, you say?"

"Yes."

"Remarkable. How did you manage?"

"We were cruising on a house-boat and she couldn't swim."—*Pittsburgh Chronicle-Telegraph.*

Vander: "I thought your limousine was painted." Asterwall: "It was, but it has to be painted again. I ordered it to be finished in neutral colors, and the idiotic workmen painted it red, white and blue."—*Life.*

"What do you suppose has come over my husband this morning, Sophia," exclaimed a conscientious little bride to the new servant. "I never saw him start downtown so happy. He's whistling like a bird!" "I'm afraid I'm to blame, mum. I got the packages mixed this morning and give him birdseed instead of his regular breakfast food, mum."—*United Presbyterian.*

In These Days of War.—"And this," said the teacher, "is the rhinoceros. Look carefully at his armored hide."

"I see," said the bad boy of the class. "An' wot's this one?"

"That," answered the teacher, "is a giraffe."

"Gee! He's got a periscope."

MOTHER—"Jimmy, there were three jars of jelly in the cupboard, and now there is only one. How is that?" Jimmy—"I don't know, ma, unless I overlooked it."—*Illustrated Bits.*

HOSTESS.—"Oh, professor, haven't you brought your wife?" Professor—"There! I knew I'd forgotten something!"

A LADY stopping at a hotel on the Pacific Coast rang the bell the first morning of her arrival and was very much surprised when a Japanese boy opened the door and came in. "I pushed the button three times for a maid," she said sternly, as she dived under the bed covers.

"Yes," the little fellow replied, "me she."

A BUSY housewife came into the sitting-room with a determined look in her eyes.

"I really shall have to punish those children," she began.

"What have the little beggars been up to now?" asked father, looking up from his newspaper.

"Why, they've made a mess of my sewing-room," explained the wife. "Needles, reels of cotton, scissors—everything has been hidden away in the most unexpected places. It is really exasperating."

Her husband laid down his paper and smiled benignly.

"I did that," he said calmly. Then, in answer to a questioning look, he went on: "You tidied up my desk so beautifully the other day that I thought it only fair to return the compliment. So I tidied up your sewing-room."—*Pittsburgh Telegraph.*

"IN what condition was the patriarch Job at the end of his life?" asked a Sunday School teacher of a quiet boy. "Dead!" calmly replied the youth.—*Sydney Journal.*

The Perfect Cleaner

An Electric Vacuum Cleaner removes the dirt entirely and does it quickly, silently and easily. The powerful, steady suction of a Vacuum Cleaner takes every bit of dirt from the rugs, floors and draperies. It is the most durable cleaner and, everything considered, the most economical. This is merely one of the many electrical devices for comfort and convenience which electricity affords you.

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→Second Floor, Filbert Street and Centre

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To find the club rates, add together the clubbing numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

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Clubbing No. 37 Youth's Companion
Clubbing No. 30 Review of Reviews

104x5 = $5.20 (Amount to remit)

Regular price for the three is $7.00

For magazines that have no clubbing number, remit the regular subscription price.

Clubbing Number			With Fds. Int.
23	American Boy	$1.50	$3.00
29	American Friend	1.50	3.30
25	American Magazine	1.50	3.10
80	Atlantic Monthly	4.00	5.85
17	Boys' Magazine	1.00	2.70
70	Century	4.00	5.35
23	Christian Herald	1.50	3.00
35	Collier's	2.50	3.60
	Country Gentleman	1.00	
70	Country Life in America	4.00	5.35
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12	Designer	.75	2.45
25	Etude	1.50	3.10
25	Everybody's	1.50	3.10
7	Farm and Fireside	.50	2.20
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23	Field and Stream	1.50	3.00
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2 Ā'brā-hăm begat Ī'şaac; and Ī'şaac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;

3 And Jū'das begat Phā'rēs and Zā'rā of Mā'rў was espoused to they came together, she child of the Hō'lў Ghōst

19 Then Jō'şeph her h just *man*, [e]and not willir publick example, was m away privily.

20 But while he thought behold, the angel of the unto him in a dream, thou son of Dā'vid, fear

A. M. 4000.

CHAP. 1.

[a] Lu. 3, 23
[b] Ps. 132, 11 Isa. 11, 1 ch. 22, 42 Acts 2, 30 Rom. 1, 3
[c] Gal. 3, 16
[d] Ruth 4, 18 1 Chr. 2, 5, 9
[e] Num. 1, 7

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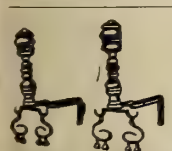
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The majority of women physicians specialize in maternity work and diseases of women. *Graduates of this College are better prepared* in these departments than are those of *any other College* in this country.

The cost to a student in this College is about $2,000, everything included, for the entire course of four years. The tuition is $181 a year, including laboratory fees.

The Woman's Medical College of Pennsylvania rests upon a broad foundation established by Friends. Conservative, retiring to the point of self-effacement, the trustees have habitually shrunk from public appeals for funds. Now the alumnae, encouraged by the authority of the corporation and faculty, are bent upon an endeavor to secure

$200,000 AT ONCE

This money is needed solely for extension purposes. The college needs more *room,* more *equipment,* more *scholarships.*

Full endowment is needed for the Children's Department and the Maternity Department.

It is particularly important to develop the *Social Service Department.* For this an additional building is imperative and a house adjoining the Amy S. Barton Dispensary should be acquired immediately.

Increased *laboratory equipment* is necessary.

But the greatest need is for *Scholarships.* This college constantly receives appeals for scholarships from well-educated young women who wish to become physicians but are without requisite funds.

The sum needed to take entire care of a student is $10,000. The income from this covers tuition and living expenses. The income from $5,000 covers tuition, books, and laboratory fees.

Either of these scholarships may bear a name. Surely *no more beneficent memorial could be imagined!*

There is a steadily growing demand for the Woman's Medical College of Pennsylvania. *Twice* as many students applied for the session 1916-17 as for the previous session. A large number of young women now in academic colleges and high schools are definitely planning to enter this college. Students are now being booked for sessions up to 1921. We must be PREPARED to meet coming demands.

It has been very wisely suggested that no more fitting meth d for the concerted action of Friends interested in this college could be found than the immediate establishment of a substantial fund to the memory of an indomitable pioneer woman physician of the Society of Friends—Ann Preston.

It has been thought that a sum less than ten thousand dollars would fail to imply the dignity which such an undertaking merits, and it is possible that Friends may desire to subscribe an even larger sum. Contributions will be gratefully received and acknowledged. Make checks payable to the Girard Trust Company, specifying that the contribution is for *The Ann Preston Memorial Fund.* Or checks may be sent to the Woman's Medical College of Pennsylvania, North College Avenue, Philadelphia, in care of the Dean, Dr. Clara Marshall.

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THE QUAKER OF THE FUTURE TIME.

[The following extracts form part of a lecture by George A. Walton, delivered at a conference of the Young Friends' Movement of Philadelphia Yearly Meeting at Moorestown, N. J., on Eleventh month 4th, 1916. It is the second of the series known as the William Penn Lectures, supported by the Young Friends' Movement. At George A. Walton's request, Eleanor Scott Sharples assisted him with the poem printed below, written for the occasion.]

DEEP in a soul all tenderness,
He bears the great world's woe,
Knowing, thru fellowship in pain,
Each agonizing throe;
He sees in faces sad, or scarred,
In eyes that mutely plead,
The birth-pain of the wrestling soul
That travails to be freed.

He bends with gently listening ear
To every faintest cry,
And clasps with hand of manly strength
The fingers weak and shy.
He counts no effort great or hard
That draws him close to men—
Changes their weakness into hope,
Makes sorrow smile again.

He sees God in the star-lit night,
In every sun-kissed flower;
Each bird-song sings life's mystery,
Each forest tree its power;
In every voice of harmony,
He hears the Voice Divine;
In every wavelet's sparkling hue,
He sees God's wonder shine.

Close to the throbbing heart of life
He walks in reverent awe,
His aim in every deed and word
To live the Master's law,
Humble, because he knows how frail,
How weak, the strength of man,
Yet strong, because a friend of God
And part of God's great plan.

ELEANOR SCOTT SHARPLES.

ADDRESS BY GEORGE A. WALTON.

THE new thing in Quakerism in the days of George Fox was an understanding of the relation of God and man. George Fox knew from his own experience that God knew about him and cared that he develop to the fullness of manhood. His followers were not convinced by intellectual processes; they felt the Life. In their hearts, they felt the impulse of God's power. They became conscious of a new faculty, a sixth sense. God was reaching out to them; they, in turn, might reach up to Him. It was a personal act, transcending both body and intellect. It was an inward process, vital, holy. They felt the promise of partaking of His own nature. The Divine seed within was growing; man was progressing upward; never was life so much worth the living.

To the growing body of theological thought, the Quaker made no permanent contribution. He anticipated, but cannot be said to have influenced, the conclusion of the nineteenth century thinkers who have so expressed the truths of religion that the modern mind can grasp them. The Quaker first wrote about his religion as a defence against open attacks. There is a reason why the Quaker was slow to express his religion in words. It was not a creed that had been revealed to him; he had discovered no new form of worship, more beautiful and more satisfying. No! to him, religion was a life, aspiring towards God from every side, conscious of His interest and support, making decisions as nearly as possible in the light of His will, and seeking always to keep vital the wonderful bond of spirit between human and divine. Such a religion found its best expression in conduct, and in the spirit of one's dealings with his neighbor. The early Quaker, accordingly, concerned himself with his behavior, and soon developed a number of characteristic acts, which were to him vitally a part of his scheme of life. He dressed without ornament, used the language of common life to all, doffed the hat to no man, no matter how high his position, became scrupulously honest in worldly business, refused oaths, avoided military service, contributed money liberally to help Friends in need, and with his time, counsel and energy, sought to relieve human distress.

The essential thing was the revived spirit of manhood rising from practice of the presence of God; these points of behavior were but ways of expressing the spirit.

To-day the essential remains unchanged. That the Divine Spirit can be the Bread of Life to men is the great fact of religion.

Let me phrase this another way. When we study economics, it seems as if the character and aspirations of humanity had been determined by such influences as climate, rainfall, fertility of soil, location of rivers and oceans. When we study sociology, it seems as if human character and aspirations were the result of wages received, housing conditions, distribution of population and such social influences. The student of education is likely to feel that through the schools and the homes, we establish character and ideals. In short, in *environment* we find many influences that mould our life. Do we find *all?* Or is man, in part, superior to his environment? There is a power, deep in our spirit, which enables us to overcome the handicap of unfortunate conditions. Poverty does not cripple, not ignorance paralyse, nor ill health impair, this power. It is not active in all men; many cease to grow because of poverty, ignorance and sickness. But others, with every opportunity, with means, with education, with abounding health, make as little out of themselves. It is not environment alone that determines the outcome. The quality of our spirit is also an important factor. It is, however, naturally dormant. To become active, to gain for us courage, poise, self-mastery, it must be fed, aroused and exercised. The development of a high quality of spiritual life is the function of Quakerism. We seek to establish contact with life, human and divine, for this purpose. Human life is reached by education, by home and social relations; divine life through worship, whether public or private, formal or informal. George Fox and his followers learned by actual experience the truth of the great mystery that the spirit of God lived in their hearts, and made new men out of them. It is the mystery of new birth, of the spirit of Christ, the Bread of Life, feeding humanity, and supporting our growth towards the fullness of stature of manhood. By this power, our ancestors overcame persecution, loss, poverty, wilderness, ignorance, illness, death itself, and lived lives better than the world had any right to expect. Such is our heritage. Such is our opportunity; to give full sway to the truth; the way to manhood is through God. That the Divine Spirit can be the Bread of Life to men, is the great foundation of our existence.

But how will we live fed by such food? The fruits of the Spirit, what are they?

The Friend of the future, as of the past, will build his life on the faith that God knows him personally and extends to all others the same opportunity. In mankind is the finest, clearest, truest manifestation of God to be found

in this material world. Nature with all her transcendent beauty pales before the glory of a human soul.

The Friend, therefore, can recognize among men no superiority except that of personal worth and personal achievement, and it will be to him a divine command that all should have a free opportunity for development. Since the Friend believes that all have access to God in their own hearts, he can conceive of no truer guidance or more final authority than the voice of God, and upon man rests no more urgent duty than the cultivation of the inward ear to hear that voice. . . .

Quakerism is a bold application of democracy to religion. Like any truly democratic movement, its characteristic note is personal duty. The very freedom on which democracy rests will not survive individual faithlessness. The spirit of brotherhood which unifies a democracy will blossom forth only from the root of duty fulfilled. A true culture, which stimulates the young, refreshes those of middle age, and enriches the old, cannot be maintained, if men are heedless of their individual duty. Quakerism strives for lives of freedom, brotherhood and culture. The Friend of the future time believes that above all, he must find and fulfill his duty to God, and further, since he believes God's greatest concern in this part of His universe, is the development of the whole human race to the fullness of the stature of manhood, the Friend will see his duty to man, wrapped up in his duty to God. Such devotion to duty will prevent democracy from degenerating into unbridled individualism. . . .

In the affairs of his meeting the Friend will strive for the fullest expression of the spirit of democracy. The first move will be to do his share to help make the meeting useful. He will be in his place, regularly, entering, as far as he may, into the spirit of worship. Before coming he will prepare, that is there may be a welling up of feeling during the busy week, carefully stored away for further development during the hour of worship, or he may enter the house, resolved to wrestle with some vital and trying perplexity of business or home affairs, or if life be so well ordered that he takes his seat calm and satisfied, and no spoken word is likely, he will have found in his morning reading some thought to start on. It is not his desire to supersede the guidance of the spirit of God; but experience teaches that we feel the impelling force of the Divine more readily if we go to meeting under a concern. The consciousness that is already active responds more quickly to the breath of inspiration than if torpid. In this way the humblest worshipper fulfills the duty to the meeting.

The Friend of the future will not find worship complete without expression of the hidden life of the spirit. The existing love and unity must be made vocal to enable the meeting to enter into the fullness. The more diverse the membership, the greater the need for outward expression. Friends will not speak for the relief of their own spirits. The purpose of vocal ministry is to express the best of what is given the meeting, to harmonize, to carry individuals out of themselves into new feelings and convictions. No one will speak regularly week after week, nor at great length. What is said belongs to that particular meeting, and is a reflection of the spiritual elements there represented. The thoughts uttered may have been thought years before or the day before, but because no one can predict the exact spirit of the meeting, we cannot fix beforehand the words nor the speaker. There will in the future be a greater willingness to speak than at present, and the spoken word will not be the only medium of expression. There will be musical instruments in our meeting houses for some are gifted to express spiritual things in music. Others can contribute more in song. All do not speak. All will not sing; perhaps one only will feel the call. There will be no pre-arrangement of musical service. It will spring up spontaneously from divine prompting, and none can take offense, for it will be as truly a part of the spirit of the meeting as the spoken word to which we are accustomed.

We cannot feel that our way of worship is truly democratic, unless there is a duty for every one, and opportunity for each to express what is given him, as he is best fitted. . . .

As to the financial support of the meeting, the principle of democracy demands that each one do his share. For this reason meetings will dread endowments for running expenses. Nothing could be more disastrous for the spiritual life of a meeting than invested funds for heating, lighting and repairing meeting houses. Spiritual life thrives upon effort; folks appreciate what they pay for; our meetings will mean nothing, if they cost nothing.

Meetings may very well receive endowments for permanent works of general benefit or to care for the helpless. Homes, hospitals, asylums, schools and colleges, to benefit the whole community, not Friends alone, ought to be endowed. In many instances the best service will be rendered by sharing the control of such activities with others. Swarthmore College, for instance, is not under the control of any part of our church machinery. Its board of managers is not restricted to Friends. Among our English brethren, the Adult School movement into which they have poured so much love, so much time, so much money, is a non-sectarian movement. It is not under the control of any meeting. If Friends virtually direct it, the reason lies in their ability and devotion, and not in the method of organization. . . .

The creation of this spirit of brotherhood will come about in some instances by volunteer police service such as Friends are already rendering in connection with Law and Order societies or No-License Leagues.

Of far more value will be the development of such customs and conditions as will make it easy and desirable to live in accord with the law.

For instance, the passage of prohibition will impose on every Friend the duty of providing some means by which the worker may free himself from the tension of the day's machine-driven labor. A dull reading room will not suffice. We will have to use our Y. M. C. A., our churches, our schools, our town halls, as centers for the most attractive kind of recreation. The public may have to bear some share of the expense of the music, the moving pictures, the playgrounds, the swimming-pools, the libraries, which will be provided. New possibilities of amusements for the worker will be permitted on the Sabbath-day. Rooms should be available in public buildings, free of charge, for organizations seeking recreation or self-improvement, and above all every one active in the management of these things should carry out his work in the spirit of Lindsey and Osborne, and of the good school-teacher. Human relations must become personal; human institutions must radiate brotherhood. . . .

It is characteristic of the Friend of the olden time that he would not rely on law. George Fox would make no laws. His classic reply to the youthful Penn, "Wear thy sword as long as thee can, William," shows what his soul desired: not conformity with law, but growth of spirit. When John G. Whittier portrays the Quaker character at its best, he says of the Quaker of the olden time,

> "He walked by faith, and not by sight,
> By love and not by law."

Jesus also made no laws. He touched men's hearts. He opened to them the inexhaustible power of the spirit of God. They drank Living Water, their eyes saw with the Light of the World, they were discovering the Way, the Truth and the Life.

In the same way, the Friend of the future will labor that life may rest, not on law, but on the spirit of love as among brothers. To foster such a spirit, as a part of the spiritual endowment as a nation will be the commanding purpose of his private life. His duty as an individual will be to carry into the larger circle of business and political life a sense of brotherhood, a deep respect for others, and

a sublime faith that the best side of humanity will awaken to such a touch.

He will, therefore, hate in himself the contented feeling of being fixed, settled down as it were. He will hunger for growth. He will never think of his education as finished; he will long to learn more. His meeting will be to him, not a comfortable social center, not an avenue to a glorious future life, but a source of discontent, a stirring up of yearning, a stimulus to renewed endeavor to realize in the present an ever growing ideal. He will expect the future to produce something better than he now enjoys. Public needs may change, and a life-long pledge of allegiance to one political party would be unthinkable. His understanding of Science and Theology will not be final. To him, Truth is as yet but imperfectly comprehended. We know so little of God, of human life, of nature. Life is a quest. Who knows what the morrow will bring forth. . . .

In what spirit do we address ourselves to our work? Do we labor for the utmost production at the lowest fair price? Do we strive to avoid waste? Is our work honestly what it appears to be? Are we using all our intelligence to solve such problems as just wages for labor and efficient distribution of goods? Justice in the wage scale may cut down profits; distribution, so as to reach all who need, without exceeding their purchasing power, may radically alter the present methods of advertising and selling, and may reduce the margin of profit. But the purpose of business and professional life is service, not profit. Business must pay its own expenses, including the support of all who labor therein; that is part of its service; but it is a perversion of business when sudden wealth is concentrated into the hands of the few. As long as poverty and disease and intemperance and war flourish as at present, things are not right. There is a deficiency in intelligence, in honesty and sincerity, as we work, because of the widespread opinion that business and professional matters are of the world and not of God. . . .

The Friend will understand that these things, though feeding in part the development of his soul, are insufficient. Religion is a matter of the whole life. It must feed on every interest, and on the yearning for direct communion with God. The Friend will devote himself to his work, as far as he can, but he will not neglect those pursuits which build him up. He will seek for God in public worship, as well as private; he will seek self-mastery and refreshment of spirit in the quiet; he will keep alive his interest in people, books and pictures. Nature will fill his heart with boyish elemental joy; music will uncover for him the surprising beauty of his daily life.

He sees God in the star-lit night,
  In every sun-kissed flower;
Each bird-song sings life's mystery,
  Each forest tree its power;
In every voice of harmony,
  He hears the Voice Divine;
In every wavelet's sparkling hue,
  He sees God's wonder shine.

The spirit of one's own life is the channel by which the spirit of Christ animates human affairs, business, politics, government. That is God's way. Through men, He expects to reach human institutions. The Friend of the future, therefore, eager to be a "part of God's great plan," will neither neglect the development of his spiritual life, nor overwork it.

For the true life of the spirit is vigorous, fresh, clear, like the autumn air, under blue skies, on the hill tops. It has perspective, and therefore may look on things as they are without fear or discouragement. There is poise, faith and good cheer. Amongst men there is the warm glow of sympathy and understanding, fresh, spontaneous; never mechanical nor indifferent. Towards God is the constant yearning for guidance, and inspiration, up to the very fullness of the stature of manhood that is in Christ. Such is the Quaker of the future coming time.

CYRAMICS AND DISH-WASHING.

BY ANNIE MARGARET PIKE.

[These verses, says the author, "were written in reply to the half-jesting challenge of a friend to find some poetry in dish-washing. They are not autobiographical, for dish-washing is not one of my particular bugbears. Indeed, it may be an effort, however small, to reduce chaos to cosmos, which perhaps is *the* divine occupation.']

Of cyramic art since primitive man
First baked for himself an earthenware pan
Her Ladyship poses as connoisseur.
Her Ladyship is by no means poor,
And Etruscan vase and Samian bowl
And Venetian glass are the joy of her soul.
Wedgwood, and Minton, and Dresden, and Sèvres,
And pottery dug from some ancient grave,
Chinese dragons two thousand years old
With fiery breath dispelling the cold,
Silent lions and spotted deer,
In costly samples her ennui cheer.

Mrs. X. Y. Zed is artistic, too,
Though she lives in a villa crudely new,
And her crockery shows not the slightest trace
Of ancient design or of delicate grace.
No royal reds or cerulean blues,
Or shimmering greens or amber hues,
Or dragons or butterflies, peacocks or elves
Adorn the cups on her pantry shelves;
No shepherd or shepherdess, satyr or gnome
With garland or reed enlivens her home.
Every saucer and plate and dish and cup
Seemd only created for "washing-up."

Now Mrs. Zed does her own housework
And does it well, and scorns to shirk
The petty details that mar or make;
Or, if left uncared for, will often break
The harmony true of domestic peace
Whose tuneful murmur should never cease.
But—to-day and to-morrow and all next week,
And for ever and ever, so to speak,
To have to wash and drain and dry
With careful hand as the minutes fly,
The semi-porcelain, enamel, and delf,
And return each piece to its place on the shelf!

The monotony almost made her life
An unbearable blank as a poor man's wife.

Then one day a thought like a ray of light,
Or a snatch of song, or a wee woodsprite,
Or anything else that betokens joy—
Joy like pure metal without alloy—
Came, and helped Mrs. Zed to chase away
The worries that troubled her commonplace day.
And this is the thought that came and stayed—
That the dishes and pans wherever made
Were bonds with some fellow creature's heart,
Some toiler had fashioned every part.
It gave her a sense of companionship
As she set the dishes to drain and drip.
And the teacloth had come from a humming loom,
She could almost hear it in the gloom
Of the winter evening dull and gray
As she put the common things away.
The very water that cleansed each stain
Had come to earth as refreshing rain,
A gift direct from the kindly skies,
And the sight of it rested her tired eyes.

As a link in the endless human chain
She felt herself growing young again.

Potter and weaver and dish-washing wife
Faring along the highway of life,
May catch a glimpse with regardful eye
Of the rainbow's tints in the rain-washed sky,
And be richer in soul (though in pocket poor),
Than any ceramic connoisseur.

Vancouver, B. C.

The world delights in sunny people. The old are hungering for love more than for bread. The air of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Henry Drummond.*

THE COMPLETE WORKS OF WILLIAM PENN.

Albert Cook Myers, who will be known to future generations as the biographer of William Penn and editor in chief of Penn's collected works, is about to return to America, carrying with him vast stores of information which he has accumulated during the past six years, says Isaac Sharp in the London *Friend*. These are contained in some 150 quarto volumes of typed and illustrative matter, arranged in the most orderly and systematic manner that well-trained ingenuity could devise.

From every available source in public and private archives some 1,200 Penn letters have been collected, of which less than one-third have been printed hitherto. The personal and historical allusions in these letters, as also in unpublished diaries and other manuscripts, have been traced with a minuteness and unwearied effort that is beyond all praise. Penn's wanderings over England, Ireland and the Continent of Europe have been tracked from day to day, with the skill of a detective following the living object of his quest from one point to another. For some years the Meeting for Sufferings has allotted a room at Devonshire House to Albert C. Myers and his staff for the purposes of his work, and the strong rooms have conveniently and safely housed his collections; but owing to the pressure of the requirements of the Society, he has recently had to remove his office to the Devonshire House Hotel. His position at the headquarters of the Society, the introductions brought from America, and the support of the United States Ambassador, have procured for him the entrée of private libraries which might otherwise have been difficult of access. Almost, perhaps quite, without exception, noblemen and other possessors of books and manuscripts bearing on Penn's life and associations have welcomed him to their houses and placed their treasures at his disposal for copying and photographic purposes.

This *magnum opus*, which will probably run to some fifteen volumes and contain in all some 6,000 pages, is estimated when complete to cost at least some £4,000 to £5,000. Hitherto it has been financed by American Friends and others, and no systematic appeal has been made to English Friends, who have contributed not more than £60, of which £50 was received from one donor. At the present time American Friends are contributing thousands of pounds to our various funds for alleviating distress, and we warmly appreciate their work. It will be a matter of regret, when the undertaking of Albert C. Myers reaches completion, if English Friends have not had a substantial share in contributing to its success. The cost may appear large, but the work will be a standard work of reference for all time, and should be well done, and *will* be well done in the hands of the scholarly enthusiast who has undertaken it. William Penn was essentially an Englishman and a Quaker. Of his seventy-four years he only spent four in his beloved colony. For his defence of the rights of Englishmen we may well help to keep his memory green, for as English subjects we owe as much to him perhaps as Americans, who in all parts of the States regard his Pennsylvania constitution as the model of their own.

William C. Allen, who was recently with us so acceptably from Philadelphia Yearly Meeting, has written a very appreciative article commending the work of A. C. Myers to the notice of Friends. It was the boast of the late Joseph Smith that his catalogue of Friends' books was in all the great libraries from the Vatican to Washington. It is safe to predict that all the great libraries of the world will some day possess "The Complete Works of William Penn." By this means all that William Penn stood for as a high-minded statesman and a Quaker will be brought before the world in a new light, and will prove him to be an even greater man than his earlier biographers have represented him.

"When thou hast thanked thy God for every blessing sent, what time will then remain for murmur or lament?"



Ann Preston M.D.

FIRST WOMAN DEAN
OF THE FACULTY OF
WOMAN'S MEDICAL COLLEGE OF PENNSYLVANIA
1866-1872.

ANN PRESTON, M.D.

AND THE WOMAN'S MEDICAL COLLEGE.

In the year 1900 the Woman's Medical College of Pennsylvania celebrated its fiftieth anniversary. Among many letters of congratulation received at that time from persons of prominence throughout the world was one from Dr. Elizabeth Blackwell, the first English-speaking woman to receive the degree of Doctor of Medicine. Writing from Rock House, Hastings, England, Dr. Blackwell said:

"I have a touching recollection of an incident in 1851, when I settled in New York as a physician. On a wild, snowy winter morning a delicate, refined Quaker lady called at my consultation room to tell me about the movement she was engaged in for the establishment of a thoroughly-organized medical college for women in Philadelphia. It was Ann Preston, one of your earliest graduates. The courage and hope of that fragile lady who came to me out of the wild snowstorm was an omen of success. I felt sure she would succeed."

Storm and stress were the portion of the brave little pioneer band who championed the unpopular cause of women in medicine in the early days of the Woman's Medical College of Pennsylvania, which in 1850 was established in the city of Philadelphia. It is related of Ann Preston that she made a house-to-house canvass to obtain funds for the support of the college, realizing that the institution was essential to the success of women in medicine.

Comparatively little money sufficed in those times for an object such as this. In 1856 the trustees of the college appealed to the public for an endowment of $50,000 to "place the college on a *permanent* foundation, beyond the contingency of accident."

Little by little the college acquired endowment funds, meantime keeping bravely in the foremost rank of American medical colleges, often at the risk of its very existence.

At the present time the endowment amounts to nearly $500,000, and there is no debt resting upon the institution. Modern methods and modern requirements, necessitate still larger endowment. Those who at present are making a supreme effort to enlarge the endowment by the addition of $200,000 within two weeks think often of "the fragile Quaker lady" who, putting pride in her pocket, went from door to door to ask, with a dignity born of conviction, for money to further the cause of women in medicine.

Because it was ANN PRESTON who did so much to strengthen the position of medical women in this city, and, indeed, in the world at large, a group of women who revere her memory, and long to see it immortalized in some tangible form, are proposing the collection of a fund to be known as "THE ANN PRESTON MEMORIAL FUND." Such a fund placed at the discretion of the Board of Trustees would be administered to the great advantage of many ambitious, promising young women. The demand for women physicians exceeds the supply. Many women prefer to study in a college exclusively their own, where numerous unique advantages for the training of women as physicians, professors, surgeons and specialists are to be found. Increasingly large numbers of students are knocking at its doors. Some of these are unable to entirely finance their medical education, and stand, therefore, in need of scholarship aid. The college dispenses its comparatively small supply of scholarship funds, and after that, applicants who have not sufficient resources for expenses must be turned away.

If Ann Preston were here to-day, she would be keenly alive to the present needs of her *alma mater,* and would, as of old, be a leader in any project to strengthen the hands of the institution which is the mother of all American medical schools for women, the mother of all women's hospitals, the mother of nearly 1500 earnest women physicians who have gone forth from its own halls to bless all parts of the world.

One by one the admirable separate medical colleges for women have been forced out of existence through the inexorable pressure of competition, thus cutting short the teaching career of many a promising physician (through teaching a physician gains efficiency), and obliging a certain proportion of students to enter inferior institutions or to attend medical schools adapted essentially to the needs of men. What a pity! To-day many a woman physician deplores and mourns the loss of her *alma mater,* and it is those who have lost their own colleges who are most strenuously urging the graduates of the Woman's Medical College of Pennsylvania to guard and fortify the invaluable institution which is theirs.

Graduates of co-educational medical institutions, also, are prominent among those who realize the impending danger to women now in medicine and to the rising generation of medical women through the insufficient support of the only high-grade separate school now existing in this country for the medical education of women. Would there be any doubt in the mind of Ann Preston as to the desirability of keeping open the door of opportunity for the separate education of women in medicine? No! One can almost hear her earnest voice saying, "Open new doors of opportunity —but *close none.*"

And the view which we are sure would be hers finds expression on the part of wise and prudent men of the present time, men familiar with the trend of medical education in our day.

Dr. John B. Deaver writes, "Certainly women have more freedom to pursue their studies when in classes by themselves. The Woman's Medical College of Pennsylvania has done and is doing splendid work."

Dr. Spencer Trotter, of Swarthmore College, says, "The Woman's Medical College of Pennsylvania, I consider, fills a very important place in the medical world, and its influence is widespread. It offers an exceptional opportunity to women preparing for medical work, in that it makes its appeal directly to their needs, giving them the fullest equipment in the way of education and clinical work, at the same time eliminating that undue tendency to exaggerate the male point of view which ought not to prevail in a school open to both sexes."

Dr. N. P. Colwell, Secretary of the Council on Education of the American Medical Association, writes, "It seems that in this country there should be at least one institution where women may study medicine in a strictly woman's college, if they desire to do so. . . . Any money which generous individuals may see fit to give to this institution would be wisely used. Furthermore, money so given would, unquestionably, be a splendid investment, since it would aid in the training of more thoroughly qualified women physicians, who have a distinct place in the social needs of the American people."

The Woman's Medical College of Pennsylvania rests upon a broad foundation established by Friends. Conservative, retiring to the point of self-effacement, the Trustees have habitually shrunk from public appeals for funds. Now the Alumnae, encouraged by the authority of the corporation and faculty, are bent upon an endeavor to secure $200,000 in a short time. Preparations for this effort have been under way for three years past. The graduates feel that a special appeal to Friends will not fall upon unheeding ears.

The college was served in earlier times by such prominent Friends as Henry Gibbons, M.D., John Longstreth, Joseph and Mary Jeanes, Morris L. Hallowell, James Mott, Redwood Warner, Eli K. Price, Sarah C. F. Hallowell, Mary A. Longstreth, Enoch and Edward Lewis. The fine work to which these men and women and others devoted untiring energy and unflagging interest (for many of them remained on the board of trustees till death) calls for continued sympathy on the part of Friends now living who are in a position to perpetuate an institution so nobly inaugurated by their predecessors. It would seem that no more fitting method for the concerted action of Friends interested in this matter could be found than the immediate establishment of a substantial fund to the memory of an indomitable pioneer woman physician of the Society of Friends—Ann Preston.

It has been thought that a sum less than ten thousand dollars would fail to imply the dignity which such an undertaking merits, and it is possible that Friends may desire to subscribe an even larger sum. Contributions will be gratefully received and acknowledged. Make checks payable to the Girard Trust Company, Broad and Chestnut Streets, Philadelphia, specifying that the contribution is for THE ANN PRESTON MEMORIAL FUND. Or checks may be sent to the Woman's Medical College of Pennsylvania, North College Avenue, in care of Dr. Clara Marshall, dean.

THANKSGIVING.

BY RABINDRANATH TAGORE.

THOSE who walk on the path of pride, crushing the lowly life under their tread;
Spreading their footprints in blood upon the tender green of the earth,
Let them rejoice, and thank thee, Lord, for the day is theirs.
But thou hast done well in leaving me with the humble
Whose doom is to suffer and bear the burden of power,
And hide their faces and stifle their sobs in the dark—
For every throb of their pain has pulsed in the secret depth of thy night,
And every insult has been gathered in thy great silence,
And the morrow is theirs.
O Sun, rise upon the bleeding hearts blossoming in flowers of the morning,
And the torchlight revelry of pride hiding in its own ashes.

IT should not be forgotten that some of the best opportunities are home-made.—*Puck.*

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 9, 1916

MAKING OUR FAITH KNOWN.

THIS letter from a Friend living in a Western city again suggests the often-asked question, "Do Friends realize the power and attractiveness of their own religious principles, especially when exemplified in such a life as Benjamin Hallowell's?

"In living apart from Friends," she writes, "I have mingled with people of all religious denominations, and find so many who are restless and unsatisfied.

"While living in Denver, Colorado, I met a brilliant young man who came seeking health. He was the son of an Episcopal clergyman living in Philadelphia, and no doubt had heard of Friends. He told me his father was determined he should become a minister of his church, but that his conscience would not allow him to walk in such a narrow groove, and he said, 'Mrs. ————, what do you Quakers believe?'

"I gave him the Autobiography of Benjamin Hallowell for information, and when he returned the book, he assured me he had found the *truth* which he had searched for everywhere in vain. He *copied* most of the book, and said he would endeavor to live by its wonderful teachings.

"When he came home to his family and told them of his changed religious views, his father said to him he would rather bury him than have him leave his church.

"Afterward, he graduated in medicine, saying he would devote his life to doing good in that way. He corresponded with his 'mother in Israel,' as he always called me, until one day he sailed away on a ship, in charge of a patient of Dr. Weir Mitchell, and was never heard of after.

"I fully realize, indeed I *know*, there are hundreds who are dissatisfied, and longing for the spiritual nourishment which they can find amongst Friends, and are only waiting on the outside for an invitation to 'Come in and sup with us.'"

H. F.

WHAT WE SHOULD WORK FOR.

THE chief reason why we cannot have an "immediate" embargo on the export of munitions of war is because our government is a democracy, and the majority of our citizens do not *want* such an embargo. With the political power now exercised by the makers of war munitions and their friends, there is not the slightest probability that Congress would enact such an embargo while this war lasts, unless it should continue longer than most of us now anticipate.

If a man wants to split a tough log, for a beginning he chooses a thin and sharp wedge, and afterwards drives in a broader one. So if we would attain an ideal we must begin with a thought that is workable, always keeping the ultimate ideal in view.

The American Union Against Militarism, the Woman's Peace Party, and many other bodies, are working on a petition asking the President to call a conference of neutral nations, which shall invite proposed conditions of peace from each of the belligerent nations. Let us as largely as possible devote our energies now toward this immediate possibility, for there are many signs that all the belligerents are tired of fighting, and would welcome peace proposals, by the time such a conference could be organized.

After peace shall have been declared, we should at once begin working for laws providing that all munitions of war in this and other nations shall be manufactured by the governments and not by private parties. With this accomplished, a nation would not be neutral that should supply arms to either belligerent party in case of war.

Along with this action should go efforts to reduce armaments and gradually change our armies and navies into national police forces.

ELIZABETH LLOYD.

CAST UP BY THE STORM.

ONCE in a while, and very much like an iridescent shell or a marvelous spray of sea-weed lying on the sands at low tide, a bit of Christian faith, hope or love is cast out from behind the veil of darkness which hides the great European struggle.

There are many such in the pages in Romain Rolland's remarkable book, lately translated under the title *Above the Battle* (Chicago, Open Court Publishing Company, $1). For many young men *on both sides,* Romain Rolland assures us, on the basis of documents he has collected, the war has been a laceration, "a horror, a failure, a renunciation of every ideal, an abdication of the spirit," as one of them wrote on the eve of his death.

A boy of twenty wrote to M. Rolland: "Since you are speaking to the two countries, sir, tell those poor Germans, who must moan as we do over so much suffering, that there are men in France who feel only commiseration for them, and that even while fighting them we pity them for their misery, like unto our own. We cannot survive so much sadness save by love."

A French pamphlet contains the following, from the German of Moritz Busch, biographer of Bismarck. Towards the close of his life Bismarck said to his friends: "My soul is sad within me. I have never in my long life made anybody happy, not my family, nor my friends, nor myself. I have done harm, much harm. . . . I am responsible for three great wars; I have caused the death, on the field of battle, of 80,000 men who, yet to-day, are mourned by their mothers, sisters, brothers, widows! But all that is to be settled between myself alone and God. . . . I have never taken any pleasure in it and my soul to-day is anxious and troubled." Busch adds: "We were all silent, and I noticed a tear which coursed slowly down the Chancellor's cheek."

Charles Péguy, who was killed very early in the war, at the age of 44 years, left behind him these brave words: "It is the idealists and the mystics who are practical: it is the statesmen and politicians who are impractical. We are doing something: they are doing nothing; we are collecting, building and feeding while they are dispersing, demolishing and playing the parasite."

T. A. J.

EXTRACT from an unwritten letter: "DEAR J——: Would you give [....] dollars to stop the European war? Well, it's too late now to do that, but we Friends have the chance of a century to prevent a war between us and Japan. The seeds are being sown before our eyes. In the judgment of Gilbert Bowles, who is now in Japan, $600 spent in translating peace literature into Japanese would go far to dispel the mistrust and dislike which have been stirred up. Nearly half of the $600 has been contributed. I will give [....] dollars if you will. Send your check to Thomas A. Jenkins, 824 East 58th Street, Chicago, and let us have the satisfaction of stopping the great Japanese war before it begins."

How many readers will write this letter to a friend?

H. F.

"From quiet home and first beginning
Out to the undiscovered ends—
There's nothing worth the wear of winning
But laughter and the love of friends."

Note and Comment

A FRIEND IN MASSACHUSETTS.

[This letter is in acknowledgment of the annual letter from Philadelphia Yearly Meeting to its members.]

WORCESTER, MASS., Tenth month 25th, 1916.

IT is gratifying to receive the yearly evidence of the concern that the general body of Friends has for outlying members—(I think that that would be a better name for us than "isolated.") It would imply that we still had some vital connection with the movement, whereas "isolated" implies too much of uselessness. To use a military figure, we are, or ought to be, the skirmishers. As a matter of fact, I doubt if the society thinks of us as fulfilling any such useful office; I doubt if it feels the need of any skirmishers. I do think that more than in any other denomination there is a love and care, sentimentally, for the scattered ones; but I see no sign of a suspicion that we might be of real *use*—and therefore no serious attempt to put us to any. At one time I thought that if a special department of the INTELLIGENCER were devoted to articles from such members, including, if worth while, excerpts from replies to the regular epistles, but more especially contributions sent in for the specific purpose, it would make such ones feel more keenly their connection with the general body. And now I think that it would be useful to suggest to the general body certain points of view and certain facts not so familiar to those who dwell forever in the bosom of Abraham.

But I see that everyone has a use for the INTELLIGENCER; no one has a fad but he wishes to use the paper to further it, and no one has a pet aversion, but he wants the paper to kill it. Really, this is a strong testimony to the high estimation in which the paper is held. For one, I am well satisfied with its present conduct. The recent editorial on Friendly respectability was a gem. Respectability might be defined as a fungous growth attacking all institutions after they have reached a certain age, and calculated to destroy all the special marks of its identity. Respectability makes things all of one common smear. A highly respectable Friend, a highly respectable Methodist, and a highly respectable person of the world, are utterly indistinguishable.

The appreciative article on Whitman was an indication of better things. It suggests to me that a worth-while series of papers for the INTELLIGENCER might be written on men like Whitman, Paine and Bayard Taylor, who have stood near us, without being altogether of us.

I have one fault to find with our official activities. So far as I can see, the peace committee sent to Washington did little except to make our position obnoxious. I see no good thing that it accomplished. It was extreme, tactless, irritating, and whatever outcome its activities did have, tended to discredit just those men in political life who are the greatest friends of the peace cause, and by so doing throw just so much more influence to Roosevelt and the war-howlers. There are still a good many Friends who think that nothing good can come of the Democratic party, and no matter what may be the personality of the men who may be leading it here or there, such Friends go for Quay, Penrose and any other discredited Republican politician by preference. Then there are others who are more truly independent, but they fail to realize that in actual political life, ends are achieved by working in common with others to some extent, and never by an all-around antagonism that deprives us of every friend we might have in political circles, and therefore of all the influence that we could ever hope to exert. There must have been *some* sense in the injunction to make friends of Mammon.

I think that the Society of Friends should as a body announce its complete political detachment, but should couple with that announcement its hearty recommendation of whatever man or party in any appreciable degree is laboring for the advancement of its principles. At present the situation is perfectly clear. Roosevelt has been allowed to dictate the Republican line of attack on the administration, and there is no mistaking his militaristic policy. The administration has not been a Quaker one, but there is no room for doubt that we have much more as pacifists to expect from Wilson than from Hughes, much more from Democrats than from Republicans. I think we should be practical to this extent, that we come out emphatically for those who represent to any degree our aspirations as over against our direct antagonists, making it perfectly clear that we are not committing ourselves on future issues or developments. The issue is a purely moral one, and not a narrowly political one like tariff or currency, and it is obviously the dominant one. Such a combination is rare, but it having arisen, we should make the most of it.

But it is that same old "respectability." Many Friends do not consider it respectable to vote the Democratic ticket, or to say a good word for a Democratic official.

ARTHUR C. NUTT.

THE CHRISTIAN PATRIOT.

[A Friend in Colorado writes: "I wrote the enclosed article without any thought of its publication in the INTELLIGENCER. Our three daily papers are so full of military preparedness and capitalistic rather than Christian control of Government that I felt impelled to try them with a taste of something else, sending the enclosed article (of prescribed length for such letters) to each one of the three papers. Two of them refused to publish it; the other printed part of it in a very mutilated manner and full of mistakes, evidently preferring not to use it even with the editor's announcement of his not being responsible for views in correspondents' columns. Anything that might discourage enlisting or military training in schools and colleges is not welcomed in the Denver papers."]

A PATRIOT is "one who loves and is devoted to his country and its welfare:" so says the dictionary.

Young men are usually led thoughtlessly to enlist in military service, urged by an excited public opinion and a "jingo" press, that disqualifies them for rational consideration of the welfare of their country from a Christian standpoint. Eager to prove their patriotism by the popular standard, they respond to the call that they may be properly prepared in the approved methods of murdering their fellow-men on a wholesale scale.

Fortunately our growing civilization makes the recruiting business even more difficult. Young men developing, as they should, in appreciation of unselfish, Christian, brotherly service, intuitively shrink from resorting to military methods while possessed with brains amply qualified if rightly used for settling any disputes that may arise in the human family. We certainly pray our young men to pause, study and think fundamentally before consenting to engage in brute-like slaughter of their brother man.

The welfare of our country demands that the spoiled, thoughtless, selfish, full-grown children of our Heavenly Father may be so spiritually quickened and permeated with *Love* to the point of unwillingness to snatch trade with a greedy hand or receive more than their just share from the great pantry that God has provided for all his children —the earth itself. Our *inherited legal right* for a few of God's children to monopolize the earth and its contents can not be justified from a Christian standpoint.

If the comparatively few now in control of the earth and its industries fail to see the mistakes of earlier generations that made their possession possible and caused the tragically-serious industrial tangle of our present day, if those in power, failing to realize the service needed of *them* as their "brother's keeper" now in our own time; then the welfare of our country demands, *not war,* but intelligent *votes* backed by a mightier weapon than was ever forged by human hands, God's weapon, love, that dwells in justice, depriving none of what they need from the overflowing pantry God has prepared for all his children, from the least to the greatest.

The welfare of our country demands preparation in the use of *Divine weapons;* nothing short of these can bring permanent peace or prosperity that is possible to all.

Is it not time for us to beat our swords into plowshares, our spears into pruning-hooks and learn war no more?

If rightly understood and appreciated, the right to the ballot in our beloved country, with love and courage in our hearts, must overcome all possibility of war.

The Christian patriot will reply to the demand for military service: "'I am a *Christian*, therefore I cannot fight.' For this offence take my life if you will, but I cannot be compelled to take the life of my fellow-men. The true welfare of my country cannot demand it."

Why do we falter by the way, and refuse to *know* that we cannot serve both God and Mammon? To-day we worship Mammon and work diligently for his ruling, even training our school-boys in preparation for war that Mammon may continue in power. Are we satisfied? P. W. K.

THE SCHOFIELD SCHOOLS.

ANNA M. JACKSON writes from New York as follows:

Sarah J. Taylor wrote to the INTELLIGENCER recently saying that she wished to repair the little old building in which Martha Schofield began her work in Aiken, S. C. This is a most interesting little place, and should be kept to show how Martha's work grew. It is used as the store, and also for an evening meeting-place for some of the students. Twenty-five dollars is still needed to put the building in repair. This I hope will soon be contributed.

"I do not know how it is with other collectors for the Southern schools, but *no money has come to me this fall.* May we not forget that although the needs of the war sufferers are great, at the present time there is opening a great opportunity for trained colored laborers. The Laing and Schofield Schools give industrial training. They develop head, hand and heart. Their graduates have a better chance than the uneducated Negro to take places now vacant because of so few foreign arrivals. To Friends especially this should appeal—that education *now* may give our native-born Americans with a dark skin an opportunity they have never had before, and which they may lose, if preparation is not given. May we show our appreciation of the earnest workers who are gone, Abby D. Munro, Martha Schofield and Henry W. Wilbur, by making prosperous the work for which they made such heavy sacrifices."

CALLING out sixteen-year-old boys lends a new meaning to "infantry."—*Columbia State.*

THIS prosperity is the prosperity of bloody murder.—*Charles W. Fairbanks.*

WHEN we give champagne to our sham friends, we give real pain to our real friends.—*An Old Toast, remodeled.*

THERE is no doubt whatever that the present war is the result of preparedness advocated by Mr. Maxim and Mr. Roosevelt.—*Ed. Howe.*

IT is the duty of every American in time of war to forego the privileges which as a free man he exercises in time of peace.—*Charles W. Eliot.*

IF we had recognized Huerta he would have been able to borrow money and to kill every person in Mexico working for the better of his country.—*W. J. Bryan.*

"PROHIBITION is sweeping the country; it will be a Presidential campaign issue four years hence if a constitutional amendment is not submitted by Congress to the states by that time."—*Wm. Jennings Bryan.*

"I OFTEN think you people are right about this war. To my mind it is an example of the world gone mad. Moreover, both sides know and realize this, and would give their last sou to see the whole business ended. Would to God it had never begun."—From the letter of a Lieutenant, a Northern University man, after the "great push" on the Somme, in *Friends' Fellowship Papers*, November.

Literary Notes

THE INNER LIFE. By Rufus M. Jones. (Macmillan.)

The sure way to *lose* the precious inner life, Dr. Jones writes, is to "withdraw from the stress and strain of practical action and from the complication of problems into the quiet call of the inner life." He finds the outer life as essential as the inner, and discusses spiritual values in this light through nearly 200 pages.

He represents Jesus as foregoing the temptation to come to earth in glory, as the long-heralded Messiah, the spectacular wonder-worker. Instead, he shows Christ as conquering by humble ways, by the simple power of love and goodness, venturing everything "on sheer faith in the Father's love and on the appeal of uncalculating goodness of heart and will. . . . The new 'way' that opens to His sight, and that beckons Him from all other ways of glory, is a way of suffering and sacrifice, a way of the cross, the *only way* by which love in a world like ours can reach its goal."

Following the "inner life," one attains ideal happiness, for the law of divine justice decress that "*the soul can have what it wants.* . . . . The rightly fashioned will is its own reward and has its own peculiar blessedness. The person who hungers and thirsts for goodness will get what he wants. He who seeks, with undivided aspiration, will always find."

Dr. Jones warns his readers to beware of taking oriental imagery and paradox too literally, of trying to follow the behests of the Sermon on the Mount in exact legal fashion; for Jesus inaugurated no formal religion, no compulsory rules of faith. His religion rather called for voluntary loving service, for free and joyous giving of self—the new "inner way of Christ's religion." All this is finely developed in the section called "The Second Mile," well remembered by Swarthmoreans as preached to us in substance by its author a year ago in our Meeting.

Jesus saw men chasing perishable wealth with eager madness, and storing it away in treasure-houses. He proposed a new and true kind of wealth—that of character, the wealth of love, of goodness, of joy. Seeking after these imperishable riches, man becomes divine and God-like of spirit. "We now come upon a new kind of wealth, a kind that accumulates with use, because it is a law that the more the spirit of love is exercised, the more the soul spends itself in love, so much the more love it has, the richer it grows, the diviner its nature becomes. . . . Joy is the most perfect and complete mark and sign of immortal wealth, because it indicates that the soul is living by love and by goodness, and is very rich in God."

We have given sufficient quotation from this latest book of Rufus M. Jones to show the freshness of treatment, the bright and hopeful outlook, the helpful character of the discussion of world-old themes, that make "The Inner Life" a book of genuine spiritual worth.

SALT WATER POEMS AND BALLADS. By John Masefield. Illustrated by Chas. Pears. (Macmillan.)

"One road leads to London,
One road leads to Wales;
My road leads me seawards
To the white dipping sails."

The book is full of such breezy, fresh poetry as the above, by the greatest poet of the ocean now writing. Here are the beautiful sea-poems "Ships," "The Wanderer" and many another moving piece, with pictures of old-time ships done in color.

LOCAL COLOR. By Irvin S. Cobb. (Geo. H. Doran Co.)

Amusing and absorbing tales, the opening one concerning the inhuman conditions at Sing Sing of which Thos. Mott Osborne has written so much. Cobb's stories have both humor and Poe-like mystery.

"The Collected Poems" of John Russell Hayes, just coming from the Biddle Press, contains some 500 pages, and includes all the author's books of verse: *The Old-Fashioned Garden, The Brandywine, Swarthmore Idylls,* verses from *Brandywine Days, In Memory of Whittier, Old Quaker Meeting-Houses, Molly Pryce,* and *Roger Morland;* besides new *Swarthmore Idylls* second series, and several hundred *Later Poems* heretofore unpublished in book-form, among them a group, *Old Chester County,* celebrating the author's native countryside. The book ends with this poem:

EPILOGUE.

HERE at ending of my Book
As I take a backward look,
I remember youthful days
When I loved and longed to praise
Beauty round me everywhere;—
All the world to me was fair,
Bright with sunshine, music, flowers,
Kindly friends and golden hours.

Phrases from an olden song
Haunted me for long and long;
Deeply happy were my dreams,
Wandering by country streams;
And I loved the poets old
Chanting numbers all of gold.

Now at end of many days
Still I love and long to praise
Beauty, goodness, honor, truth,
Still despairing, as in youth,
Of recording justly well
Half of all that I would tell
Of the loving Father's care
For His children everywhere.

We Discover the Old Dominion. By Louise Closser Hale. Illustrated by Walter Hale (Dodd, Mead & Co.)

This handsome volume is an intimate and gossipy account of a motor-tour from New York to Virginia and through many counties of that grand old State. The author has a loving eye for the ancient and the picturesque. Thus she calls Wilmington "a town of lovely old houses;" she lingers in slumbrous old grave-yards, in one of which lie "lords and ladies, beloved wives and lamented husbands, some of George Washington's people," and a tablet over the dust of a faithful slave, "Mammy Sarah, Devoted Servant to the Family." Famous old Bruton church, she says, has "a lovely bell into whose casting must have gone the hatful of silver which Queen Anne contributed toward its making."

The extracts show the agreeable and leisurely flavor of the book, a charming one to give to a friend for a present.

Are You Human? By Wm. DeWitt Hyde. (Macmillans, 50 cents.)

President Hyde here prints an address he made to Yale students, but his stimulating questions and his idealism give the little book universal appeal. He says in his preface:

"To become human we have to take up and fulfill our human relationships. Of these I have selected the dozen most important. . . . My three questions in each case will be: Are you human? Or unhuman? Or inhuman? The twelve humanities are: Athletics, Society, Science, Art, History, Philosophy, Business, Politics, Wealth, Love, Morals and Religion."

Hermione and Her Little Group of Serious Thinkers. By Don Marquis. (Appleton, $1.25.)

This is an amusing series of imaginary talks by an ardent and gushing young lady who is hot on the trail of "culture," soul-harmony, and the like. The measure of her culture may be seen in her account of an ancestress of hers who came over "with William the Conqueror, you know—or maybe it was William Penn. But it couldn't have been William Penn, could it? For she went to Orange, N. J. Was it William of Orange? More than likely."

Current Events

FRIENDS IN PENNSYLVANIA.

BUCKS QUARTERLY MEETING.

Because Bucks Quarterly Meeting at Langhorne always comes on Thanksgiving Day, it is more largely attended than any other meeting in the Quarter; but owing to the rain in the early morning the attendance this year was rather smaller than usual, though there were enough present to entirely fill the floor of the house. There were sermons from Reuben P. Kester, Elizabeth Lloyd, Evan T. Worthington and others, and prayer by Ada B. Mitchell. In answering the queries one meeting reported an exception to the peace testimony of Friends, in that some members had joined in the hysteria for preparedness. A Friend objected to the use of the word "hysteria" in the minutes as not being friendly, saying that however much we may differ from other members, we should be careful to express our difference in courteous language. The word was changed to "agitation." J. Augustus Cadwallader spoke earnestly in regard to practical work for peace. At the close of the meeting a bountiful lunch was served in the school-room near the meeting-house, but of course it did not include turkey. Throughout the services of the meeting there was a strong note of thanksgiving and a desire that all might help as much as possible the people across the sea who are enduring so many hardships and privations.

GEORGE SCHOOL.

Later in the afternoon I went by trolley to George School, arriving in time to hear the shouts of triumph for a victory won by George School boys over boys of the Central High School of Philadelphia. As the school began its term later than usual, there had been classes in the morning, and none of the pupils were permitted to go to their homes except over the usual week-end. The Thanksgiving meal was served at 5.30, the defeated ball-team having a special dining-room to themselves. There was a turkey on every table, and many boys wrestled for the first time with the problem of carving that much-prized fowl. With the turkey were the usual accompaniments, followed by mince pie and plum pudding (except that figs were used instead of plums).

In the evening there were brief Thanksgiving exercises in the auditorium, before study hour, and at their close I had the privilege of shaking hands with thirty or more pupils whose parents once came to school to me, or in whose homes I had been entertained.

NEWTOWN FRIENDS' HOME.

The next afternoon, having first visited a cousin in Bristol, I went to the Friends' Home, Newtown, where many of the boarders are well-known to me. I have visited four of the Boarding Homes in Philadelphia Yearly Meeting, besides the Home in Germantown in which I now live, and it would be hard to say that any one of them is perceptibly better than the others, except that they differ in size. In all there is a real home atmosphere, and hearts full of gratitude to Anna T. Jeanes, whose kind thoughtfulness and generosity did so much to make them what they are.

SOLEBURY MEETING.

On First-day morning I attended Solebury Meeting, two or three miles from New Hope. This neighborhood is especially interesting because of the colony of artists living near, who are attracted by the beautiful scenery along the Delaware. Three of these families attend the meeting and First-day school with considerable regularity, and others attend occasionally. It is a genuine country meeting, there being no village or other place of worship nearer than two miles. The meeting hour is ten o'clock, and after a half-hour or more of worship in the Friendly way, without any recess, they separate into class groups and the First-day school begins. The leader of the adult class is a member of the Episcopal Church, but since living in Solebury he

has preferred to attend Friends' meeting. The especial concern at this time of the Friends here is to make the meeting of more service to the community, and arouse an interest in some of their neighbors who seldom go to any place of worship. A number of the younger members have settled in the neighborhood and young families are growing up around them. Most of the members belong to the Solebury Farmers' Club, which has been a live and helpful organization for many years.

BUCKINGHAM MEETING AND SCHOOL.

On Second-day I attended Buckingham Monthly Meeting, having been asked by the Emergency Peace Committee of the Yearly Meeting to explain to the Friends here in what way they can help extend the peace work. The meeting is held at 2.30 in the afternoon and about twenty members were in attendance. This is also a country meeting, and unlike Solebury nearly all the children of the older members have gone elsewhere to make their homes. They have a good First-day school composed largely of children who are not Friends. The school children attend the meeting for worship on Monthly Meeting day, and just forty were present. Until last year the school directors in Buckingham township furnished a primary teacher and the Friends had charge of the advanced pupils only. A year ago the public school was discontinued, the little children being obliged to go to the nearest public schools, a mile or more away. There being two Friends' children of school age, a sum of money was raised in the neighborhood, with the understanding that the Yearly Meeting Educational Committee would contribute a like amount, and a primary teacher was engaged. The total enrollment of the school is now 47 and the teachers are doing good work. The children were very orderly in meeting and were alert and attentive to the message given. After the business of the monthly meeting, which included the receiving of two new members, I presented a number of suggestions for practical peace work, some of which the members thought might be undertaken in the neighborhood. ELIZABETH LLOYD.

WEST PHILADELPHIA.

The first public service of the fall, by the children and the Friends' Home for Children, 4011 Aspen Street, Philadelphia, was observed on First-day afternoon, Twelfth month 3rd, at 3 o'clock, under the leadership of Marjorie Suplee and her assistants. The children recited the Twelfth Psalm, the Lord's prayer and many other verses from the Bible. The songs were well rendered. Among the visitors were Almira Murphy, William Woodward and others, who spoke to the children and their friends, who were interested attenders. The Home is now full of little children (their being only five vacancies. This home is well managed and is a model home, in its fullest sense, while it is non-sectarian regarding its inmates, it is managed by Friends and therefore must depend upon Friendly interest and donations of food and money to maintain it. Friends owe it to themselves to make it a point to visit this home. It is a charity worthy of your support and interest. Thomas P. Bacon is chairman of the board, Samuel D. Hall is chairman of admissions and dismissions, George D. Miller is treasurer and Edward Dixon secretary. W. J. MACWATTERS.

THE WEST CHESTER HOME.

THE annual report of Friends' Boarding Home in West Chester, tells a story of increasing usefulness. Beside the material improvements made, the report says, "Our friends have been kind to us in furnishing entertainment. Emma Lippincott Higgins supervised a pleasant program for Christmas eve, bringing in little children who took part in the exercises. Lucy Biddle Lewis gave an earnest talk on her visit to Holland and Belgium; and our oldest boarder passed a happy birthday through the remembrances of his friends, while the social call, books, and other ways of giving pleasure have added to the sum total of the year's pleasant occasions. Thomas C. Hogue asked the privilege of holding a religious meeting. This was granted, and we felt that fellowship with the other branch of Friends ought to be more encouraged, and that these meetings were for our mutual uplift and benefit."

WOOLMAN HOUSE.

Most of the eleven who attended our week-end conference last week arrived in time for Mrs. Collins' lecture on the Old Testament history. We had the good fortune of hearing about Malachi and Job. Malachi was prophet at the time when despair and discouragement were greatest among the Hebrew people. His struggle was in driving this out of their lives. "Hope deferred maketh the heart sick," still no good thought is ever lost. In Job the mystery of human suffering is brought forth. The Divine Master gave us the only solution of this through his death—one suffering for the many until the kingdom of God is realized on earth.

After this lecture some of us were taught the popular game of tether ball.

In the afternoon Dr. Janney took up the question of "What Friends Believe," and for an hour and a half we followed him closely, eager to enter the discussion. He brought out that Friends have individual creeds, but no written creed. Great emphasis was laid on the Divinity of Christ. Jesus had so much greater capacity of receiving the power of God than other men. His mission was to teach the people truth, and that truth, as Friends see it, is that God teaches his people directly. Jesus was sent by God to bring this message to the people. This interesting and vital discussion was closed by the following definition, "A Christian is one who seeks to do the will of God and strives to follow in the spirit of Jesus Christ."

In the evening Dr. J. Russell Smith gave a lecture on "The Remaking of a Country Neighborhood." His central thought was that "men live by work, play, love and worship," and not by telephones, railroads, etc. Dr. Smith brought plainly before us the need of our asking, Does *this* place afford possibilities for the best kind of life? He also pointed out that men must measure themselves in service value rather than in wealth.

The following morning after the usual devotional period Dr. Forbush gave a wonderfully interesting lesson on the Life of Jesus, wherein the feeding of the five thousand was the chief discussion. The miracle of this is that the more we give of human kindness the more we have. The next period he devoted to story telling—a treat we had not expected. We learned that stories are told for several reasons; sometimes as a good beginning to get attention. It is not only a device but also a great means of spiritual uplift. Drawing and dramatizing are both adjuncts to story telling.

Seventh-day afternoon J. Barnard Walton conducted the round table on the Need for Religious Education. It was shown that since such a large part of the religious education is left to the First-day School it becomes a duty for each neighborhood to know that all children have a religious home and none are overlooked.

In the evening Dr. John Miller gave a lecture on "The Contribution of Astronomy to Modern Religion." The historical sketch he gave of the growth of this oldest of the sciences and the conflict that arose in the process of changing from old conceptions was most interesting. He left two main thoughts with us; first, that at any time more things are right than are wrong for us; second, that astronomy along with the other sciences has developed in the human race strong intellectual integrity.

After visiting the Swarthmore First-day School and attending meeting we were escorted by J. Russell Hayes to that lovely spot in the woods where stands the Woolman Tree.

Promptly upon our return we assembled around the Round Table presided over by Edith Winder, where we discussed the silent meeting. The devotional meeting in the evening after our delightful supper and singing was as a second session of this round table for the thought brought out for us was that we each must go to meeting with a sense of our personal responsibility for the worshiping to be done. If we do seek we surely shall find. If we do lift the stone and cleave the wood there we shall find Him. Some of us are not willing to lift the stone.

For a little while here surely all felt that we had lifted the stone, for the closing of our conference and these days at Woolman House was most beautified.

ETHEL REYNOLDS, *Student pro tem.*

FRIENDS IN COLORADO.

A MEETING of Friends of Denver was held at the home of Charles Worstall Smith and wife, at 1446 Detroit Street, on Eleventh month 15th, there being 36 present. The committee previously appointed to recommend a course of study suggested the history of Quakerism as a suitable subject, which was thereupon adopted, and the committee was continued for further work. It was also decided that Friends should meet every three weeks, and arrangements for meeting places for the ensuing six months were perfected.

A chapter from Elizabeth Emmott's History of Quakerism was read, following which a recitation was given by Martha Weesner. Instrumental and vocal music, together with social games, concluded the evening.

As special guests there were present Mrs. H. Haight, of New York, formerly of Canada, and her daughter, Mrs. Charles F. Osborne, of Denver. P. M. FOGG.

GERMANTOWN FRIENDS' ASSOCIATION.

THE Germantown Friends' Association has had a month of active and varied interests. A study circle composed of seventeen people has been started on the Fellowship of Reconciliation principles. They meet twice a month, and are using Rauschenbusch's new book, "The Social Principles of Jesus." The group is composed of business men, home-makers, teachers and professional men, so that the discussions, which are quite lively, are on a cosmopolitan basis.

The Sewing-Circle which also meets twice a month, is sewing this year for local families in need who are recommended by the S. O. C. and the Germantown Relief. Not only are the members of the circle providing clothing for these families, but they are visiting them and making an effort to establish friendly relationships, so that they may feel the personal interest of the donors. In connection with one of these meetings Estelle Albright King, an English Friend, niece of M. Catherine Albright, told of her work in the Belgian Refugee Camps in Holland. She had their work on exhibition and for sale. Quite a substantial sum of money was spent in the purchase of these goods by members of the sewing circle and interested Friends from the Coulter Street Meeting.

The three regular meetings of the association were held and well attended. On First-day evening the 5th was held the first of the monthly First-day evening devotional meetings. The meeting opened by the reading of part of the third chapter of Philippians. Thomas E. Jones, Field Secretary of the Young Friends' Activities of the Five-Years Meeting, gave a talk on "The Value of the Spiritual Life." This was followed by a devotional meeting in which several took part.

On Fourth-day the 8th the association was addressed by Edward J. Cattell, whose subject was "The Influence of Friends on the Civic Life of Philadelphia." He spoke of the far-sighted wisdom of Penn in planning for open spaces between the houses, and the planting of trees. Penn also gave to Philadelphia the spirit of tolerance, liberty and fair dealing. The tremendous growth of Philadelphia is due largely to the foundations of thrift, integrity and faith in the essential goodness of mankind, which were laid by Penn and his followers in the new settlement.

Mr. Cattell held the attention of the audience by his humorous stories, his knowledge of statistical facts, and his earnest plea for belief in the splendor and value of life, and appreciation of the rights and responsibilities which a Republican form of government involves.

On Fourth-day, the 22nd, the monthly social for members was held. The truly harrowing shadow-picture story of the lover, the maid, and the irate father-in-law rivaled in excitement any moving picture ever produced. Later each person had to try his skill in dramatic art by acting out a given subject.

The association is anxious that all Friends and those interested living in Germantown should receive the monthly calendar which announces these activities. The secretary would be glad to receive the names of all such persons.

ANNA B. GRISCOM, *Secretary,*
45 West School House Lane, Germantown.

Brief News Items

A PERSONAL letter to a Philadelphia Friend tells of a serious accident to George L. Maris, of Sanford, Fla., who returned to his home on Eleventh month 24th, from an enjoyable visit of several weeks in eastern Pennsylvania. The following day, while driving, his carriage was struck by an automobile driven beyond the proper speed limit by an intoxicated driver. George was badly shocked, cut and bruised, but escaped permanent injury. He has been confined to bed most of the time since the accident, and it will be weeks before he has fully recovered.

FELIX M. MORLEY, twenty-two years old, a graduate of Haverford College, has been awarded the Rhodes scholarship from Maryland for 1917. He is a son of Dr. Frank Morley, of the department of mathematics in Johns Hopkins University. His brother, Christopher D. Morley, won the Rhodes scholarship from Maryland in 1910. (A poem by him, entitled "The Wakeful Husband," was recently printed in the INTELLIGENCER.) Felix Morley graduated from Haverford in 1915. Five days afterward he was on his way to London. There he joined the Friends' ambulance unit, under the British Red Cross, and saw service in Flanders until May, 1916. Since early in September he has been connected with the *Public Ledger*, and has delivered lectures in Baltimore, Philadelphia and New York for the benefit of Belgian war sufferers.

"A JOB for every woman in the country who wants to work," was the promise held out by Anthony Caminetti, Commissioner of Immigration of the United States Department of Labor, in an address to representatives of 120 women's clubs at Chicago recently. The meeting was called to obtain closer co-operation between women's organizations and the employment bureaus of the country. "The department dealing with the unemployment of women intends to act as a clearing-house of information both to the unemployed and the employer," said Commissioner Caminetti. "Through women's organizations representing 7,000,000 women we expect to become acquainted with the facts of unemployment."

"BEARDSLEY HALL" the engineering building at Swarthmore College, known heretofore as the "Shop Building," will henceforth be called Beardsley Hall, after the professor emeritus of engineering, Arthur Beardsley. This name was selected at the fall meeting of the Board of Managers, and comes as a permanent testimonial to the memory of the work of Professor Beardsley who was head of the engineering department from 1872 to 1898.

Students who never worked with Professor Beardsley are familiar with his face from the portrait which hangs in

Collection Hall. The painting was presented to the college in 1908 by a group of engineers whom he had trained and started upon successful careers.

Professor Beardsley has been connected with Swarthmore College since 1872, when he came here to take the professorship of engineering. In 1889 the college conferred the degree of honorary doctor of philosophy upon him. The year of 1898 brought the loss of his sight, and from that time Dr. Beardsley has been living a retired life in Swarthmore, and with the assistance of his daughter has been acting as librarian of the Friends' Historical Library. —*Swarthmore Phoenix.*

When the collegiate year of 1916-'17 closes, Dr. Isaac Sharpless will retire as president of Haverford College, according to announcement made recently by the board of managers. Doctor Sharpless was born in Chester County in 1848, and graduated from Harvard University in 1873. He was successively a teacher at Westtown School, instructor and professor of mathematics at Haverford College, dean (1884-1887) and president from 1887 to the present time. He is acknowledged as the leading authority on Pennsylvania Colonial history. He has written a number of text-books on mathematics, and in 1915 summed up his experience as an educator in his book, "The American College." He is a vice-president of the League to Enforce Peace, has been president of the Main Line Citizens' Association, is a member of the Friends' and the Pennsylvania Historical Societies.

A bronze tablet has been placed in the gymnasium of Friends' School, Wilmington, Del., by the class of 1905, to the memory of George G. Lobdell, 3d, a deceased member of the class. George B. Miller, of the School Committee, accepted the tablet for the school. In presenting the memorial, F. L. Gilpin, Jr., president of the class, told of the sudden death of Lobdell in June, 1915, in an accident at the Aetna Chemical Company's plant in Pittsburgh, of which he was superintendent, and referred to the high esteem in which he was held by the other members of the class.

The home of Rudolph and Lucretia L. Blankenburg, No. 214 West Logan Square, Philadelphia, is one of the properties doomed to be taken over to make room for the Parkway. The ex-Mayor said: "I have lived there 23 years and had hoped to die there." On April 18th next, he and his wife will have been married 50 years, and they would like to celebrate their golden wedding in the condemned house.

One of the hopeful signs of the times is that many large manufacturing companies are voluntarily increasing the wages of their employees. Among these is the Miller Lock Company of Frankford, Philadelphia, which employs 1000 persons. At the same time that they are granting an increase of 10 per cent. in wages, they are reducing the working time from 55 to 50 hours a week. For many years this firm has conducted its business on a profit-sharing plan.

A RECENT VISIT TO LAING SCHOOL.

BY JOEL BORTON.

The prime object in visiting the Laing School at this time (October 10th) was to see the improvements to the Industrial Building, which we had authorized, approve the work, and make final payment to our contractor.

The improvements consisted of raising the Industrial Building from one story and a half to a full two-story building, with new tin roof, extending the floors, re-inforcing the foundation, erecting a new chimney, and putting in a four-foot stairway, placing two double doors at the foot, opening out, which removes the crooked and narrow stairway referred to as a "fire-trap" by our late friend Henry W. Wilbur. This puts the Industrial Building in excellent condition, and in keeping with the main building, which we rebuilt and improved last year.

Our three other properties are in fairly good repair. The Freeman house is rented and occupied by a respectable colored man and his family. The Munro Cottage is rented to Miss Purvis, one of the teachers, and her mother. The Dorcas property is occupied by Miss O'Neill and five other teachers.

There does not appear any way convenient to change the salesroom for the barrels of clothing from the Dorcas rooms to the school building at present. However, in my judgment, if a satisfactory purchaser can be procured for all three of these properties, it would be best to sell them and build suitable buildings on the property adjoining the school buildings, and so have our work more concentrated and convenient. To this end I would favor the purchase of the adjoining property, size about 100 feet front and 200 feet deep, directly alongside of the school property. There is also another tract immediately adjoining this lot, containing an acre and a half, that should be bought for the school.

If we introduce an Agricultural Department we should expect to make this land profitable, and the produce from the soil pay for it. If the old property could be sold, I believe all this could be accomplished, with a balance for investment.

The school re-opened on Tenth month 2d, with renewed life and interest. The roomy and attractive building is appreciated by the children and teachers, as well as the town people, who say the altered and newly-painted buildings are a great improvement to the town.

Miss M. Antoinette O'Neill, with her eight assistants, the same as last year, is doing excellent work. The order and discipline are good. The pupils in the primary grade, numbering over 100, have made marked progress under the care of Miss Huston, Miss Marsh and Miss Purvis.

The sewing-room in the new second floor of the Industrial Building is light, with plenty of room, and a closet for material and storing new work. Miss Toomer, with the assistance of one of the pupils, is doing good work, as usual.

Robert Purvis, the "handy man" at Laing School, and proficient director of the cobbling department, now in connection with the manual training department, occupies all of the lower floor of the same building. We need some more equipment to make this an up-to-date manual training department.

If in the next two years we are able to add the agricultural department for the boys, and domestic science for the girls, I believe we shall have accomplished what Henry W. Wilbur was desirous of doing. A work of this kind can never cease. As we now have all our school buildings in good repair, I believe we should turn our attention to fitting the school with much-needed equipment. The primary department is in need of charts for the younger class, while maps and reference-books are needed for the older grades.

One cannot go to the Laing School without being impressed with the *interest* manifested by both pupils and teachers, some walking as far as four or five miles. Two of these children did not miss a day in attendance at school during three successive years.

Since my third visit to the Laing School, I am more than ever convinced that with our improvements to the buildings, there has been good work accomplished, and we are now in a position to carry out the last wise purpose of the Pennsylvania Abolition Society, that of *improving the condition of the African race.*

Notwithstanding the wonderful progress they have made in a half century, I believe that we who gave the colored race their freedom from slavery will not be excused until we have done what we can to direct them to an intelligent life of Christian citizenship.

"Your best and most thorough charity is that which tends to make, and ends in making, its object independent of charity."

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

MARRIAGES.

THOM–HOOPES.—Eleventh month 4th, 1916, WILLIAM TAYLOR THOM, JR., to RACHEL TRIMBLE HOOPES, under care of Little Falls Monthly Meeting, Fallston, Md.

DEATHS.

CHAMBERS.—Near Rosedale, Pa., on Twelfth month 1st, SARAH A. CHAMBERS, in the 76th year of her age.

HAINES.—On Twelfth month 2d, at Haddonfield, N. J., MARY L. E., widow of George T. Haines. Funeral Friends' Boarding Home, Woodstown, N. J.

PALMER.—SALLIE A. THATCHER PALMER, wife of Joseph Palmer, of La Grande, Oregon, departed this life Eleventh month 29th. She was a daughter of Isaac and Lydia W. Thatcher, formerly of Edgmont, Pa.

RUSSELL.—At the home of his son, Dr. Henry Russell, in Baltimore, on Eleventh month 23d, ISAAC S. RUSSELL, aged 90 years. He remained active until the 20th inst., when he was stricken with apoplexy. On First-day, the 19th, he attended meeting in Baltimore, making the trip of several miles, alone. He celebrated his last birthday at his home in New Market, Md., on Eleventh month 9th, on which occasion he was surrounded by most of his family and many relatives and friends from far and near, and was made glad by many messages of congratulation and good wishes from friends from several States, including California.

He was born on a farm two miles north of New Market, Md., where he lived until after his marriage in 1857 to Lucinda S. Buckingham. Later he came to New Market, where he manufactured farming implements until 14 years ago, when he went to Brooklyn, N. Y., where for several years he assisted his son, Dr. Percy Russell, in the manufacture of dental instruments. He was himself an inventor, and with the assistance of his brother Henry, invented the "parallel pliers," a reaper-rake (the patent of which he sold to McCormick, the farming implement manufacturer), and a number of useful farm and household utensils.

Isaac Russell was a staunch Republican, and stood firm in his convictions against slavery. He took no part in the Civil War because of his Quaker convictions for peace. In 1860 he was one of ten men in his election district who voted for Lincoln.

In October, 1916, he attended Baltimore Yearly Meeting, coming home to vote, and casting his ballot for a "dry" Frederick County.

His strength of mind and purity of character exerted an influence for good over all whose lives touched his. During the several winters spent with his daughter at George School, he became deeply interested in the students, and many lasting friendships were formed. The high regard in which he was held was evidenced by the large correspondence that followed.

The funeral took place from his home in New Market, First-day afternoon, at 2 o'clock. Interment in Friends' Burial Ground near Monrovia.

He is survived by three children—Dr. Percy Russell, of Philadelphia; Miss Anne Russell, a teacher in George School, and Dr. Henry Russell, of Baltimore.

SHINN.—Suddenly, Twelfth month 3d, at Quakertown, Pa., HOWARD G. SHINN, aged 63. Interment at West Laurel Hill Cemetery, Philadelphia.

STRADLING.—On Twelfth month 4th, at Philadelphia, EDWARD H. STRADLING, aged 72. Interment at William Penn Cemetery.

TAYLOR.—On Twelfth month 4th, at Columbus, N. J., JOSEPH S. TAYLOR, aged 89. Interment at Mansfield Burial Grounds.

TROTH.—Eleventh month 28th, ELIZABETH T. TROTH, daughter of the late Samuel F. and Mary Troth, aged 85.

OLD PUPILS' ASSOCIATION OF FRIENDS' CENTRAL SCHOOL.

THE fifteenth annual report of the Executive Committee of the Old Pupils' Association shows that the association has had a satisfactory year. The number of members is about the same as last year. We have lost some from failure to pay dues, a few from death and resignation, while we have gained some from this year's class and from the older scholars.

We gave no spring entertainment this year, as we have sometimes in the past, but the Old Pupils' Association has contributed $50 towards a spring festival which was given at the school by the senior class. The senior class furnished the entertainment, which consisted of a play and some fancy dances. A light lunch was served, and a very enjoyable afternoon was spent.

The graduating class was entertained at a supper and dance at the Overbrook Golf Club just before commencement.

We appropriated $25 during the past year to the Girls' Glee Club. We understood they gave concerts at the school in the winter which were much enjoyed.

The usual prizes for essays were distributed to the pupils winning them, and the essays were published in the *Blue and Gray*.

The annual reception last year was held at Horticultural Hall as usual, and was attended by about 500. After ten o'clock dancing was the order of the evening, and seemed to be enjoyed by the members and their guests.

We are glad to announce that the association has been left a legacy of



THE NEW BUILDINGS AT LAING SCHOOL, AFTER THE RECENT ALTERATIONS.

$1,000, with a possibility of $2,500 more upon the death of a life-tenant.

The finances of the association are in a very satisfactory condition, but such experiences as this are very comforting, and we can only hope that some more of the members will think of us in their wills.

The school is in a flourishing condition, and as we have a new man at the helm we hope he will be able to increase the attendance, and consequently the prosperity of Friends' Central School.

WILLIAM R. KEENEY,
President O. P. A.

Fun

Life without humor is like a ride in a wagon without springs.
—"THE SILENT PARTNER."

NOTE TO THE TEACHER.—"My son will be unable to attend school to-day, as he has just shaved himself for the first time."

A LONDON wholesale provision house, which prides itself on filling all orders correctly, received a letter from a provincial customer recently, complaining bitterly of the very poor quality of the last two lots of eggs supplied.

The reputation of the house for never making an error seemed to be at stake, but the bright mind of the junior partner found a way out of it. He wrote:

"Gentlemen: We are sorry to hear that our consignment did not suit you; there was, however, no mistake on our part. We have looked up your original order, and find that it reads as follows: "Rush fifty boxes eggs. We want them bad.'"—*Tid-Bits.*

WIFE—I've changed icemen.

Hubby—Why so?

Wife—He says he will give me colder ice for the same money.—*Hartford Gazette.*

TRUTHFUL AT LEAST.—A man was found by a policeman one evening investigating a building somewhat closely. "And, sure, what are ye doin'?" asked the Irish policeman. "Nothing," replied the man. "I'm thinking of opening a jewelry store here and I thought I would look it over," and so he was allowed to remain. The next morning when it was noticed that the jewelry store had been robbed, the policeman scratched his head, and finally said: "Well, that man may be a thafe, but he's no liar."

AN ENGLISH "BULL."—The Irish "bull" can grow as well on English ground as on Irish, says the London *Spectator*. This very afternoon a lady of my acquaintance, having some slight difference of opinion with her husband, and getting perhaps just a little impatient (as I thought, because she had not quite the best of the argument), exclaimed: "Oh, if you'll only hold your tongue, you may say just what you like." The lady had no connection whatever with Ireland.

Coming Events

TWELFTH MONTH.

8th.—A district social meeting for members of the Monthly Meeting of Friends of Philadelphia and their families residing south of Market Street and between the Schuylkill River and Forty-sixth Street, will be held under the care of the Committee on Best Interests, at the home of Annie C. Conard and daughters, 4406 Sansom Street, Philadelphia, at 8 p. m. It is the intention of the committee to arrange a series of these meetings.

9th.—Burlington First-day School Union to be held at Crosswicks, N. J., 10.30 a. m. Automobiles will meet all friends at the Pennsylvania Railroad Station at Bordentown, at 10 o'clock. Margaretta Calvert will speak in the afternoon.

9th.—New York Monthly Meeting will be held in Brooklyn. The Meeting for Ministry and Counsel will meet at 1.30. Supper will be served at 6 o'clock for all who are in attendance. The evening meeting will be addressed by Mr. M. C. Rolland, a native Mexican civil engineer, who will give an illustrated talk on "Present Conditions in Mexico."

9th.—A sale of useful and fancy articles will be held at the residence of Cassandra T. Carr and Elizabeth Y. Webb, 1417 North Seventeenth Street, Philadelphia, from 3 to 9 p. m. The proceeds are for the benefit of the Central Employment Association, an old-time institution, organized in 1857, for the purpose of giving sewing to worthy women.

9th and 10th.—Robert G. Brown will be at Newark, N. J. A social and Woolman House evening on the 9th at the home of Martha R. Kimball, 18 Cypress Street, Newark, N. J. Meeting for worship on the 10th, at 3.30 p. m., in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street.

10th.—Walter W. Haviland, of Friends' Select School, Philadelphia, will give a talk on the Old Testament Prophets before London Grove First-day School (London Grove, Pa.), at 11 a. m.

10th.—Subject for conference at Fifteenth and Race Streets, "The New Society, or 'Follow Me.'" Claude C. Smith, leader.

10th.—Daniel Batchellor expects to attend Solebury Meeting.

11th.—Meeting of Philadelphia Young Friends' Association, Auditorium, Fifteenth and Cherry Streets, 8 p. m., Guest night. Each member is requested to bring a guest. Silas S. Neff, Ph.D., president of Neff College, will deliver an address on "Self Expression and the Higher Life." Evelyn Paul Behley, soprano, will furnish the music.

11th.—The New York Peace Propaganda Committee is sending as speakers to the Methodist Brotherhood, Greenpoint Church, Manhattan and Noble Streets, Brooklyn, Anna L. Curtis and Francis Pennell.

13th.—General Association Meeting, 45 West School House Lane, Germantown, Pa. Jane Deeter Rippin, supervising probation officer of Municipal Court, "The Municipal Court—A Mother to the People of Philadelphia."

14th.—Haddonfield Quarterly Meeting, at Moorestown, N. J.

15th.—An entertainment and social meeting, under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, will be held at Thirty-fifth Street and Lancaster Avenue, 8 p. m. An interesting program of impersonations and recitations will be rendered by Jeannette T. Broomell, followed by a social meeting, when the usual refreshments will be served. A cordial invitation is extended.

15th.—Joint conference under the care of Concord Quarterly Meeting Philanthropic Committee and Chester Friends' Association, at Chester Meeting-house, Chester, Pa., at 8 p. m. An address by Lucy Biddle Lewis. Subject, "Experiences Among English Friends."

17th.—College Settlement, 95 Rivington Street, New York, 8.30 p. m., Grace Warren and Homer Morris, sent as speakers by the New York Peace Propaganda Committee.

17th.—Migration to all Long Island meetings. Evening, gather at Elizabeth Post's, Westbury. Tom Jones, speaker.

17th.—Young People's devotional meeting, Young Friends' Association Building, 140 North Fifteenth Street, Philadelphia, 7.45 p. m. *All* Friends invited.

21st.—Greene Street Monthly Meeting, Germantown, Pa., 7.30 p. m.

27th.—Chester Monthly Meeting, at Chester, Pa., at 7.45 p. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. Take trolley to Fourth and Market, and exchange west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

IOWA.—West Liberty, corner of Seventh and Spencer Streets, Wapsinonac Meeting, 11 a. m. First-day School following.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Sandy Spring, 10.30 a. m.

Third Haven, Easton, Md., First-day meetings convene at 10 a. m. First-day School, 11 a. m. Fifth-day meetings at 10 a. m.

New Jersey.—Crosswicks, 10 a. m.; First-day School, 11 a. m.; mid-week meetings, Fifth-day, 10 a. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, Montgomery and Hanover Streets, 10.30 a. m.; First-day School, 11.30 a. m.

New York.—Brooklyn, 110 Schermerhorn Street, near Boerum Place, 11 a. m.; First-day School, 10 a. m.; Fifth-day Meeting, 11 a. m.

New York, 221 East Fifteenth Street, on Rutherford Place, 11 a. m.; Fourth-day Meeting, 10.30 a. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month, 11.45 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

Flushing, Long Island (on Broadway, near Main Street), 11 a. m.; First-day School, 10 a. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Purchase Meeting, at Purchase, near White Plains, N. Y., 11 a. m.; Executive Meeting, second Seventh-day in First, Fourth, Seventh and Tenth months, 2 p. m.

Ohio.—Camden, Westfield Monthly Meeting, third First-day of each month following meeting for worship, 10 a. m.; First-day School, 11 a. m. From Fourth to Twelfth months held only on Monthly Meeting days.

Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Pennsylvania.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Byberry, Byberry Meeting, First- and Fifth-days, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Fishertown, Pa., Dunning's Creek, at 11 a. m.; First-day School, 10 a. m.

Drumore, Eastland, Little Britain, 10 a. m.

Grampian, Pa., 11 a. m.; First-day School (year round), at 10 a. m.; Monthly Meeting for Discipline, second First-day each month, 11.30 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Lansdowne, corner Owen and Stratford Avenues, 11 a. m.; First-day School, 9.45 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School, 9.45 a. m.; Meeting, 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Radnor Monthly Meeting, 3 p. m., second First-day in month, at Radnor.

Haverford, 10 a. m.

Merion, 11 a. m.

Valley Meeting, 10.30 a. m.; First-day School following.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

West Chester, 10.30 a. m.; First-day School, 9.20 a. m. during school year.

Virginia.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Lincoln, Goose Creek Meeting, 11 a. m.; First-day School, 10 a. m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Very Clear.—A Girton undergraduate, having inadvertently changed umbrellas with a fellow-student, is said to have evolved this note: "Miss ——— presents her compliments to Miss ———, and begs to say that she has an umbrella which isn't mine, so, if you have one that isn't hers, no doubt they are the ones."

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HENRY FERRIS, Editor and Business Manager

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To CONTRIBUTORS:—We are always glad to receive news and other articles of interest, provided they are SHORT enough to be used. Two-thirds of the matter sent us cannot be printed, simply because the articles are too long.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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104x5 = $5.20 (Amount to remit)

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HENRY FERRIS, Editor and Business Manager

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TO CONTRIBUTORS:—We are always glad to receive news and other articles of interest, provided they are SHORT enough to be used. Two-thirds of the matter sent us cannot be printed, simply because the articles are too long.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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To find the club rates, add together the clubbing numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

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FRIENDS' INTELLIGENCER

Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TWELFTH MONTH 16, 1916

Volume LXXIII
Number 51

PEACE.

BY EDWIN MARKHAM.

WHAT was the first prophetic word that rang
When down the starry sky the angels sang,
That night they came as envoys of the Birth—
What word but peace, "Peace and good-will on earth?"
And what was the last word the Master said
That parting night when they broke brother-bread,
That night he knew men would not let him live—
Oh, what but "Peace I leave" and "Peace I give?"
And yet behold: near twice a thousand years
And still the battle-wrath, the grief, the tears.
Let mercy speed the hour when swords shall cease,
And men cry back to God, "There shall be peace!"

—*New York Times.*

THE RELIGION OF WILLIAM PENN.

[Part of an address by Rabbi Rudolph I. Coffee, Ph.D., Social Service Director, independent order B'nai B'rith, at the annual dinner of the Pennsylvania Society of Chicago, Eleventh month 15th, 1916.]

TEN years ago I moved to Chicago. Standing in your midst for the first time, I feel highly honored that to me has been assigned the theme, "The Religion of William Penn." In my humble judgment, this great and good man, this noble soul, has never received due recognition from posterity. Meaning no disrespect to that glorious band of hardy pioneers who settled on the bleak shore of Massachusetts, I yet feel that all credit has been given to them, a share of which properly belongs to that majestic figure whose landing in Pennsylvania we commemorate this evening.

William Penn was a true disciple of the Prince of Peace. Let Miles Standish and John Alden go to church with a musket across their shoulders; their militant form of Christianity has been responsible for more wars than any other one factor. Here was a man who accepted the doctrine of love, and his attitude toward the Indians is proof that he lived it. As a young man in England, Penn was thrown into prison, because he would not surrender his religious views. He laughed at the officers of the law, saying that "force was the refuge of those who had no other argument." Is not this very thought gradually growing in our own country to-day? After centuries of prison work based on the theory of punishment and repression, we are finally realizing that prisons are a disgrace to a civilized community. Look at the jails in our large cities. They are a shame and scandal. If love rules our lives, the need for prisons will correspondingly grow less. The great spirit of William Penn is to-day teaching this lesson. Nineteen centuries ago, a great Jew was crucified because he preached the lessons of love and kindness. Yet, in the twentieth century, before our very eyes, one of the noblest Christians in America has been daily tormented because he stood for the principle of love and common sense toward the man in jail. Thomas Mott Osborne, leader of a remarkable reform movement, is but following in the footsteps and the religion of William Penn, as well as the founder of Christianity.

The colonists in Massachusetts landed at Plymouth Rock. William Penn made his remarkable treaty with the Indians under the spreading branches of a large elm tree. Are not these elements of nature, rock and tree, suggestive of the entire atmosphere in the two colonies? Granting all honor to the faithful band of the "Mayflower," we are not untruthful in saying their hearts were as a rock. Love, sympathy and kindness were not characteristic traits. Witness Anne Hutchinson on trial for witchcraft, the saintly Roger Williams banished for daring to disagree with his brethren, and five women hanged at Salem in 1692 for witchcraft. Such was the misdirected and cruel zeal of the Puritans. It was significant that these austere folks should land on a rock. Penn met the Indians under the stately elm-tree. As it spread its branches to shelter the white and red man, so the whole spirit of Penn's administration was symbolic of that spirit of hospitality, kindness and courtesy.

Oh, for the religion of William Penn at this hour. As he treated the red man with brother love, so undoubtedly he would have conducted himself toward the colored race in the South, and the yellow man in the West. Without going into further detail, let us, at least, agree that the race question in America remains unsolved. We freed the colored man over a half century ago, and find him to-day in a worse condition of slavery than ever. Had the religion of William Penn been followed, our colored brethren would to-day be a source of strength and power in America. Instead, their problem rises at all times and pleads for solution.

When William Penn arranged for the housing of the colonists in the new land, he insisted that around each home there must be a large area of free space for trees, vegetables, flowers, and romping ground for the children. Do you realize that in this apparently insignificant consideration a great world-thought is involved? Consider this act, and then remember that hundreds and thousands of American citizens are merely existing in the tenement houses of our large cities. The religion of William Penn would make such existence impossible. There must be plenty of open space and opportunity for our children to grow. Each man must possess his own house and lot, if there is to be real manhood and womanhood in America. This is the picture of the Messianic era, when "they shall dwell every man under his own vine and fig-tree." William Penn looked for a time, not when man should dwell in a couple of rooms, but when he might possess his own home in which to enjoy the pleasures of life.

Without going into further detail, may I briefly enumerate a few illustrations to show that the religion of William Penn deeply rooted itself in our own State of Pennsylvania? The most versatile of all Americans was that great citizen, Benjamin Franklin. Though born in New England, he came into our great State to find his wife, and start that small printing press which was to radiate power and strength throughout all the colonies. In Pennsylvania he founded the great university, and here received his early lessons in statesmanship and diplomacy which have made him at once both the admiration and despair of all succeeding American diplomats.

It was in Pennsylvania that the greatest sermon ever preached since Bible days was delivered. When Abraham Lincoln wished a world forum for that magnificent address, which will live forever, he journeyed to Gettysburg battlefield and spoke words which rank second only to the Ten Commandments and the Sermon on the Mount.

When Henry George, the leader of the Single Tax movement, passed away, it was a Pennsylvanian, Joseph Fels, who took up the unfinished task and financed this movement. You may not agree with the doctrine of "Progress and Poverty," but even the bitterest opponent of this economic theory must concede that it has done more than any other one factor to advance the spirit of social justice. Henry George said, and we agree, that poverty is a crime. It is a disgrace to a civilized community. Joseph Fels, of Philadelphia, and now his widow, Mary Fels, in the spirit of the religion of William Penn, continues this fine labor of rais-

ing the poor out of the dust and setting them on the high places of this earth.

Perhaps the most bitter conflict of to-day is that which exists between capital and labor. We know that labor needs capital, and capital cannot get along without labor. There must be harmony and co-operation between these two forces. They should not oppose, rather they ought to complement one another. Greater than capital or labor is society, the large third party, consisting of the citizens of this republic. It was in Pennsylvania that the greatest exposition of arbitration was witnessed. In 1902, during the menacing anthracite coal strike, President Roosevelt insisted that these two opposing forces had no right to cause society to suffer. This arbitration proved to mankind the practical working of the religion of William Penn. Peace and good-will *can* obtain, and *should* obtain, between brethren on earth.

My time is up, and yet my theme has been barely touched. When will this earth become better? We of Pennsylvania answer, When people will adopt the religion of William Penn. When will America rise to its highest point of efficiency? When the several bodies within our borders will co-operate, as did Penn with the Indians, both parties smoking the pipe of peace and exchanging fellowship. We must not preach the false doctrine of hypocritical brotherlove, as did a bigoted preacher. He acted as though his Bible said, "Thou shalt love thy neighbor as thyself, provided he is *white*." This country is the great melting-pot. As we travel to the various parts of this beloved land, may we carry with us the spirit of the wonderful founder of Pennsylvania. He preached the doctrine of love, he lived the religion of peace. May that same spirit animate our lives, and hasten the day when war will be no more, and poverty will be utterly abolished; when sin will be blotted out, and disease will be starved to death. When that great day arrives, all men will dwell in peace "beneath their own vines and fig-trees, with no one to make them afraid." Then the religion of William Penn will cover the earth, even as God's waters now cover the seas.

THE BEGINNING OF LAING SCHOOL.

BY CORNELIA HANCOCK.

After two years of service as a nurse in the Civil War, I found ordinary life rather monotonous, and an impulse was felt to further enter into some public service. The crying need of that period was the education of the Negroes, just given their freedom. Laura Town, who had been successfully engaged in this work, invited me to accompany her to the Sea Islands on the coast of South Carolina, to become an assistant in her school.

We started from Philadelphia on January 9th, 1866. The weather was extremely cold, and we had a very eventful journey. All the bridges crossing the South Carolina rivers had been burned during the war, and each river had to be crossed in a flat-boat, poled by hand. It consumed many days to cover the journey. Box cattle-cars were the means of transportation, no Pullmans. One redeeming feature was that the weather grew warmer.

In Charleston, S. C., Laura Town remarked, "Miss Hancock, you have far too good material in you to become an assistant teacher in my school. You should stop right here and find a field of your own." So, acting on her advice, I remained in Charleston. I assisted in some of the over-crowded schools of the city, and commenced to visit around to find a field for action.

One of the trips of a Seventh-day afternoon consisted in crossing Charleston Harbor, rowed by a crew of Negro men singing the weirdest kind of songs.

In Mount Pleasant, across the harbor from Charleston, I found a Presbyterian church whose roof had been riddled with bullets. The sun was shining brightly on the dilapidated village, and as I sat on the front step of the church, a number of colored children gathered around me. I asked them if they would like to have a school, and their answer was uniformly, "Yes." So I told them to come on Second-day morning, and I would open one.

This promise was made without much knowledge of con-



WHEN THE BELL RINGS AT LAING SCHOOL.

ditions. The next move was to find the authority existing to make life safe. I found it to consist of a United States provost marshal, who had an office and controlled the village. He said that in the house where his office was I would be safe; that two Scotch women who had been loyal during the war were his housekeepers, and that I could stay with them and share with the goats and chickens a safe retreat.

I made arrangements to come over from Charleston and open the school as I had promised the children I would do, and on arriving I found fifty children awaiting me. There was nothing towards the commencement of a school, but the dilapidated building, not a chair or table, not a slate, a pencil, or a book. The only thing that suggested itself to my mind was to take some coals from the improvised fire and make letters and figures on the large white pillars in the church.

The fire also was so unique that it is worth mentioning. Of course the warm rays of the sun were our best heater; but on cold, raw days they brought in sand and built a fire on it, and the smoke disposed of itself by going out through the holes in the roof.

Of course, every day brought improvements. Hicksite Friends of Philadelphia were applied to and asked to send more teachers. Reuben Tomlinson, of Charleston, had some facilities for dispensing school supplies, and he sent us books, slates, etc. The children, having no chairs, benches, or desks, lay down flat on the floors and used their slates. Had cameras been in vogue then as now, a snapshot of this school would have been interesting as a historical picture for all future time.

Friends of Philadelphia sent three other teachers, and soon there was a school of two hundred children gathered. Another building was secured for the primary department.

The school went on in this way until 1867, when the Freedmen's Bureau paid the rent of a fine brick mansion that was large enough for a teachers' home and also accommodated the school. Three teachers taught in this building until application was made at Washington for funds to erect a regular school building.

A lot on which to erect this proposed building was donated by the town of Mount Pleasant, and the funds with which to build it were furnished by the Freedmen's Bureau. This was a two-story building, and very suitable for the school.

There was at that time an unused light-house near-by, owned by the Government, and this was secured from the authorities at Washington for a teachers' home. It was a pretty cottage overlooking the harbor. This dwelling the teachers enjoyed as a pleasant home as long as I remained in the South. Later, changes came in the light-house service, and the house is now used as a home for the family of the keeper of the lights on Charleston Harbor.

Having lived so long in the debilitating climate of the South, my health failed in 1876, and Abby D. Munro was made principal of the school. She remained at that post for thirty-seven years, and as she was a ready writer, she kept Friends well informed about the school. The catastrophe of importance that occurred during her administration was the destruction of the school building by the earthquake. A new building had to be constructed, and as time went on, it became too small to accommodate the growth of the school. The present trustees, the Pennsylvania Abolition Society, last year added another story, and it is now a fine building, looking from the outside much like a Friends' meeting-house. (See picture in issue of December 9th.)

Now, nothing is to be gained for the present generation by dwelling on the *past* of the Laing School, useful as it has been; so I am interested in its *future*.

To have a fine building like that school-house in use only five hours in the day, and only eight months in the year, seems to me unprogressive.

In passing on walks through the village, I was accosted by the grown-up boys of the village, who said, "Oh, Miss Hancock, is there nothing we could do in the Laing School building in the *evening?*" Now my mind is on fire to get this fine building in use as a social centre in the evenings.

The middle-aged women that were educated there in my day are entirely capable of helping now in a social centre, and they would like to do it. I leave this practical thought in the minds of those who have the greater usefulness of the Laing School at heart.

Then another condition that affected me in my visit is the utter lack of profitable *employment* for the colored people. The only two things they have to turn to are washing the white people's clothes, and pushing white children in baby carriages. They receive $1.25 for doing a family wash that takes two persons to carry home; and for pushing baby carriages they get their *food*. The only prosperity I saw was confined to those who owned and cultivated the ground; and this brings up the great need of an agricultural department incorporated in the school, so that the scholars can learn to cultivate the land and make two blades of grass or corn grow where only one grew before.

THE CHILD'S PLAYHOUSE.

BY ANN PRESTON, M.D.

[Dr. Sarah Taylor, of Woodstown, N. J., sends the following poem, and writes: "I was much interested in the account of Dr. Ann Preston in the INTELLIGENCER. Her picture is very lifelike. I was a student at the Woman's Medical College in the years 1867 to 1869, graduating in 1869. She was then Professor of Physiology. Although I am in my 82d year, I can see her now as she leaned upon the little desk before her, telling us in her earnest way of the wonderful functions of the human body. It occurred to me that perhaps there are some who would enjoy seeing in print again 'The Child's Playhouse,' so I have copied and will send it. It is signed by her, and dated Byberry, Second month 21st, 1853."]

WHO hath not been a child, and made
A playhouse 'neath the trees?
And who so old but groweth young
When passing one of these?

I saw one in a cool green nook,
Quite near a cottage wall
Built cunningly with many rooms,
And stored with playthings small.

Prompt little hands had built stone walls,
And swept the mossy floors,
And sticks across the openings laid,
Were gravely called "the doors."

On showy shelves (which oft would fall)
Were treasures rare, I ween;
The broken china glistened there
In blue, and red, and green.

The golden light of childhood's morn,
While gazing, round me stole,
And fragrance from its far, sweet shores
Swept breeze-like o'er my soul.

Once more I trod the green-mossed bank
Where, 'neath a school-house tree,
From tiny acorn cups we drank,
And called it "taking tea."

We played our "meeting" o'er again,
And I was preacher there;
And with mock gravity we wore
Our serious Quaker air.

But thou, who put on matron's airs,
And played the mother then,
The fairest one of all the school,
Now walkest not with men.

Thou, too, whose dark eyes proudly beam'd,
The quaintest of that band,
Mid summer's toils hast gone away
Into the spirit-land.

Those mosses still their little cheeks
'Gainst sister-mosses lay,
While of the three who leaned on them
But I, the weakest, stay.

Oh, earth would be one funeral vale,
And life a thing of pain,
If beauty did not live for aye,
And God and love remain.

Literary Notes

THE LIBRARY DOVE.

"Columba," with your lovely Latin name,
Come back again as long ago you came!

One day a dove in at the window flew,
A comely dove with neck of iris hue.
He seemed bewildered, far from home, and lost,
As if on some wild wind he had been tossed,
Then in the after-lull had drifted down
And sought a refuge in our friendly town.
I know not—but for weeks he lingered near,
And every day I heard his murmur clear
And soft as music from some fairy flute
Or far-heard throb of mandolin and lute—
So gently would he murmur.

He was tame,
And every morning to my window came
To taste the oats and corn I scattered there;
Then would he croon, and preen his feathers fair
And entertain me with his murmur sweet
While sideways on the sill with dainty feet
He stepped, with air most solemn and sedate
And head aslant, as pondering the fate
That kept folks bound to books through such long hours
When all outdoors was bright with sun and flowers!

At last, in late October, off he flew;
Alas, the lovely creature never knew
How much I miss my little fairy friend,
And how I hope some kindly fate will send
That dainty dove some day again to cheer
Our dusty hours with murmured music dear.

"COLUMBA," with your lovely Latin name,
Come back again as long ago you came,
And croon your pensive songs upon the sill;
Tap on the window with your little bill,
And tell us how the sunshine and the flowers
Rebuke us for our long and bookish hours!
Columba, O Columba, come again
And murmur softly by my window pane!

Swarthmore College Library. J. B. H.

TWO RILEY BOOKS.

"THE HOOSIER BOOK OF RILEY VERSE" (the Bobbs-Merrill Co.) is a delightful little volume—267 dialect poems printed on thin paper, so that one may take the book in his pocket on a journey or into the fields.

"The Lockerbie Book," the companion volume, contains the verse not in dialect; hence the two compact little books embrace the best of James Whitcomb Riley's poetry. How full of zest and humor and tenderness is this new collection! It speaks right to the heart, in the simple language of the countryside, and tells of the whole round of life as led by

"The good, old-fashioned people,
The hale, hard-working people,
The kindly country people
'At Uncle used to know!"

"Reminiscences of James Whitcomb Riley," by Clara E. Laughlin (Fleming Revell Co.) is a intimate account of Riley's off-hand talk and quaint drolleries of conduct. The book contains several humorous letters in facsimile, enriched with whimsical thoughts, such as "Why is 't the sweetest love must needs seem e'en the saddest? Because God loves the Irish;" and with amusing fragments of verse, like this, on a blind wood sawyer—

"He was a sawyer—blind from birth,
Tho' otherwise without a flaw—
While no one ever saw him see,
Many have seen him saw."

THE DAUGHTER OF THE STORAGE. By W. D. Howells. (Harper.)

These are tales and sketches in prose and verse, told with leisurely humor and having a literary flavor.

A UNIQUE PREFACE.

THE following preface of "The Collected Poems of John Russell Hayes" (the Biddle Press, Philadelphia) explains the themes and spirit of the book:

TO MY FRIENDLY READER:

"I love all beauteous things,
I seek and adore them.
God hath no better praise,
And man in his few short days
Is honored for them."

—ROBERT BRIDGES.

I too have loved goodness and beauty, and in my verse have sought to tell of this love.

Kind hearts, beloved faces, nature in her pastoral moods; the dignity and unworldliness of old-fashioned Quakerism; college ideals; children and their innocent fancies; the sentiment lingering alike round venerable cathedrals and the tranquil meeting-houses of the Society of Friends; ocean and clouds, birds and flowers; the charm of the Brandywine meadows; the storied scenes of Pennsylvania; home-love and music and the friendship of books—these are the subjects of my unambitious song, in whose quiet lines I have sought to follow Wordsworth's faith, that

"We live by admiration, hope and love."

If no tragedy, no deep passion, inform my pages—my paths have been rather those of pleasantness and peace. I have "found the common daylight sweet, and left to heaven the rest." Unsatisfied by the debate and jargon of modern life, I have found solace in the woods and friendly fields; for

"'Tis my dream
That best on dawn-red hills I seek the Master's face,
More nearly find him by a sunlit stream."

THE LAMP OF POOR SOULS. By Marjorie Pickthall (John Lane Co.)

These poems show a delicate fancy and wistful tenderness. Their true feeling and gentle piety are of this flavor:

"AN EPITAPH.

"Friend, pass softly. Here is one
Morning spent her gold upon;
Suns enriched her, and the beat
Of April's tide flowed at her feet.
With each blossom, lovelier she;
Lovelier she with every leaf.
Spring forgets her now, and we
Count her summers by our grief."

THE IRISH ORATORS: a History of Ireland's Fight for Freedom. By Claude G. Bowers (The Bobbs-Merrill Co.)

Flood, Grattan, Curran, Plunkett, Emmet, O'Connell, and later patriots are here fully discussed in the light of their glorious service for Ireland's liberties. Very human are these word-pictures of a group of "men of fascination, magnetism and ineffable charm," and the book is enriched with extracts from their oratory, copies of paintings showing their strong faces, and a commendatory epistle from Cardinal Gibbons.

FURTHER FOOLISHNESS. By Stephen Leacock (John Lane Co.)

Satires and humorous sketches, hitting off various popular follies and customs. A typical example is a take-off of a literary critic's vocabulary, where the absurd great man thus estimates a new book: "This is big. It is a big thing, done by a big man, a man with big ideas, writing at his very biggest. The whole thing has a bigness about it that is—big."

IT'S ALL IN THE DAY'S WORK. By Henry Churchill King. (Macmillan.)

A strong little address or sermon, optimistic and stimulating, abounding in thoughts like these, "We are in the midst of the adventure of life. We are to be good losers and generous winners. We are to be willing to pay the price of high attainment and of an endless self-discipline."

TOO PROUD TO FIGHT.

[Our Friend Lucretia Franklin, of Illinois Yearly Meeting, now living in Washington, D. C., who is deeply interested in the peace cause, sends these verses by Maude Steinhauer Wolf, of Atlanta, Ga.]

Too proud to take what he cannot give,
Too proud to kill that he may live,
Too proud to fight, if a better way
Will bring to his brothers the light of a day
When never a man will raise his hand
'Gainst weaker brother, but staunch will stand
For the honor and right of his native land;
For the right to live, not the right to kill;
To follow his own, not another's, will;
To help the oppressed; to use his might
To keep his land from war's black night;
Too proud, too brave, too true to fight—
God help him and keep him safe in his sight,
Till he's taught the world by right, not might,
That the bravest and truest and noblest of men
Have watched and have waited again and again
To be ready to see and to know the time when
They can win, without fighting, their own fellow-men.

AS THE CHILDREN SEE IT.

A STORY OF THE "ALIEN ENEMIES" CARED FOR BY ENGLISH FRIENDS.

It is only a child's letter—a child whose mother is English and whose father is German. In the eyes of the Embassy and of the Police Station, the child being born in England is English, though having a German name. As against any particular nationality are certain statements about the Kingdom of Heaven. It is a vexed question. Even the letter, with its quaint grammar and punctuation, seems of mixed parentage. But of the spirit behind the words there is no possible doubt. It is "of the Kingdom."

"We went for our outing yesterday to Hampton Court. We started from home soon after one o'clock, and went by tram."

Here the writer abruptly swings to the present tense.

"We are now walking in the beautiful gardens of the Court, we walked through the courtyards, and came to a curious-named court "Clock Court" upon a tower was a very old clock, well it seemed impossible to me how the time could be told by it, we could not go in the Court rooms as the fees were sixpence. Then we passed on through the courtyards, till we came to the old vine, I think it is over two hundred years old. The grapes upon it were almost ripe, beautiful black grapes. (How tempting they were.) That has all past now, we are walking round a pond crowded with most beautiful water lilies. Now looking into, what I suppose was a part of the river, we saw two beautiful white swans. Passing out of this magnificent place we walked slowly along the river, watching two steamer loads of people steaming home. . . . Walking along the dusty stones made our shoes very dusty, so we (ordered) a shoe-black by walking in some long grass. After we had our brush-up in the grass we went and had our tea and fed the deer from the window. We then went in Bushy Park and walked amongst the deer, and picked some fancy grass to bring home for Granny. . . . Oh dear, its time to go home, and reaching home about nine o'clock I must close from your ever faithful little friend KATIE H——."

Following the signature, under the heading, "What we saw and what we picked," are crude but unmistakable pen drawings, of a wide-antlered stag feeding from a hand and arm thrust from a wall; of a bunch of grapes, as hanging in a shop, marked "choice;" of a set of swing boats, and two swans. Stitched to the paper, between the stag and the swans, are two tiny pieces of the feathered grass that was brought home for "Granny."

That is all; only a child's letter, full of a child's crudity and a child's mistakes. But what would we not give for the eyes of that child, or for the heart behind the eyes? And that little soul, the offspring of a German father and an English mother—the former interned—is only one of thousands whose lives are darkened by the shadow of the appalling tragedy that has plunged Europe into a horror of great darkness to which there seems no dawn. And the children are suffering. Many are ill-nourished, miserably clad. The father—the bread-winner—has been taken and interned. The Government Grant, owing to the steadily rising prices, is quite inadequate to provide sufficient food and firing when rent and other expenses have been paid. Not only are the small, rapidly growing bodies crying out for nourishment, but the little lungs are panting for more air. What is to be done? Are we to be so filled with bitterness and hate that we must label these little ones with a nationality for which they are not responsible, and having labelled them, leave them to starve? For starvation is a process of degrees. It does not necessarily mean swift bodily dissolution as the result of the withholding of all food. That is the popular and theatrical conception, accompanied by I know not what pitiful *mise en scene* of bare boards, rat-eaten mattress and fireless grate. Starvation has a slow, insidious beginning, and is cumulative in its result, despite a carpet on the floor and blankets on the bed. It begins when the tissues and cells of the growing organism are fed upon a nourishment which is insufficient for their development. And this is not all. Disease waits to prey upon the ill-nourished body. There is a whole series of childish maladies traceable to one cause alone, that of inadequate supply. Malnutrition is the scientific term. Much good it does to the children that science has provided a name for the deadly cause of their decay, if, muttering "German!" under our breath, we stand aside from the suffering and allow fate to take its course!

And so it is that in the work of the Friends' Emergency Committee loving hands are held out to the children, irrespective of nationality or creed; and, in spite of "Hymn of Hate" on one side, or sublime doctrine of retribution on the other, it is daily borne in mind and carried into practice that love is greater than hatred, and that the fellowship of love is mightier than the big battalions.

"We could not go into the court-rooms as the fees were sixpence. . . . We are walking round a pond crowded with most beautiful water lilies." That is the child triumph. For the pond of the water lilies there is no fee!

There is yet another picture from another source. They are two small boys, red-headed and very thin. They are transparently anæmic and underfed. The mother, with her slender resources, has done all she can. She herself is plainly showing signs of exhaustion. To-day they are going to a home in the garden city. But their clothes are unfit for any city, "garden" or otherwise. So, prior to their departure, they are introduced to the secret recesses of the clothing room at St. Stephen's House, vulgarly known as "one-six-four."

It was two rather ragged little red-headed persons who went in. It was the same red heads which emerged; but the persons below the heads were resplendent in new suits of corduroy *with pockets!* Those who were fortunate enough to see the look on those small faces will not soon forget it. It almost made one wish that corduroy, *with pockets,* might be found to be the prevailing costume in heaven!

To realize the immense value of the work which is being done for the children, it is only necessary to see them before they go to the country or seaside homes (for periods varying from two weeks to two months, according to the need of the particular case), and to note the astounding transformation when they return. In one case, the mother, seeing the miraculous change wrought in her children after a long stay in the country, hardly recognized them, and was so overcome with joy that she burst into tears.

So, in the thick horror of darkness that is upon us during these awful days, not one of the least gleams of light that visit us is this of the children; that they, at least, may walk for a little space in the world as God intended it, "in the beautiful gardens of the Court," where you do not have to pay!

OLAF BAKER.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 16, 1916

ENGLAND AND HER "CONSCIENTIOUS OBJECTORS."

WILLIAM C. ALLEN, whose recent articles telling of conditions as he observed them in England have aroused keen and painful interest, writes from California:

I am glad of thy vigorous defense of exposure of the treatment of the "conscientious objectors" in England. I have had trouble out here owing to British subjects declaring that what I said could not be true, and it has kept me busy confuting them.

I am afraid England is in bad shape from within as from without.

If we could know the real conditions in Germany and Austria, even as well as we know those in England, we should no doubt realize that they are in quite as "bad shape" as England. The worst feature of the situation is that Great Britain repels in advance all suggestions of peace by neutrals as actually "hostile," and in order to "speed up" the war, seems about to abandon free government for what looks like a military dictatorship.

Will war conquer freedom in freedom's earliest home?

H. F.

MONEY AND WAR.

FINANCE is to many people very technical and hard to understand. For this reason questions of such tremendous moment as war loans, and their effect on peaceful industry and business, receive far less attention than they deserve.

In the January *Scribner* is an important article on "Why the Federal Reserve Board Opposed the Loan on British and French Treasury Bills," that tells of an episode that ought to be considered and remembered by all who oppose war.

The Federal Reserve Board, which exercises general supervision over the national banking system, opposed the taking of these notes by American banks. It did not question their intrinsic soundness, and it passed no criticism on American loans in general to Europe. The fact was well known to the Board that English Treasury bills of this character have for many years been discounted by banks of the European Continent and that Canadian banks have taken them in large amounts during the present war. But these bills, the Board thought, might come to be taken in such amounts "that liquid funds of our banks, which should be available for short-credit facilities to our merchants, manufacturers, and farmers, would be exposed to the danger of being absorbed for other purposes to a disproportionate degree." Therefore the Board announced to the banks that it "does not regard it in the interest of the country at this time that they invest in foreign Treasury bills of this character."

Clearly, this warning was based on the assumptions that the amount of such issues could not be controlled, that the banks would be tempted to lend on such bills in larger sums than would be prudent from the standpoint of good banking, and that the loans would not actually be extinguished at the end of the one or six months' term, but would be renewed or replaced by others; thus tying up permanently the bank funds invested in them.

Nothing, I believe, will do so much to end war as the refusal of the people to supply money, or to pay war debts; and this wise action of the Federal Reserve Board in opposing the investment by national banks in "war notes," is, I hope, a sign that banks will not in future be allowed to invest the money of their depositors in war "securities" which every coming year will probably render less and less secure.

It was the attempt of Charles the First of England to raise "ship-money" with which to carry on war without the consent of his Parliament that finally brought him to the block, and ended the arbitrary power of kings in England. If the rulers and bankers of Germany and Austria had known that the people would refuse to pay war taxes, and would repudiate all war loans, can we believe that the war of 1914 would have been begun?

H. F.

THE WOMEN AND THE BREWERS.

IT happened during the afternoon peace meetings that were held for two weeks in connection with the peace exhibit at Eleventh and Chestnut Streets, Philadelphia.

Beginning at noon, the distinguished speakers announced for the day had spoken. The crowd that always came in at lunch time had thinned, and about fifty men remained ready to listen. I volunteered to talk to them until some other speaker should come in, and they gathered close around me. When my voice began to fail I suggested that they ask questions.

First, I was asked what effect the women's vote would have upon the promotion of peace. Then a young man in the front row wanted to know how the women voted on the saloon question. I answered that they were divided upon this as upon other issues, but that there was no doubt that more women than men voted against the saloon. Then he asked if I did not think the brewers ought to be compensated for the loss of their business. I answered that many brewers in the prohibition States were making more money than under the old regime, and quoted the largest brewer in Portland, Oregon, who is now making loganberry juice for soda fountains, etc., and finds his profits greater than when he made beer.

Next he wished to know about recompensing the saloonkeepers, and spoke of the large proportion of city taxes now paid by them. I replied that most of this tax was really paid by that part of the community least able to bear the burden, and the audience applauded. A voice asked for what purpose most of the money paid by the saloons was spent, and I answered that much of it went toward the support of almshouses, jails, criminal courts, insane asylums, etc. I again said that taking the country over, the vote of the women was strongly against the saloon.

Then the young man responded, "So you think it is a fight between the women and the brewers?" I replied, "I do not like that word 'fight.' Whenever a social question is to be settled there are always two forces at work; one of these tends to uplift men and women and make their lives better worth living; the other tends to drag them down. In the long run the force that uplifts is sure to prevail."

Then I stepped down to make way for another speaker. I learned afterwards that the young man who had asked the questions was a brewer.

ELIZABETH LLOYD.

PLANNING AHEAD.

ONE organization of Friends that has learned the advantages of a program is the Young Friends' Association of Oxford, Pa. It holds two meetings a month from November to May inclusive, and at the beginning of the season issues a printed program for each meeting, which is full of interest, and calculated to keep up that interest during the year. The subject for December 9th, for example, is "Christmas in Other Lands," to be presented by four of the members. It is easy to foresee the interest and enjoyment of such meetings.

H. F.

Note and Comment

FALL, SILENT SNOW.

BY WILLIAM DUDLEY FOULKE.

FALL, silent snow, from out the pitying sky
And hide our guilty world! Cover them all—
The corpses that in reeking trenches lie—
The Belgian, the Briton and the Gaul,
Teuton and Slav; fall softly then and deep
On ruined home and blasted field and wood;
To thy cold pillow let the wounded creep
Till Death at last brings peace—and brotherhood!
O couldst thou hide despair! Couldst thou but stay
The pangs of famine! Couldst thou still the cry
Of desolate mothers, couldst thou but allay
The widow's grief and hush the maiden's sigh
O'er broken hopes! How many a winter's snow
Must fall ere time shall heal this universal woe!

—*From "Lyrics of War and Peace."*

A CHRISTMAS SUGGESTION.

AGAIN as the birth anniversary of the Prince of Peace draws near, we find Europe still engaged in this awful war. Nations who professed to be classed among his followers are destroying each other with fiendish cruelty. What can we who have been shielded and protected from this terrible strife do to express our thankfulness and show our loyalty to the Christ?

It is becoming customary in our First-day schools to celebrate Christmas by appropriate exercises. Would it not be a beautiful thing at this Christmas season to bring to both children and adults the thought that the greatest joy of Christmas comes from giving to make others happy? In what way could we ultimately make more people happy than in giving to the causes for which our Emergency Peace Committee are asking support?

At the birth of the Prince of Peace the old story tells how three wise men of the East, led by a star, came bringing their gifts of gold and frankincense and myrrh. Let some Friend in each of our meetings in America tell those assembled how much our gifts are needed in the name of the Prince of Peace for a three-fold purpose; first, to assist English Friends in their helpful work, for the babies and other sufferers in Belgium and France; second, to pay for taking our peace message to Japan by translating peace literature into Japanese; and third, to spread more widely and efficiently the peace message among our own nation.

Let us give as liberally as we can to the glory of the Christ Child. Just as truly as the Wise Men of the East brought their gifts to him, so shall we who profess to be his disciples by giving thus, lay our gifts at his feet. By so doing we shall help to draw men more closely together in Christian fellowship, and bring to pass the prophecy of the angel heralds of Bethlehem. "Glory to God in the highest, on earth peace, good-will towards men."

WINFIELD W. CONARD.

"THE CONSCIENTIOUS OBJECTORS."

THOSE who believe in liberty of conscience will read with much satisfaction an article in the current *Atlantic Monthly*, by Henry W. Nevinson, on "The Conscientious Objector." The writer, a noted war correspondent, would have been in the English army if he had not been rejected because of his age. The following is quoted from the closing paragraphs:

"I fear that the government by its action is entangling the country in a great difficulty, and perhaps in a crime which we shall afterwards repent. By facing popular contempt and ridicule, ill-treatment in barracks, long imprisonment, and in thirty-six cases the shock of the death sentence, these men have proved their convictions genuine. They have shown themselves possessed of a moral and physical courage at least equal to the common soldier's, and far greater than most of us educated people could show. . . . Of course they may be wrong. . . . But still, the Act was framed and intended to grant absolute exemption to such objectors as were proved genuine in conscience. If the Government were wise they would follow the words and intentions of their own act, lest they bring discredit upon both their country and the war. Even if we assume, with Thomas Hobbes, that the preservation of the State is the foremost object of human existence, and the State the ultimate judge of good and evil, none the less, as Bernard Shaw has observed, to compel a conscientious objector to undertake the duty of military service is morally the same thing as compelling a nun to undertake the duty of having a baby. And besides, what if he should be right after all? What if his path (hard though it can be made) should prove the beginning of the straightest path to the far-off salvation of mankind?"

WOMAN'S HAND IN THE ELECTION.

IT was "the Girl of the Golden West," according to the *Literary Digest*, who carried the day for Wilson. Of the twelve suffrage States, but two, Illinois and Oregon, voted for Mr. Hughes. The other ten—Arizona, California, Colorado, Idaho, Kansas, Montana, Nevada, Utah, Washington and Wyoming—helped to swell the Wilson total, and it was California, with her women voters, which finally swung the election for the President. The fact that about two million women voted in one-fourth of the States of the Union received added importance from the circumstance that their vote was concentrated, as the New York *Evening Post* noted before the election, "in fairly debatable territory." Thus "the hand that rocks the cradle" was the hand that swung the election.

In the far West the potency of the peace argument among the women voters is acknowledged by editors and press correspondents, and it was set down by several observers as decisive in Kansas, Utah and Washington. In Kansas, says a New York *World* correspondent, "suffrage women resented the President's opposition to the Federal amendment for suffrage, but, having the ballot themselves, they conceived it to be their duty to vote on issues of great national moment, and they frankly met pleas for votes against Wilson with the retort, 'He kept us out of war.'" In Utah, snow-storms and extremely cold weather did not keep the women, even in country districts, from going to the polls in as large a proportion as the men. In California, Hughes women had continually to meet the peace argument of the Wilson women; the Hughes campaign trip made little impression among women voters, and the trip of the Hughes women's special campaign train made no converts, "and in many places the women voters showed their disapproval openly." A Los Angeles correspondent of the New York *Evening Post* notes that, like the men, southern California women favored Hughes, while those in the north went strongly for Wilson, although "throughout the State many women voted for Wilson and prohibition because, as they frequently remarked, 'they had sons and wanted to save them from war and from drink.'"

In view of the important part played by women in this election, it seems to the New York *Herald* that:

"It is little short of a national scandal that women should be allowed to vote in some States and not in others—that the selection of a President and a national administration should be committed into the hands of women voters in one State or group of States when women of other States are denied the voting privilege. . . .

"The United States can not long remain a republic in fact if such inequalities in our political system are permitted to continue. The only way to cure these evils is by the enactment of a Federal election law."

Most notable was the election of Miss Jeannette Rankin, as Congressman at large on the Republican ticket from Montana; she will be the first woman to sit in the House of Representatives.

VIOLATED NEUTRALITY.

EDITOR OF FRIENDS' INTELLIGENCER: Despite our peaceful intentions, and our refusal to respond to what has every appearance of being a trumped-up war scare, we stand guilty of violated neutrality. The reason lies in the fact that American industry has profited, and is profiting, by a renewal of the struggle. American-made goods of almost every kind find a ready market in Europe. Not only goods for use in peaceful pursuits are sent overseas, but goods destined for the front, useful alone in battle and in carnage and destruction. Barbed wire for entanglements, steel for various military uses, arms and ammunition in untold amounts feed the deadly struggle. Even the automobile made by the peace-loving Henry Ford is found in the French army. A continued enumeration only intensifies the picture.

A refusal to deal in war supplies would doubtless be ridiculed by the American business man. But in answer to his ridicule, we may suggest that no manufacturer has been permitted, Scrooge-like, to view the havoc that his goods have wrought. That single view, in all its ghastly details, would silence ridicule and demand serious consideration.

Ellis, Ill. H. W. WIERMAN.

STOPPING FOOD WASTE.

THE Philadelphia *Record* says: Expensive restaurants and hotel dining-rooms catering to wealthy patronage will have to close up under the regulations to be imposed by the newly-created food control commission of Great Britain, according to Sir Alfred A. Booth, chairman of the Board of Directors of the Cunard Line, who arrived in New York recently from Liverpool. Sir Alfred said there was a waste of food through the ordering by the wealthy of elaborate meals that were not eaten. He said the commission would not impose a food dictatorship such as that existing in Germany, but that every form of waste would be stopped. All grain brought into the kingdom would be purchased by the Government and be passed on to millers and bakers in such quantities and so distributed that all the people will benefit equally; at the same time regulations would be imposed as to prices charged.

Upon reading which a reader of the INTELLIGENCER was heard to remark, "If it is a good thing for Governments to stop the sale of liquor and the waste of food in war time, why not in peace time?"

ALICE DONLEVY writes from New York, "Six thousand Scotchmen are in jail now for resisting conscription. This is told by reliable Scotchmen recently arrived in New York. It means news that newspapers keep out and I heard it from a reliable source."

THE pastor of a local Baptist church, himself a "doctor of divinity," thus declares his contempt for empty titles:

"Did you ever think that there is no such distinction in the Bible as clergy and laity? No man has a right to call himself a clergyman according to the Bible. The word for laity is "kleros," meaning inheritance, and is only applied to the laity. Strictly applied, it is the laity who are the clergymen, and not the pastors. No pastor should call himself a clergyman, nor allow others to so call him. Nor reverend either, if you please. How would Paul have felt if some one had called him "Rev. Paul?"

"Is it not a pity that you can't be a saint till after you are dead? Peter called him Brother Paul; the Church calls him St. Paul, and we would call him Reverend Paul. Let's get over playing the fool, and take only what belongs to us. We shall like it when we get used to it."—*Oakdale Weekly.*

IDEAS are the only conquerors whose work lasts.—*Maximilian Harden.*

Babe, so long ago enshrined
In a stable bare and gray,
Something of thy sweeter mind,
Of thy love for all thy kind,
Rules us on thy natal day.
And because a shepherd band—
Sages, too, with gifts in train—
Knelt and kissed a baby hand,
Yearning for some wee command,
So to-day a child shall reign.—EVERYBODY'S.

PUBLIC SPEAKING IN THE SWARTHMORE COLLEGE COURSES.

AN article in the *Engineering Record*, an important technical journal, by Marc P. Dowdell, gives this interesting account of how public speaking came to be a feature of the engineering and other courses at Swarthmore College:

"I want you to help me find a fifteen-thousand-dollar man for this job," said the president of a large public-service corporation to Prof. George F. Blessing, head of the department of engineering at Swarthmore College, a number of years ago.

"What's the matter with Jones?" asked the professor, referring to the man in charge of the technical work of the corporation. "It seems to me that he is admirably fitted to fill your position."

"I've been considering Jones," replied the president, "but he won't do. He's a first-rate mechanical man; but the man I am looking for must be something more; he must have technical ability, of course, but his chief work will be executive, and he will have to be especially prepared to meet boards of trade, town councils, and other bodies of business men. He will have to do this impressively—be a creditable representative of our company."

The president searched for more than three months before he found the man he could pay fifteen thousand dollars a year. This incident deeply impressed Professor Blessing, and he began to examine his department to see what were the business qualities of the students he was graduating. He immediately discovered that few of them could talk in public, that very few of them could stand before a class and explain an engineering problem with ease or assurance; they hesitated, and stammered, and made anything but clear-cut recitations. On inquiring of Prof. Paul M. Pearson, head of the public-speaking department, he learned that there were few engineering students enrolled in public-speaking courses.

"I have been working on a plan," said Professor Pearson, "which I think will help to solve your problem. Public speaking should be a valuable study for every student who intends to enter business or professional life, and next year we will begin a course in extemporaneous speaking which will have such students especially in mind."

"That's the very thing I want," said Professor Blessing. "I want my men to learn to talk about their business in public; I want them to be able to talk about engineering so that an ordinary audience can understand them and be interested in what they have to say."

Professor Blessing kept his promise to send his students to enroll in the new course. The other departments had also been consulted about it, and they, too, seized the opportunity. Students crowded "Public Speaking 88," as it was officially known, from its very inception.

The method employed in this course was to divide the class into sections of a half-dozen students each. They studied at first an outline text written especially for the work in hand, but commenced actual practice in speaking almost with the first meeting of the class. Each department of the college furnished a list of subjects from which the students drew suggestions, and the instructors encouraged "talking shop"—at first only for five minutes at a time, but as proficiency developed, for longer periods, until twenty-minute extempore speeches wound up the year's work.

The students named the conditions for their speeches in every case before they began, and were judged according to what they tried to do. "I will give a toast at a chamber of commerce luncheon," one student would announce, whereupon the remainder of the class would resolve itself into the group of supposed "lunchers" and would demand to be entertained, congratulated, and convinced that the speaker was a "good fellow," and that his business was "all right." Salesmanship often occupied the attention of the class, and many a bill of merchandise was disposed of to critical boards of directors. An engineer interested in certain improvements on his father's farm gave a series of talks on the construction of sanitary pig pens. A girl interested in grand opera spent most of the year in telling the stories of the operas which were appearing from week to week. Economics and political-science students expounded the doctrines of every school of belief, from Herbert Spencer to H. G. Wells. Biologists spouted "survival of the fittest" and "evolution." After each speech the class spent a few minutes to discuss it and to decide whether it was a success or a failure.

It has taken six years to bring this work of Professor Blessing's to its present stage—too short a time to foretell just what percentage of improvement it is effecting. The enthusiasm these men display toward their work is greater than the enthusiasm of any other group of students in the college. Recent graduates, placed isnce this system has been working, have made exceptionally good records for the short periods of their employment. The houses which employed them are asking for more Swarthmore graduates. The next decade, however, will show the real results of this work. It will require a long period for the men now graduating to reach their high planes of earning power, and when they do, many of them will be found in the fifteen-thousand-dollar class.

"A LEAGUE TO INVOKE PEACE."

"Not by might, nor by power, but by my spirit, saith the Lord."

As an auxiliary to the "League to Enforce Peace," with which some opponents of war cannot see their way clear to unite because of the apparent inconsistency of using force to bring about peace, may it not be possible to organize a "League to Invoke Peace," to include all the members of the existing League who care to join, but especially to include those of all nations who believe that the work of peace is chiefly a moral and spiritual work, and finds its surest promise of success in the direct appeal to the God of Peace, whose Christ was to be known among men as the "Prince of Peace?"

Now that the appeal to force alone has involved all the nations that are parties to it in unspeakable losses of life and treasure, overloading the remainder of their people with heavy burdens of debt for generations to come, may not such a "League to Invoke Peace" point all to a better way, unite all in a common sense of brotherhood, and by leading them to look to the spirit of our common Father, reveal the true basis of an enduring peace? "Not by might, nor by power, but *by my spirit*, saith the Lord." R.

Man is becoming a more social and less individualistic being. Evolution will go on. It is all right for us to make ourselves as nearly perfect as possible, but it is our duty as thinking Friends to do our part towards remedying the glaring evils of our present social order.—*Darlington Hoopes.*

Not one hyphen is necessary, but many, before I can write my name as a full-fledged American. Hyphen? Aye, many hyphens. I would be a Cambro-Anglo-Teuto-Franco-Italio-Graeco-Judaeo-*American!* Only by such words can I honor my country best, and only in proportion as it waves over such a people does Old Glory become glorious.—*Jenkin Lloyd Jones.*

Current Events

FRIENDS' WORK IN FRANCE.

Having just returned from a tour of the centres of our work in France, in company with W. A. Albright and T. E. Harvey, I should like to record a few of my impressions.

It is now nearly two years since I was in France, and the change that has been effected in the devastated villages is very striking. On my previous visit evidences of the recent battle were obvious everywhere, not only in destroyed villages, but in trenches, shell-holes, tattered bits of uniform, and litter of all kinds. The lesser scars are now healed over, and amid the ruins fresh life is springing up. Everywhere is to be seen the bright red of new tiled houses, except in the Meuse villages, where grey asbestos tiles prevail. These are, of course, not all the work of our builders; in some cases they are erected by the French engineers, in others by Italian laborers or by local labor, but the 500 houses built by our workers form a very fair percentage in many villages. In one village even the church tower is being rebuilt. At Sermaize-les-Bains and Pargny groups of 24 and 11 brick houses and about 30 in other villages, have been erected by our workers, assisted by local labor. Just now the geographical distribution of our workers is altering very much. Instead of being all concentrated in the war zone, but scattered about in little groups, there are now centres only at Chalons, Sermaize, Bar-le-Duc, Troyes and Etrepy, which last is likely soon to be dispersed on the completion of the "Cité" at Pargny. Then in addition to these there are workers at Paris, Samoens and Dôle, the two last at distances of many hours from Paris.

It is expected that the large group at Sermaize, numbering at present about 30, will be much diminished. The relief work in this district is nearly finished, and you can go into house after house where the furniture has been supplied, if not entirely by the funds of our committee, at all events by the care and labor of our workers. Parcels of clothes, too, have been given, packets of seeds, chickens, rabbits, and help of any kind, and all with the greatest care that a principle shall be observed. It must be sorely tempting to give lavishly in some cases and little in others, but the slightest deviation from strict justice is speedily noticed; all the help given is carefully chronicled on case sheets and all is directed towards the re-establishment of the life of the village and of the family.

You must visit the villagers with one of their particular friends to realize the close friendship which exists between them and our workers, who really know the village life and conditions to a very unusual degree, and a delightfully warm welcome awaits them. Threshing is at present the chief agricultural work in hand. Two workers take a machine to a village, where they share the life of the peasants. They receive their meals in return for their services, and when you see the ricks growing green for lack of them you wish they could be in two places at once.

To conclude with the medical work (for all branches are represented at Sermaize), the little hospital has been thought of, planned, built and enlarged since my last visit, and seems to be filling a very useful place. In addition to these four branches of work, one must not forget the very important departments of cars and maintenance, each requiring a very great deal of thought and work and each so essential to the work as a whole.

With regard to future work, three lines of possible development stand out strongly. One—the most difficult problem—concerns the fight against the swiftly-increasing tuberculosis amongst the over-crowded refugees in Paris. With the present limitations on the sending abroad of medical staff, this presents very grave difficulties, and in any case would do so by reason of its magnitude, and no definite scheme has as yet been arrived at. It appears

that there can be little doubt of the urgency of the problem, the question is whether we can meet it in any appreciable measure. At the present time, two representatives from the French Red Cross in London are visiting our work to report thereon, and we hope that their opinion on the matter may be of value, as one of them is a distinguished doctor.

The second line of development is in connection with the agricultural work, for which it is felt that some centre would prove a great assistance. This is needed urgently for storing, cleaning and repairing our machines which are lent out in so many directions and which will certainly deteriorate rapidly if not properly cared for. It is also felt that the agricultural work could be better organized by concentrating the work and having land which could be tilled at any time when workers were available, and it is hoped that something might be done towards cleaning some of the adjacent land from the weeds so swiftly increasing now that so much land has gone out of cultivation.

The third line of development is expected to be that of occupation for the women refugees. Already at Bar-le-Duc a flourishing industry of white embroidery is growing up in addition to the work-room for women and girls where excellent clothes are made. There are very many refugees now living in wretched conditions in the towns who are unable to undertake regular work on account, in many cases of young children, who are only too thankful to be given work which they can do in their homes and by which they can add to their resources. It is hoped to start such industries in two or three towns, beginning with Chalons and Epernay.

I can only speak briefly of Samoens and Dôle. At Samoens at the time of our visit some 40 children and 12 women were being cared for in the Hotel Bellevue, which stands on the side of a beautiful wide valley. In summer time it will accommodate 100. They all have sad experiences behind them, worst of all, perhaps, the little boy who was put up to be shot. No wonder they are happy now in this beautiful Alpine country, with kind people always at hand to teach them or play with them, or take them for walks. How successfully this is done is evidenced by the absolute friendliness of the children to a newcomer whom they regard at once as an old friend. The "repatriés" for whom it was originally intended are again expected in the near futre.

At Dôle there is now a camp of 20 workers established on a beautiful open site above the picturesque old town, and aptly named by the inhabitants of the latter the "chateau des quatre vents." An occasional sight of Mont Blanc at dawn should act as an inspiration to the work and certainly the workers seemed in good heart for their task of constructing 100 houses for the department of the Ardennes to be erected whenever that district can be reached. They have found many kind friends in the town, including the Protestant pastor, who already reckons them among his flock.

I have not space to tell once more of the continuous good work going on at Chalons, nor of the Chateau at Bettancourt, nor of the Paris office where so much business must be transacted and so many investigations into the conditions of the refugees are carried out. I must content myself with expressing the keen pleasure and inspiration which it gives to visit the work again. Despite all the difficulties of permits, etc., we were able to visit all our workers except three, and such a visit makes one realize afresh the tireless energy and devotion which they bring to bear on the work with all its endless problems and difficulties. In conclusion I must emphasize the fact that although the great development of our work which we are always hoping for has not yet come, the work which we have in hand is very necessary and important and cannot be abandoned, and that adequately to carry it out we need the continued loyal support of the whole Society of Friends.

27th November, 1916. A. RUTH FRY.

LETTERS FROM A U. S. CONSUL IN TURKEY.

[The writer of these letters is William L. Jenkins, of Gwynedd Valley, Pa. Trebizond is on the southern shore of the Black Sea, among the mountains of Asia Minor. The town is now in possession of the Russians.]

TREBIZOND, August 18th, 1916 (received October 12th).

DEAR MOTHER: I didn't write yesterday (Thursday) as usual, as I was informed that there would be a mail that evening, and I thought perhaps I would receive something from thee. We have had no English or American mail for *three weeks*. Last night Dr. Crawford received the London weekly *Times* of July 21st, and as the last one he had received was June 30th, I fear that two weeks mail has gone astray—I hope not *sunk*. The last letter I had from thee was dated June 6th. I'm anxious to know if my telegrams from Moscow and from here reached you, and also if my letters from here are coming through. I keep on writing regularly, hoping for the best.

I have just returned from a very nice dinner at Soouk Sou, at General Schwarg's. He is the commandant of this whole region; corresponding in civil life to the governor of the district. He sent his motor for me and I also returned in it. It was a pleasant change. Madame S. is very nice. The General has been ill, as has nearly everyone here. It seems to be quite *a la mode*.

I'm now waiting for Dr. and Mrs. Crawford, who asked if they might come to tea and then have me play for them. It is the first time Mrs. Crawford has left the house for several weeks and of course I'm always pleased to have them, particularly after the saintly way they nursed me through my fever.

By the way, I forgot to tell you that General Schwarg showed me the photos taken when the Grand Duke Nicholas was here. The one after the luncheon which I attended is very good and he has promised me one which I shall keep among the many interesting things I have to show you *when* I get home.

We have started our communal eating plan and it is working very well so far. The food is plain but well cooked, and everything scrupulously clean, an unheard-of thing in the cafés and restaurants which we formerly had to patronize.

Last Saturday I walked up to Soouk Sou in an hour and a quarter and stayed over the week-end with the Theophylactos family, walking in with young Mr. Adam Theophylactos Monday morning, feeling much better for the change and exercise. It was full moon Saturday night, and their beautiful garden was at its best. It commands a few of the mountains on one side and the Black Sea on the other. The town with its many picturesque mosques and minarets makes a nice picture from the distance. For two days I and my two guards have been working in my garden in the late afternoon, and now it looks quite presentable. I have six or seven beds of geraniums, some pansies, cannas, three orange trees, one bitter orange, two lemon trees, and one citron, also a flowering tree whose name I know not. I make the boys water the whole thing every day, in spite of the many excuses they try to invent. We had a little rain about a week ago, but once again everything is very dry. It is 6.45; I shall wash up, read Lalla Rookh and then go to dinner at 7.30. I suppose you are just about to commence your lunch.

HARRISBURG'S new million-dollar temperance hotel will be known as the "Penn-Harris." Quincy Bent, manager of the Steelton branch of the Bethlehem Steel Corporation, and "Wag" Hoffman, a local newsboy, are included among the stockholders. E. Z. Wallower has been elected president.

AT Woodbury, N. J., a score or more of colored men ranging from 25 to 40 years of age will go to night school this winter. The Board of Education has granted the use of one of the rooms in the new colored school in the southern part of the city on condition that the men employ their own teacher and supply their own books and paper, and sessions will begin at once.

FRIENDS IN INDIANA.

Seventh-day appears to be an especially suitable day of the week for Quarterly meetings and other gatherings, because, with First-day following, extra meetings may be arranged for, and visitors and home members be greatly strengthened thereby.

Such meetings occurred in Pendleton, Ind., on Twelfth month 2nd and 3d. Distant neighborhoods were represented by Silas Halloway from North Manchester, Thomas Scott and Warren C. Gregg from Pennville, William Griest and wife from Portland, and Charles Moore and Lewis Lawall from Richmond.

There is a deep and increasing concern in this meeting, as in others, that our business meetings should deal with weightier matters than calling the names of representatives, listening to the excuses for absences of such from this meeting and the preceding one (for such are required), inquiring into the state of the society in a perfunctory way, reading a few messages from the clerk of the Yearly Meeting, and a meagre report from the philanthropic committee.

It is always easier to follow old lines than to seek new ones, easier to send money and clothing to the Southern schools and to make an annual visit to the county jail than it is officially to protect against betting on the election, against the punch-board and the slot machine, or the dance hall where the smoking of cigarettes is not confined to the young men. Yet the health of the home community often demands that these vices be courageously attacked. Friends need the invigorating effect and the cementing bond that come with united action in some great cause.

It was gratifying to the writer to find that the First-day school round table which had been arranged for the afternoon was made a part of the Quarterly Meeting, which re-convened after the appetizing lunch which Pendleton Friends know so well how to manage. Topics which had been assigned some days in advance were briefly and effectively discussed. Pendleton members can always be relied upon to do well whatever they undertake.

The First-day school was well attended, seventy being present, and the writer noted with pleasure that several strengthening changes had come since her visit two months ago. She was assured that the normal class held at that time had given an impetus. A greater one will doubtless come when one of the teachers returns from the mid-winter term at Woolman School, because that will be an abiding interest.

Both days were favored with the presence and ministry of Morton C. Pearson, formerly pastor of Friends' church in Indianapolis, now secretary of the federated churches in that city. His text on Seventh-day was the first verse of the twelfth chapter of Romans, and his urgent plea was that every one should realize the fatherhood of God, and voluntarily give himself to the things that make for righteousness. The First-day morning sermon was drawn from the gospel of John and urged the application of the Golden Rule to all phases of life. The afternoon address, on "The Challenge of the Hour," was a forceful presentation of the problems of peace, temperance, suffrage, purity of politics and social life—all pressing for speedy solution and in need of consecrated workers.

The temperance movement is making rapid strides here, especially since the election, when a united force of good people demonstrated the strength of their side. Scores of saloons have been closed in Indianapolis and there is good cause to hope that the state legislature will this winter wash Indiana white. One of the votes will come from a newly elected member of Pendleton meeting.

MARY H. WHITSON.

Touch your lips with gladness and go singing on your way;
Smiles will strangely lighten every duty;
Just a little word of cheer may span a sky of gray
With hope's own heaven-tinted bow of beauty.

—NIXON WATERMAN.

WHITEWATER QUARTERLY MEETING.

Whitewater Quarterly Meeting, held at Fall Creek, near Pendleton, Ind., Twelfth month 2d and 3d, was an occasion of great spiritual uplift to the many members and others who were in attendance. Fall Creek Friends were exceedingly fortunate in securing for the entire session the services of Morton C. Pearson, executive secretary of the Church Federation of Indianapolis, and Mary H. Whitson, field worker in the interest of First-day Schools.

Morton C. Pearson delivered three powerful discourses. In the meeting for worship on Seventh-day he used as a basis for his sermon the Book of Romans, and denominated it the very best of all Paul's writings. For depth of thought, logical arrangement and force of argument, it is a masterpiece. It unfolds the beauties and grandeur of the Christian religion as Paul understood it in a marvelous manner.

While the discourse was based upon the book as a whole, it centered around the extract, "That ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service," showing how the Christian life must be full of service to God and humanity.

After the routine business was completed, the audience was resolved into a Round Table conference on First-day School work, which was conducted by Mary H. Whitson in a masterly manner. For two hours the deliberations continued with unabated interest. Almost every phase of First-day School work was discussed, Mary H. Whitson being always ready with suggestions and propositions which look toward the perfecting of the First-day School work throughout the limits of the Quarterly Meeting. This seemed to complete the work so well begun by Mary H. Whitson and Edna Wilson during the week of their labors at Fall Creek in the fall.

At the First-day morning meeting, Morton C. Pearson delivered a sermon based upon the Gospel of John, which he considers the most important of the four Gospels, written, as it was, by the "beloved disciple," who had such intimacy with Jesus. The "Lord's Prayer" sets forth the universal Fatherhood of God, brotherhood of man and the coming of the kingdom of heaven among men, which, when perfected, will furnish the solution of all difficulties among nations and peoples by the universal application of the Golden Rule. The speaker also enjoined upon each individual his personal responsibility in the great work of clearing the present generation of many evils, so that future generations may reap a harvest of peace and happiness.

On First-day afternoon Morton C. Pearson gave a special address upon "The Challenge of the Times," in which he outlined the work confronting the people of the present century. The various pressing problems were plainly defined, including the establishment of universal and permanent peace, the abolition of the liquor traffic and its kindred vices, and the adjustment of the labor question so as to secure justice to all. As a powerful agent in the solution of these problems stands the Church Federation, and, as the speaker views it, a very marked advance will be made along many of these lines in the near future.

At the close of these sessions, the members of Whitewater Quarterly Meeting and many interested people not members felt that the two days afforded a spiritual feast that is seldom experienced.

MARY E. F. TOMLINSON.

The extent to which women are being employed as railway operatives in Germany and France to release men for the armies is indicated in figures from official sources. In Germany about 35,000 women are employed, it is declared, and in France about 32,000 exclusive of those on the smaller lines and in the part of France where the armies are locked. Women represent from 10 to 16 per cent. of the total number of persons employed on French railroads before the war. In Germany they represent between 6 and 7 per cent.

MASS MEETING IN CHICAGO.

At a mass meeting held at Friends' Church, 4413 Indiana Avenue, Chicago, on Twelfth month 3d, 1916, the following resolutions were adopted:

Whereas, Authentic information has reached this country that many Englishmen who, because of religious scruples, have refused to take any part in the war against Germany are being subjected to harsh and cruel treatment at the hands of the military authorities, blows, insults, imprisonment, and forced penal labor being the least of their sufferings for conscience' sake; and

Whereas, It appears that the civil authorities are now either unwilling or unable to extend even the minimum of protection promised to conscientious objectors in the Military Service Act of January, 1916; and

Whereas, All experience shows that attempts on the part of civil or religious authority to coerce the personal conscience which takes its stand upon a religious principle have been useless in effect, degrading to the participants, and disastrous to the best interests of the nation; therefore, be it

Resolved, That as members of the Christian brotherhood which overlooks the accidents of race and country, we condemn these cruelties as a revival of religious persecution under the false plea of military necessity, as utterly unworthy of the glorious traditions of England, and as full of menace to the rights of conscience the world over; and be it further

Resolved, That copies of these resolutions be forwarded to the Governor of this state, to the President of the United States, and to members of the English Parliament who are now opposing these encroachments of the military upon the rightful powers of the civil government.

T. A. Jenkins,
E. B. Newman,
H. G. Townsend,
Committee on Resolutions.

The same meeting adopted the following resolutions on military training:

Resolved, That while we favor the introduction in our schools of increased provision for physical training and for concerted exercises such as shall aid in teaching respect for authority and the value of co-operation in effort, yet we are firmly opposed to any instruction in military tactics or in the use of fire-arms; and be it further

Resolved. That copies of these resolutions be forwarded to the public press, to Francis G. Blair, State Superintendent of Public Education, to John D. Shoop, Superintendent of Schools for Cook County, and to each member of the Board of Education of the city of Chicago.

FRIENDS IN INDIANA.

Though the Prophet of Blue River is no longer among the Friends near Salem, in southern Indiana, there is an interesting community there, worthy descendants of the sturdy families who came over the mountains and up the river valleys from North Carolina, a hundred years ago, to found homes in the dense forests of the recently opened Northwest Territory, because there they would be free from contact with slavery, except as they helped slave after slave along their underground railway to a land where the hand of the slave master could not reach them.

The sun shone brightly on the 12th of November and the meetings morning and evening were well attended, apparently an auspicious opening of the proposed series of evening meetings in the interest of First-day schools, which were to be held during the week. But Second-day brought a cold, penetrating rain, which turned to snow, accompanied by a drop in temperature, which was variously reported from 6 degrees to 16 degrees above zero.

Consultations over the indispensable telephones resulted in calling off all meetings except that on Third-day evening, much to the regret of every one, but the writer spent the following four days in visiting, and was entertained in ten hospitable homes. She came away regretting there was not time to visit others, and will welcome future opportunities to renew acquaintances there and make new ones.

In the western meetings more than in the eastern, the subject of music in our First-day schools is a live issue. In four of the meetings visited this summer and fall, the First-day school room or, in two instances, the meeting-room itself contains a musical instrument. The opening and closing songs are thought to add considerably to the attractiveness of the school. The great need in these and all other Friendly gatherings is songs with suitable words—words which will inspire and express thoughts or aspirations in accord with those uttered in sermon or prayer.

In too many localities, especially in neighborhoods where Friends have associated more with other denominations than with their own, words are sung without much thought of their meaning, because they are familiar and the melody pleasing. It will require an effort on the part of some to provide other words, and on the part of others to change to the more suitable words, but both tasks should be accomplished as soon as possible.

Another condition the visitor meets in outlying meetings is the desire for a stronger ministry. Especially is this found in those meetings which for a generation or more have had a strong ministry. Members in those meetings do not always realize that in that strength was the seed of their present weakness, that for a generation they have received so bountifully that the power and the impulse to give have not been developed as they might otherwise have been. They are still listening for the outward voice rather than the inner.

Our Conferences, Summer Schools and Woolman House are perhaps our best sources for an understanding of fundamental Quaker thought and principles, and every effort should be made to have many representatives from every community at these springs of inspiration.

Mary H. Whitson.

FRIENDS IN NEW JERSEY.

Salem Quarterly Meeting was held at Woodbury Twelfth month 7th, 1916. We had the company of Ellwood and Mary Roberts, Daniel Batchellor, J. Barnard Walton, Reuben L. Underwood and Edward Kirby from other Quarterly meetings.

Those who took part in vocal testimony were Daniel Batcheller, Ellwood Roberts, William U. John, Caroline M. Cooper, Rachel M. Lippincott, Emily R. Kirby and Mary E. Whitall.

The seventh query, relating to the peaceful settlement of differences, brought out considerable response, and a strong sentiment was expressed against war preparations, especially against the introduction of military training in the public schools. Salem Monthly Meeting sent up a protest against the measures adopted in Great Britain toward Friends and others who could not conscientiously bear arms or support war measures in any way. The Quarterly meeting appointed Josiah Miller and J. Bernard Hilliard to assist the clerk in preparing a memorial to be presented to the British authorities.

At the close of the meeting lunch was served in the upper part of the house. Visitors were interested in seeing the heavy timberwork in the roof frame, which was gotten out by hand. One end of the house has stood the storms of two hundred years. The backs of the old benches show the handiwork of other centuries, done by some who were not always under divine influence during the meeting hour, but sought to leave a visible record of their lives.

Warner Underwood.

"No man can do more than his best, but a great many could do more than they think is their best."

FRIENDS IN NEW YORK.

Up to date this year, the Peace Propaganda Committee has sent speakers to eight outside gatherings during Eleventh month, and one in Twelfth month. Eight dates are already set for the remainder of Twelfth month, and three for First month, making a total of twenty engagements now filled or billed. Correspondence is constantly under way, and we hope for many more engagements before the end of the year. Last year we were well pleased to send speakers to 28 gatherings; our ambition soars much higher now.

We have sent speakers to two settlements, to two men's church clubs, a church dinner, a young people's group, the Temple Shaari Zedek, and the Re-organized Church of Jesus of Latter-day Saints. This night we will meet with a Methodist Brotherhood and a Universalist Church Men's Club; on the 17th, the College Settlement on Rivington Street and a Presbyterian Church evening service. On the 29th we are to address religious Sixth-day evening gatherings at two synagogues, the Sinai Temple of the Bronx, and the down-town branch of the Free Synagogue, which latter was on our list last year. Two Episcopalian and two Presbyterian Churches have asked us to send speakers to their First-day evening services.

The interest seems as keen as last year, and the sympathy with our speakers even greater. ANNA L. CURTIS.

FRIENDS IN PENNSYLVANIA.

Penn Hill Young Friends' Association was very fortunate in having Dr. O. Edward Janney, Thomas B. Hull and Seneca and Rebecca Broomell, of Baltimore, remain over from Nottingham Quarterly Meeting on Twelfth month 2d, and attend its second regular meeting on First-day afternoon. The topic for discussion was: "Would the Society of Friends' gain or lose by eliminating Birthright Membership?" This was ably discussed by the visiting Friends, also by Martha S. Brown and others present. There was a general feeling that we owe the present existence of the Society of Friends' to the fact that children at birth become one of its large family circle. Great care should be taken to see that children get a good religious training and a knowledge of Friendly interests and beliefs. This duty lies in the home and in the First-day School. Our meetings for worship should be a help and inspiration to both young and old. One Friend felt that the children at the age of thirteen or fourteen, should be given the opportunity to decide for themselves whether or not they wanted to remain in the society.

A portion of an address, recently delivered at the State Young People's Business Convention in Lancaster, "Is the game worth the candle?" or is life worth living, was read by Helen Wood. The question, "Why is the Spirit of God called the Light?" was answered by Mary R. Terrill.

EDITH A. WOOD.

GEORGE SCHOOL LETTER.

George School, Pa., Twelfth month 11th, 1916.

Dear Friends: Since my last letter we have celebrated Thanksgiving, not by a vacation from Fourth-day evening until Second-day morning as has been the custom for several years, but by a different arrangement of the ordinary Fifth-day routine, and an excellent dinner, followed by a special service instead of the usual quiet meeting. We omitted assembly at 8.30 a. m., and began our classes at 8.15. This allowed us to finish the day's work at 2.30, and gave more time for the foot-ball game with Central High School. The score of 11 to 0, in our favor, helped to increase our appetites for the diner at 5.30. Elizabeth Lloyd has told you the menu, for she was our guest that night.

The Thanksgiving service, which began at seven, consisted of appropriate songs, the reading of President Wilson's proclamation by Miss Kirk, and an entertaining cycle of stories by Elizabeth Lloyd, illustrating her recent Western pilgrimage, and including one or two of her rare Quaker stories just by way of entertainment. The program closed with the reading of a Thanksgiving prayer by Mr. Swayne. The usual evening study hour was observed.

A good many were disappointed because they could not be at home for the day, but the majority went home for the week-end, and I am inclined to think most of them had a second big dinner, as the home-folks couldn't bear to eat it without them. Judging from the yells for Mr. Pyle and Miss Hadley given in the dining-room, the dinner here was all that could be desired; even though some of us were prying our way through the first and never-to-be-forgotten experience at carving the festive fowl.

Seventh-day evening of that week the Whittiers, represented by James Bogardus, Charles Russell, Sarah Stabler, and Mildred Duncan, won the Declamatory Contest from the Penns, who were also well represented by Thomas Philips, Homer Tomlinson, Miriam Stackhouse and Dorothy Pidgeon.

At First-day School on the 3d, Mr. Walton told of the meeting of the Fellowship of Reconciliation, which he had attended the day before at Ocean Grove.

Russell Zavitz, of Coldstream Meeting, Ontario, attended the special conference at Woolman House, and reported that it was one of the best times he had ever had in his life.

Last Seventh-day evening Miss Hirst gave her recital of "Cousin Kate" for the benefit of the College Settlement sub-chapter. The fund raised amounted to $29.04, and those of us who missed the same recital last year were much pleased to have another opportunity.

This week-end also we have had a most helpful visit from Eleanor Scott Sharples. First-day morning she told us, in some of her own beautiful verse, the mother's side of human experience, closing with the thought of the Madonna ideal which has been before the world since the first Christmas. This morning she spoke to us again in assembly, showing us how it is impossible, though we do our duty constantly, ever to repay the debt we owe to God and the generations behind us for the opportunities and blessings we have.

EDITH M. WINDER.

BRIEF NEWS ITEMS.

The Philadelphia *Record's* Washington correspondent writes on Twelfth month 8th: "The movement to foist prohibition upon the people of the District of Columbia was renewed in Congress to-day when the Senate took up for a time the Sheppard Prohibition bill. Senator Sheppard announced he would press it at every opportunity. Senator Underwood of Alabama announced that he would press an amendment for a referendum on the issue to the people of the District of Columbia. The opinion is widespread that supporters of the measure will succeed in having it made unfinished business next week and that its passage by the Senate is imminent.

The bill would prohibit the manufacture and sale of intoxicating beverage in the District of Columbia without regard to the wishes of the people of the district. It has been asserted that President Wilson will veto the measure if it comes to him without a referendum provision. The President is committed to the idea that liquor legislation should be gauged by the sentiment of the people in the localities to be affected. The fight will attract nation-wide attention, as it is the opening gun of the prohibitionist campaign before Congress.

Haverhill, Mass., the birthplace of Whittier, after seven years of license, has gone into the "dry" column, the vote being: license, 3,892; no license, 3,988.

Work as if you were to live a hundred years; pray as if you were to die to-morrow. —FRANKLIN.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

VAN DOREN.—At Bound Brook, N. J., on December 1st, 1916, to John A. and Martha Wilson Van Doren, a daughter, who is named ELEANOR WILSON VAN DOREN.

BORTON.—At Waban, Boston, Mass., on Twelfth month 1st, to Clement Acton and Elizabeth Wiswell Borton, a daughter, named HELEN ELIZABETH BORTON.

DEATHS.

BAILY.—On December 6th, at Ardmore, Pa., JOSHUA L. BAILY, aged 90 years.

Born in 1826, the son of Joshua and Elizabeth Lloyd Baily, members of the Society of Friends, he was educated at the Friends' Select School and the Westtown Boarding School, entering the dry goods business at the age of sixteen. He became identified with public institutions and movements early in life, and for sixty years was a member of the Philadelphia Society for the Employment and Instruction of the Poor and the Pennsylvania Prison Society, of which he was president at his death. He was one of the founders of the Society for Organizing Charity, of which he was president for eighteen years, and was one of the original members of the Committee of One Hundred, founded in 1879. For more than thirty years he was president of the Philadelphia Fountain Society. He was chairman of the Citizens' Relief Committee, member of a committee to collect relief funds for Ireland in 1846, member of the National Relief Commission during the Spanish-American War, vice-president of the American Tract Society, the American Peace Society, the American Bible Society, the National Temperance Society and the American Forestry Association. He was a member of Twelfth Street Meeting of the Society of Friends.

One of his activities was the planting of trees, particularly at his summer home at Pocono Manor, Pa. He directed the planting of fifty trees at his home in Ardmore a few weeks ago. Another of his interests was the collection of portraits of Friends who were prominent in the upbuilding of Philadelphia.

CLEAVER.—At Norristown, Pa., Twelfth month 5th, MARY E. CLEAVER, widow of Silas Cleaver, aged 90 years. Interment at Plymouth Meeting.

COALE.—Suddenly, on the 3d of Twelfth month, 1916, at the home of her daughter, Elizabeth Flansburg, Gardena, Cal., at the age of 78, SARAH ANN COALE, widow of Edward Coale, and a lifelong member of the Society of Friends, and for many years an elder in Benjaminville Monthly Meeting, Illinois. She leaves six children, nineteen grandchildren and five great-grandchildren.

ENGLE.—Suddenly, at Mt. Holly, N. J., on Twelfth month 1st, 1916, CHARLES H. ENGLE, son of Aaron and Albina Engle, aged 76 years. He was a member of Mt. Holly Monthly Meeting and Burlington Quarterly Meeting, and has been an active and a regular attender of both meetings until the past year, when sickness prevented. He has been active in the cause of temperance and other philanthropic work in and around his home town. He has done much to help in re-establishing and furnishing the Memorial Home of John Woolman at Mt. Holly.

Funeral services were held in the meeting-house at Mt. Holly, at which time Isaac Wilson and Joel Borton bore tribute to his character and worth. Interment in Friends' Burial Ground at Medford, N. J. F. S. Z.

FIELD.—At Port Chester, N. Y., Eleventh month 23d, 1916, SARAH M. FIELD, wife of the late Elias Hicks Field, aged 82 years. Interment at Purchase, N. Y.

HUSTON.—On December 6th, at Germantown, Philadelphia, ROBERT MENDENHALL, son of late Samuel and Sarah Perot Huston.

KENDERDINE.—On Twelfth month 9th, 1916, at the Samaritan Hospital, ISAIAH KENDERDINE. Interment at Solebury Friends' Burial Grounds.

POWELL.—Twelfth month 3d, GEORGE ROBERTS, husband of Elizabeth W. Powell, son of late Joseph B. and Margaret R. Powell, aged 67 years. Funeral services, 857 Main Street, Darby, Pa.

SHINN.—Suddenly, Twelfth month 3d, at Quakertown, Pa., HOWARD G. SHINN, aged 63 years. Interment West Laurel Hill, Philadelphia.

STRADLING.—Twelfth month, EDWARD H. STRADLING, aged 72. Interment William Penn Cemetery, Somerton Hill.

SARAH ANN COALE.

A "MOTHER in Israel" is indeed gone. In the death of Sarah Ann Coale, the little meeting of Benjaminville and the community of Holder, Ill., in which village she had made her home for several years past, have met with a loss that it is impossible to replace. In many respects she fulfilled the description of the "virtuous woman" written by the wise king of old, "her price being above rubies." "She looked well to the ways of her household," and with her late husband, who was of the same kindly disposition, was noted for hospitality and geniality. Her friends were always greeted with warm smiles. She "welcomed the coming, cheered the parting guest," and the best feature of it was that it was felt to be genuine.

She raised a family of three sons and three daughters, who are all living, and who mourn her loss, even while they "rise up to call her blessed." She was of a modest, retiring disposition, and only her intimate friends realized her worth and her strength of character, and her sterling adherence to the Friendly principles, the last attribute being of essential value to her husband in his ministerial work, encouraging him to visit meetings and in the performance of other duties required of him.

During her illness, which was of several weeks' duration, though not of much suffering, she expressed her firm belief that in her Father's house of many mansions there was one prepared for her whenever it was his pleasure to call her to occupy it, and said it was immaterial to her whether the call came now or later.

She recovered sufficiently, though still weak and partially helpless from a stroke of paralysis, to make a much-desired visit to a daughter in California, hoping the climate there would be conducive to her health, but her hopes were not realized, for after but nine days' stay, which she much enjoyed, her pure spirit was suddenly and painlessly released from the shackles of mortality.

Her body, attended by a son and daughter, both of California, was brought back to Illinois and interred by the side of her honored husband, Edward Coale, in Friends' Cemetery at Benjaminville.

"Blessed are the dead who die in the Lord." E. H. COALE.

HOWARD G. SHINN.

IT is impossible to estimate the loss to a community when a good man in his prime passes out of the life of every day into the life beyond.

In the death of Howard G. Shinn the meeting at Quakertown, Pa., loses a valued member and an upright spirit. The blank left will be keenly felt for years. His good judgment, his tender consideration and cheerful greeting will be sadly missed. He was ever alert to do his part in the meetings for business, in First-day school and the Friends' Association.

The faith of this dear Friend in a hereafter was beautiful to know, and his "sure" rarely failed to carry conviction to the doubting heart.

Between him and his beloved wife, Henrietta B. Shinn, there was a rare companionship. She and a daughter, Mrs. Charles Durborow, of Riverton, N. J., constitute his immediate family.

For many years he was a resident of Philadelphia, attending meeting at Girard Avenue, where his geniality made warm friends; but it was in the smaller community of Quakertown that his later influence was most felt, as he was a wide-awake citizen, helping to further every good project, and all who knew him will mourn the loss of his sterling worth.

He never thought of a reward for his part faithfully performed, yet we know he has carried his garnered sheaves to a loving Heavenly Father, and to him has been awarded the "Well done," so earnestly coveted. E. F.

LIST OF FRIENDS AT COLLEGE.

THE Advancement Committee of Friends' General Conference desires to compile a list of the members of each Monthly Meeting who are attending the institutions of learning mentioned below; also a list of those attending who have one parent a member, and requests that this information should be forwarded to J. Barnard Walton, 140 North Fifteenth Street, Philadelphia:

Harvard University.
Cornell University.
Purdue University.
University of Pennsylvania.
University of Illinois.
University of Wisconsin.
University of California.
Leland Stanford University.
Swarthmore College.
Pennsylvania State College.
Ontario Agricultural College.
Lafayette College.

"DISTRICT SOCIALS."

THE Best Interests Committee of Race Street Meeting, Philadelphia, is planning to hold district socials throughout its borders during the winter. The committee realizes the scattered membership of the meeting, and the necessity of bringing it into a more compact social unit, if Friends are to give to and receive from the meetings for worship and its outside activities the fellowship needful for its best growth and spiritual expression.

On Sixth-day, Twelfth month 8th, the first of these socials was held; the district covered was West Philadelphia, south of Market Street, from the Schuylkill River to Forty-sixth Street. Annie C. Conard and her daughters, Lucy C. and Anna Belle, graciously offered their home to the committee. Their hospitality was charming, and those who gathered felt they had spent an evening of most delightful social contact.

Doubtless these meetings will strengthen the social solidarity of our Friendly neighborhoods, the creating of new friends, and an increased interest in the personnel of our meetings. We trust all will enter into the coming neighborhood socials with the same spirit which made this one such a success.

J. BARNSLEY WATSON.

Coming Events

TWELFTH MONTH.

15th.—An entertainment and social meeting, under the care of the Committee on Best Interests of the Monthly Meeting of Friends of Philadelphia, will be held at Thirty-fifth Street and Lancaster Avenue, 8 p. m. An interesting program of impersonations and recitations will be rendered by Jeannette T. Broomell, followed by a social meeting, when the usual refreshments will be served. A cordial invitation is extended.

15th.—Joint conference under the care of Concord Quarterly Meeting Philanthropic Committee and Chester Friends' Association, at Chester Meeting-house, Chester, Pa., at 8 p. m. An address by Lucy Biddle Lewis. Subject, "Experiences Among English Friends."

16th.—The members of Germantown Friends' Association are to be entertained at a tea at the Friends' Neighborhood Guild. At this, the second of the series of monthly "at homes," Miss Silverman will speak on "Community Centre Work." As she has recently come to Philadelphia to prove to the Board of Education that such work is essential and practical, anything she has to say will be of much interest. All friends invited.

17th.—Solebury (Pa.) Meeting for worship, 10 a. m. Joel Borton is responding to a call from the locality asking whether there is opportunity for Quakerism in a farming district, and is planning to be present.

17th.—Subject for conference at Fifteenth and Race Streets, "By the Sweat of His Brow." Hours, wages and working conditions of labor. Raymond T. Bye, leader.

17th.—Young People's devotional meeting, Young Friends' Association Building, 140 North Fifteenth Street, Philadelphia, 7.45 p. m. *All* Friends invited.

17th.—College Settlement, 95 Rivington Street, New York, 8.30 p. m., Grace Warren and Homer Morris, sent as speakers by the New York Peace Propaganda Committee.

17th.—Migration to all Long Island meetings. Evening, gather at Elizabeth Post's, Westbury. Tom Jones, speaker.

20th.—Monthly Meeting of Friends of Philadelphia, at Fifteenth and Race Streets, at 7.30 p. m. J. Augustus Cadwallader will be present to present a message from the special Peace Committee of the Yearly Meeting.

21st.—Greene Street Monthly Meeting, Germantown, Pa., 7.30 p. m.

27th.—Chester Monthly Meeting, at Chester, Pa., at 7.45 p. m.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. Take trolley to Fourth and Market, and exchange west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

INDIANA.—Richmond, North "A" Street, between Eleventh and Twelfth, 10.30 a. m.; First-day School at 9.15 a. m. Mid-week meeting at 10 a. m., Fourth-day. Monthly social on the second Fourth-day evening of each month.

IOWA.—West Liberty, corner of Seventh and Spencer Streets, Wapsinonac Meeting, 11 a. m. First-day School following.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Forest Meeting, Forest Hill, 10.30 a. m.

Little Falls, at Fallston, 10.30 a. m.; First-day School following.

Sandy Spring, 10.30 a. m.

Third Haven, Easton, Md., First-day meetings convene at 10 a. m. First-day School, 11 a. m. Fifth-day meetings at 10 a. m.

NEW JERSEY.—Crosswicks, 10 a. m.; First-day School, 11 a. m.; mid-week meetings, Fifth-day, 10 a. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Moorestown, 11 a. m.; First-day School, 10 a. m.; mid-week, Fifth-day, 10 a. m.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, Montgomery and Hanover Streets, 10.30 a. m.; First-day School, 11.30 a. m.

NEW YORK.—Brooklyn, 110 Schermerhorn Street, near Boerum Place, 11 a. m.; First-day School, 10 a. m.; Fifth-day Meeting, 11 a. m.

New York, 221 East Fifteenth Street, on Rutherford Place, 11 a. m.; Fourth-day Meeting, 10.30 a. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month, 11.45 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

Flushing, Long Island (on Broadway, near Main Street), 11 a. m.; First-day School, 10 a. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Purchase Meeting, at Purchase, near White Plains, N. Y., 11 a. m.; Executive Meeting, second Seventh-day in First, Fourth, Seventh and Tenth months, 2 p. m.

OHIO.—Camden, Westfield Monthly Meeting, third First-day of each month following meeting for worship, 10 a. m.; First-day School, 11 a. m. From Fourth to Twelfth months held only on Monthly Meeting days.

Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Waynesville, 10.30 a. m.; First-day School, 9.30. Visiting Friends will be met at East Waynesville if due notice is given. Monthly Meeting last First-day in each month, 1.30 p. m.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Byberry, Byberry Meeting, First- and Fifth-days, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Fishertown, Pa., Dunning's Creek, at 11 a. m.; First-day School, 10 a. m.

Drumore, Eastland, Little Britain, 10 a. m.

Grampian, Pa., 11 a. m.; First-day School (year round), at 10 a. m.; Monthly Meeting for Discipline, second First-day each month, 11.30 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Lansdowne, corner Owen and Stratford Avenues, 11 a. m.; First-day School, 9.45 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School, 9.45 a. m.; Meeting, 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Radnor Monthly Meeting, 3 p. m., second First-day in month, at Radnor.

Haverford, 10 a. m.

Merion, 11 a. m.

Valley Meeting, 10.30 a. m.; First-day School following.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

West Chester, 10.30 a. m.; First-day School, 9.20 a. m. during school year.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

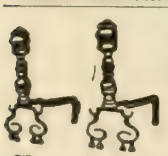
Lincoln, Goose Creek Meeting, 11 a. m.; First-day School, 10 a. m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

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Ivory and pearl; embroidered.

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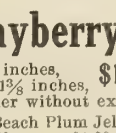
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Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

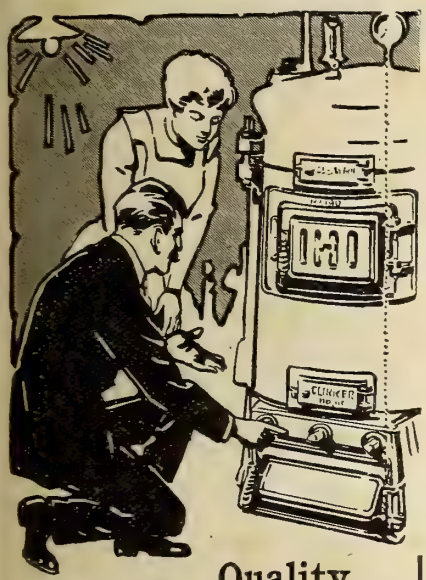
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HENRY FERRIS, Editor and Business Manager

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To CONTRIBUTORS:—We are always glad to receive news and other articles of interest, provided they are SHORT enough to be used. Two-thirds of the matter sent us cannot be printed, simply because the articles are too long.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

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Established 1844
The Journal 1873
Young Friends' Review 1886

PHILADELPHIA, TWELFTH MONTH 23, 1916

Volume LXXIII
Number 52

OUR FAITH.

OUR Father, God, we dare to claim
The fulness of that highest name;
We know thee as the Perfect Good,
And rest us in thy Fatherhood.

Children of thee, we bless the tie
That binds our one humanity,
And own the universal plan
That brings the brotherhood of man.

We follow where the Master leads
Unbound by subtleties of creeds;
And seek the Way, with all our powers,
That leads to thee, his God and ours.

Thy call to higher life we own,
In character and service shown;
And in the joy of heart and mind
Earnest of full salvation find.

Forever upward still, and on,
Till work and destiny be one;
Beyond all sorrow, sin, and strife
Immortal Good, Eternal Life.

—H. H. Barber, D.D., in Christian Register.

A LEAGUE OF NATIONS AS A CONDITION OF PEACE.

[Charles P. Trevelyan, the well-known writer and statesman of Great Britain, has sent to this country by hand-messenger the following open letter, which has been given for publication to the American Neutral Conference Committee, whose object is to urge our government to mediate through a conference of neutral nations and to support the President in any effort for peace, for publication.

Mr. Trevelyan is one of the leaders of the international movement in England. He is in the House of Commons, and when the war broke out he resigned from the Government with Lord Morley and John Burns. He is one of the founders of the Union of Democratic Control, and has spoken constantly, in spite of unpopularity, in favor of a negotiated peace. He has deprecated the cult of hatred during the war, has resisted conscription, and has defended the freedom of speech and writing in Great Britain.

He made a speech in the House of Commons calling attention to President Wilson's readiness to help in a League of Peace, which was listened to with great interest, and evoked from Mr. Lloyd George a half apology for his repudiation of American mediation.

Germany's recent proposal of a peace conference, made after this letter was written, seems like the fulfillment of a prophecy, and lends increased importance and significance to the letter.]

IN the week when Europe was rushing down into war, before I believed that my own country would become involved in it, I spoke at a dinner of the Mayflower Club in London. I said that, if the catastrophe did come to Europe, the Mayflower would become a name of even greater meaning to the world. For the one hope for the preservation of our western civilization would be the United States.

And now as the war months lengthen into years I know my prohecy to be true. The relative strength of America grows as the vitality of Europe is ebbing away. It is not the loss of money and of credit. It is not only the waste and desolation of provinces during the war and the economic catastrophes and political upheavals which will everywhere follow in its wake. It is not only the millions of dead and maimed among the young men. But it is the complete collapse of the old national standards. Three years ago no Englishman would have believed that even the stress of a great war would make it impossible to know the truth about the failure or success of military or diplomatic efforts of the government; that news would be officially suppressed and garbled; that newspapers would print just what Government censors told them and no more. Nor would anyone here have believed three years ago that nearly two thousand Englishmen would have been imprisoned for conscientious refusal of military service, some of them condemned to death, and only respited at the last moment, and many bullied and tortured by the military. These things and many others are the price of a war like this.

After the war tyranny and militarism may possibly be burnt up in the wrath of instinctive popular reaction in Germany and Great Britain. But in Germany they will cling with fierce tenacity to their old strongholds, and in Britain to their new-found opportunity. It is in this struggle that the profound effect of America may be felt, with its unbroken tradition of liberty, its existing democratic success, its faith in peace. If in these things it remains faithful, it will not only secure its own immense destiny, but remain a beacon to the old nations in the hour of their agony and despair.

But there is practical and immediate help which America can be giving to the world, beyond the ultimate force of its example. It is that about which I chiefly wish to write. Americans must by this time be chary of believing the press of the belligerent countries. But, there is nothing about which less truth is told than about the real feelings of the belligerent peoples. The newspapers only represent what they would like them to be and the more imaginative section of the ruling class still think they are. But that picture bears not the slightest relation to the truth.

Probably the people of Great Britain are the least weary of the war. We started the richest of the warring nations. So we are still. Owing to the prodigious credit, there is a fictitious prosperity created by high wages which prevents the positive want which in Germany and Austria accentuates the other catastrophes of war. Until the battle began on the Somme, the idea of the wholesale slaughter of the British youth had not entered into the ordinary calculations of Englishmen. But even so, the war weariness is rapidly becoming universal in Great Britain.

It is not that a movement for peace at any price either has existed or has begun to exist. Those who like myself and Messrs. Snowden, Ponsonby, and Ramsay Macdonald, have for months been pressing in the House of Commons and out of it for an early effort at negotiations, have no more desire than the wildest war-monger that the war should end before Germany is ready to evacuate France and Belgium and by acts acknowledge the abandonment of all designs at aggression or aggrandizement. Meetings such as we hold to discuss what line a reasonable peace should follow are now attended by increasing multitudes of attentive people. In the great industrial centres—Yorkshire, Wales and Glasgow—there is never any disturbance. There is simply a clearly increasing desire for the Government to negotiate a peace if it can. And there is nothing which has given such a stimulus to this feeling as the interview of Mr. Lloyd George.

For the first time a responsible British statesman openly avowed his belief in a prolonged war of attrition. Coming immediately after the gravity of the British losses on the Somme had begun to give the British public some notion of what a war of attrition meant to them, many moderate supporters of the war have begun to think seriously whether it is not time for the Government to formulate its real objective, and see how nearly the Germans are prepared to meet them.

If I were asked to briefly define the attitude of the mass of my countrymen I should say, that they are heartily sick of the war; that they are not aware of the weariness of the Germans and the willingness of the German Government to negotiate, and that consequently they regard peace as hopeless, and therefore are not yet prepared to advocate it.

But if once it were brought to the consciousness of ordinary Englishmen that Germany were ready for a reasonable peace, to abjure her conquests, and above all to evacuate and help to compensate Belgium, a rapid and radical change would appear in popular opinion.

At the moment it is clear that the belligerent Governments will not have mediation. But what I have said suggests that there is another possible function for neutral Governments besides trying behind the diplomatic scenes to bring the proud Governments together. Those Governments all eventually watch and fear public opinion. The art of forming, deluding, changing and enraging public opinion has been cultivated during the war by the authorities of every belligerent country as a principal department of their activity. The hatreds of the peoples have been cultivated by the exaggeration of every wrong act and the suppression of every decent act of the enemy. For, in the last resort, the continuance of the war depends on hate. If, however, some voice so loud that it reverberated across the seas, so important that the censorship could not exclude it, *spoke not to the Governments, but to the Peoples*, a change would begin to come.

Suppose that to the British people, for instance, an American President were to be able to say in quite simple and direct language that Germany was ready to give up Belgium and France if the British Government would negotiate. First would come a roar of indignation from the reactionary British press. The Government circles would shudder at the lack of diplomatic reserve. There might be no open response at once. But from the day of the utterance public opinion would begin to form on the irrefutable knowledge that a peace could be obtained satisfactorily on the question which was most vital to the British people.

This indeed asks the American President to risk his possible value as a backstair diplomat. But American Presidents are apt to believe that the common-sense of common men can make better judgments on vast issues than even well-meaning rulers. They apply that faith in their own political crises. Perhaps they might help our poor European world by trusting the soul of our common folk.

It is possible that it might be said in objection to my view that President Wilson has already tried and failed to obtain response from European opinion. In May he announced the willingness of America to abandon the old policy of isolation and to co-operate in ensuring the peace of the world. It is true that this great historic utterance was treated with strange neglect by the belligerent Governments. Its meaning was distorted by the European press. It seemed to be seed falling on hard ground. Only those of us who in these dark days had our eyes on the international picture are fully grateful yet for that pronouncement, which at once gave us hope. We know that the better desires of our own British statesmen had presented international co-operation as the hope of the world at the end of the war. Mr. Asquith and Lord Grey of Falloden had mentioned it. It had been left to us to preach it incessantly in these war days.

No member of the Government or of those busy only with the war ever spoke of it again. But to us all it was a great beacon of hope that the American Government had officially declared itself for the creation of an international system and announced its willingness to co-operate. We regretted that there was no immediate recognition of this policy by the British Government. But they are laboring in heavy waters. And while half the Cabinet is talking about continuing the war by economic means as soon as the military operations cease, it is hard for the more rational half of the Cabinet to talk about the League to Enforce Peace.

But Mr. Lloyd George's declaration in his interview against the mediation of America or any other neutral nation was so direct a rejection (perhaps unintended) of the American offer that discussion began. Mr. Lloyd George was forced by myself in the House of Commons to give a tardy recognition of the value of the President's offer. And a few days later Lord Grey made a franker and more hearty acknowledgment of the possibilities opening out after the war, as a result of the new policy.

Great Britain is now aware of the hope offered to the world by the President's speech, and by the acceptance of the policy by both parties in the Presidential struggle. But our people do not yet fully see its bearing on the conclusion of the war.

What is it that we seek? What does saner opinion seek in France, Germany and elsewhere? It is security—*security* for which the nations are crying. They fear to sheath their swords if they do not see security looming in the near distance. But what offers security except this very League of the Nations, which European statesmen will only think of as an expedient to be considered *after the war is over*. My countrymen do not yet see—but they will if you are persistent—that your approval of the League of Peace amounts to American co-operation in the objects for which they profess to be fighting—a secure civilization.

Sooner or later your espousal of that plan will affect the course of the war. It will shorten it. They do not yet see that your plan ought to be the *first* of the terms of peace.

Is it altogether impossible that, as the war drags on wearily for the next few months, the newly-elected President should be insisting more and more on the value of the new American policy, until it becomes the plain hope of salvation for Europe? It needs to be repeated. For in these days the essence of a democratic appeal is that it should be incessant until it is fully understood. If this message is heard in loud and ever louder tones across the Atlantic, it will end by being the policy of the world. It will take the place of the fury of war denunciation, of the threats of annihilation and of the ravings of revenge, of which we are all so weary here. CHARLES P. TREVELYAN.

THE DIVINITY OF JESUS CHRIST.

[After consideration and discussion of this subject with a class of students at Woolman School, Dr. O. Edward Janney asked them all to write brief statements of their thoughts. The following are the papers written in response to his request.]

THE qualifying words "of Christ" call our attention to the fact that in some way, his was a divinity different from that of other men.

We believe that every human being is born with a spark of divinity within his soul, and that he is given power to develop that divinity to as perfect a measure as he uses his power.

Jesus Christ was, the poet tells us, the "highest expression of God in man." His mission was to bring to the Jews and through them to mankind in general, a clearer knowledge of God, than had prevailed prior to his coming, and to teach mankind how to live a nobler, freer life by living a life of service to his fellowmen. To do this he put himself in perfect accordance with the Father's will and was so guided by the divine spirit within that his divinity was developed to a degree far beyond that attained by any man before or since. He was able to resist all temptation.

Therefore his teachings, so practical and so closely adapted to human needs, so capable of being lived out by man under the guidance of the divine spirit because of the highest authority as an instrumental guide or aid to true human life.

Thus when we speak of the divinity of Jesus Christ we mean that he developed to the highest degree that spiritual force which he possessed, and he became a perfect example of the effect of obedience to the divine will.

FILONA N. BARKER.

THE spiritual strength which made it possible for him to live as he did is what we believe to be the divinity of Jesus. To me, this belief is as strengthening as it is helpful.

It is strengthening when we can think of it as the largest part of the foundation or the bulwark of our religion. It

is helpful to be able to think of Jesus not as some supernatural, far-off being, who makes us tremble with awe, but as a human being with temptations like our own, who had the strength of character and faith to be able to live out the teachings that had come to him from the heavenly Father who is our Father just as much as his.

The same spirit that was manifested in Jesus is in the soul of every human being, only many of us let it lie dormant and do not use it to the highest power, as he did.

ELIZA BELL.

THE divinity of Christ was manifested in his perfect life. His mission he has expressed in his life-work. He taught that one brother must not put temptation in another brother's way, and if temptation is put in his way, that he must not yield.

Christ was the messenger of God, and the spirit that was in Jesus is in every human soul. Christ's divinity is manifested in his wonderful spirit, and his spiritual force should be desired by all men. HELEN E. DUDLEY.

THE divinity of Jesus is the God in Jesus. It is the source of his religion. It shows itself in kindness and helpfulness, in faith, hope and love.

It is the quality which, in us, works upward—the seeking for light. It is joy in consecrated work. It is an experience.

Definition limits it. LYDIA B. RIDGWAY.

I ONCE went to hear Henry Drummond, and went without special interest for either the man or his teaching. We were early, and became interested in watching for the speaker, and wondering if we should recognize him.

I happened to look at him, directly in the face, as he entered a door at the side of the room. The first thought was of the outer unattractiveness of the man; but I kept my eyes upon his face, and somewhere between the door and the platform, my entire viewpoint was transformed; when he rose to speak, it was a most beautiful face upon which I looked, and as it is impossible to put the soul-vision into words, so it would be impossible to describe the halo around-about the man who had made his life so receptive to the great principle of Love, that his whole personality and appearance was an outward expression of this love in his heart for all mankind.

Henry Drummond, in the nineteenth century, found the greatest thing in the world; Jesus found it in another century, an earlier one, when people, places, customs and conditions were all entirely different, and, therefore, the manifestation of this same divine love, must be, in all outward respects, totally unlike that of the later century; but that the same spirit of love shone in the lives of these men cannot be doubted.

We call this love the prompting of the Holy Spirit, or the God within. In other words, a man's divinity is the revelation of God in his life. Logically, it must exist in every life. If this were not true, there could be no chance for reformation. The only difference being the degree in which different individuals have allowed it to evolve and take possession of them.

Joseph and Mary were thoughtful, spiritually-minded parents, and Jesus, by heredity, environment, and perhaps temperament, had that peculiar inspirational and wise judgment that looked for and found the higher values in everyday life. His whole life and work was proof of his divinity in that the divine within him at all times mastered the human, so far as his own attitude was concerned. He worked not for his own salvation or welfare, but to help others, and thus make for good in his small world. In these respects he *lived* his divinity. In that he could not transform the world, and suffered on the cross, he lived the *human*.

PENELOPE V. BLAKER.

I BELIEVE that Jesus was endowed with divine power to a greater extent than any other human being, so far as we have any record. He was not God himself, or the son of God in the literal sense, but a messenger sent by God to show men by his life and example the life that God intended men to live.

From earliest childhood Jesus had been taught the ideals and aspirations of his race. He had been taught to look forward to the coming of the Messiah or Redeemer that should one day deliver his race from bondage. As he thought and pondered on these things, he began to have visions of a different kind of deliverer from that who was looked for by the Jewish people, and of a different kind of kingdom to be established. He began to believe in his own divinity, or divine appointment to bring about this new ideal kingdom on earth.

He had been divinely gifted with keen insight into the needs of his fellow-men, with unusual spiritual, mental and personal powers. He revealed the mind and spirit of God as it never had been revealed before. He had the divine power to make men see that God was not some far-off being demanding sacrifice, who had to be appeased, but a God of love, a Father whose spirit and light are ever-present guides to the human soul.

Jesus' humanity is shown by his dreading the suffering that he saw was sure to come if he was obedient to the light God had given him, but he was divine enough to be so possessed with his great mission that, regardless of consequences, he went straight ahead with his work.

To Jesus, God was an ever-present spirit that never ceased to struggle with man. He believed he had been sent from the Father to bring the great message to the world; he of himself could do nothing, but only in harmony and dependence on God's spirit. He was sent by God to bring to men the great law of love for God and the idea of the brotherhood of men.

Jesus shows his divinity by his obedience to the voice of God in the soul, by his humility and self-sacrifice. He gave up his life to the service of others. He gives us a divine example of what a life lived in perfect harmony and dependence on the Inner Light should be, a life of virtue without sin. He lived surrounded by temptations, meeting sin but always conquering.

The supreme test of Jesus' divinity is shown by his willingness to bear witness to the truth even to the limit of giving up his life. SARA T. MARSHALL.

THE GRATITUDE OF FRANCE.

IN the amphitheatre of the great University of the Sorbonne, in Paris, on the 23d, was held a meeting to express the gratitude of France for what America has done to aid her.

"What cannot an effective union of the French and American peoples produce in the future?" asked Professor Boutroux, who presided over the meeting, in his opening address. He dwelt on "the continuity, efficiency and ingenuity of the efforts of Americans for relief of French war victims, the collective and individual devotion which is continually growing in importance, as seen in the organization of the American Society for the Relief of French War Orphans."

Professor Boutroux said it was the spirit in which donations were made which caused the French people to understand the place they hold in the affections of Americans, and added: "One of the most precious fruits of magnificent American generosity is the establishment of intimate and lasting relations, not only between the two peoples, but among individuals themselves. France and America are no longer simple abstractions one for the other, but are so many living, beating hearts that swell with mutual affection."

The reward of a thing well done is to have done it.—EMERSON.

A MEETING-HOUSE PILGRIMAGE.

Beautiful the wayside bushes,
In their robes of buff and crimson,
Robes fresh-fallen from the tree-tops—
Resting there from off the tree-tops,
As that autumn day, we journeyed,
Searching for old meeting-houses—
Peaceful, calm old meeting-houses.

Nearest home was dear old Concord,
Meeting-house of treasured memories,
Built in early days of Quakers,
Mother of so many meetings;
Open were her doors and windows
As the gateway we were passing—
Passing where oft-times we'd entered.

On we rode, through Chester Valley,
Crossing vale and climbing hill-top—
Soon we see an olden meeting—
Middletown, just in the distance;
First Conservative, then Liberal
(As our Friends are designated).

Swift across the uplands speeding,
Soon we see old stone walls standing,
Newtown Square, and meeting's closing;
Friends are parting at the doorway,
Shaking hands and moving homeward,
For the meeting hour is over.

Here we scan the map and guide-book
For the best and smoothest roadway.
Passing then Bryn Mawr's fair towers,
Lovely homes and terraced door-yards,
Soon we come to quaint old Radnor,
There at Ithan, near the roadside.
Cordial welcome she extended,
Warmed and cheered and bade us rest there.
By the glowing coals we lingered,
Taking in her old-time features—
House and mounting-block and horse-sheds,
Speaking all of ancient customs.

Haverford we next are seeking;
Find the College on the hill-top,
Find a meeting-house and school-house,
But not that where Penn had spoken;
This another mile discloses—
Old-time house, with stoves old-fashioned;
Scant, I fear, the heat they furnished.

Then to Merion we pass onward,
But we cannot gain admission;
Friends have gone, and doors are bolted.
William Penn here oft attended—
Worshiped here in days long vanished,
In God's Acre near, are resting
Friends whose names still linger with us
Loved and treasured in our memories.

Night draws on, and clouds are gathering;
Rain-drops fall—and still there's Springfield,
Onward through the mist and twilight.
Fair its walls look down upon us,
Beautiful, but still and lonely.

Homeward then we turn our faces,
Pass through Swarthmore, always treasured;
Providence is neared and distanced,
Faintly seen as shades are falling.
Now, as rains are falling faster,
Ever faster speed we homeward.
Just a call, with cordial greeting,
And the home again is nearing—
Home and bright home-lights are gleaming,
Warm and cosy in the gloaming.

Moorestown, N. J. ELIZABETH BIDDLE CONROW.

"You look very pleased about something," said a gentleman on a suburban train to the conductor, who was ordinarily a somewhat grim and stern-faced personage. "I've just seen a little girl who takes this train to go in to school every morning," replied the conductor, "and she always smiles up at me when I punch her ticket. I declare, it makes me good-natured for the rest of the trip!" Yet all she did was to smile.—*Baptist Commonwealth.*

"A LITTLE CHILD SHALL LEAD THEM."

Yesterday as "one of the family" it was my privilege to be present at dinner at the Philosopher's when Freddie's teacher was guest of honor. Freddie is of the stuff that martyrs are made of and as her father says, were she a "conscientious objector" in England to-day, she would say as some of those brave youths are saying, "You may kill me first, but I will not do it." This dinner hour was one of a series that these very busy but wise parents are spending in growing to know those who so largely direct the thought of their children. The grace as the family gathers round the table always symbolizes to me the closeness of union there is between the parents and children. For with hand clasping hand they together ask not only that the food may be blessed to their lips but that their lives too may be blessed in His service.

There was free and unrestrained conversation of the children as they reported for their morning's work and the events of the school room. There was no effort to "entertain teacher," for guests are not so rare that they seem strange, but very naturally they included her in the circle of their family life and interests. And I shared her joy in seeing the accuracy of the reports that were given of the little events of the morning and the correctness of judgment of their value. Too we rejoiced at the wisdom of insight of a little child.

At the close of the meal one little lass drew near to her father to show him her little treasure—just some simple bivalve shells from the river bank near by. And the philosopher, the student of men and of books, the teacher of whom a pupil said that "his class is always like a beautiful service in some great cathedral," questioned the little child. They talked of the living things that once were housed in those shells and of others that they had found together by the edge of the sea, and of how the animals had kept them from securing the pearls so carefully hidden within the shells. And the child talked while the wise man listened. He asked her why the animal held its shell so tightly closed, and she answered, "Because it did not *want* us to get its pearl." But the man queried on and the child still talked of animals as *knowing* and *thinking,* and *feeling* and *wishing,* until at last the man replied, "My child, I believe you are right, you are wiser than they who teach in our universities. You know more about it than men who write many books." RACHEL KNIGHT.

Iowa City, Iowa, Eleventh month 23rd, 1916.

AN OVERWORKED EVANGELIST.

Gipsy Smith was conducting an evangelistic campaign in Chicago. Each noon the Great Northern Theatre was filled within seven minutes of the time the doors were opened. Each day the gipsy evangelist was preceded by a Chicago preacher, who took half the time. Men who had not been called evangelistic gave wonderful messages.

Near the close of the week, after the people had listened to the most stirring appeal they had yet heard, Gipsy Smith came forward, holding a bundle of letters in his hands.

"These," he said, "are protests from some of you who think I ought to occupy all of this brief noon hour. Do you know why I have insisted on your own preacher dividing the time? First, because the Lord did not send me over here to commit suicide. Second, and chiefly, I wanted you to know that if you will support your own preachers as loyally and as enthusiastically as you do me, and as you have just supported this man, you will not have to send to England for a gipsy to preach the Gospel."

He takes our yesterdays, dim and old,
Touched by sorrow and sinning;
He gives instead, with a grace untold,
The year's first dew, and the dawn of gold;
He gives us a new beginning.—YOUNG PEOPLE.

Literary Notes

MY FRIENDLY PINE.

(BESIDE THE LIBRARY.)

I LOVE to watch the snow-flakes softly sifting
Among the branches of my friendly Pine,
When purple twilight wanders by the windows,
And memories waver past in mystic line.
O then the dark green branches seem to whisper
And wave to me with myriad little hands
That lead the heart away to wander dreaming
Among the far-off golden summer lands.

I love to hear the gales of deep December
Wail through its branches with unresting roar,
When high o'er-head the wild white geese are hasting
To happier homes upon some balmy shore;
And in the scented sunsets of green April
I listen to the croon of calm content
That floats from out the old Pine's drowsy branches
Whose breath with odors wild is redolent.

O Pine-tree with thy softly-swaying branches
Above the purple twilight's ghostly snow,
Singing and sighing to me through my window
When zephyrs murmur or when wild winds blow:—
I love thee for thy fragrance and thy beauty,
Unfailing and all-faithful comrade mine,
Through golden morns and moons and purple twilights,
Most musical and dreamy-hearted Pine!

IN THE LIBRARY.

One morning last week,
When the soft rain pattered and dripped,
I raised a library window,
And all of a sudden the dry and dusty air
Was flooded with wet sweet wind
That breathed from the beautiful pine whose arms
Shadow the eastern wall with fragrant green.

A reader, strolling in,
Asked for a copy of "Hedda Gabler,"
And pored over pages of morbid talk
About sick souls and scandal
And sorrowful things,—and heard not at all
The wet wind chanting, chanting
Its song in the boughs of the beautiful fragrant pine.

Swarthmore College Library. J. E. H.

TWO BOOKS ON THE LIFE OF JESUS.

THE fact that two important books, both written about the life of Jesus, should appear in the same year, would seem to prove the truth of what Rev. Arthur R. Taylor says in *The Churchman*—that Christ will not keep off the horizon; that He insists upon a place in the general consciousness. That if He is regarded as the Sacred Symbol of naive people, He yet compels highly sophisticated people to attend to Him and do something with Him, and this something, no matter how fantastically done, everybody drops everything to see. "The Syrian Christ," by Abraham M. Rihbany, and "The Brook Kerith," by George Moore, both published in the same season, treat of the life of Christ, but from opposite points of view. Mr. Rihbany, himself a Syrian, is able to throw fresh light on the life and teachings of Christ, for Jesus, as a prophet and seer, belongs to all races and all ages, but in His modes of thought and life, He was distinctly a Syrian. Mr. Rihbany, who now occupies the pulpit made famous by James Freeman Clarke, is eminently fitted by temperament, antecedents, and experience to interpret the Christ of the Gospel in the terms of his native country. While Mr. Moore's book contends that Christ did not die on the Cross, but that He "swooned," one of the most interesting chapters in Mr. Rihbany's book is that on "The Last Scene."

Speaking of modern criticism of the Bible, Mr. Rihbany says: "Had the unfriendly critics of the Bible real acquaintance with the land of its birth, they would not have been so sure that the Bible was 'a mass of impossibilities.' The sad fact is that the Bible has suffered violence from literalists among its friends as from its enemies."—*From "Notes about Books."*

"A DREAMER OF DREAMS." By Oliver Huckel. (Thomas Y. Crowell Co.)

While we are waiting for Albert Cook Myers' complete Life of Penn, we might well peruse this "authentic narrative, freely arranged from the supposed journal of the fair Guli Springett, as found in an old oaken chest at Worminghurst, England. Also somewhat added by Letitia Penn. Never before this set forth in print."

The story is based on the supposed journal of beloved "Guli" Penn, found in an old oaken chest at Worminghurst, England, and tells William Penn's life-story in an old-time quaint language, very well flavored to suit the far-off days of our great Quaker.

The author closes with the hope that the citizens of Philadelphia will honor Penn "most of all, for it was the city of his heart," for which he prayed "that thy children may be blessed by the Lord, and thy people saved by his power."

"A HIDDEN WELL." By Louis How. "SOMETHING SINGING." By Margaret Perry. "POEMS." By Chester Firkins. "THE VANISHED WORLD." By Douglas Duer. "CAT'S CRADLE." By H. S. Haskins. ("GERAINT OF DEVON." By Marion Reynolds. "LIMBO OF FORGOTTEN THINGS." By Mary S. Tyson. (Sherman, French & Co.)

These little books represent their author's thoughts and musical expression of many moods. Firkins and Haskins stand out as perhaps more individual than the others. The latter may be judged by his fancy of a highwayman "evening things up," as Robin Hood of old was wont to do—

"Your hands up, just so!
I'm going to rob you,
I'll have you to know.
So off with that overcoat
Fur-lined and warm—
A cripple is dying
To-night in the storm.
Those gloves, now! Don't whimper
(A big man like you!)—
The hands of a starved child
Are frost-bit and blue."

"A DIARY OF THE GREAT WARR." By Sam'l Pepys, Jr. (John Lane Co.)

This is a clever and amusing history of the past two years in England, narrated in the droll detailed manner of the famous Pepys the friend of William Penn's father. No ordinary history can compete with this quaint book for interest and a flavor of verisimilitude, as thus:

"At the club this night was Mr. Wix, the Virginian, not long out of Bremen. He tells me for certain that the Germans, high as they seem, do begin to buckle, and their thinking men allready saying among themselves that the warr is lost."

"TOLD IN A FRENCH GARDEN." By Mildred Aldrich. (Small, Maynard & Co.)

Attractive and moving tales told by a group of Friends, in August, 1914. This is another of the books growing out of the war and throwing fresh side-lights on life in beleaguered France.

"BY the Prophet! If these be Christians, where shall we find the Heathen?
If this is their gospel of Love, where shall we look for Hate?"

In these words, Abdallah of Cairo speaks in "The War in Europe—1915," the poem which appears in Miss Edna Dean Proctor's latest volume of verse, "The Glory of Toil."

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 23, 1916

Oh, long the paths of life, and long the tender, clinging dreams of youth,
But truth leads up to beauty still, and beauty still leads up to truth.
—NIXON WATERMAN.

MUSIC IN MEETING-HOUSES.

AN important question comes up in a letter from a younger Friend, a man, to an older woman Friend, who sends it to me, no doubt after having expressed her own views to the writer:

Suppose a young couple, members of the meeting, wish to be married in the meeting-house, and to have some very quiet, dignified *music* while the people are gathering, and again after the ceremony is over, while the bridal party is leaving and for a short time afterwards. Suppose this has never happened in the meeting-house, and the trustees are asked whether they will permit it. Would thee be in favor of granting this request?

Would it not be a wise move for the authorities of the meeting to allow the meeting-house to be associated with the most sacred and the happiest event of their lives?

Of course, the question resolves itself into a matter of music *in the meeting-house*, because there is no objection that I have ever heard to having it at a *house* wedding.

By quick association of ideas this letter brought to my mind one of the verses of Whittier's lovely poem, "Our Master":

> "Who hates, hates *thee;* who loves, becomes
> Thereby to thee allied;
> *All sweet accords of hearts and homes*
> *In thee are multiplied.*"

Whenever any one asks, "Would you permit in our meeting-houses something which adds to the joy and grace and sweetness of life?" I feel like asking in reply, "What else are our meeting-houses *for?* Shall we keep out of them what is loveliest and most attractive in our homes?"

The old traditional prejudice of Friends against music and art seems to me the tendency in our history that is most to be regretted, for it has done so much in the past to make life among us bare and narrow, and to make our young people seek social life elsewhere, with the natural result that many of them have formed the closest ties of life with others outside of our Society. Even to this day musical ability and training are much less common among young Friends than among other young people, and, therefore, having fewer resources, our home and social life is apt to be less attractive.

If there is one event in the lives of our young people which we should strive to have associated with our meeting-houses, surely it is their *weddings*. It is hard for me to believe that there are among our elders, overseers or trustees (surely not among *women*) any who would refuse to a young couple the freedom to arrange their wedding ceremony as they wish to have it, whether with music or otherwise. If I am mistaken, however, any who still object or music in our meeting-houses at *any* time, even to the extent of obliging those who want music at their weddings to have them at home, are invited to express their views. H. F.

WOMEN AND THE NEWSPAPERS.

ONE of the signs of the times is the amount of newspaper space now devoted to women. Especial prominence is of course given to the woman who has broken the American record for long-distance aviation. Then we read that in Germany 35,000 women and in France 32,000 are employed as railway operatives, etc., in order to release men for the army. In the United States, Immigration Commissioner Caninetti is asking the women's organizations "representing 7,000,000 women" to co-operate with him in securing a job for every woman in the country who wants to work, and helpers for the home-makers who need assistance. The growing influence of women in politics is recognized by a Philadelphia daily paper that would stop any further extension of woman suffrage because so many more women than men in California and Kansas voted for Wilson.

E. L.

DO IT IN WRITING.

THE bulletin of the Army and Navy Department, International Committee of Y. M. C. A.'s, says that a little printed card reading, "If you MUST Swear, Please put it in Writing," has effectively eliminated profanity from the twelve Army Young Men's Christian Association buildings in the three camps of troops at El Paso, Texas. "As a rule, the soldiers who crowd the Association centers refrain from swearing, but some forget themselves. When this occurs, a secretary or some soldier quietly passes one of the cards, and the hint usually works. Sometimes it is necessary to back up the card by the presentation of paper and pencil, which never fails to bring about the desired result."

Why not apply the same idea to war? It has been well said that when the fighting stops, the issue must after all be settled by a few men with pens and paper around a table. Why should not the peaceable masses say to all belligerents, "If you MUST fight, please do it in writing." H. F.

Note and Comment

THE GENESEE DISCIPLINE.

AT Genesee Yearly Meeting, held at Toronto, Ontario, Sixth month, 1915, it was decided to appoint a committee to consider the advisability of revising the Discipline of Genesee Yearly Meeting, and to recommend such changes as it is thought wise to adopt.

The committee appointed at that time reported at the yearly meeting held at Coldstream, Ontario, 1916, the revised queries, also a new chapter on "Truth." These were both adopted by the yearly meeting, and are now a part of the discipline.

In addition to revision of other present chapters there have been presented some new chapters, among which is one on "Economic Freedom," being a pronouncement on the existing social order. Other new chapters are still before the committee. The yearly meeting has adopted the recommendation of the revision committee that the new discipline be published in two editions, one small edition bound, for the use of meetings, the other in paper covers to be used for advancement and propaganda purposes. The revision committee was continued for another year.

In general the revision committee found upon taking up its work that very considerable changes would be necessary in the discipline to adjust it to the present-day use of the society. The determination, too, to place the discipline itself, containing as it does the fundamental polity, and pronouncements or testimonies of the yearly meeting, in the hands of the people as its most important propaganda material, puts an emphasis on the discipline which is believed to be not only well placed, but carries with it as well the obligation that both in polity and pronouncements it should

carry the most advanced religious and spiritual conceptions yet revealed and which present vision can discern.

To meet this it was thought that a most earnest effort should be made to bring before the committee and the yearly meeting the widest range of contributions.

It was accordingly decided by the members of the committee who met at Pelham Half Yearly Meeting in Eighth month, that there should be extended through the FRIENDS' INTELLIGENCER and the periodicals of other bodies of Friends as well, both in America and Europe, an invitation to all Friends to submit for consideration by the discipline committee and the yearly meeting any concern which they might have regarding any particular question of polity or order in the society, or regarding any particular testimony or pronouncement which should be made by the society.

In extending this invitation to all Friends no restrictions are made as to the nature of the material submitted, regardless of whether it has or has not yet appeared in a Friends' discipline. It is desired, however, that all material submitted will be in the exact text in which it is desired to have it appear in the discipline.

In order to give time for consideration by the committee it is desired that manuscripts should be submitted prior to Sixth month 1st, 1917. Correspondence should be addressed to the secretary of the committee, M. Camilla Zavitz, R. R. No. 2, Ilderton, Ont., Can.

YOUNG FRIENDS AND PEACE.

RACHEL KNIGHT writes from Iowa University:

One fact that has come to my knowledge in a letter is that "Barry Brown while imprisoned in England because he had been one of the No-Conscription Fellowship Committee that published a pamphlet 'Repeal the Act,' was not allowed the usual time for good behavior because he *laughed*, and laughing is not allowed in the prison!"

I regretted to see that Thomas Jenkins had not more advance in the Japan Peace Fund to report. I wish we could get it before our people in a way that would make them see the need. I am finding that peace is not a popular attitude here with some of the stronger spirits of the university. It makes one's heart ache that these thousands of young people are getting really only the *militarist's* views.

Clear Creek Young Friends' Association took a hat collection and got $3.50 without the slightest trouble for the Japan fund.

THE PROMISE TO OBEY.

IT is good news, writes Alice Stone Blackwell, that the commission on the revision of the prayer-book of the Protestant Episcopal Church recommends the striking out of the word "obey" from the marriage service. Almost all the Protestant churches have dropped the promise to obey from their marriage services, and that of the Catholic church never had it.

When this change was agitated in England several years ago, a clergyman who had worked much among the poor came out strongly for it. He said he thought that among educated people the promise to obey did not do much harm, but among the ignorant it did. With husbands of this kind it was looked upon as justifying all sorts of tyranny and abuse. Over and over again, in his work among the poor, when he had rebuked some man for beating his wife, the wife beater answered, "Didn't she promise at the altar to obey me?" And this was regarded as an all-sufficient reply.

The commission also recommends the discontinuance of "giving away" the bride—a relic of the days when she was looked upon as a chattel—and of the bridegroom's promise, "With all my worldly goods I thee endow." It is not well to keep, in a sacred ceremony, a statement that is distinctly untrue.

Some ultra conservatives object to the proposed change on the ground that the Bible tells wives to obey their husbands. It also tells slaves to obey their masters, and subjects to obey the king, and all Christians to be "subject one to another." It forbids women to braid their hair, or to adorn themselves with gold and pearls, and forbids men to refuse to loan money when they are asked. There are many commands in the Bible which no one now construes literally and as holding good for all time. The belief has become very general that among these should be reckoned the command to wives to obey; and the Prayer Book should come into line with the enlightened conscience of Christendom.—*Woman's Journal.*

AN EXPERT ON THE SIDE OF PEACE.

A MAN who has done the cause of peace a notable service in recent times, says Ellis B. Barnes in *The Christian Century* (Chicago), is Dr. William I. Hull, Professor of History and International Relations in Swarthmore College. His volume on "Preparedness," recently published, is a magazine of information which sets forth the military versus the American program with wonderful skill and completeness. The work is an encyclopaedia of the preparedness agitation. Every argument used by the bellumist party is stated and considered with microscopic particularity. When you have read this volume you have read everything important that can be said on either side of the subject up to this time. It is one of those rare books which leaves nothing more to be said on the subject. Throughout, a delightful thread of humor runs.

SAVING TAXATION.

THE *Adams County (Pa.) Independent* hits the nail on the head in the following brief item:

"FACTS VS. FALLACIES."

"The fact: Adams county pays $3,000 for a murder trial, the result of a drunken brawl.

"The fallacy: The liquor people's argument that the license fees—$900—saves the county additional taxation."

INVASION—OF RIGHTS.

WE have become accustomed to the police denial of free speech; we are familiar with the censorship of the post-office; and now we are called upon to endure police judgment of banners. During the Chicago preparedness parade a banner was hung from a building on the line of march, inscribed:

"There are 100,000 marching in this parade. There are 5,000,000 farmers and 2,500,000 workers against preparedness. Are you sure you are right? Be sure you are right."

The police took the banner down and arrested the men who put it up.

Thus are Americans preparing to repel the invasion of European soldiers; but who will prepare to meet the invasion of European tyranny?—*The Public.*

ACTIVE work in military training at the University of Pennsylvania has begun, says the Philadelphia *Record.* Major William Kelly, Jr., will meet the students for military training at the big quadrangle every afternoon from 3 to 5. Major Kelly will organize all those reporting and begin active instruction at once. Before the work has progressed far it is expected that the University authorities will have secured a suitable and permanent drill hall. Wealthy Philadelphians have raised a fund of $1,000 for the purpose of assisting those who are unable to purchase their own uniforms.

WAR AND HATRED.

[Professor Walter Rauschenbusch, of Rochester Theological Seminary, writes, "I have been carrying on a brief discussion in the *Standard* (Baptist) of Chicago, on the relation between war and hate. It occurred to me that possibly you could utilize a few paragraphs, which are of a general character, and I am therefore enclosing the article to you."]

SOME weeks ago I sent a brief article to the *Standard* on "War and the Loss of Love," in which I said that the worst thing about war was not the loss of life, but the loss of love; that the hate accompanying war is partly spontaneous and partly artificially worked up in order to keep the nations in the fighting spirit; and that Christians must step out of this realm of hate into the realm of love and salvation—the Kingdom of God. I thought all Christians would consent to these simple propositions.

A brother in Iowa replied that the ideas were good and would be wholesome if published in Germany, but that in this country we do not hate.

I replied that I thought this attitude very common in our country, but that it failed to do justice to the moral degeneration caused by the war, and that in its attitude to Germany it was Pharisaism, a self-righteousness not borne out by the facts. I referred to the bitter feeling between the North and South before and after the Civil War, and to the manifestations of hateful feeling during the present war.

In the *Standard* of October 21st two other brethren take up the discussion. An eminent minister in Canada gives testimony about the lack of hatred there, even when members of the family have been killed. I believe that heartily about all nations. A number of relatives of mine have been killed, but in the letters about them there was no note of hatred, except once a note of bitterness in the letter of a mother about our American profit from the death of their sons. The other article at several points gives my words a twist which I did not give them. The writer thinks I forgot some chapters in the history of the war, tender words of Lincoln, and scenes of fraternizing between the Blue and the Grey. He thinks the sentiment against Germany in this country was not hatred but righteous condemnation, and is sure that as soon as official restriction is removed, a large part of the German people will take the same view which Americans hold now, and that our munition-makers will feel a wave of joy when the war ends. Both articles agree that the Germans are animated by hate, but the one denies it about Canada and Great Britain, and the other about America.

Am I wrong, then? Shall I say that war is not as bad as I thought it was; that it is quite possible for a nation to exert itself to the utmost to kill as many as possible of another nation, and yet be free from hatred; that war is clean and free from bitterness provided Americans or Englishmen wage it, and only sinks into hatred when Germany goes into it?

Perhaps these brethren and I would agree more closely if we understood the many-sidedness and subtlety of hatred better. Naturally the hate of one nation for another is different than the hate of one individual for another, more deadly but less personal.

In his characterization of love, Paul says, "Love thinketh no evil." It takes the best view possible; it watches against misunderstandings and is critical when any evil is spoken against the person loved. Hate, on the other hand, is eager to believe the worst, and reluctant to believe anything good.

You can't convince it that the hated person has any virtues. Hate breeds lies. It runs to slander as a duck takes to the water.

Again the Bible tells us that "love casteth out fear." When you love a person you do not fear him. Conversely we may say that hate expresses itself in fear.

Hate takes different forms when it looks up and when it looks down. Toward the strong it takes the form of resentment, readiness to surmise an insult, refusal to be put upon. Toward the weak it takes the form of contempt. A man may say, "I do not hate the Mexicans; I only despise them." But his contempt is hatred. It surely is not love. We do not despise those whom we love.

Hate rejoices in the injury of the other. Bad tidings for him are good tidings.

I think these are some of the chief symptoms of hate: willingness to think evil and to lie; fear; resentment; contempt; satisfaction in the injury of another. If I meet this state of mind I should certainly not say that such a person was in a state of Christian love and peace.

Now, I think I am quite within the limits of truth if I say that as soon as war appears on the horizon and a nation squares itself for war, all these emotions spring up. If war actually begins, the government, the newspapers, and all who manufacture public opinion aim to stir precisely these feelings. They try to make the people realize that the foe is cowardly or cruel, savagely strong or contemptibly weak, a foe to civilization and an enemy of God's law. Therefore our people are wholly right in killing as many as possible, taking away some of the enemy's land if it seems desirable, and issuing several billions of dollars' worth of bonds for our children to pay. Hate is the most valuable ammunition of war. It is the detonating material behind the explosive. You can't wage a war without hate. I am sure Theodore Roosevelt would bear me out in this, and put it in much finer words.

Neither will all this hatred disappear when peace is declared. It is psychologically impossible that emotions which ploughed such deep furrows in the souls of men will vanish away. They will vanish only when that generation dies. The victor can forget; the vanquished can not. The Germans hated the French after the Napoleonic wars; the French hated the Germans after 1871; we hated England down to the eighties; and in spite of what my Ohio friend says, there was much tension and bitter feeling between the North and the South for years. During the Spanish-American War there was rejoicing that this now would "end sectional feeling."

Why do I insist on all this? Because I believe that in a time of world-wide hate the Christian Church should preach the duty of love as never before; because hate fools us unless we understand hate; because the only way to overcome the power of hate is to step consciously into the realm of love; because this nation ought to realize that if it is dragged into war, it will wallow in hate, lies, rancor and malice, and not get the poison out of its system for a generation or more. I think that is the way a Christian man should face the facts.

The effort to unload the blame of the war on Germany and to white-wash the allies hides half the evil of war from our eyes. It relieves the enemies of Germany from any obligation to do their share of repenting for the sins of civilization, and allows the Anglo-Saxon nations to enjoy the pleasures of self-righteousness against which their great moral teachers have always warned them. All the evil done by the Germans at the beginning of the war has since been duplicated by the Allies, so that any dispassionate mind ought to see that these evils are the characteristics of war and not of one nation. Germany violated the neutrality of Belgium to get at France; Japan and Britain violated the neutrality of China to get at Tsintau; all the Allies are now violating the neutrality of Greece and trampling on its sovereign rights; and we are in Mexico. Germany doubtless did cruel things when the Belgians resisted; Russia worked more deliberate destruction when it invaded Prussia; the record of the Balkan war and of the Boer war is still fresh. Germany was generally accused of waging a war of aggression and conquest, as if that was exceptional. But France wants Alsace and Lorraine; Russia wants Constantinople; Italy wants a lot of land which it has not owned for centuries; Bulgaria and Roumania each have their imperialistic hopes; Great Britain may not want more land, but its prize is the richest of all, the dominion of the seas and the commercial pre-eminence of the world.

I might continue the parallel, but any man can do it for himself. There was excuse at the beginning of the war for feeling that Germany stood apart as a sinner, but events have shown that all nations are cruel and reckless of the rights of the weak when once in war. Germany kills with a mallet; Great Britain strangles. Germany torpedoed the Lusitania, killing women and children; Great Britain has deprived millions of women and children of milk and the fats necessary for health, and bars out Red Cross supplies for the wounded. The one was sudden and spectacular; the latter is certainly not merciful.

The evil is not in Germany. The evil is in war. Let Germany take her share of blame for cultivating the spirit of war, and also get her share of pardon in view of her dangerous situation in Europe, the evident intention of the Allies to hem her in, and the fact that she kept peace for forty-three years. We have now plunged into military preparation with only a tithe of the same dangers that threatened Germany and always will threaten her, until all nations learn peace. I believe no man will adequately hate war as long as he locates its causes with one nation. The final causes are economic, and the richest nations are the greatest sinners.

To sum up: hate breeds war and war breeds hate; hate is expressed in willingness to believe evil and to publish lies, in fear, and in malice; in this sense all the belligerent nations hate, and we stand alongside and hate for company's sake; the effort to unload the blame on one party is unscientific, unjust, plugs up the intellect, and creates pharisaism. We must all repent and remove the economic and moral causes of war. Meanwhile, as individuals and as Christian churches, we must step out of the realm of hatred into the kingdom of love and peace.

Rochester, N. Y. WALTER RAUSCHENBUSCH.

A SEQUEL TO "THE LOG-BOYS."

MANY readers of the INTELLIGENCER were deeply interested in the English story entitled, "The Log-Boys," which was a narrative of the persecution and sufferings of an English woman who had married a German, with their children, after the husband had been placed in one of the British internment camps for "alien enemies." Now the "Emergency Committee" gives in the London *Friend* a few recent particulars of Mrs. W. and her children. It will be remembered that they found refuge for a time with an elderly couple who were kindly, though rough and untidy. After a while the increasing squalor and disorder of the house, the crowd of undesirable fellow-lodgers, and the violent temper of her landlady made it impossible for Mrs. W. to remain in the house and bring up her children as she would wish. She made many fruitless efforts to get other quarters, and was almost in despair.

At length, however, she heard of an old cottage in the depths of the country, and the whole family migrated there last spring. It was a wonderful contrast to the dirty and crowded little house where so many difficult months had been spent. The cottage was a large one, though very dilapidated, and it had a good piece of garden which had been long uncultivated. But they had the house to themselves, and the air was fresh and pure, and the neighbors were kind. Even the policeman who came to see about her registration as an alien was so friendly that he gave her not only all the seeds she needed for the garden, but also a fine goat, which soon provided plenty of milk for the children. Soon after getting into the country, Iris and Ivien and the little ones gathered a quantity of primroses, and after selling enough to pay for the postage, sent a box to the ladies in the office just to show that they had really got their hearts' desire at last.

A happy though strenuous life now began for Mrs. W. It meant hard work to get the garden into order and to keep the dilapidated house clean and habitable. The Committee at St. Stephen's House sent down children of other alien mothers to be boarded in country air and cared for by Mrs. W. One of these, Peter, wrote as follows: "I am very happy down here, and my sister as well. We have lessons daily now, and learn French, arithmetic, grammar, shorthand, history, geography and music. Mrs. W. teaches us with her own children, and I like it very much. We work hard and do not want any play between lessons. Between school hours Ivien and I have plenty to do in looking after goats, rabbits, ducks and chickens. Mrs. W. is daily expecting a pig. We are going to learn black-and-white drawing as soon as Mrs. W. can get the money for the crayons and paper."

More than once we have had calls from Mrs. W.'s boarders, on their return to London, anxious to tell us of their happy time in the country with her. Once she had even feasted them on one of the kids, and on another occasion a kind farmer had given her a hare. Otherwise meat is a rare luxury down there, and bread and milk and home-grown vegetables form the staple food. During the summer the children went barefoot, but now a supply of boots has been sent to them. After all her troubles and anxieties, Mrs. W. is for the present leading a peaceful though busy life, and we are glad to feel that St. Stephen's House has had some share in lifting her heavy burdens in the past.

"DEAR WANDERER."

[In order to reach the heart of a wanderer, a correspondent of the *Christian Herald* has sent to that paper the following poem, with the request that it be published with her name and address.]

DEAR wanderer in the night afar,
Please tell your loved ones where you are.
As constant as the stars above,
Our hearts to you, dear lad we love.
Amid the Sabbath hymns of cheer
We long for you and wish you here,
Our God be with you where you roam,
And give you peace, and bring you home.

May this unclouded day of rest
Bring comfort to your burdened breast;
May heavenly keepers round you stand
In one unbroken shining band.
And when you lay your tired head
Beside the weary ways you tread,
Be nearer than all fear and loss
The mighty Saviour of the cross.

Dear lad we love, come home again,
And let us share your every pain,
Come back to peace and happiness,
To love and constancy and rest,
For God will show you mercy here,
Will bear your burden, dry your tear.
Our hearts are with you where you roam;
Dear lad we love, *our lad*, come home!

As heaven is high above our head,
So great his mercy, God has said.
Our sins from us he bears as far
As sunset from the morning star.
He knows our frames, that we are dust,
He saves us when we yield and trust—
Turn back, and God will keep your way,
And make your darkness bright with day.

Dear lad we love, our lad, come home!
We wait with longing till you come,
To hear your step, to see your face,
How lonely is your vacant place!
Think once again of all you leave;
Think of the friends who for you grieve;
Put from you every doubt and fear—
Love, peace and hope await you here.

Liberty, Mo. ANNA BIRD.

Let it be your ambition to do GOOD WORK *rather than original work, and your work will be more original than if you had striven to make it so.*—MOODY.

Current Events

Remember
This December
That love weighs more than gold!
Help us spread the news to young and old;
Friendship bought and sold
Leaves the giver cold.
The right gift
Is the bright gift,
The kind thought and cheer;
Send your loving heart,
That's the greatest part,
So will Christmas crown all the year!

—JOSEPHINE DASKAM BACON.

FRIENDS IN ENGLAND.

THE London *Friend*, which for several months was not permitted by the British Government to be sent to subscribers in America, has now begun again to arrive here. In it a regular heading now is, "Friends Arrested." In the issue of November 24th, the following account is given:

Hubert W. Peet (organizing secretary of the Friends' Service Committee and a member of five other Friend committees, and joint editor of the *Ploughshare*) was charged at Croydon Police Court on the 14th inst. as an absentee under the Military Service Act, fined 40s. and handed over to the military authorities. The defendant said:

"I am a Quaker and a Socialist, and I believe that the teaching of Jesus means that I must confront violence with gentleness, anger with reason, hatred with good-will. Though I may be technically a soldier, I cannot be one actually and morally, and therefore I cannot recognize any military orders."

H. W. P. spent some hours in a cell at Croydon Police Station, and was then taken to Hounslow Barracks. From there he wrote on the 15th:

"We got to Hounslow Barracks about 10.20 after lights out. The escort tried to find my Sergeant, and when he was eventually located in the fourth barrack room full of sleeping and sleepy soldiers, he first said, 'Put him in the room opposite.' Here there was a corner next to the fire, and my escort—a very sympathetic young corporal—got me blankets, a plank bed and a mattress. Someone murmured, 'Is it another of those ——— conscientious objectors?' I said it was, and that was all I heard. After my varied day, I was glad to turn in, and was glad of one night at least in the barrack room. One old fellow turned in soon after I did, and stirred up several men to feats of lurid language. Seven-eighths of what is said is mere coloring, but there is a sediment left of the undesirable which is quite an eye-opener to us, but extremely good for us to realize.

"I got up at leisure and had a wash under a tap, and then went to the barrack square, where I went up to a sergeant and told him I was sorry to give him any trouble, but I could not obey any orders. He then asked me to fall in, but I said I could not. He was not a bit surprised, but just said, 'Guard-room' to the spectacled corporal who brought me here—a bare whitewashed room 14 by 200 feet. One-third is occupied by sloping wooden beds upon each of which three men can sleep; the rest sleep on the floor.

"When I arrived I found fourteen men in the room dressing. Eleven were conscientious objectors, including Frayling and Rodwell, both of whom have been working at the Service Committee. There were mutual congratulations and a sharing of the subsequent breakfast. . . . There is a frightful lot of waste, and it is calculated that we throw away fourteen loaves a week alone. Nothing is allowed to be returned. The waste is as bad all round, and what it must amount to with the 4,000,000 in the army would feed the rest of the population.

"Immediately after breakfast I was taken by the military police to the company commanding officer. The sergeant whose order I had refused gave evidence and I corroborated it. He asked why I did not join the N.C.C. (Non-Combatant Corps), and I told him that if I joined any part of the army I would go into the fighting ranks. He also said something about the F.A.U. (Friends' Ambulance Unit). . . . Back to the guard room again, and then to see the Commanding Officer—a very formal affair—mainly why I had not obeyed. I said I was a conscientious objector and could not obey orders; that's all.

"The rest of the day has passed quietly. Half-an-hour's exercise in the morning and half-an-hour this afternoon. This is taken over a sixty yard stretch of gravel outside the guard room. . . . Rodwell and three other conscientious objectors went off to Wormwood Scrubs for their 112 days."

T. Malcom Benson (Alexandra Park, Manchester Particular Meeting) was arrested on November 3d, handed over to the military on the following day, and taken to Bury Barracks. He refused medical examination, and was sent to the Drill Hall. There he declined to put on khaki. The Captain in charge appealed to him to be satisfied with his protest, as the only way war could end was by the minority helping the majority now, adding that the majority would be open to conviction, and would help pacifists when the war was over.

T. M. B. was sent to Southport on November 8th, and next day was ordered three times to dress and turn out on parade, and was warned that refusal made him liable to the death penalty. He was brought before the officer in command, to whom he read a statement and was remanded for court-martial. He reports that the men are very tolerant, and that he appreciates the unique opportunity of reaching them.

John Craven, a newly-admitted member of Bradford Meeting, has been arrested as an absentee under the Act, and was sent to Rugeley on the 10th inst.

FRIENDS COURT-MARTIALLED.

At Warminster, on the 16th inst., Stephen Hobhouse, son of the Right Hon. Henry Hobhouse, was tried by court-martial for refusing to obey military orders. S. H. said his faith in Jesus Christ compelled him to refuse to be involved in any organization for the purpose of human bloodshed. He was an International Socialist, and could take no part in war or violence designed either to attack or to defend life or property. The only weapons of warfare which he felt it right to use were moral and spiritual ones. He recognized how far he fell short of this high ideal, but it was because he was trying to approach it that he could not recognize a law which deemed him to be a soldier or an agent for the killing of his brother men.

Defendant called Lord Courtney of Penwith, who spoke of his nephew's career at Eton and Balliol. At Oxford, accused became deeply impressed with religious convictions, and joined the Quakers, and had since spent his life in social and religious work. During the first Balkan War he went to Constantinople to help provide assistance to the refugees. Lord Courtney added that he believed the only way of dealing with such men was the way adopted by Napoleon, Catherine II., and Pitt—namely, to dismiss them and have nothing to do with them. He stated that he could personally testify to the sincerity of accused's convictions, which he believed to be unshakable. Professor Gardner also spoke of the sincerity of accused's convictions.

Accused was found guilty, sentence to be promulgated in due course.—(*Daily News* and *Times*.)

Andrew Britan (York P. M.) had his second court-martial on the 1st inst., the sentence being twelve months' hard labor, commuted to six months' hard labor. He was sent to Wormwood Scrubs prison on the 10th. A correspondent writes:

"He was in the best of spirits, and had quite a send-off from Pontefract—soldiers gathering round to shake hands, etc. He has been in the guard room at Pontefract a week, and has had opportunity to talk to the soldiers about our beliefs. He told me he knew some of them were deeply interested, because they had asked him questions privately. Two of them had asked for his address, and if they could get in touch with him—after the war. I gather they had opened their minds to him very freely about things in France. They had nearly all done over a year there."

Philip Radley appeared before his second court-martial, at Newhaven Fort, on the 7th inst. His defence, which was read by the presiding officer, included the following:

"I claim that I cannot be within the jurisdiction of this court, for the reason that I do not consider myself a soldier. I cannot undertake military service of any form for any cause at all. I indeed feel that I owe a duty to my country, but I also feel that I am best discharging that duty by being true to my highest convictions. . . . I have been before the Local and Appeal Tribunals, and that they recognize my conscientious claims is manifest by the fact that they gave me a non-combatant certificate. The Central Tribunal also recognized my claim, for they offered me work under the Home Office scheme. I cannot, however, compromise with the Government by undertaking such work. . . . I have already served a sentence of 112 days in Lewes prison. I am ready to face a fresh sentence, knowing perfectly well the outcome of my disobedience to military orders. We who have undergone imprisonment and are ready to face more for the sake of our convictions must surely be considered genuine; and therefore I claim absolute exemption under the Act. But whatever may be before me, I shall have the joy of knowing that in this at least, I am being loyal to the claims of the Christ, whom I am endeavoring to serve."

Philip Radley was sentenced to twelve months' hard labor and transferred to Wormwood Scrubs on the 11th inst.

The following is from the letter of a conscientious objector at Wormwood Scrubs prison to his wife:

"I am in my little room, which is not uncomfortable. My work is done and I have been thinking of you all day long. Before . . . I had been cherishing a hope that something would happen to bring me home before Christmas. . . . I came back here knowing that it was a long, long fight and that the end was not in sight. I set myself to endure, for I would never give in. It was a bitter fight with myself that week. It was not the first nor will it be the last, but I believe it was the hardest, and I have won.

"Our little Joyce's message did much to help me, 'Tell Daddy that we are praying that he shall win the fight and then come home.' I went back to my cell with a great joy in my heart. I pray no more that I shall be able to endure. I claim the strength and courage to live here with a glad heart and a happy mind, knowing that not an hour is being wasted. Here there is no bitterness, no resentment towards men who have taken a different course from ourselves, but a strong bond of sympathy and understanding, a fellowship that can withstand the silence of this place and soar out far beyond. It is the herald of the coming day."

$202,054 FOR WOMAN'S MEDICAL COLLEGE.

Raising more than $90,000 in less than 30 hours, 200 women working for the endowment fund of the Woman's Medical College last week successfully completed their two-weeks' campaign for $200,000, with more than $2,000 to spare. The final figures announced were $202,054, says the *North American*.

The campaign fund jumped from $111,254 to more than $190,000 in less than twenty-four hours. So enthusiastic were the women over their success, that at the sugggestion of Miss Vida Hunt Francis, one of the team captains, a permanent endowment society of the Woman's Medical College was organized, with the purpose of increasing the endowment fund to $1,000,000.

Before the beginning of the campaign, the college had an endowment fund of $490,000. With the success of this campaign, the total amount of endowment will be close to $700,000. The permanent endowment society will be incorporated under the laws of Pennsylvania, with the idea of keeping the work of the college before the public.

A gift of $10,000 to endow a Lutheran scholarship was one of the largest contributions. This gives the Lutheran Church the distinction of being the first to endow a $10,000 scholarship. The Presbyterians were the first to endow a $5,000 scholarship, which they over-subscribed by $1,000.

In Pittsburgh and New York, women are raising funds for scholarships, which will not be counted in this $200,000 fund. Bequests of $9,000 to the College were also promised as a result of the recent campaign.

FRIENDS IN NEW JERSEY.

MULLICA HILL.

Mullica Hill is not very far from Germantown "as the crow flies," and is an inspiring place when you reach it; but in order to get there I traveled in seven vehicles. Two trolley cars took me to the foot of Market Street, a ferry-boat landed me in Camden, a car on the West Jersey railroad carried me to Glassboro, a jitney transferred me a mile across town to the Reading station, another car conveyed me to Mullica Hill station, where a phaeton was in waiting to take me to the home of kind Friends who made me very welcome.

My journey was made on the afternoon of the 9th. The next morning I visited the meeting and First-day school. This is one of several old Friendly neighborhoods where the Society is alive and growing. Instead of being abandoned, the meeting-house has been made thoroughly attractive and comfortable, and a congregation of a hundred, more or less, gathers here on First-day mornings. In the congregation are young married people with from one to four children. After meeting comes the First-day school, attended by many children of the village who do not go to meeting, but mostly belong to Friends. The house is not divided into class-rooms, but after the opening exercises the classes separate, going into the different corners and using the up-stairs gallery, and each is so intent upon its own work that it is little disturbed by the others. The school is fortunate in having a faithful superintendent and wide-awake teachers.

The meeting was rather shorter than usual, giving me an opportunity before First-day school to present the work of Friends' Emergency Peace Committee, the various causes that need immediate pecuniary assistance, and the forms of peace work that may be taken up in individual communities. After meeting, one of those present said that an effort would be made at the next monthly meeting to raise money for English Friends' relief work, as little had been done by the meeting in that direction. ELIZABETH LLOYD.

FRIENDS IN DELAWARE.

Sarah Bancroft Clark, now of Somersetshire, England, who is visiting her parents, William P. and Emma C. Bancroft, spoke on the 10th to the children of Wilmington First-day School of the "conscientious objectors" in England, and the hardships of their peaceful resistance, resented or misunderstood by the public. She quoted the saying of George Fox, that he "lived by that which takes away the occasion of all wars," as expressing the basis of their objection to war, familiar, but much more so since the present great war brought convictions to the test of persecution again.

When the war broke out, she said, all the warring countries but England had conscription laws. There enlistment was voluntary, and many went into the army from high motives, loathing war, but believing that they went to defend their country and civilization. To such men "conscientious objectors" were in the position of seeming to be shirkers, while really loving their country as much as any. Many objectors were not Friends.

Friends, she said, had *some* protection, the peace principles for which they had suffered in the beginning being generally known, but others had none. When the Conscription Act was passed, Friends of their meeting sent word to the Tribunals for the names of any such who needed help and advice. One man of the neighborhood, very little educated, had reached George Fox's attitude quite alone, without any knowledge of Friends or their history. He twice suffered imprisonment, and when last tried said he had only a brief statement to make: "By the grace of God, I am still trying to follow the Christian religion."

Since the passing of the Conscription Act and the creation of Tribunals much power is in their hands. They may give alternative work, or allow exemptions to conscientious objectors.

Boys of 18 or 19 now are called, and if objectors, must plead their cause before these hostile judges, trained to cross-examination and able to confuse them or make their position very difficult. Very often the question is asked, "How long have you objected to war?" and if not for a long time, the judges may charge that the scruple is not an honest one. But Sarah Clark remarked, "It may well be that war, as we see its effects to-day, will make its wrong quickly evident and create a deep and honest conviction against it."

In conclusion, Sarah Bancroft Clark read an extract from a letter from Stephen Hobhouse, one of the Friends who visited America a few years ago, chairman of the committee to help innocent aliens, who is now himself in prison for conscience' sake. He wrote his family of his great peace of mind, and asked that they should not strive to get him released, or any change made in his condition; that while he realized the need of work for the relief of suffering, it well might be, in the present state of the world, that there was other work still more important. "Jesus did much to relieve suffering, but not for that was he crucified, but because he dared to arraign and expose the wrong customs of the world about him."

BUFFALO STUDIES IN NEIGHBORHOOD RELIGION.

In Buffalo, N. Y., a few Friends are working out the problems of building up a meeting that will come to be felt as a valuable contribution in the best life of that city. After having made a survey of the situation, and having devoted three months to the actual problems that come up in such an undertaking they feel ready to go ahead in working out those problems and such others as may come up in the course of their endeavors.

What Friends succeed in doing in Buffalo will no doubt be done in many other places, and so the Buffalo movement may be the beginning of a new impulse in a widespread awakening in Friendly interest and efficiency of method.

In order that Friends everywhere may keep in touch with all that goes on in the Buffalo endeavor, and may have for their use in their own particular fields any suggestions as to ways and means, and any material that is found useful here, a weekly bulletin will be issued. It will be the

BUFFALO
FRIENDS' SEMINAR:
Studies in the Religious Life of a Neighborhood.

It will contain each week a lesson on the "Life of the People in Bible Times and in Our Own Times." This is a course of studies from a fresh point of view that R. Barclay Spicer is working out as director of the after-meeting conference known locally as Friends' Seminar. Notes will be given also on reference books, illustrative readings, and other helps.

There will be Messages from the Meeting, this being a meeting in which nearly every one of the thus far few Friends present have each week or from time to time some message to offer.

Notes on the advertising of a meeting will be a special feature of the bulletin. The Friends here are giving particular attention to the advertising and reporting of their meetings in the newspapers. In the paid advertisements a brief statement is given of the purpose and method of a Friends' meeting, or of the beliefs of Friends, or of our word on some current issue in the life of the city, a different statement being given each time. This forms a sort of "paragraph pulpit," and enables us to interest strangers to come and meet with us, and to reach a wider audience than regular attenders. The text of these statements will be given in the bulletin each week.

Friends everywhere are asked to subscribe for this bulletin, both by way of getting what they may from our experience, and in order that they may make some contribution in endeavors that will have interest and value wherever Friends are working in earnest to make our Society a force in their neighborhood.

The weekly issues of the Seminar will be sent for one year for one dollar. A dollar bill may be enclosed with subscription at our risk to The Advancement Committee, 140 North Fifteenth Street, Philadelphia, Pa.

A special rate will be made for six or more copies to one address for use in First-day school classes, Young Friends' Associations, study groups, or for distribution.

To those whose subscriptions are sent in at once, the initial issue will be sent the first week in the new year.

FRIENDS IN PENNSYLVANIA.

PITTSBURGH.

The Pittsburgh Quaker Round Table met on Saturday evening, December 9th, at the home of Mr. and Mrs. Wallace T. Hurley, Wilkinsburg. There were twenty-five persons present.

After a few moments of silent worship, the subjects for the evening were taken up under the guidance of Mr. Wright, of Duquesne. First we had a talk by three members on current events, foreign, domestic and local, after which several of the Friends gave us their reminiscences of the Cape May Conference of July, 1916. To those who had read the full reports in the Intelligencer these personal recollections gave a new and vivid interest to what they had read, whilst to those who had been present at the Conference they recalled many pleasant memories of the Friends met, the scenes visited, and the Friendly atmosphere at Cape May.

The meeting was felt to be a complete success. After the meeting the Friends were entertained by Mrs. Hurley and her mother, Mrs. Walton, who is at present staying with her.

JAMES THORBURN.

WOOLMAN HOUSE.

In these busy closing days of the term the days and weeks sweep round with startling rapidity. Former students will smile at the thought, as visions rise before their eyes of the scramble to get all the work done and well done. What pleasure it is to have no final examination, and no grades. It may be for this reason that we are so put upon our mettle.

Our list of students for the next term, opening January 2d, is growing to our satisfaction. We could wish for more prompt decision on the part of some, in order that household plans could be made. We are delighted to anonunce that Lydia B. Ridgway will return for the winter term.

One or two entirely new courses are being planned, and in others new instruction will be given. To my mind, the instruction given in the first term of our third year will be the best balanced and most vital yet attempted.

At the last meeting of the Fellowship of Reconciliation, held December 12th, Dr. Hull gave a *resumé* of the recent Fellowship Conference at Ocean Grove. Mr. Marr gave a talk on the Mexican people, and the forces at work in Mexico. Dr. Holmes gave a valuable supplement to this, and others contributed good thoughts.

At Whittier House on Second-day evening we listened attentively to the interesting address and brilliant replies of Mr. Whitehouse, an English M.P. While entertained with his humor, we found that he had clinched into our minds an understanding of a few great forces that are at work in England, such as the power of the press and public opinion, woman's participation in industry (which, he believes, will be permanent), the lowering of the standards and extent of the common education (which will mean an illiterate next generation), the squandering of wealth from loosely-held purse strings, etc.

There was a remarkable outburst on Helen Dudley's 19th birthday, with poetry, trimmings, and goodies galore. And recently we have had skating and sleighing.

So the term draws to a close, and the general feeling in

the hearts of all was voiced by one in the morning devotional, "I find I shall leave Woolman House thirsting more for it than when I came."

This Christmas-time we remember the many, many gifts sent to Woolman House—barrels of things, canned fruit, soft pillows, books, etc., reams of kind letters, and immeasurable good wishes. To the senders our gratitude flows, for these things have meant so much, and we wish for all joy and happiness. ROBERT G. BROWN.

WOOLMAN SCHOOL COURSE FOR THE WINTER TERM.

The course of study for the winter term will be as follows. Lectures will begin Fourth-day, January 3d.

Jesse H. Holmes, "The History and Development of Our Religion," with emphasis on New Testament material, two hours.

Elizabeth W. Collins, "Old Testament History," two hours.

Wm. Byron Forbush, "Religious Education," including psychology and methods for First-day School work, two hours.

Annie Hillborn, "Primary Methods," one hour.

O. Edward Janney, "The Society of Friends: Its History and Ideals," two hours.

Henrietta Stuart Smith, "Home-making and Child-Welfare," two hours.

Dr. R. M. Little, "Social Betterment," one hour.

"Rural Sociology," instructor to be announced, two hours.

SUMMER TERM FOR WOOLMAN SCHOOL.

It is being planned to have a six-weeks' summer term at Woolman School, beginning July 2, immediately following the Summer School, which in 1917 will be held at George School, during the ten days immediately preceding that date. Details are being worked out by the Woolman School Committee and the Summer School Instruction Committee. It will be possible for a student to combine the two and secure a consecutive, well-balanced course of eight weeks.

WOOLMAN SCHOOL SCHOLARSHIP.

The Advancement Committee reports that Wilmington Monthly Meeting has appropriated a scholarship to be given to a pupil to Woolman School each year, perpetually, so long as the Monthly Meeting is able to do it. If there is no applicant from the Monthly Meeting it may be granted to any one whom the Monthly Meeting designates. The suggestion is made that the pupil return the money when able; and that the money so returned be the nucleus for a fund for future scholarships. It was reported that one former pupil from another meeting has already returned the scholarship, which will be used again in this way.

PHILADELPHIA YOUNG FRIENDS' ASSOCIATION.

PHILADELPHIA Y. F. A. met in the auditorium on December 11th. Nine members were named as a committee to nominate new officers. Then Dr. Silas S. Neff, president of Neff College, addressed us on "Self-Expression and the Higher Life." Among other things, he said that our lives must have *dimensions*—they must be high and deep and broad and square. We cannot attain to this if we are satisfied with ourselves, and drift along from day to day without doing something to develop character. The higher life is ever growing and advancing, comprising progress in knowledge and in opinions.

Self-expression is one way to attain the higher life; we must express our thoughts and our feelings to our companions, in order to become balanced and useful men and women.

Dr. Neff's talk was most impressive, and gave us ideas to take away and think over.

After our usual social half hour and refreshments, we adjourned to meet First month 8th. EDITH V. POWER.

BRIEF NEWS ITEMS.

THE thirty-fourth annual meeting of the Indian Rights Association was held in Philadelphia on the 14th. Rev. Carl E. Grammer presided and made the opening address, explaining the aims and purposes of the society. The principal address was by Rayner W. Kelsey, of Haverford College, who drew a comparison between the status of the Indians in the first part of the last century and that after 1864, when steps were taken to win the tribes rather by friendly means than by the use of the sword. Dr. Kelsey gave instances of the easy subjugation of the Indians by respecting their rights and gaining their confidence, and placing over them superintendents who looked after their welfare. A resolution was adopted expressing appreciation of the services of Joseph H. Choate in his analysis of the vicious measures affecting the interests of the Indians, as introduced in the first session of the Sixty-fourth Congress.

EVERY patriotic society in the United States is to be asked to contribute to a fund to restore Bartram's Gardens, on the Schuylkill near Gray's Ferry, Philadelphia, to their original form. Miss Anne Heygate Hall, president of the Bartram Association, told of the plans at the eighteenth annual charter luncheon of Independence Hall Chapter, Daughters of the American Revolution on the 13th. To put the plan in effect it will be necessary to send to South America and to the extreme West to get specimens of the plants the first American botanist cultivated in his wonderful gardens. Philadelphia Chapter of the American Society of Architects has consented to draw plans for the restoration of the house John Bartram built on his plot in 1771.

USE of the country's school buildings for all branches of community work was urged by Miss Margaret Wilson, the President's daughter, before the annual convention here of the American Civic Association, at Washington on the 12th. The school principal, she said, should not be hampered by restriction to irksome school duties, but should have a free hand for work along broader lines. Community workers from many parts of the country talked of the schoolhouse movement and the community drama. Dr. Henry E. Jackson, of the Federal Bureau of Education, traced the history of the community use of schools, and said: "We are beginning to see that it is morally wrong to invest the people's money in school buildings and use those buildings less than half the time. We are only beginning to discover that the schoolhouse ought to be used for youths and adults as well as children."

THE common swamp huckleberry, converted by new methods of cultivation into the large and luscious "blueberry," will give the pine barrens and swamps of central New Jersey a product as important and profitable as its botanical relative, the cranberry, according to reports brought to the State Horticultural Society at the annual convention on the 13th. The romantic story of the taming of the huckleberry after fifty years of failures was brought to the fruit-growers by Professor Frederick V. Coville, botanist of the United States Department of Agriculture, and Miss Elizabeth C. White, of New Lisbon, Burlington county, leaders in the study of the huckleberry and its development into the blueberry, and who are co-operating in conducting the Government's experiment at the blueberry plantation at Whitesbog, near Brown's Mills. Judging from present results a blueberry of commerce will be fruit an inch in diameter and delicious in taste. Miss White is the daughter of Joseph J. White, widely known as one of the largest cranberry-growers of the United States.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the Livableness of Life.

—ROBERT LOUIS STEVENSON.

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

DAVIS.—At 426 Hummel Street, Harrisburg, Pa., born to George Schaff and Caroline Buckman Davis, a daughter, EMILIE GRAY DAVIS, November 23d, 1916.

DAWSON.—At Mickleton, N. J., Eleventh month 7th, to William C. and Mary Rulon Dawson, a daughter, named MILDRED RULON.

DEATHS.

BARNARD.—In Lansdowne, Pa., Twelfth month 8th, at the home of her nephew, William G. Nelson, Jr., and wife, MARY L. BARNARD. She was a daughter of the late Joseph T. and Hannah S. Barnard, of New Garden, Pa., in which neighborhood she was born and reared. Her surviving brothers and sisters are Annie E., wife of William L. Thomas, of New Garden; Amos Barnard, of Kennett Square; Wilson Barnard, of Bryn Mawr; Josephine B., widow of Samuel G. Walker, and Clara H. Barnard, of Philadelphia. Interment at New Garden Friends' Ground.

She was an active and useful member of the Society of Friends, and was especially helpful in home and neighborhood life, being one of those ministering spirits who see what needs to be done and does it promptly and cheerfully. In the sick room her presence was most welcome, because of the quietness of her ministrations. She did the little kindnesses that add to the happiness of home and the strength of friendship.

GETTY.—Philadelphia, Pa., Twelfth month 17th, ALICE A., widow of James Getty, aged 68. Interment Cedar Hill Cemetery.

JACKSON.—On Twelfth month 2d, LYDIA WALTER JACKSON, wife of William L. Jackson, of Christiana, Pa., at the age of 74. She was an interested elder of Sadsbury Monthly Meeting, and a regular attender until failing health prevented. She was a loving wife and devoted mother, thoughtful of the needs of others even to the close of her beautiful, unselfish life.

KERNS.—In Kennett Square, Pa., on December 14th, 1916, HANNAH T., wife of Ellwood J. Kerns. She was a daughter of the late Caleb and Rachel Ann (Brown) Taylor, of Wilmington, Del. She was much interested in the Society of Friends, attending Old Kennett and Longwood Meetings. She was a woman of strong domestic traits, and a wise, sensible, tactful and lovable nature. She is survived by her husband and one daughter, Lillian Taylor Kerns, a brother, Morris Taylor, of Wilmington, Del., and a sister, Clara Taylor, of New York.

THOMAS.—Suddenly, Twelfth month 16th, WALTER THOMAS, husband of Sarah E. C. Thomas, aged 50. Funeral from Westfield Friends' Meeting-house, Cinnaminson, N. J.

CHRISTMAS AT FRIENDS' NEIGHBORHOOD GUILD.

FOR those who regard Christmas as a meaningless and tiresome festival, and who speak in weary tones of the mercenary exchange of gifts, I would prescribe a few moments in the company of a child when he looks upon the recurring wonder of the lighted tree, and stands in rapt silence in the fragrant presence of its friendly message. If you would enjoy to its fullest the holiday spirit which to-day pervades the homes, the streets, the cars, everywhere that mankind goes about, thoughts intent on giving and doing, think of the *children*. It is the most beautiful season of the human spirit, and its grace and charm are more essential to-day than ever before. If you would see Jew and Gentile, Catholic and Protestant, join in the Feast of Unselfishness, come to the holiday parties at the Guild. We append the schedule below, hoping that many friends will help us to carry the message of good-will and fellowship to our neighbors.

Fourth-day, Twelfth month 27th, 10.30—Crescent Club, Arrow Club, Junior Girls. 2.00—Nurse's party for clinic mothers. 7.30—Senior Boys.

Fifth-day, Twelfth month 28th, 10.00—Sewing School. 3.00—Picture Club, Sunbeam Club, Tuesday Game Club. 7.30—Senior Girls.

Sixth-day, Twelfth month 29th, 10.30—Red Rose Club, Orianna Club, N. T. S., Y. R. C., Washington Club.

LOUISE MARIE LAWTON,
Head Worker.

Fourth and Green Sts., Phila.

Coming Events

TWELFTH MONTH.

24th.—Subject for conference at Fifteenth and Race Streets, "The Private Life of Jesus and His Great Crisis." Claude C. Smith, leader.

27th.—Group meeting, at home of Ada K. and Marion Harned, 161 West 105th Street, New York, at 8 o'clock, to study the meaning and the opportunity of the silence which is the basis of our form of worship. These meetings are to be held on Fourth-day evenings throughout the winter. All are invited.

27th.—Chester Monthly Meeting, at Chester, Pa., at 7.45 p. m.

28th.—Christmas entertainment of West Philadelphia First-day School, Thirty-fifth Street and Lancaster Avenue, 7.45 p. m.

NEW YORK DATES OF PEACE PROPAGANDA COMMITTEE.

24th.—St. Edmund's Episcopal Church, 177th Street and Morris Avenue, to be addressed by Benjamin Doane and Mary S. McDowell, at 8 p. m.

29th.—Sinai Temple of the Bronx, to be addressed at 8 p. m. by J. Hibberd Taylor.

29th.—Downtown Branch of Free Synagogue, 155 Clinton Street. Edward Rawson and Grace Warren will speak at 8 o'clock.

31st.—Morrisania Presbyterian Church, Washington Avenue and 168th Street, at 8 p. m. Anna L. Curtis and Edward Thomas will speak.

FIRST MONTH.

5th.—Brooklyn Friends will resume their sewing for the aid of the relief work of English Friends. They will meet at 110 Schermerhorn Street regularly on Sixth-day afternoons for this purpose.

7th.—Preparative Meeting in New York and Brooklyn.

13th.—New York Monthly Meeting at 221 East Fifteenth Street, New York, at 2.30 p. m. The Meeting for Ministry and Counsel will meet at 1.30 p. m. Supper will be served at six to all present. There will be a social in the evening, to which all are cordially invited.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. Take trolley to Fourth and Market, and exchange west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

INDIANA.—Richmond, North "A" Street, between Eleventh and Twelfth, 10.30 a. m.; First-day School at 9.15 a. m. Mid-week meeting at 10 a. m., Fourth-day. Monthly social on the second Fourth-day evening of each month.

IOWA.—West Liberty, corner of Seventh and Spencer Streets, Wapsinonac Meeting, 11 a. m. First-day School following.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Forest Meeting, Forest Hill, 10.30 a. m.

Little Falls, at Fallston, 10.30 a. m.; First-day School following.

Sandy Spring, 10.30 a. m.

Third Haven, Easton, Md., First-day meetings convene at 10 a. m. First-day School, 11 a. m. Fifth-day meetings at 10 a. m.

NEW JERSEY.—Crosswicks, 10 a. m.; First-day School, 11 a. m.; mid-week meetings, Fifth-day, 10 a. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Moorestown, 11 a. m.; First-day School, 10 a. m.; mid-week, Fifth-day, 10 a. m.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, Montgomery and Hanover Streets, 10.30 a. m.; First-day School, 11.30 a. m.

NEW YORK.—Brooklyn, 110 Schermerhorn Street, near Boerum Place, 11 a. m.; First-day School, 10 a. m.; Fifth-day Meeting, 11 a. m.

New York, 221 East Fifteenth Street, on Rutherford Place, 11 a. m.; Fourth-day Meeting, 10.30 a. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month, 11.45 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

Flushing, Long Island (on Broadway, near Main Street), 11 a. m.; First-day School, 10 a. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Purchase Meeting, at Purchase, near White Plains, N. Y., 11 a. m.; Executive Meeting, second Seventh-day in First, Fourth, Seventh and Tenth months, 2 p. m.

OHIO.—Camden, Westfield Monthly Meeting, third First-day of each month following meeting for worship, 10 a. m.; First-day School, 11 a. m. From Fourth to Twelfth months held only on Monthly Meeting days.

Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through trains usually stop at Charleston, four miles distant.

Waynesville, 10.30 a. m.; First-day School, 9.30. Visiting Friends will be met at East Waynesville if due notice is given. Monthly Meeting last First-day in each month, 1.30 p. m.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Byberry, Byberry Meeting, First- and Fifth-days, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Fishertown, Pa., Dunning's Creek, at 11 a. m.; First-day School, 10 a. m.

Drumore, Eastland, Little Britain, 10 a. m.

Grampian, Pa., 11 a. m.; First-day School (year round), at 10 a. m.; Monthly Meeting for Discipline, second First-day each month, 11.30 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Lansdowne, corner Owen and Stratford Avenues, 11 a. m.; First-day School, 9.45 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School, 9.45 a. m.; Meeting, 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Radnor Monthly Meeting, 3 p. m., second First-day in month, at Radnor.

Haverford, 10 a. m.

Merion, 11 a. m.

Valley Meeting, 10.30 a. m.; First-day School following.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

West Chester, 10.30 a. m.; First-day School, 9.20 a. m. during school year.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Lincoln, Goose Creek Meeting, 11 a. m.; First-day School, 10 a. m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Wanted

A GRADUATE NURSE, WITH YEARS OF experience, desires a position as housekeeper for elderly couple, or as companion for elderly lady. References given and required. Address, Miss E. M Browning, Registered Nurse, Edgefield, South Carolina.

WANTED—BY AN EXPERIENCED TEACHER tutoring or assisting pupils with home studies, One hour per day or more as desired. Best of references. In or near West Chester, Pa. S 68. Intelligencer Office.

WANTED — A RELIABLE, MIDDLE-AGED woman to assist with house work; to make herself generally useful in Friends' family. Friend preferred. Address 1519 Spruce Street, Philadelphia.

WANTED—MOTHER'S HELPER. OTHER help employed. E 67, Intelligencer Office.

WANTED—POSITION AS FARM MANAGER or overseer, near Philadelphia, by man of 31, married, two children; experience and ability in general farming. Best references. R 66, Intelligencer Office.

AN EXPERIENCED MIDDLE-AGED WOMAN wants care of invalid, or position as managing housekeeper for an elderly couple where help is kept or institutional position, country preferred. P 70, Intelligencer Office.

WANTED—SETTLED, RELIABLE, PROTESTant woman as helper in small family. H 71, Intelligencer Office.

WANTED—CLERICAL WORK OR POSITION as attendant in office of physician or dentist, seven years' experience. H. V. Miller, 3820 North Franklin Street, Philadelphia.

Boarding and Rooms

TRANSIENT BOARDERS RECEIVED in private home at moderate rates. Convenient to car line and Union Station. LAURA N. WILSON, 46 Bryant Street, Washington, D. C.

PERMANENT AND TRANSIENT BOARDERS desired in a Friends' family in Washington. Address Sarah R. Matthews and sisters, 1827 "I" Street, N. W., Washington, D. C.

MY COMFORTABLE FLORIDA HOME OPEN for the season in beautiful De Land, Florida. Nicely arranged for any one with an attendant. ANNA D. WETHERELL, Box 21, De Land, Fla.

$24 spent by one advertiser in the INTELLIGENCER brought cash responses amounting to $107. Yet one insertion costs only 84 cents an inch.

Fun

"No man really has the sense of humor unless he knows when NOT to be funny."

IN THE WRONG ROOM.—A muscular Irishman, says a newspaper report, recently strolled into the civil service examination room in the city hall, where candidates for the police force are put to a physical test.

"Strip," ordered Dr. Agnew, police surgeon.

"What's that," answered the uninitiated.

"Get your clothes off; be quick about it," said the doctor.

The Irishman disrobed and permitted the doctor to measure his chest and legs and pound his back.

"Hop over this bar," ordered the doctor.

The man did his best, landing on his back. "Now double up your knees and touch the floor with your hands."

He sprawled, face downwards, on the floor. He was indignant, but kept silent.

"Jump under the cold shower," ordered the doctor.

"Sure, that's funny," muttered the applicant.

"Now, run around the room ten times to test your heart and wind," directed the doctor.

The candidate rebelled.

"I'll not. I'll stay single first."

The doctor looked surprised.

"What's more," continued the Irishman, "I don't see what all this fussing has got to do with a marriage license."

He had strayed into the wrong bureau. Later he got a license, giving the name of Joseph McGlynn.—*Farmers' Advocate.*

Electric Convenience

Very often you want a little something to eat or drink in a hurry, or maybe one of the family is taken sick during the night and something is needed quickly. An Electric Chafing Dish, Stove or Water Heater would supply you with whatever you wanted in a few moments, economically and satisfactorily. This is just *one* of the *many* electrical conveniences.

The PHILADELPHIA ELECTRIC COMPANY

IF IT'S ELECTRIC IT'S MODERN

HOOPES, BRO. & THOMAS CO.

MAPLE AVENUE NURSERIES

WEST CHESTER PENNSYLVANIA

Philadelphia office, 222-225 Stephen Girard Building.

Growers of all kinds of fruit and ornamental trees.

Wonderful Values in Fur Coats

This promises to be one of those winters when practically all the real winter weather comes after Christmas. We have had so little cold weather that a goodly portion of the splendid collection of women's Fur Coats, gathered for this season, remains unsold. We have marked scores of these beautiful Coats at reduced prices—good news for those who wish to buy before Christmas!



$225.00 Siberian Squirrel Coat, three-quarter length—now $185.00
$185.00 Tiger Cat Coat, nutria collar and cuffs—now $155.00.
$190.00 Leopard Coat, raccoon collar, cuffs and border—$157.50.
$750.00 Hudson Seal (sheared muskrat) Coat, trimmed with ermine and skunk—now $600.00.
$750.00 Paris Coat, Hudson seal, (sheared muskrat), skunk trimmed—$600
$200.00 Hudson Seal Coat, skunk collar and cuffs—now $177.50
$315.00 Hudson Seal, kolinsky trimming, rich lining—now $265.00.
$295.00 Hudson Seal, three-quarter length, skunk trimming—now $240.00
$800.00 Broadtail Persian Coat, Hudson Bay sable trimming—now $650.00
$750.00 Baby Caracul Coat, superb quality, generous length—$600.00
$875.00 Broadtail, collar, cuffs and border of Hudson Bay sable—$675.00
$550.00 Moleskin Coat, lovely model, with skunk trimming—now $450.00
$375.00 Moleskin Coat, deep collar and belt, rich lining—now $300.00
$385.00 Hudson Seal Coat, deep collar and cuffs—now $325.00
$290.00 Hudson Seal, 45-inch, large collar, bell cuffs—now $245.00

➤ Second Floor, Filbert Street

Good News of Men's Clothing

We have sharply reduced prices in several good lines of our Men's Clothing because the range of sizes has been broken by the past few weeks' activity. Naturally, this activity would first affect our best selling lines—hence, the Suits and Overcoats in this collection are some of the smartest we have had this season. An excellent opportunity for men who want new Clothing for the holidays.

Men's $20 and $22.50 Suits—now $14
Men's $25 and $27.50 Suits—now $20
Men's $18.00 and $20.00 Overcoats now $16.00
Men's $22.50 and $25.00 Overcoats now $18.00
Men's $27.50 and $30.00 Overcoats—now $24.00

THE SUITS—A limited quantity, including some of the present season's most popular styles. A good variety of models and fabrics at each price. All regular sizes in the lot—but not in every style.

THE OVERCOATS—Include every size, but not every size in each style. In the lots at $18.00 and $24.00 are some Overcoats from the Stein-Bloch Company, and Hart, Schaffner & Marx.

OTHER SPECIAL LOTS

$12 and $15 Mackinaw Coats—$9.50 and $12.00
Warm, carefully-tailored Mackinaw Coats, in the smartest of new styles. Broken sizes.

$60 to $250 Fur-lined Overcoats—$45 to $150
Of finest broadcloth, lined with muskrat, marmot and mink—$45.00, $85.00 and $150.00.

Men's $3.50 to $5.00 Fancy Vests—$2.00
Some very neat and attractive styles. Discontinued lines, including a wide range of sizes.

$6.50 and $12 Raincoats—$4.75 and $10.00
Tan rubberized Raincoats.

➤ New Location—Second Floor, East

STRAWBRIDGE & CLOTHIER

MARKET STREET
EIGHTH STREET
FILBERT STREET

PHILADELPHIA

MARKET STREET
EIGHTH STREET
FILBERT STREET

EXTRA LARGE FRAGRANT **Bayberry Candles**

Length, 15 inches, Diameter, 1⅜ inches, **$1.00 each**
Plain holder without extra charge.

2 glasses Wild Beach Plum Jelly in basket work, tasty box, and with verse, $1.00. Without baskets, 50 cents.

Twelve hand-dipped Bayberry Candles, $1.80; six for $1.00. Twelve 5-inch, $1.25; six for 75 cents. Twelve 3½ inches, 40 cents. All sent postpaid.

Bayberry Wax "Thimbles," Flatiron Bags, Bayberry Balm, etc. Price list free.

Cape Cod Products Co., North Truro, Massachusetts

"Thank you" writes M. B. T., "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."



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RELIABLE

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Winter Wraps

Our process insures the cleansing of linings and the outer texture with the same degree of thoroughness.

The regular use of our expert service in cleansing your heavy garments will add to their life and appearance and to your sense of satisfaction and comfort.

Just 'Phone Walnut 6565.

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CLEANSERS AND DYERS
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510-12-14 South 13th Street
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PERIODICALS AT CLUB RATES

You can order any Periodical through the Friends' Intelligencer,

and in many cases you get a REDUCED CLUB RATE, whether you take the INTELLIGENCER or not.

To find the club rates, add together the club numbers of the magazines wanted; multiply the sum by 5. This total is the correct price to remit. For instance:

Club No. 37. Friends' Intelligencer
Club No. 37. Youth's Companion
Club No. 40 Review of Reviews

114x5 = $5.70 (amount to remit)
Regular price for the three is $7.00

For magazines that have no clubbing number, remit the price given with the name.

If you want periodicals not named in this list, or if you are uncertain about prices or conditions, send us your order WITHOUT THE MONEY, and we will fill it and send you bill at the lowest prices.

Make checks payable to FRIENDS' INTELLIGENCER.

	Pubs. Price.	Club No.
American Boy	$1.50	23
American Friend	2.00	35
American Magazine	1.50	25
Atlantic Monthly	4.00	80
Book News Monthly	1.00	16
Boys' Magazine	1.00	17
Century	4.00	70
Christian Herald	1.50	23
Collier's	2.50	50
Cosmopolitan	1.50	
Country Gentleman	1.00	
Country Life in America (Same after Feb. 1, 1917, $5.00.)	4.00	70
Current Opinion	3.00	55
Delineator	1.50	25
Designer	.75	12
Etude	1.50	25
Everybody's	1.50	25
Farm and Fireside	.50	7
Farm Journal (5 years)	1.00	17
Field and Stream	1.50	23
Forest and Stream	1.00	17
Friend (Phila.)	2.00	40
Friends' Intelligencer	2.00	37
Garden Magazine	2.00	35
Good Housekeeping	1.50	30
Harper's Bazar	3.00	60
Harper's Magazine	4.00	70
Hearst's	1.50	30
House and Garden	3.00	60
House Beautiful	2.00	40
Housewife	.50	9
Illustrated World (Technical World)	1.50	25
Independent	4.00	80
Ladies' Home Journal	1.50	
Ladies' World	1.00	15
Life	5.00	100
Literary Digest	3.00	60
Little Folks	1.00	17
McClure's	1.00	20
McCall's (with pattern)	.50	10
Metropolitan	1.50	25
Modern Priscilla	1.00	17
Mother's Magazine	1.50	23
Munsey's	1.00	20
North American Review	4.00	80
Outing	3.00	50
Outlook (Same after Feb. 1, 1917, $4.00.)	3.00	60
Review of Reviews	3.00	40
St. Nicholas	3.00	50
Saturday Evening Post	1.50	
Scattered Seeds	.50	
Scientific American	3.00	70
Scribner's	3.00	50
Sunset	1.50	23
Survey	3.00	60
To-day's Magazine	.50	8
Travel	3.00	55
Woman's Home Companion	1.50	25
World's Work	3.00	50
Youth's Companion	2.00	35

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limits the size of the classes, so as to give individual attention to its pupils where needed.

Boys and Girls are in separate Departments in the High School grades.

Write for Year Book of the Friends' System of Education from Kindergarten to College.

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Acid Test Bonds

so called, are the securities that we have examined as to fundamental safety and earnings and have passed as worthy for conservative investment.

Our investigations are begun without bias or prejudice; we own no bonds, and hence do not fear to praise or condemn as the facts warrant.

Such information is helpful to bond owners or buyers, and for their help we prepare lists of twenty-five or more bonds that are at the moment available for purchase on the open markets—if desired we will buy them for thy account at the market price, charging no brokerage, as this is generally allowed us by the bankers.

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DEAF

Hear This Good News!

There is hope for every deaf person. No matter how many treatments or appliances you have tried without success, do not despair. The MEGA-EAR PHONE has worked wonders in many cases of deafness pronounced incurable.

Whatever the cause of your deafness, irrespective of your age or how many failures you have experienced, it will help you. Send NOW for booklet or call for demonstration.

The Mega-Ear Phone Co.

Dept. E. 616 Perry Building
16th and Chestnut Streets, Phila.

Lansdowne and Darby Saving Fund and Trust Company

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ESTABLISHED 1903

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Acts as Executor, Administrator, Trustee, Guardian or Agent. Aims at perfect service and perfect security. Wills prepared and kept free of charge where this company is named as Executor. Either the Franklin National Bank or the Girard National Bank will receive deposits for this Company.

Full-paid Capital, $125,000. Surplus and Undivided Profits Earned, $79,069.75

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Tin, Slate, Tile and Slag Roofing
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SEND for catalogues of andirons, firesets, spark screens, mantels and of the Jackson Ventilating Grate—the open fireplace that heats on two floors.

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This favorite magazine for children is a marvel of cheapness and attractiveness. Although printed on fine "coated paper" and illustrated, yet it costs only 50 cents a year.

"SCATTERED SEEDS" is a great help to parents in training and developing character. What children read voluntarily cultivates their POWERS as well as their perceptions. Good poetry, puzzles, recitations and pictures in every number.

PRICE, 50 CENTS A YEAR. Twenty or more copies mailed to one address, 40 cents a year each. Single copies, 5 cents each. Send subscriptions to SCATTERED SEEDS, Box 146, Swarthmore, Pa.

To the Lot Holders and others interested in Fairhill Burial Ground:

GREEN STREET Monthly Meeting has funds available for the encouragement of the practice of cremating the dead to be interred in Fairhill Burial Ground. We wish to bring this fact as prominently as possible to those who may be interested. We are prepared to undertake the expense of cremation in case any lot holder desires us to do so.

Those interested should communicate with Aquila J. Linvill, Treasurer of the Committee of Interments, Green Street Monthly Meeting, or any of the following members of the committee.

SAMUEL N. LONGSTRETH, 5318 Baynton St., Gtn.
WILLIAM H. GASKILL, 3201 Arch Street.
AQUILA J. LINVILL, 1931 North Gratz Street.
CHARLES F. JENKINS, 232 South Seventh Street.

For 1917

We have a complete line of fruit and ornamental trees, shrubs, vines, roses, etc. Orders entered as received and stock reserved for customers. Order now for spring of 1917 to get best assortment of stock and varieties.

HOOPES, BRO. & THOMAS CO.
Dept. F, West Chester, Pa.
Established 1853 *800 Acres*

Philadelphia Office, Room 210, Stephen Girard Building

One cent a word is all that our little "want ads." cost, and they put you in touch with positions and people that you will appreciate.

FRIENDS' INTELLIGENCER

A Religious and Family Journal

" YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU."—JOHN XV: 14.

PHILADELPHIA | FIFTEENTH AND CHERRY STREETS | TWELFTH MONTH 30, 1916

GRISCOM HALL

Notice of Annual Meeting.

In accordance with the provisions of the By-Laws, the annual meeting of the Stockholders of the Association will be held on First Month (January) 6, 1917, at 2 p. m., in Room No. 4 of the Meeting House, 15th and Race Streets, Philadelphia, Pa. The term of office of four Directors expires at this meeting, and their successors are to be elected.

GRISCOM HALL ASSOCIATION,
EDWIN K. BONNER, Secretary.

Electric Irons

If you use an Electric Iron no time is lost in fussing over a stove, no work delayed by a cold iron or scorched by an overheated one. We are selling a number of Electric Irons of various sizes and types, all of them guaranteed. *We offer a free thirty-day trial to any of our customers.*

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IT'S ELECTRIC IT'S MODERN

Thanks — Come Again!

We want to thank our friends for their generous patronage, and trust that we may continue to merit the confidence that the people have placed in us by giving us orders for BOOKS, PRINTING, ENGRAVED CARDS, etc.

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There is hope for every deaf person. No matter how many treatments or appliances you have tried without success, do not despair. The MEGA-EAR PHONE has worked wonders in many cases of deafness pronounced incurable.

Whatever the cause of your deafness, irrespective of your age or how many failures you have experienced, it will help you. Send NOW for booklet or call for demonstration.

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INCORPORATED 1900

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The Winter Inn

THERE'S no use asking what we're doing now in the way of entertainment—with all this snow and the delightfully cold weather. We are utilizing it to the fullest. It has come just in time to add impetus to our Christmas.

We have a suggestion to make to our Friends' Intelligencer friends and their friends, and that is that the winter sports will be with us after the Holidays, and that some week-end other than during the Holidays they will find fewer people, more conveniences and maybe better weather conditions. So, book your reservation after New Year's, but don't wait for another National holiday.

But those who can't come any other time will be heartily welcomed during the Holidays at

THE WINTER INN
Buck Hill Falls, Pa.

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CONSERVATIVE INVESTMENTS

133-135 S. FOURTH ST.
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JOEL BORTON

Ease Your Feet

Perfection Arch Cushions for broken arches, tender feet, 75 cents a pair. Give size shoe. CHAS. E. BELL, 622 8th St., N. E., Washington, D. C.

ESTABLISHED 1865

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"Thank you" writes M. B. T., "for procuring me a position, and withdraw my ad. from the INTELLIGENCER, as I am embarrassed by the flood of replies each mail brings me."

FRIENDS' INTELLIGENCER

Published weekly at No. 140 N. 15th St., Philadelphia (Phila Young Friends' Asso. Bldg.), by FRIENDS' INTELLIGENCER ASSOCIATION, Ltd. Bell Telephone, Spruce 5-75.

HENRY FERRIS, Editor and Business Manager

ENTERED AT PHILADELPHIA POST-OFFICE AS SECOND-CLASS MATTER

Subscription, in the United States, Mexico, Cuba and Panama, $2.00 a year. Six months, $1.00. May begin at any time. Single copies 5 cents. The paper will be sent on trial at 20 cents a month, and may be STOPPED at any time on payment of what is due up to that time. Subscription in Canada and other foreign countries (on account of extra postage charges) $2.50 a year; six months, $1.25.

Make checks payable to FRIENDS' INTELLIGENCER.

TO CONTRIBUTORS:—We are always glad to receive news and other articles of interest, provided they are SHORT enough to be used. Two-thirds of the matter sent us cannot be printed, simply because the articles are too long.

Notices for insertion in our next issue must reach us not later than THIRD-DAY MORNING.

ADVERTISING RATES.

Display, 6 cents a line, or 84 cents per column inch each insertion. For OUTSIDE COVER PAGE, 10 cents a line, or $1.40 per inch. Smallest advertisement, 25 cents.

On orders for ten or more insertions, TEN per cent. discount. No charge for change of matter.

"Wants" and other classified advertisements, in plain type, no display, one cent a word each insertion. Smallest advertisement, 25 cents.

John Russell Hayes *in print*

Just off the press — his rare collection of exquisite Friends' poems — published by Biddle Press — is the most fitting of all Yuletide gifts.
Send now the addresses of those whom thee would gladden with this Friendly treasure-house.

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Mendets mend all leaks instantly in granite and enamel ware, tin, copper, brass cooking utensils. Household necessity. Package assorted sizes, 10c. and 25c. Sample free. T. F. PATERSON, 256 E. Hortter St., Mt. Airy, Phila., Pa.

"None Such" SAUSAGE AND SCRAPPLE
by parcel post, within 300 miles of Philadelphia. Sausage, 30 cents per lb. Scrapple, 4 lbs., 64 cents.
JOSEPH FLOWERS, R. D. 1, Wayne, Pa.

Telephone your want ads. to the INTELLIGENCER when you need help or a position with Friendly people. Spruce 5-75

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SEVENTH STREET ABOVE CHESTNUT



The Complete Printing Office

PRINTING, binding, addressing, mailing, designing, engraving and color-process work, all done under the one roof.

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& COMPANY
Pure Candies
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For Sunday-Schools, Day-Schools, etc.
MAIN RETAIL STORE:
10 S. Broad St. and 9 South Fifteenth St. and 13 other Stores
FACTORY: 23rd and Sansom Streets.

An INTELLIGENCER reader writes: "The package of cheese came safely. We were surprised and delighted. Nothing could be more delicious nor more perfectly packed. It is the work of an artist."

Sharwal Farm Cream Cheese
Four varieties, assorted to suit. By mail, postpaid.
2 cakes, 25c. 6 cakes, 55c.
4 cakes, 40c. 12 cakes, $1.00
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WEDDINGS A SPECIALTY
REFERENCE — Swarthmore College, as well as many Friends
1206 SPRING GARDEN ST., PHILA.

GALEN HALL
BY THE SEA



HOTEL AND SANATORIUM
ATLANTIC CITY, N. J.
Noted for its superior table, its comfort and service and its baths, for pleasure or health, with trained operators only.
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A family house of established reputation. Ocean view, steam heat, sun parlor, elevator to street level. Rooms single or en suite, with private baths. Open all the year. Booklet.
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Steam Heat and all Modern Conveniences.
Friends' Meeting.
J. W. HURLEY, Manager

Who Were Your Ancestors?
Hand down to your children what you know of them. Send 2-cent stamp for sample CHART for this purpose. Eight generations shown at a glance. GILBERT COPE, Professional Genealogist, West Chester, Pa.

Philadelphia Young Friends' Association
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THE CREATOR.

BY ANNIE JOHNSON FLINT.

He takes the scent of the softening ground
Where the first green blade pricks through,
He takes the reddening maple bough
A-slant against the blue,
He takes the cheer in the robin's song
And the flash of the bluebird's wing,
The joy of prisoned things set free—
And of these he makes the Spring.

He takes the sheen of the waving wheat
Where the slow cloud-shadows pass,
He takes the brook's soft rippling tune
And the daisied meadow grass,
He takes the swish of the mower's scythe
In the noontide's hot, white glare,
The joy of labor and growing things—
And makes the Summer fair.

He takes the sound of the dropping nuts
And the scent of the wine-sweet air
In the twilight time of the year's long day,
When the spent Earth kneels in prayer,
He takes a thousand varied hues
Aglow in an opal haze,
The joy of the harvests gathered in—
And makes the Autumn days.

He takes the peace of the snowy fields,
Asleep 'neath the clear, cold moon,
He takes the grace of the leafless trees
That sway to the wind's wild rune,
The frost-made lace on the window pane,
The whirl of the starry flakes,
The joy of the rest when toil is done—
And the quiet Winter makes.

He takes the years—the old, the new,
With their changing scene and brief,
The close-shut bud and the fruiting bough,
Flower and fading leaf,
Grace and glory and lack and loss,
The song, the sigh, the strife,
The joy of hope and the hope fulfilled—
And makes of the years a life.

He takes our lives and the sum of them,
His will and the will of man,
Evil and good and dream and deed,
His purpose and our plan,
The thwarted lives and the crippled lives
And the things that gave them worth,
The joy of life and the pain of life—
And makes the Heaven and Earth.

QUAKERISM AND THE GREAT SOCIAL MOVEMENTS.

[A summary of the last lecture by Dr. O. Edward Janney to the Woolman School students in the fall session.]

So far we have been considering the theory of Quakerism, its history in brief, and its faith. It now remains for us to consider the practical application of the principles of Quakerism to modern problems.

If Quakerism is a true and universal religion, as it must be, or ought to be; if it be a revival of the religion as taught and lived by Jesus, then it follows that Quakerism should be able to solve all the questions that humanity meets. No problem is too difficult for it to give the answer, and show how the faith of Friends, if generally adopted, is able to banish all evil, and by making men and women obedient to the mind of God, thus bring on earth his kingdom.

THE FAMILY.

The family is the nucleus of the State, the spring from which civilization flows, the chief developer of character and educator of its finest traits. That which originated the family is the utter helplessness of the infant, requiring the care of the mother through several years, and also the continued efforts of the father to sustain and protect both. Thus the family was formed, then the group, the tribe, the State, the nation.

The causes which injure the family are disease, overcrowding, poverty, defectives, easy divorce, luxury, vice, drinking and loss of jobs, requiring often for the mother to work far away from home. During her absence the children run wild.

The necessities of a well-ordered family are love, respect, consideration, justice and helpfulness, and the necessary basis of the true family is religion, the best form of which is Christianity. As an illustration note the failure of the family in Moslem lands.

THE CHURCH.

(For definition and purpose, see Rauschenbusch's "Christianizing the Social Order," pages 319 to 323.)

Pure and communistic in form for three hundred years, the Christian Church, when it became popular, rich and powerful, fell into corruption, and the spirit of God no longer had control. It took the Reformation and suffering through centuries to purify the church, and even yet the church is far from gaining its early purity and power. Its aristocratic tendency has alienated the men who work with their hands.

The forces which tend to injure the church are hypocrisy, wealth, power, ceremony, laziness, indifference, being out of touch with human needs and experience.

The church must get in touch with the spirit of God, come into obedience to it and consistently follow the teachings of Jesus and the immediate revelations of God.

EDUCATION.

The future of the church depends upon education. Ignorance is fatal to religion, and changes it to superstition. Where ignorance prevails, there freedom of conscience dies. Spain is an illustration, also Mexico. True education will develop true religion. Friends have from the first paid careful attention to education, establishing excellent schools, some of which have continued to the present. Their schools to-day are of the best. Their only excuse for being is their superiority, thus becoming models for others.

Religion cannot indeed properly control public education, but it should see that the school system is of the best, the teachers paid as well as members of any other profession. The houses must be adequate, politics must not be allowed to control it, nor must it be run for profit. In all this the church may wisely take part.

INDUSTRIAL CONDITIONS.

The next great task of true Christianity is to so influence commercialism as to have it conducted according to the principles of Christ. If the Golden Rule cannot be followed in business, it is not the fault of the rule, but of the conditions under which business is conducted. It is the next duty of Christianity—Quakerism—to change these conditions for the better.

The Baltimore Discipline puts it thus: "In the conduct of business are they careful to look upon it as *a means of*

service to the community, as well as a source of income?" Perhaps a study of present business conditions may reveal to us a means through which men may be brought to see how they may conduct business in accordance with Christian principles.

PEACE AND WAR.

The Friends in England are showing the world in the midst of a struggle that tries the souls of men, and puts all principles to the severest test that it is possible to follow Christ, even in the midst of a world at war.

Admiring as we do the great numbers of men and women who sacrifice their best, even to the giving of life itself, for a high ideal, the true Christian feels that there is yet a better way—the way of Christ; that war can never be destroyed by war, but only by the spirit of brotherhood that acknowledges a duty towards all men, of every nation. Love, after all is said and done, *is* the greatest power in the world, and the only force that will bring peace and maintain fortunate and happy relations among men and nations.

DO WE WANT CHRISTIAN UNITY?

[The following article was written by Rev. Roy B. Guild, Executive Secretary of the Commission on Federated Movements of the Federal Council of the Churches of Christ in America, following a series of conventions in western cities in October and November.]

Books are written, conferences are held, sermons are preached, prayers are offered in the interest of Christian unity. We all profess we wish it.

Do we?

Yes, on our own terms. We are perfectly willing to have all people become one with us *in our church.*

The secretaries of the Commission on Federated Movements desired an answer to the first question. For six weeks Secretaries Guild and Whitmore in a visit to twenty-five cities in ten States reaching from the Atlantic to the Pacific sought the desired information. They obtained their answers from laymen and ministers, from home missionary superintendents, from representative groups gathered in these cities.

A railroad president said: "Surely we wish to have practical Christian unity. In a town on our road they have about one church for every family. We will work with you to bring in a better state of affairs."

In one State in the Northwest, the railroads furnish transportation for the Inter-denomination County Committee to any part of the State to which the members wish to go, in the effort to remedy the evils of the over-churched town.

A bishop went on record as follows: "If I do not accomplish anything else, I wish to have it said that I helped in the advance toward Christian unity." Marked progress has been made in his State already.

A secretary of the Bureau of Associated Charities made an earnest plea for the unifying of Protestant forces. "It is such a mixed-up group, we have no way of securing the religious aid that is necessary for the rehabilitation of a family. Clothes and food and shelter amount to but little if the religious element is lacking."

One splendid Christian woman, who gives many thousands of dollars annually to missionary work in the Orient, pledged the larger part of an executive secretary's salary for a coast city. "This city cannot be made Christian unless the Protestant churches are united in work under capable leadership. We must have unity here for the sake of the missionary work in China."

One layman agreed to make a generous contribution to the salary of a city secretary, yet there was a doubt in his mind when he said: "I am willing to give this and more if you will prove to me that the Protestant ministers in this town even want to co-operate." He wished it anyway. Those ministers are giving evidence that most of them wish it also.

It was such a minister in another Pacific Coast city who listened to the story of the things done in Cleveland, Indianapolis, Cincinnati, St. Louis, Atlanta and other cities. At the request of the chairman that different ones express their judgment concerning attempting work in the city, he said: "It is inspiring to know these tasks are being performed. We must do the same thing here. I can put all of my thought into the words of the old hymn:

> "This is the way I long have sought,
> And mourned because I found it not."

The hearty applause proved that others felt the same way.

When these individuals, whether laymen or ministers, faced the proposition of going to work to bring the kingdom of heaven to earth, they were willing to make denominational growth secondary in importance to the good of the community. If it is a matter of denominational propaganda or community welfare, they chose the latter. Those who did not thus express themselves, at least did not say so. And this is a hopeful sign.

There has never been a time when so many ministers and laymen were ready to enter upon a sane and constructive Christian program of co-operation under efficient leadership as now. This commission must meet this situation in a more aggressive way than has hitherto been attempted.

More interesting than the answer given by individuals was the answer given by denominational home missionary secretaries. The work of the national missionary secretaries through the Home Missions Council is bearing fruit. The State superintendents who are often condemned so bitterly know more than any others about the terrible waste due to denominational rivalry.

The majority of these men are wearied of these conditions, and long to play the game on a bigger scale. And many of them are doing it. Conferences were held with them in Minnesota, North Dakota, Montana, where the organization of a State Federation was completed, Washington, Oregon, California, Utah and Colorado. In two of these States, the home missionary superintendents, at the conference with the commission secretaries, voted to form State Home Mission Councils like the one in Colorado.

In North Dakota the Congregational and Methodist superintendents made a list of twelve towns having both churches, each receiving missionary money. By agreement, each denomination withdrew from half the fields, leaving the other in charge to the advantage of the community and of the churches. In several States these secretaries agreed that when two churches were thus adjusted, the one new church generally had more members than the *two* old ones, and the church was more respected.

Where this co-operation of secretaries does not exist, the people are taking the matter in hand, as in Plummer, Idaho. On October 17th, a mass meeting was called by the business men for a "free and frank discussion" of the advisability of re-erecting a church that had been burned. They believed that the one church in good condition, if maintained by all the community, would do more good than two weak churches. Whenever the printed bill containing the call for this meeting was shown to a group of secretaries, they showed their approval.

Only those who are close to the home missionary work can realize what the active interest of these men is coming to mean.

In Colorado a superintendent visited a small town with one church. He found an ardent denominationalist holding meeting with a view to starting another. He protested. The other paid no attention.

"I will report this matter to Mr. ———, your State Superintendent."

"Do you know him?"

"I do, we are close friends. We are members of the Home Missions Council, and this matter will be discussed there."

That night, at the close of the evangelistic meeting, this ardent sectarian said: "On account of certain circumstances, this will be the last of these meetings."

Of course there are people in this State who do not approve of such action, but the superintendents, backed by the secretaries of the national boards, are apparently more interested in making Colorado Christian than in making the Year-Book statistics large. They are taking seriously the teaching of Christ: "He that would save his life will lose it, but he that will lose his life for my sake, the same shall find it."

The clearest evidence that the people do desire Christian unity came from the cities. Some have been trying it out for five years, as in Duluth. The president of the Inter-Church Council of that city was executive secretary of the committee that worked for a "dry Duluth." This committee secured a special election last June. The "drys" won by a majority of 378.

The following paragraph from a letter is suggestive:

"In discussing the various features of the campaign, the editor of the *News-Tribune* said: 'It is no wonder you were successful, because you had such a fine organization long before the campaign started. Your Inter-Church Council, with its thorough organization and broad reach, had created the sentiment which made it easy to do the work.'"

For ten years, co-operation has been a reality in Los Angeles, California. There is a record of splendid achievements. At a luncheon of representative men, the executive committee was urged to secure the funds for the employment of the most capable general secretary obtainable, who should be the general of the Protestant forces of that city.

In Minneapolis, St. Paul, Seattle, Spokane, Portland, San Diego, and Denver, strong committees were appointed to promote the organization of city-wide federations, that executive secretaries might be employed to combine the various inter-church committees already existing, and to lead in performing outstanding community Christian tasks. San Francisco has a Federation, and most of the salary for an executive secretary was secured. As soon as these organizations are completed, Mr. Guild and Mr. Whitmore will return at the call of the officers to help in securing the necessary funds, and in working out the programs. There are now fourteen such executive secretaries in Cleveland, Cincinnati, Indianapolis, Chicago, New York, Atlanta, Louisville, Buffalo, St. Louis, Dayton, Erie, Toledo, Kansas City and Sacramento.

The record of accomplishment in these cities is the best evidence not only that Christian men of all churches wish to work together in the service of our one Saviour, but that they do work *together*. With three to five years' experience in inter-denominational team play, the continued progress in the practice of Christianity is assured.

MISUSE OF THE WORD "DUTY."

D. L. Moody once said, "I am so tired of the misuse of that word 'duty.' A man gets up in prayer-meeting and says he has not much to say. People find it out before he talks two minutes; but he feels it his 'duty' to say something for the Lord and fill up the time."

Speaking to a minister, he said: "Suppose that tomorrow was your wife's birthday, and you were to go and buy her a book for a birthday present. You take it home to her, and say, 'This is your birthday. Here is a book for you. I felt it my duty to make you a birthday present.' Do you suppose she would accept that book?"

It is well known that Mr. Moody was a most intense, persistent worker, but withal he said: "I do not know what strain is. The work of the Lord is not mine. People say, 'How can you rest?' I go to sleep every night the moment my head touches the pillow. No man can succeed if he goes along loaded down with burdens. If your forehead is wrinkled, you cannot draw men to Christ. God is not a hard master."

THE BLIND.

Beneath the city's swelling roar
And traffic stave
There sounds a note most piteous,
Withal most brave—
The tapping of a blind man's stick
Upon the pave.

And we upon our pilgrimage
Are blind as he,
And falter on the path ahead
All gropingly.
The cloud of witnesses about
We do not see.

How piteous must seem to them
Our darkened day;
Beneath the music of the sphere
Our sad notes play,
The tapping of a blind man's stick
Upon the way.

—*McLandburgh Wilson, in New York Sun.*

POLITICS INSEPARABLE FROM CHRISTIANITY.

BY WILLIAM HOWITT.

[William Howitt was an English Friend, a writer whose name was once a household word, but who is little known to readers of the present day. He left the Society of Friends in later life. The following extracts are from a speech by him delivered at Nottingham in 1835, only three years after the passage of the great "Reform Bill" which so greatly extended the right of suffrage in England.—H. F.]

We are often warned against indulging in politics, as if it were some sinful indulgence, like swearing or gin-drinking. The religious warn us with a solemn shake of the head; and none more than the members of the Society of Friends deal in cautions against this bugbear of politics, "lest," say they, "it disturb the serenity of our minds; lest it unfit us for religious meditation."

Now, I am totally at a loss to comprehend the solid ground of these pious exhortations. It is because I am religious that I feel myself compelled, irresistibly compelled, to be also political. The very practices of the Society of Friends have educated me into this necessity.

One excellent practice they have; I wish it were universally adopted, and then we should speedily have a stupendous host of honest, ardent, Christian politicians. It is that of reading every day aloud in the family circle a portion of the sacred Scriptures. I will defy any one to proceed far in the New Testament without coming upon practices and commands of our Saviour, that, if he comprehend their true and practical import, will compel him into a politician.

Nay, if we go back to the Old Testament, what is the predicted character of the Saviour? Is it merely that he shall be a spiritual Saviour? No, but that he shall be a temporal one, too. He is "to open the prison doors, to loosen the bonds of the captive, and to let the oppressed go free." But when we enter on the New Testament, when we come to follow that great object of our reverence and model of our conduct in his life, and to listen to his commands, there is no alternative left to us.

What is the great command of human duty? What is that greatest of all, next to the adoration and zealous service of our Creator? It is to love our neighbor as ourselves. But will any man tell me how we are to love our neighbors as ourselves, if we see them oppressed, made poor, made miserable, made ignorant and criminal by the measures of a bad government, and this not in individual cases, but by thousands and tens of thousands, if we move neither hand nor foot to help them? If we are commanded to "do justly, to love mercy, and to walk humbly before God;" if we are again commanded "to do to others as we would be done by;" if, again, we are told that the very mark and distinction of our Christianity is that "we love one another;" if we are told that, inasmuch as we give but a cup of cold water in the name of Christ to one of his very least disciples, we give it to him; is there, let me ask you,

any turn or escape from these great cardinal commands and injunctions?

Is there any exception in favor of political crimes and oppressions? The greater the mischief, the greater the need of our assistance; and I will boldly challenge any one to show me any causes or machinery of human suffering so mighty or prolific as that of bad government.

There are those, and that perhaps in nearly every third house, who think that religion consists in cultivating certain inward feelings, in reading certain books, in making certain prayers, in passing through certain forms. This may be a religion of some kind, but I will boldly tell all those who practise it that it is not the Christian religion.

The religion of Christ is a religion not of negative virtues, but of active, ardent, generous deeds and sympathies with our fellow-creatures and their sorrows. A religion of inward feelings without outward work is the religion of monks, let its votaries call themselves what else they will. The religion of Christ led him out into the highways and hedges, into the streets and market-places, and to the daily denouncement if public oppressors, as well as to the alleviation of private woe.

The religion that is not prepared to attack human evils at their root, and to prevent them as much as possible by destroying their causes, has been long ago pronounced to be as "sounding brass and a tinkling cymbal." The man who sees trade destroyed by the mischievous acts of a bad government, and his poor neighbors suffering all round him in consequence, and does not set heartily to work to reform that government, to endeavor to procure a better system, but, on the contrary, shrinks into his house and his closet, lest he ruffle or excite his feelings, is but acting over again the proud Levite, and leaving it to the good Samaritan to pour the oil and the wine into his neighbor's wounds. In a word, Christianity is not merely a religion of principles, but of consequences, and he who does not dare to look those principles freely in the face, and, without fear of man or devil, of high or low, of unpopularity or personal sacrifice, to carry those divine principles boldly out into their full, direct and legitimate consequences—that man may talk of Christianity, but has yet to learn what it is.

A MESSAGE OF HOPE.

[The following extract is from a diary kept by Earl D. Fowler while at work in the Ambulance Train in Northern France. He was one of the four young American Friends who spent nearly a year in that arduous service. With his friend, Howard L. Carey, he was graduated at Earlham College, Ind., one Fifth-day about the middle of June, 1915. The same afternoon they took train for the East, arriving in Philadelphia the next morning, in and near which city they spent that day. That evening they reached New York City, and the next morning sailed for England and the Continent.

When we consider the place where this was first written; the time, the Christmas Eve of 1915; and the circumstances attending it, so near the centre of the world conflict, it constitutes, in its splendid message of hope for humanity, based upon Christ's faith in humanity, one of the most optimistic and encouraging messages ever written.—ISAAC ROBERTS.]

Extracts from Diary: Written at Calais, France, Christmas Eve, 1915.

At times it seems that present scenes are merely plays: that the scenes of a world-struggle are being thrown on canvas from a film so long that one grows weary watching the gruesome sights and ceaseless whirl of events. But days and nights spent listening to the moanings of wounded men; caring for their hideous wounds, with now and then a few hours spent in the very atmosphere of "that veritable hell:" to hear guns speak forcibly, shells scream frantically, smell the gases, see the flashes, feel the vibrations, quickly betrays the scene: truly it is not a dream.

A world crisis is at hand. One might grow discouraged and say: "Yes, there goes your modern civilization." But why despair? Saddened indeed we may be: but here is a real challenge to "men of red blood." We must be up and doing, for this eruption of civilization is convincing proof that men have unconsciously grown so lax in developing the human *mind* and *spirit*, that they have failed to keep apace with the rapid increase of complexities in national and international relationships during the last decades. This is a crime which we are paying dearly for, and will for years to come.

What does the future hold? What hopes of re-building have we? Upon whom does the responsibility devolve?

By contact with men of almost every nation of importance, commercially and politically, and with those who are so earnestly giving their lives for national principles, I am convinced more fully than ever before that we *have* the material at hand with which to reconstruct a new and nobler civilization. That material is *man*. Faith in this material is badly needed. We *must* have in a larger degree that faith in men which our Master had when he placed his whole life's work in the keeping of a few men with whom he had toiled. In this material lie possibilities unlimited, and never dreamed of, except by our Creator:

"And all is well, tho' faith and form
Be sundered in the night of fear;
Well roars the storm to those that hear
A deeper voice across the storm!"

WAS JESUS CHRIST A PACIFIST?

IT is charged against the Christian Church that it condoned the ideals and policies which ended in this war. There is evidence that this same Christian Church is now "blessing" the war which it did nothing to prevent. There are other evidences that it is now planning to exploit the tragedy of it to its own interest. There is no systematic, general, or even sporadic, attempt on the part of the Christian Church anywhere to promote the ideals and policies of an international organization. There is little evidence that the Christian Church has, during the last generation, done any concrete thing to prevent the present war. Priests in all lands, belligerent and neutral, pray to the same Christ to "bless" their troops, their rulers, and the whole infernal paraphernalia that brought on the present situation. Cardinal Mercier, of Belgium, for example, delivered a most eloquent address in Brussels on the 21st of last July, on the occasion of the Belgian National Holiday. One pathetic thing about this very great address was the way in which the eminent Cardinal faced both ways upon the question of retaliation. He said first, with great tenderness: "Our lips, purified by the fire of Christian charity, do not utter any hate. To hate is to take the misfortune of others for our goal and to delight in it. However great our griefs may be, we do not wish any evil to those who inflict them upon us. National concord with us is allied to universal fraternity." But His Eminence then turned to the ancient authority of St. Thomas of Aquino, and pointed out the necessity for "public prosecution," calling for a kind of "public vengeance," even though it "may irritate the sentimentality of a weak soul," and spoke approvingly of "an avenging weapon of slighted right."

And so again we are confronted with the old question of the attitude of Jesus Christ toward war. Did he or did he not teach the legitimacy of military force as a means of settling disputes? Was Jesus Christ a pacifist?

Now we have no disposition to quibble about this question. Whether God and Christ are or are not what we make them is irrelevant. It may be true that if one's nature demands a belief in a war-Christ, one will find such a Christ in spite of reason, exegesis, or fact. But how was it with the Christ of the New Testament?

It is disquieting that he left us no direct word upon such an important matter as "preparedness." There must have been Plattsburgs in those days, but Jesus does not refer to them. The Roman "National Guard" drew no comment from him. We of to-day are considerably stirred up about education, art, science, business, politics, nationalism. Jesus had nothing to say about any of these great problems.

Stranger still, he proceeded to give voice to certain utterances which seem to have a militaristic ring. In the 24th chapter of Matthew, for instance, we are told that "Ye

shall hear of wars and rumors of wars: see that ye be not troubled: for these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom." Thus we are told that Jesus taught the inevitableness of war. And this in spite of what he goes on to add: "All these things are the beginning of trouble. . . . And many false prophets shall arise, and shall lead many astray. . . . But he that endureth to the end, the same shall be saved."

Again, in Matthew 10: 34, we have the familiar words: "Think not that I came to send peace on the earth: I came not to send peace, but a sword." This is quoted by the militarist as final and conclusive. But in this case the infinitive *to send* is, as has often been pointed out, an infinitive not of purpose, but of result—a forecast of what was to happen to the disciples, not of what the disciples were to do unto others. The conception is figurative throughout, and has no relation whatsoever to international war.

And then in the 11th chapter of Mark appears the account of the temple episode. Nowhere, however, in this, the most authentic account of the four, do we find that Jesus had any kind of an instrument in his hand. His aim was simply to oust the desecrating men and animals from the Holy Temple. The demonstration was a demonstration not of physical but of moral force. It is interesting to note that Matthew and Luke, both of whom tell this same story, agree substantially with Mark. It is only in John, "the interpreter," the least historical of the four, that we read of a "scourge of cords." But even here there is no evidence that Jesus struck a man. Anyhow, no mere whip in the hands of a lone and weary man would have driven an unwilling crowd before it.

The arguments for war based upon the teachings of Jesus are best described by one Shakespeare:

> "What damned error but some sober brow to bless it,
> And approve it with a text."

Jesus everywhere was opposed to physical force. He had nothing but rebuke for the one who smote the servant of the high priest. His behavior under temptation in the Wilderness, his own analysis of himself on the way to Cæsarea-Philippi, his supreme self-mastery in the Garden of Gethsemane, at Golgotha, showed him superior to physical force, showed him, indeed, surcharged with a superforce, the force of love, of service, of sacrifice, of gentleness, of persuasion and consolation, the very force that won eight million followers within two centuries and overcame the Roman world. There was nothing in him of the camp or of the modern emphasis that States rest only on guns and battleships. The heart and faith and message of this man was of peace. The heart and faith and message of the Christian Church for its first two hundred years, said by some to be the only Christian Church which we have ever had, was the heart and faith and message of peace. The supreme fact of the Christian ethic was then, and ought to be now, that Jesus Christ was a pacifist.—*Advocate of Peace.*

ATTIC DREAMS.

THERE was the softest, whitest bed
In the room where I used to sleep,
And a quaint little faded patchwork spread,
And a chest that was brown and deep.
The maples sheltered the windows there,
And the stars looked through when the boughs were bare,
And mother's footstep was on the stair
In the room where I used to sleep.

There were the fairest golden hours
In the room where I used to sleep,
And a fairy queen with wondrous powers
Her jealous guard would keep.
And all the shadows scurrying black
Could never frighten her gold dream pack,
Oh, brave dream fairies, come back, come back
From the room where I used to sleep!

—*Rose Anderson.*

THE "REST CENTRE" AT ARCH STREET MEETING-HOUSE.

IN Eighth month, 1916, seven interested Friends of Arch Street meeting suggested that Friends should supply the necessary funds to the Playgrounds Association of Philadelphia to operate and carry on the work of a public Rest Centre in the grounds of the old meeting-house. To this suggestion, ninety-one Friends responded with apparent pleasure, and the expenses, amounting to $550.34, were met.

The attendance was children, 4910; adults, 1976; total, 6886.

The following extracts from the report of Anna C. Longaker, the superintendent, published in the *Friend,* give a fair idea of the methods and spirit practiced:

". . . The new Rest Centre at Fourth and Arch Streets did not want for occupants any day during the summer. The question, 'Is it needed?' was answered by the number and kinds of people who daily made their way to that delightful spot. Mothers (we should like to have seen more), sisters, little brothers, and babies, factory and office girls—Jew and Gentile alike found something to attract them there. . . . The nationalities represented were largely, German, Russian and Polish.

"We found plenty of space to be used for rest and for play at the same time. The boys who wished to play baseball did not annoy those who wished to embroider under the trees; those who wished to play dodge-ball did not disturb the babies who slept; the children who played on the apparatus did not interfere with those busy with hammocks.

"The program of the day was begun and ended by an enthusiastic little band of workers, of both boys and girls, known as the 'clean-up brigade.' In the morning there were always benches which needed dusting off and sand from which to remove dry leaves. In the evening the grounds were scanned for papers which some thoughtless or careless visitor had neglected to deposit in the rubbish can, the sand had to be raked, the swings taken down, and so on. Indeed, this willing brigade found plenty to occupy them. . . .

"The program of the day was always variable. When stories were not appreciated as they should be, they were omitted for a few days, or, if we grew selfish or too exultant in our competitive games, we dropped them. In each case, we found our behavior profited by the deprivation, although in truth, not many such deprivations were needed during the summer. The work and play varied too, with the kind of attendance. I found, in general, that stories appealed to the Jewish children more than to the others, but aside from this, I found that preference for different kinds of games and work existed in the individual and not in the nationality. I may say, however, that I did not meet with one child to whom the occupation work did not appeal. Everyone was eager to *make* something.

"Our keenest endeavor was to make the place a united center where gallant spirit, courtesy, fair dealing and generosity prevailed. . . .

"Among the older visitors in the playground, there were those who liked to swing and to play games as much as the smallest child, those who appreciated the magazine-table, and those who seemed to enjoy the privilege of merely sitting where there were grass and trees.

"From old and the young there has been many a plea for the continuance of the Rest Centre. It is something just a little different from anything they have ever experienced before, and they like it."

Of strife others make us, we've little to fear,
Because we can surely defeat it;
Few persons get into hot water, 'tis clear,
But they furnish the fuel to heat it.

—NIXON WATERMAN.

FRIENDS' INTELLIGENCER

Editor and Business Manager, HENRY FERRIS

Directors and Advisors: ELLIS W. BACON, ELIZABETH POWELL BOND, RACHEL W. HILLBORN, CHARLES F. JENKINS, THOMAS A. JENKINS, ELIZABETH LLOYD, ALICE HALL PAXSON, ROBERT PYLE.

The religion of Friends is based on faith in the "INWARD LIGHT," or direct revelation of God's spirit and will in every seeking soul.

While the INTELLIGENCER represents especially the liberal side of the Society of Friends, it is interested in all who bear the name of Friends, in every part of the world, and aims to promote love, unity and intercourse among all branches and with all religious societies.

PHILADELPHIA, TWELFTH MONTH 30, 1916

Religion was intended to bring peace on earth and good-will towards men, and whatever tends to hatred and persecution, however correct in the letter, must be utterly wrong in the spirit.
—LUBBOCK.

USING OUR MEETING-HOUSES.

THE report of the superintendent of the "Rest Centre" at Arch Street Meeting-house, Philadelphia, printed in another column, naturally suggests the question, Why not make similar use of *all* meeting-house, church and school-house grounds, and why not extend the use to include the buildings also for reading-rooms, meeting-rooms, and neighborhood club-houses, in winter as well as summer?

It is a common criticism of the church that it fails to draw and interest the *masses*. Some have expressed doubts as to whether the churches, especially the richer ones, really *want* to attract the masses. Certainly a closed meeting-house, surrounded by a high wall, with strong iron gates kept carefully locked, does not exactly suggest to passers-by a warm and hearty *invitation*. More than one such comment has been passed, for example, on our meeting-house at Fifteenth and Cherry Streets, Philadelphia, the southern half of which stands with closed doors and shutters all the year round except for the week of Yearly Meeting. Is there any reason why the building might not be *used* for somebody's benefit and advantage for the other fifty-one weeks?

While this question is up, I want to suggest a way to make more use of this and perhaps other meeting-houses. Friends who attended the Cape May Conference will recall the Presbyterian church, which we were so kindly invited to use for "round tables" and special meetings. That building was so arranged that the main audience-room, the Sunday-school room, and all the different class-rooms could be *thrown into one*, and a speaker could be heard by the persons sitting in any of those rooms.

Why could not the interior of Cherry Street or any other large meeting-house be remodeled on a similar plan, so that at the time of yearly, quarterly, or other general meetings all or part of the rooms could be thrown into one, and at other times the different rooms could be used for their special purposes, especially including that of play-rooms for the children of the neighborhood, whose only playground is the streets?
H. F.

THE PHILANTHROPIC COMMITTEE.

THE suggestion of William Greenwood Brown for a change of the name "Philanthropic Committee" has my hearty endorsement. As it would obviously be in bad taste for any one of us to call himself a "philanthropist," it seems to me equally unsuitable for our General Conference and Yearly Meetings to call a committee by the equivalent name.

As a possible substitute, I suggest the term "Mission Committee." As our Friends have felt that advocacy of temperance, equal suffrage, prison reform, etc., is our mission, would not this very broad and inclusive term be a good one?
H. F.

THE SCHOOLS FOR COLORED CHILDREN.

REFERRING to the picture of Laing School in our issue of December 2d, Anna M. Jackson writes: "The flag in the picture was given the school by General Howard. At the time it was raised, it was the only American flag flying in Mt. Pleasant."

Anna M. Jackson also writes that she has received *no money* for the Southern schools this fall. Great as are the needs of Europe and Armenian sufferers, surely the poor colored children must not be forgotten.
H. F.

Note and Comment

"PHILANTHROPIC COMMITTEE" A MISNOMER.

OUR General Conference and Yearly Meetings have long used this name for their activities. To me it is inadequate and inappropriate.

1. Is its use not rather presumptuous than modest?

2. Does not "philanthropy" suggest *charity*, and that of the patronizing kind?

3. It can scarcely be said that all the departments of the committee's work are philanthropic in the ordinary acceptance of the term.

4. "Philanthropic" is identified with *effects* rather than with *causes*, the really fundamental matters of concern and investigation. Our great work has come to mean for us more than a repetition of relief from evil effects; it is the removal of the causes.

5. This involves examination, research and study, that the most intelligent and efficient service may be rendered.

As more significant I suggest "*Committee of Research and Service.*"

If there is any better name, let us have it.

Toronto, Ontario. W. GREENWOOD BROWN.

"MORE THAN JUSTICE."

IN the editorial comments on the discussion of "Value and Profit," appearing in the INTELLIGENCER of Twelfth month 2d, we are told that "it is interesting in this connection to ponder the teachings of Jesus, and note how he always required that we do more than justice, as for instance, to him that would take our coat, we should give also our cloak; if required to go a mile, we should go twain," etc.

Now, I do not understand that Jesus was commanding such action in the interests of any measure of *justice;* the taking of the coat was robbery, and the demand to go a mile, oppression; and if he had been dealing with justice, he would have commanded the robber and oppressor to make reparation; as I understand it, he was teaching the doctrine of "returning good for evil." For society to render to certain individuals *more* than justice, it must needs deprive other individuals of some measure of justice, which is *injustice*. That to my mind is incompatible with the life and teachings of Jesus.

Permission to evil-doers to continue in their course seems not always to have been regarded by Jesus as "returning good for evil," as when the money changers seized the temple, he did not leave them in possession of it, but cast them out; and he was always unsparing in condemnation of every form of oppression.

This doctrine of non-resistance to wrong, "turning the other cheek," etc., is, however, a favorite one with pulpit and press, whenever a demand is made for social justice. The workers are exhorted to be patient and humble, to fret not if their wages are insufficient to support themselves and families in decency. Why is not this doctrine preached to the *employing* class? Why are not employers told not to fret over increased wages and reduced profits, even to

the foregoing of all profit? Furthermore, why is not this argument applied to chattel slavery? If wage-slaves are to be content with their chains, why not chattel slaves?

In conclusion the writer states, "We cannot have any high state while we are all intent upon what we are to *get*, rather than on what we are to *give*." Exactly so, but under the present social and economic system, that is just what the great bulk of the population is actually compelled to do. A careful perusal of Bulletin 76 of the United States Public Health Service reveals the fact that about thirty million people in this country are living in poverty; it is useless to expect them to think in terms other than what they are to *get*. It is folly to look for spirituality to grow in an impoverished soil, an ill-nourished body and a darkened mind; and until society gives all of its members full and free access to the means of life, there can be little or no opportunity for a high spiritual development.

Philadelphia. T. ALGERNON CADWALLADER.

With what is said above I agree so far that I would add nothing further, if it were not for fear that entire absence of comment might be misunderstood.

It is quite true that a government cannot justly do *more* than justice to some, since that is necessarily to do *less* than justice to others. But an *individual* can do what a government cannot; and any one who studies the teachings of Jesus must be struck by the fact that he dealt not with governments, but with individual *men*—not with outward government, but with *inward*. He sought to change the heart, the desires, the motives of every man so that outward government should be needless. What check or constraint is required by men who love their neighbors as themselves—men who would do unto others just as they would have others do unto them?

But to this method of Jesus the objection is sure to be made that it is *unpractical*, just as the thrifty, "forehanded" man says that his injunction to take no thought for the morrow, to lend or give to every one that asks, is unpractical, and just as the soldier says that his command to "Resist not evil" is unpractical. Now I do not conceal the great difficulty of following literally the teachings of Jesus; to an ordinary business man they do seem utterly opposed to what we call common-sense, and to human nature—and perhaps they are; perhaps it is only uncommon-sense, only the divine element in our human nature, which makes it possible for men to accept and follow them.

Friends, however, ought surely to be slow to pronounce them unpractical, for the most difficult of all his charges, those to "Love your enemies" and to "Resist not evil," were actually practiced by our forefathers, in an age when they were far harder to practice even than they are to-day. When Friends endured stripes, imprisonment, torture, exile, outrage, and persecution without resentment or defense, and with genuine love for their enemies, they quickly began to win the world over to their side. And now, in our own day, the same spirit seems to be producing the same effect again.

After all, as Bernard Shaw says, why not give Christianity a trial? We shall never get the whole world to begin at once—a few must make the venture at the start. Perhaps we can get our own nation, or our own State or county, or our own community or church, to make the experiment.

And think what it would mean to the world if mankind discovered that Jesus was right! H. F.

We stand at Armageddon. The challenge has been sounded. The death grapple has begun. Prohibition is no longer a local issue. The last stage has been reached. Prohibition is a national danger.—*Brewers' Review, April, 1913.*

If it was a national danger in 1913, pray how would you describe the animal in 1917?—*American Issue.*

THE LEAGUE TO ENFORCE PEACE.

A correspondent writes to the *Independent* saying:

"If the combined armies and navies of the British Empire, France, Russia, Italy, Japan, Serbia, Rumania, Portugal and Montenegro, with the aid of the munition factories of the United States, are (as they seem to be) unable to arrest Germany and put her in jail for disturbing the peace of the world, what sized police force does this admirable organization of world vigilance, the League to "Enforce" Peace, anticipate will be adequate to perform its duty? And what better will that make it, anyway?"

To this question the editor of the *Independent* makes this reply:

"The League to Enforce Peace is intended as a preventive rather than a cure. Do you suppose that Germany would have entered upon the war if she had known that she would have against her the nine nations named as well as all the neutrals?"

"THE JEWISH OR THE ROMAN CHRIST."

That Jesus was completely a pacifist, but that parts of the New Testament were rewritten by men under Roman influence who made him utter militaristic doctrines, was asserted on December 24th by Rabbi Joseph Krauskopf, in a discourse on "The Jewish or the Roman Christ," in Keneseth Israel Temple, Philadelphia. Discussing the failure of Christianity to avert the present European war, he charged that the vast majority of Christians never really followed the doctrines of Christ, or else there never would have been wars between Christian States.

Dr. Krauskopf called attention to the fact that the New Testament is filled with the pacific sayings of Christ, and at the same time there are remarks attributed to him which are essentially pugnacious. The latter, Dr. Krauskopf contended, were written in when Christianity became the religion of Rome. He said:

"Granting that the Gospels make Jesus give utterance to such militant sentiments, I do not believe that Jesus ever uttered them. I believe that there may be clearly traced in the Gospels two Christs, one real, the other fictitious; one natural, the other supernatural; one ethical, the other mythical; one pacific, the other militant; one Jewish, the other Roman.

"It scarcely needs my telling that Jesus' pacific teaching was taken entirely from the Old Testament and that the Jesus who had uttered them had regarded himself a Jew, and that he had been so regarded by his disciples. Instead of liberating Judea, Jesus was nailed to the cross by the Romans as a traitor. Though the leader was dead, his disciples continued loyal to his memory. They even believed he would return and establish the Kingdom of Heaven on earth. They organized themselves into a sect and busied themselves in making converts to their new belief.

"Failing of success among Jews, they entered upon extensive missionary work among the Romans, who were in the market at that time for a new religion. Recognizing their opportunity, the propagandists fashioned the Jewish Jesus after the manner of the Roman pantheon. Knowing little of the real character of Jesus and less of his real teachings, the Romans credited him with teachings of their own that justified the feuds and schisms and dissensions and bitter persecutions which their fanatical missionary zeal had called forth.

"This is the reason for the glaring contradictions in the Gospels respecting Jesus; this is the reason why we can trace two Christs in the New Testament—one real, the other fictitious; one natural, the other supernatural; one ethical, the other mythical; one pacific, the other militant; one Jewish, the other Roman. This is the reason why in one part of the Gospels you read: 'Blessed are the peacemakers;' 'Agree with thine adversary quickly;' 'Resist not evil;' 'Love

thine enemy;' 'When struck on one cheek, turn the other to the striker rather than strike back,' and why you read in another part: 'Think not that I am come to send peace on earth, but a sword. I am come to set man at variance against his father, the daughter against her mother;' 'He that hath no sword, let him sell his garment and buy one.'"

We constantly think that there are circumstances in which a human being can be treated without affection, and there are no such circumstances. —TOLSTOI.

WHY not give Christianity a trial?—*George Bernard Shaw.*

ONE of the greatest inspirations to an army is hatred.—*General Brussilof.*

ONE-THIRD of the Friends in America are residents of Indiana.—*Walter C. Woodward, Director of Indiana Contennial.*

PREMIER BORDEN, of Canada, speaking in New York, added his declaration that the British Empire is fighting "for an abiding peace." That is what all the belligerents are fighting for.—*Springfield Republican.*

SCHOOL children have always used convenient walls for scribbling love couplets and autographs, but the influence of modern education is seen in the fact that some Philadelphia children have written on the walls of a liquor saloon, the physiological effects of beer drinking as taught in the public schools. STUART S. GRAVES.

HAVING beaten man at everything on earth that is worth doing, woman now shows him his inferiority in the sky. Miss Ruth Law has easily surpassed the record of a masculine aviator who recently tried to fly from Chicago to New York. Will the man of 1950 retain any sphere in which he will be woman's equal?—*Baltimore Sun.*

"IT is well to recall, aside from the laws of God, that if even the law of man were obeyed at present, peace and prosperity would reign in Europe. If we neglect or disdain laws and authority, discord is the sure result. This is the highest social law. As a result of ignoring this law we see every principle of right violated in Europe, acts committed in defiance of the laws of God and man, peaceable citizens and even young boys, taken from their homes to fight, amid the tears of wives and mothers, we see open cities and defenseless inhabitants exposed to aerial attacks, and we see by sea and land nameless horrors. I cannot but deplore again these crimes and condemn all those by whom they are committed."—*Pope Benedict.*

HON. BRAND WHITLOCK, United States Minister to Belgium, says: "I believe in a philosophy that has no faith in the efficacy of force in making people good. It teaches that people get better and improve, not by the destructive processes of hatred and wrath, but by the constructive method of love and reason. It teaches that goodness comes from within, not from without, that you can not beat goodness into people, or give them a prescription for it, to be taken in doses, like medicine, but that they must generate it out of their own hearts; and it believes that if we will only make social and economic conditions that will give all men, instead of a few men, a chance to live, they will naturally and inevitably become good. It teaches that you can not make people good by law, nor by policemen's clubs, nor by guns and bayonets, for it sees only hatred in these processes, and it knows that 'hatred ceaseth not by hatred; hatred ceaseth but by love.'"

War in men's eyes shall be
A monster of iniquity
In the good time coming.
Nations shall not quarrel then,
To prove which is the stronger;
Nor slaughter men for glory's sake.

—CHARLES MACKAY.

Current Events

FRIENDS' WAR VICTIMS' RELIEF COMMITTEE.

[The following was received in Philadelphia on December 28th. It is postmarked London, December 11th, and marked "Opened by Censor." Mail matter to and from Friends or persons known as pacifists is apparently watched with suspicion, and especially subject to delay.—H. F.]

RUSSIA: RELIEF WORK IN MOSCOW.

THOMAS D. HEALD writes on 5th November that he is now alone at Moscow, E. St. John Catchpool having left a few days before for Buzuluk. T. D. Heald was expecting to remain in Moscow throughout the winter as a voluntary worker under the British Refugee Committee.

The registration of refugees for relief purposes proved a long and tedious task, and is only just completed. Its value, however, is very apparent, particularly now that extra clothing for the winter has to be provided.

IN FEAR OF DISPATCH TO SIBERIA.

"An interesting sidelight upon the mental outlook of the refugees occurred the other day, when two elderly women came to one of the feeding-points where I was at work, and asked for tickets for the meals. I recognized them as old attenders, and with the help, as interpreter, of one of the English ladies, asked them why they had been absentees so long, and why they had not registered and received new tickets like most of the others. They replied that when they saw the registering going on, they were afraid that as soon as we got them written down we should be dispatching them to Siberia!"

The first snows of winter have already reduced the attendance at the feeding-points. As the shortage is amongst the children, it can be explained on the ground of lack of foot-wear. Throughout the summer months all the children, and even the Russian women of the poorer classes in Moscow, invariably went bare-legged and bare-footed.

HOLLAND: THE CAMP AT UDEN.

Howard D. Rowntree writes on 1st November: "Reginald Price has been giving a great deal of time to all manner of ideas connected with weaving; and although one can never expect to attain to the fascinating method they adopt in Corsica, where one hears of its proceeding, in glowing colors, in the street, yet it has given a variety of thrills to many of those working in our zaals. The best work we have done is with raffia; but as this can only be obtained in short lengths, it involves much more labor in setting up. The resulting material, however, is full of gay colors, and is immensely strong, suitable for making pocketbooks, small cases and other such wares. The looms for this work have been made by the boy scouts, many of whom have secured their carpenters' badges for box- and bed-making.

A CHANCE FOR GROWING LADS.

"It is these growing lads who involve one in most thought for the best to be done for them. Arthur Wallis's work with the scouts, who now number about seventy, will, one feels, make a really bright spot in their lives, whatever may come after, and one hopes may give them something to build up as well. A great deal of the work is undertaken by the eight leaders themselves, and is creditably done considering that they have never gone through a scout training themselves, except for the few weeks before they were put into responsible positions. These lads have now a chance of learning to read and write their own language, to learn French, carpentry, shoemaking, and, one hopes, a little of the pleasure of social endeavor.

SOCIAL EVENINGS IN THE WOMEN'S ZAAL.

"We have recently begun an interesting experiment in throwing open the women's zaal to all our workers one day a week, the latter being allowed to bring their husbands and wives and families. Quiet games, like draughts, dominoes and halma, are allowed for the older men, but for the younger folk it is only allowed to them to play after they

have worked at some hobby for an hour. Thus we have basket-weaving, painting, carving, engineering and shoe-repairing, all going ahead in little groups. There is an astounding air of intense activity about the zaal with these groups, all under the care of one of the refugees whom we have trained; but at eight o'clock singing begins, also games of strength and skill, but with restraint removed, and a group lustily singing round the piano. Through it all one can still hear the booming roll of the huge wooden ball trundling down the 'skittle alley,' which is one of the chief attractions of the evening."

NOTANDA.

Since our last list of workers was published, the following have left for the various fields (in addition to the three whose names were given in the Russian Supplement last week):

FRANCE.—Kenneth M. Cross, Dr. Iris Fox, William Hill, William Mellor, Frank E. Moreton, Molly Morland, Jennie Pontefract, Hilda Scanlan, Frederick Sharp, L. Dorice White, H. Steer Wood.

HOLLAND.—Cuthbert Clayton, H. W. C. Henderson.

Friends are asked to note that parcels to be sent abroad, including private parcels to workers, should be addressed to the warehouse and not to the office. The Army Postoffice is now a useful way of sending these latter. They should be addressed with the name of the worker, F. W. V. R. C., A. P. O., S. 5, B. E. F., France. No name of place should be given.

All garments for Russia should be made long, as both the women and children wear them to the ankles, with underclothing the same. Full details may be had from the warehouse.

We have just received a telegram from Buzuluk saying that the party are all well.

LETTERS FROM A UNITED STATES CONSUL IN TURKEY.

[From William Lancaster Jenkins, of Gwynedd, Pa., to his parents at home.]

TREBIZOND, TURKEY, September 14th, 1916.

DEAR PEOPLE: It seems like putting meat in a grinder and never seeing anything come out, the way I write home each week and get so few replies. I know, however, that mother writes very regularly, and perhaps some of the transports that come in port to-day will have something for me. Mail seems to be coming through better now than it did from both Petrograd and Moscow.

I am doing a lot of studying. Beside my Russian, French, Spanish and German, I have now started on modern Greek, having a lesson every day from Vice Consul Montesanto, who is a Greek himself. It is a valuable language all over the Levant, and one never knows when it may come in handy. I'm having difficulty finding a Russian teacher, as all the officers here are either too busy or too tired in the evenings. A few days ago an Armenian who has lived most of his life in Russia came to see me about lessons, and I believe he will make a good teacher.

Last Saturday and Sunday we had a regular tempest, but the rain did a lot of good. I was at Soouk Sou with the Theophylactos family, and as there are always many visitors there it makes little difference how the weather is.

Our communal eating arrangement has completed its first month. I'm happy to say that the provider seems disposed to keep up his good work. He seems greatly encouraged because I obtained permission from the powers that be to buy our meat from the military, instead of having the daily struggles at the civilian butcher shops, which are few and far between now.

Wednesday night I entertained five Red Cross Sisters, Mr. and Mrs. Vspensky, two Russian officers, and Montesanto and Briner. One of the officers has a glorious tenor voice, and we had a musical treat. He is coming this afternoon to practice up on some other songs. I wish you could hear him sing the Prologue of I' Paggliachi. I had Turkish coffee served when they arrived, then later tea and cakes, later still preserves, etc. It was a fine moonlight night, and the view from my little balcony facing the sea and mountains was particularly lovely. The snow-clad peaks of the mountains further east near Rigeh were plainly visible. The storm seems to have cleared up the atmosphere.

My little fox terrier has arrived, and I'm enjoying him very much. I didn't know what to name him, but last Tuesday night I had dinner with Mr. Vspensky and the Grand Duchess, and the latter suggested jokingly to call him Xpberr (pronounced Hchritch), which is Russian for an old dotard. So Xpberr he is, much to the amusement of all the Russians hearing the name. Her Highness was unusually jolly and attractive during dinner. I disagreed with her whenever possible, and as it is doubtless a new thing for people to do with her, she seemed to enjoy it. She told me she is 24, but I think she's about 19 or 20.

His eminence the Archbishop honored me with a visit this morning, and invited me to dine with him Saturday at Soouk Sou. He's a regular diplomat himself, and I always enjoy being with him. I must go upstairs to see Xpberr.

Lovingly, BILL.

LETTER FROM AN INDIAN WORKER IN CALIFORNIA.

MY DEAR FRIENDS AND FRIENDS: Soon after I came to California, through unseen forces that have been working in my behalf I renewed my intense interest in the Indian work. I am "advancing Friends' principles" as far as I have the opportunity, but as Peter said to the beggar at the Temple called Beautiful—"Silver and gold have I none; but what I have, that give I thee." So in the meetings I hold I let it be known that I am a Friend, and I speak of the Friends' dealings with the Indians, etc. If any wish to know more of the ideas of Friends, I cite them to the literature, which I have spread on the edge of the platform along with a lot of Indian literature, of which if any are interested enough to want to know more (either or both) they will take a choice for a nickel. If not interested, I do not wish them to have it at any price. I say it was all given me for free distribution, but that I have adopted the method of free distribution among those who want it for a nickel, and the nickel goes toward buying me an automobile, which I need to help me carry my message. The Friendly literature I offer only to those of an evangelical or promiscuous audience.

At one of the meetings, when I came to gather up the change there was a dollar. At another, there was forty cents. It all helps a little.

My main message at these meetings is to give a true story of the Indian character. People know him not. I give incidents of my Indian and reservation experiences by way of spice, and end up with the purposes of the Society of American Indians, on whose membership committee I have been placed as chairman. No one can be an active member unless he has Indian blood, but they are trying to get a large associate membership.

As this society is the only light that has come to them by which they may extricate themselves from political pollution and graft, I have entered heart and soul into the work. I have refused salary, and receive a small pittance of a commission, not half enough for my fixed expenses. It *will* help toward my postage, stationery, and street-car fare.

I have had such cheerful response to my appeals on behalf of this "New Indian Uprising" that I am exceedingly hopeful. I am out of pocket right along, of course, but what is money? Where is our vaunted trust as Christians, if one having a vital message to carry is afraid to start out without a penny? "I do not care to see the distant scene, one step enough for me."

I took the first step in the Pasadena meeting-house (Hicksite) and had a full house. I never saw an audience pay closer attention to a speaker. I talked for over an hour, and the tension was intense. I shall get 20 associate members from that meeting.

The membership fee (associate membership) is $2.00, which includes a year's subscription to the quarterly magazine. I want through dignified agitation wherever I go, through meetings in churches, meeting-houses, school-houses, parlors, street-corners, etc., to get about two thousand associate members before Christmas of 1917. I find that people are interested in the truth, and they bow to my thirty years' experience in working, studying, and writing upon the Indian question. The highest respect is accorded me, and all kinds of favors.

Septimus Marten and wife have joined, and are staunch friends. Mrs. Marten took my hands in both of hers and said in deepest earnestness: "Thy address was splendid. Thou hast the right spirit. Thy enthusiasm will carry thee through. Thou art truly inspired." She told the Universalist minister that I had a great message, and he is arranging for a meeting in his church.

I speak on January 19th before the Orthodox branch of Friends in Pasadena. There is a prominent lawyer in Los Angeles who is working to get me before the student body of the University of Southern California, in Los Angeles. A meeting is preparing for me at Riverside. I am going to go before every group that will listen to me.

At Highland I had a joint meeting of Methodists and Congregationalists in the Methodist church. Both ministers gave me a hearty shake of the hand. The Methodist clergyman, who is called very conservative, said he knew I would win out. I mention these things not to brag, but I know you wish me not too much hardship. I expect to find money enough to carry me through, *rolling in the road.* The money part of it is farthest from my thought. I wish I did not have to think of it at all. "I have told of your heroic efforts and self-sacrifice for our people," an Indian friend and a Friend writes, and adds that she with a few others will bear my expenses.

I may never realize that in full, but what do you think of such an offer, when I have made no effort at all for such a thing? I tell you God and the angels are taking care of me. I am in perfect health, and the spirit in this matter is almost uncontrollable. I am simply burning up with a desire to make people see the truth as it exists. I shall burst if I do not get it out. This work is forced upon me by the spirit within, and to *save my life* I must follow the call. Consequently I feel no anxiety. I can see that what Friends have done for me will be of immense value for them and for me.

I must have that runabout Ford. I see it dropping to me from some star. It is surely coming, but how or when or where from, I know not. Somebody is going to give me the little runabout that will carry just two, and room for my literature and wraps. Somebody else is going to guarantee the up-keep of it. It will take about for or five cents a mile. I know not who these good people are. I have not even heard of them except through my own insight; but all these things are coming, mark my word.

Wouldn't I make progress if they should come! With the little auto I could travel hundreds of miles in this State, and talk to thousands of people in the little towns and street corners of the larger towns and suburbs of cities. It is all feasible. The women fought their cause in that way, and succeeded. I would not care for dignity and decorum. They would listen to me, and in that way would reach a class of people—splendid thinkers and workers—who never go inside a church. I would speak in every church that would have me. If I run out of money to pay car-fare or railroad fare I shall walk. In the Pasadena meeting I said if I became in need of clothing, I would dress as did George Fox. Leather is good enough for me. I shall not get too tired, and I shall keep well, for I know how, with God as guide, to conserve my strength and to select the foods that keep me well.

When I made the proposition to print on a large scale I intended to devote all my time to that, and I would have made it go, but this Indian business is really my life, yet it is much smaller and much more difficult; to my mind, much more important, as these people are held in demoralizing reservation prisons of idleness, beggary, gambling, pauperism and ruin. They are trying to pull themselves out. Thirty of the best years of my life were spent in helping when there was no hope. Now that hope is dawning, I must to the work again, independent and free from government control, as far as being employed on a salary is concerned.

I go to meeting nearly every First-day. I have seen Elisabeth Stover several times. The Pasadena Friends are exceedingly kind to me. I am boarding at present with a cousin here in Los Angeles. Very comfortable, very happy, very well. Am on the go a good deal, and the "go" will increase. Wait till I get my runabout Ford, and I will call over and see you. I would not be surprised at all if I should cross the continent in it and attend all the Yearly Meetings—not this spring but next—spring of 1918.

Thanking you again for your good letter, and wishing you a Merry Christmas and Happy New Year, I remain,

Very sincerely,

MARIANNA BURGESS.

FRIENDS IN COLORADO.

PERCIVAL M. FOGG writes from Denver:

On Twelfth month 6th, Charles and Frances Savery entertained the Denver Friends at their home, 1227 Milwaukee Street, there being forty present. "Conditions in England at the Time of George Fox" was the topic discussed by Helen Jackson. Chalmers Hadley then followed with a brief and interesting sketch of "The Life of George Fox." "The First Quaker Preachers and Their Message" was presented by Percival M. Fogg. These subjects are the first of a series in connection with a study of Quakerism, which will be discussed during the coming months, at the gatherings to be held every three weeks.

The increasing interest in the Denver Friends movement, now about one year old, has been very encouraging, and there is every indication that it will be sustained.

A personal letter from the Denver Friends' Circle, contains a carefully outlined program for eight meetings, based on Emmott's "Story of Quakerism," and gives the following interesting information:

"Places of meeting have been volunteered for the next six months, and leaders selected. Forty were present at our last gathering. We often have visiting Friends at the meetings, and some of us hope some day to see a meeting started here. The Friends' Church is without a pastor at present, and two families are deeply interested in our activities."

They have also made the following useful list of material on the Society of Friends in the Denver Public Library:

W. C. Braithwaite, "Beginnings of Quakerism," with introduction by Rufus M. Jones.

Thomas Evans, "Concise Account of the Religious Society of Friends."

Alice N. Townsend, "Chronology of the Society of Friends," 1644-1828.

James Freeman Clarke, "George Fox and the Quakers." (In his "Events and Epochs of Religious History," chapter 10.)

T. B. Macaulay, "George Fox." (In his Critical and Miscellaneous Essays and Poems, Vol. 6, page 253.)

Williston Walker, "George Fox." (In "Great Men of the Christian Church," p. 285.)

A. C. Buell, "William Penn as the Founder of Two Commonwealths."

W. H. Dixon, "William Penn," an historical biography, with an extra chapter on "The Macaulay Charges."

B. B. Trueblood, "William Penn and the Gospel of the Inner Life." (In "Pioneers of Religious Liberty in America.")

A. P. Russell, "Christianity of Woolman." (In "Characteristics," p. 160.)

G. M. Trevelyan, "John Woolman the Quaker." (In "Clio, a Muse," and other essays.)

John Woolman, Journal.

E. C. Adams and W. D. Foster, "Elizabeth Fry." (In "Heroines of Modern Progress," p. 1.)

Rosa Nouchette Carey, "Elizabeth Fry." (In "Twelve Notable Good Women.")

Elbert Hubbard, "Elizabeth Fry." (In "Little Journeys to the Homes of Famous Women.")

Mrs. E. R. Pitman, "Elizabeth Fry."

William Russell, "Mrs Fry." (In "Extraordinary Women.")

J. M. Davidson, "John Bright." (In "Eminent English Liberals.")

G. B. Smith, "Life and Speeches of the Right Honorable John Bright, M.P.," 2 vols.

G. M. Trevelyan, "Life of John Bright."

R. M. Jones, Isaac Sharpless and Amelia M. Gummere, "Quakers in the American Colonies."

S. M. Janney, "Peace Principles Exemplified in the Early History of Pennsylvania."

Stephen B. Weeks, "Southern Quakers and Slavery."

Some fiction of varying merit in the Denver Public Library which has Quaker characters is as follows:

Mitchell, "Hugh Wynne."
Taylor, "Story of Kennett."
Barr, "Friend Olivia."
Besant, "A Fountain Sealed."
Dix, "Making of Christopher Ferringham."
Valentine, "Hecla Sandwith."
Lee, "A Quaker Girl of Nantucket."

GEORGE SCHOOL LETTER.

George School, Pa., Sixth-day, Twelfth month 22d, 1916.

This is the morning of the day we go home for the holidays. The breakfast bells rang about ten minutes earlier than usual, and people began to sing and call to each other as soon as they were awake. It was raining and consequently dark at breakfast, but everything was radiant with anticipation, the excitement being heightened by a flash of lightning now and then.

Classes begin at 8.15, and we leave out assembly in order to finish our seven forty-five minute periods by two-thirty; and (though nobody is saying very much about it), the clock has been set up five minutes to give time enough to catch the two-thirty trolley. Eighty-six students are to take the two-fifty trolley to Langhorne to make the earlier trains there to New York and Philadelphia.

In fact everything is being done to make the vacation as long as possible, and at the same time get in our full two days of extra work.

We have had an unusually long time of tobogganing this year before Christmas, and students (and now and then members of the faculty) have made splendid use of it. The long coast beyond the toboggan has been especially smooth and enticing.

Mr. Atwood has resigned in order to take another position, and Mr. J. Sebring Riffert (Swarthmore, 1916) is here to take his place. Their both being here for a few days gave Mr. Pancoast and Mr. Orchard a chance to visit schools. Mr. Pancoast visited at Westtown, Friends' Central and Friends' Select, and Mr. Orchard visited Perkiomen Seminary. While there he arranged for a debate with Perkiomen, which we hope is the beginning of an interesting rivalry in intellectual contests.

This year the debating is being credited as work in English. Those who tried for the teams were excused from their regular English work during their time of preparation, and those who are on the teams are excused for the remainder of the year. The debate trials took place night before last and resulted in the choice of two teams, as follows: James Bogardus, J. Webber Gaunt, and Wynne Keever, with Bertram John as alternate; and Albert Rogers, James B. Smith, and Alfred J. Wright, with Edward Freidel as alternate. The choice of sides on the question has not yet been made.

On First-day morning, Mildred Duncan read to us selections from the recent poetry on the war, which had been chosen by Mr. English. Some of these brought us into sympathy with the great tragedy of the conflict better than anything we have heard.

Perhaps the chief joy of the past week has been the visit of Mr. Phidelah Rice, who comes to us every year on the lecture course. This time he read on Seventh-day evening the play of "David Garrick." The students were delighted with this presentation, and were so urgent in their applause that Mr. Rice was persuaded to add to his recital some of the favorite short selections he gave last year. On First-day afternoon all the members of the faculty had another opportunity at the home of Miss Kirk to hear Mr. Rice in his wonderful interpretation of Arnold Bennett's play, "The Great Adventure." E. M. W.

FRANCIS JACKSON GARRISON.

The death of Francis J. Garrison on December 11th, says the *Woman's Journal*, removes one of the truest friends of equal rights and many other good causes.

He was born October 29th, 1848, the youngest son of William Lloyd Garrison, the famous abolitionist. While still a schoolboy, he helped his father in publishing his paper, the *Liberator*, and was present on that historic evening at the end of 1865 when the elder Garrison, having written his valedictory, set up in type the final paragraph with his own hands, and stood by as the forms for the last number of the *Liberator* were closed.

He collaborated with his brother, Wendell Phillips Garrison, in writing their father's life, and was also joint author of the life of Ann Phillips, the wife of Wendell Phillips.

He was an encyclopedia of information on the anti-slavery movement. Always warmly interested in the welfare of the colored people, he was a friend of almost every other humanitarian movement, and a particularly strong supporter of equal rights for women. He was prominent in the Men's League for Woman Suffrage, and for many years he was treasurer of the Massachusetts Woman Suffrage Association, the New England Woman Suffrage Association, and the *Woman's Journal*.

He was connected with the publishing firm of Houghton Mifflin Company, in Boston, from 1871 to 1915. In 1879 he married Mary Pratt, a young woman of the highest and loveliest character, and her sudden death three years later was a heart-breaking grief. In 1891 he married Theresa Holmes, the second marriage also proving very happy. After her death in 1915, he seemed no longer to care to live, but gradually faded away.

Mr. Garrison was gentle, quiet and retiring, but a man of the highest integrity, as well as of the warmest affections. Inheriting his father's non-resistance principles, he never voted except for school committee. School officers do not have to take an oath to support the constitution, which involves possible bloodshed.

As the youngest of Mr. Garrison's sons, he survived most of his father's old co-workers; and it fell to him to take charge of the funeral arrangements for a great many of them, including Lucy Stone and Henry B. Blackwell. It was a task for which his sympathetic kindness and strong religious faith eminently fitted him; and his comforting

ministrations endeared him to the gratitude of their families. When Lucy Stone's body was placed in the receiving tomb, he said to her daughter, as they were about to go away, "Nothing of your good mother is left here." The words have never been forgotten.

He was always a warm friend of the *Woman's Journal* and its editors. He was much interested in its recent "house-warming." He sent over a number of pictures and documents for it, but did not feel strong enough to come himself.

He is survived by his son, Wendell Holmes Garrison, and by his sister, Mrs. Henry Villard, of New York. He was much loved, and will live in the hearts of all who knew him.

TEACHERS' ROUND TABLE CONFERENCE.

A MEETING of the Primary Teachers of our Monthly Meeting Schools was held on Seventh-day Twelfth month 16th under the direction of Mrs. Ida P. Stabler, Executive Secretary of Education. The subjects for the conference were, "The Teaching of Primary Reading" and "Story Telling."

Moorestown, Camden, West Chester, Media, Westfield, Buckingham and Darby schools were represented at the conference.

Mrs. Stabler presented an outline showing the average number of hours a year devoted to reading in the several grades, and also the standard rates of reading for children of the different grades. The teachers were asked to keep a record of hours given to reading in our schools, so as to compare their work with the standards set forth in the outline.

Miss Francis Bull, of West Chester Friends' School, outlined the work of First Year Reading, supplementing it with most useful and practical suggestions on methods and devices.

Miss Margaret Garrett, of Moorestown Friends' School, explained the Aldine method of teaching reading and the use of the accompanying material and devices. The speaker made the work especially clear by giving a first-class reading lesson at the beginning of the year and then a later one showing progress of the class at the end of six months.

A very helpful and interesting feature of our meeting was a talk by Miss Elizabeth Roberts, of Swarthmore College, on "Story Telling, Methods and Aims." Miss Roberts illustrated her talk by telling us two charming stories, setting before us a purpose and an ideal in this wonderful field.

This meeting is the first of a series of group conferences of the teachers of the Monthly Meeting Schools. The purpose of these conferences is to give the teachers an opportunity to discuss details of methods of teaching as the teacher needs to apply them in the school room.

UNITY OF SPIRIT IN CANADA.

[Our Friend William Greenwood Brown sends this interesting account of a visit of our Yonge Street Monthly Meeting to Yonge Street Quarterly Meeting, —"By way of distinction, Hicksite and Orthodox; by way of spirit, ONE!"—H. E.]

OUR monthly meeting opened at Forester's Hall, Toronto, at 2 p. m. on the 15th. It was a good meeting. At 3 p. m. we adjourned and attended Yonge Street Quarterly at Maitland Street, to emphasize the appreciation conveyed in our own Canada Half-Yearly Meeting's recent reply to the letter of greeting and good-will of Orthodox Friends. It was a delight to meet the other Friends in their substantial and dignified meeting-house. Our reception was extremely cordial, and the utmost freedom was extended and enjoyed. As never before we were *one*, and many hearts gave evidence of the deep spiritual feeling that prevailed. Truly the loving spirit of the Master hovered over and round about us, and filled our hearts.

The war naturally claimed attention, and brought us unitedly into sympathy with all Friends, and especially English Friends.

We were pleased to have Dr. Zavitz, clerk of our own Yearly Meeting (Genesee), present. He sat with Alfred Young, pastor of New Market meeting, and Clarence Pickett, pastor of Toronto meeting, at the head of the first meeting. At the business meeting, Robert Cronk and assistant presided.

At the close the children and young women dispensed refreshments and conducted the sales booths.

We are happy to record this meeting as one that shall be of blessed memory, and while its claims were so generously met by all, we are human enough to specially acknowledge the beautiful spirit manifested by Clarence Pickett and Alfred Young.

Percy Clapp, of Buffalo, was unfortunately delayed on the way. On First-day afternoon Clarence Pickett and others met him at the home of Cuthbert Wigham, and we enjoyed a real conference. W. GREENWOOD BROWN.

Toronto, Ontario, Twelfth month 22d, 1916.

BRIEF NEWS ITEMS.

THE British Government has decided to release the 576 Irish prisoners who were interned after the rebellion in Ireland. On December 21st, Henry E. Duke, Chief Secretary for Ireland, announced in the House of Commons: "The time has come when the advantages of releasing these men far outweigh the risk, and I have so advised the Government. Steps, therefore, were taken, to-day, to proceed, with the least possible delay, to return the interned prisoners to their homes."

THE Philadelphia Branch of the American Union Against Militarism telegraphed on December 21st to President Wilson, saying: "We beg to express our profound satisfaction in the humane stand which you have taken in your note to the belligerents, and to assure you of our enthusiastic support of your courageous efforts to hasten a constructive peace." A similar telegram was also sent by the Pennsylvania Branch of the Woman's Peace Party.

THE District of Columbia Board of Education has issued an order forbidding the maintenance of High School secret societies after the end of the school year in 1918. Initiation of new members hereafter is prohibited.

NEARLY $2,500,000 for the relief of Jewish war sufferers in Europe was pledged at a great mass meeting in Carnegie Hall, New York City, on December 21st. Jacob H. Schiff, of New York, and Julius S. Rosenwald, of Chicago, headed the list with $100,000 each. A total of $466,875 was subscribed by 40 persons.

A NEWS dispatch from Eagle Pass, Texas, December 24th, says: "Mexico sang to the United States and the United States sang to Mexico in an unusual Christmas celebration here to-night, when a member of the choir of the Piedras Negras Catholic Church, standing on the Mexican side of the Rio Grande, sang the first stanza of the ancient hymn, 'Adeste Fideles,' the second stanza being immediately picked up by a member of the choir of the Eagle Pass Church of Our Lady of Refuge, on the Texas bank of the international boundary. Alternating in this manner, the entire hymn was rendered. In the local Catholic church regular soldiers and Tennessee and Maryland guardsmen sang 'Silent Night,' the hymn being rendered in thirteen different languages, including English, Spanish, Russian, Greek, Syrian and Japanese. The Fifth Maryland Regiment, early in the evening, arranged a Christmas tree on the courthouse lawn and distributed more than 3,000 toys to children of Eagle Pass and Piedras Negras. The tree was the gift of the city of Baltimore, the toys were donated by Baltimore citizens, and the tree and toys were brought to the border in a special car donated by a railroad company."

For publishing notices of births, marriages, and deaths, and for memorial notices not exceeding one hundred words, there is no charge.

BIRTHS.

McVAUGH.—At Riverton, N. J., Twelfth month 22d, to John and Mary Satterthwaite McVaugh, a son, named EDWIN SATTERTHWAITE McVAUGH.

DEATHS.

BELL.—Haddonfield, N. J., Twelfth month 21st, MARY W., wife of Edwin R. Bell.

BLACKBURN.—In Kansas City, Mo., on Twelfth month 23d, 1916, ANNIE W., wife of Oliver E. Blackburn, in her 50th year.

Interment at Union Hill (Kennett Square, Pa.) Cemetery.

BORDEN.—JULIA HARNED BORDEN, wife of J. Edward Borden. departed this life Twelfth month 20th, 1916. Funeral services at her late residence, Eatontown, N. J., Twelfth month 23d. A simple, child-like nature, full of faith in all things good, and seeing good in all.

BRANSON.—Cleveland, O., December 15th, 1916, CHARLES F. BRANSON, JR., infant son of Charles F. and Anna Jackson Branson.

CARROW.—On December 23d, at Camden, Del., RICHARD C. CARROW, in his 76th year.

CHALFANT.—At Penn Station, Pa., on Twelfth month 19th, WILLIAM WINDLE CHALFANT. Interment at Unionville Cemetery.

COLSON.—On Twelfth month 7th, in Mullica Hill, N. J., MARGARET H., wife of William M. Colson, aged 69 years and 6 months. She was a member of Pilesgrove Monthly Meeting. She has for years been an interested member of the W. C. T. U.

COPE.—Fallsington Pa., Twelfth month 20th, JOSHUA S. COPE, in his 74th year.

DAVIS.—On Twelfth month 10th, after a long illness, at the home of her brother, Watson T. Davis, Ivyland, Pa., EMILY, daughter of the late Jonathan and Ann Wood Davis, aged 66 years. She was a member of Horsham Monthly Meeting. The interment was made in Warminster Friends' Burying Ground.

DETRICK.—At his home, "Glenmont," Frederick County, Md., on November 29th, JOHN UMSTEAD, aged 55, son of the late Kate Umstead and Louis Frederick Detrick. He is survived by two children, M. Jane Detrick and Dr. Frederick L. Detrick; two sisters, Lillie Detrick and Katharine L. Detrick, and one brother, William H. Detrick.

DOWDALL.—Near Chatham, Pa., Twelfth month 16th, 1916, ELIZA ANN DOWDALL, aged 94 years. Interment at New Garden, Pa.

DUDLEY.—At Moorestown, N. J., Twelfth month 18th, HANNAH BARKLOW, wife of Franklin K. Dudley, aged 71. Interment Brotherhood Cemetery, Mount Holly.

LIPPINCOTT.—On Twelfth month 23d, at her home, Mullica Hill, N. J., MARY J. LIPPINCOTT, aged 81 years. She was a member of Pilesgrove Monthly Meeting.

MERCER.—In Kennett Square, Pa., on Twelfth month 26th, 1916, RACHEL J. MERCER, in her 93d year. Interment at Union Hill Cemetery.

MERILLAT.—On Fourth-day, Twelfth month 20th, in Norristown, Pa., MARY FORMAN, wife of William C. Merillat. Interment Plymouth Meeting. Those whose privilege it was to know her will miss a sympathetic and loving friend. Throughout her active life she was always in the front rank of workers in all humanitarian efforts, and a very wide circle will remember her with kindly and grateful thought.

SPRINGER.—At Kennett Square, Pa., on Twelfth month 26th, 1916, ANNIE Y., widow of the late James J. Springer, in her 70th year. Interment at New Garden.

WORRELL.—Twelfth month 26th, J. LEEDOM WORRELL, aged 77 years.

YARNALL.—West Chester, Pa., Twelfth month 21st, PHILENA S., widow of Nathan S. Yarnall, in her 95th year.

REPORT OF PHILANTHROPIC COMMITTEE OF PHILADELPHIA QUARTERLY MEETING.

DURING the last year this committee has held regular meetings at stated times.

PURITY.

The sub-committee in charge of this subject has distributed literature in various ways. Five lectures on "Sex Hygiene" were given by Dr. O. Edward Janney to the boys of the graduating class of Friends' Central School; also talks on the same subject to a class of boys at Spring Street Mission, and to a group of boys at Friends' Neighborhood Guild.

PEACE.

The sub-committee on this subject reports three successful lectures given in Race Street Meeting-house:

1. By George W. Nasmyth, of Boston, director of the World Peace Foundation, on "Preparedness Against War."

2. By Elbert Russell, of Johns Hopkins University, on "Christ and Militarism."

3. By Hamilton Holt, on "The Great War and Peace."

A letter stating the peace position of Friends and inviting them to attend the lectures was sent to about 2,000 adult members of Philadelphia Quarterly Meeting, 5,000 school teachers in Philadelphia, and 1,500 ministers. Placards announcing the lectures were put up in the Philadelphia & Western Railroad stations, in the meeting-houses in Philadelphia Quarter, and placed in store windows. We feel these lectures have been of great educational value, and we appreciate the generous support of Friends in a financial way.

EQUAL RIGHTS.

This sub-committee has sent letters to all men members of this Quarterly Meeting, urging each one to exercise his privilege of franchise by registering, by attending the primary elections, and by voting. It is evident that a large percentage of our native-born reputable citizens fail in their civic duty, and we feel keenly that members of the Religious Society of Friends should not be negligent in this respect. A meeting was arranged for at West Philadelphia Meeting-house, and addressed by Harry and Janis Phillips on "Woman's Kingdom, Ideals and Actualities." These lectures were recommended by the "Men's League for Woman's Suffrage."

CHILD WELFARE.

The sub-committee on Child Welfare reports the preventive agent in the last year has made 423 visits to families; 201 visits to schools, hospitals, City Hall and House of Detention, in behalf of the children under her care; 239 calls have been made at her home by people seeking help or advice; 27 boys and girls have been helped to permanent positions; 40 have been assisted in procuring medical or surgical aid; 27 tons of coal were purchased last winter by our agent, paid for by her families at the rate they would pay for coal by the bucket, thereby giving a lesson on the extravagance of buying in small lots, and encouraging them to save in the summer time for the winter's fuel.

From part of the proceeds of a play given by a class of girls of Friends' Central School we were able to pay the carfare for twenty children and four mothers, when the opportunity came for them to spend two weeks at Atlantic City during the last summer. Other pupils of the school brought material at Christmas time, which provided hearty dinners for twelve families who would otherwise have had no good cheer at that time.

The preventive agent has given talks on the need of this line of work before Philadelphia Young Friends' Association; at Salem, N. J., in the afternoon following their Quarterly Meeting held last spring; between sessions of our late Yearly Meeting on Fourth-day, in Friends' Central School lecture room; and, very briefly. before Germantown Friends' Association.

We feel the need for this work is pressing wherever there are children who are neglected from any cause. We find many who are allowed too much freedom, who are out of their homes too many hours of the day, in many cases until long after night has fallen, when they are apt to be learning little that is helpful to their best development, but much that is of harm. Our work is supported entirely by voluntary contributions and we are grateful for the generous support and sympathy of our friends who thus make it possible to aid some of these little ones whom Jesus taught us are our brethren.

GUILD COMMITTEE.

The work at Friends' Neighborhood Guild with three regular residents and an extra one employed for the summer is being continued with interest and enthusiasm. The clubs, the savings bank, the clinics, the Little Mothers' League, were regular in their attendance and activities. Some social life in the way of parties and entertainments was introduced.

The "Camp Fire Girls" gave a fair, for which they were entirely responsible.

Last spring an interesting exhibition of work done by the children was given.

The assistance afforded by the 79 volunteers was especially valuable and encouraging.

The resignation of Elizabeth C. Darby, who had organized this work along regular settlement lines, was accepted, and Louise Marie Lawton appointed headworker. She is a Swarthmore graduate, who for three years has been actively

engaged in connection with the Jacob A. Riis Neighborhood Settlement in New York City. The Friendly atmosphere whcih a member of our religious organization brings into the work will, we trust, result in increased interest on the part of all our meetings.

The Sewing School has held its regular meetings. In the 21 sessions the children were taught to make 169 articles, such as bags, aprons, bloomers, towels, bibs, etc. Caroline E. Gaskill, superintendent, is desirous of a few more Friends who will be willing to increase her efficient force of teachers.

In considering the work of our committee during the last year we feel encouraged by apparent results, and we earnestly hope the Quarterly Meeting will see its way clear to make an increased appropriation, as we still have much to do and our needs are manifold.

Coming Events

TWELFTH MONTH.

NEW YORK DATES OF PEACE PROPAGANDA COMMITTEE.

29th.—Sinai Temple of the Bronx, to be addressed at 8 p. m. by J. Hibberd Taylor.

29th.—Downtown Branch of Free Synagogue, 155 Clinton Street. Edward Rawson and Grace Warren will speak at 8 o'clock.

31st.—Morrisania Presbyterian Church, Washington Avenue and 168th Street, at 8 p. m. Anna L. Curtis and Edward Thomas will speak.

31st.—Subject for conference at Fifteenth and Race Streets, "Uplifting the Workers." Trade unions, social insurance, benevolent schemes. Raymond T. Bye, leader.

FIRST MONTH.

5th.—Brooklyn Friends will resume their sewing for the aid of the relief work of English Friends. They will meet at 110 Schermerhorn Street regularly on Sixth-day afternoons for this purpose.

7th.—Meeting will be held at Friends' Home, 4011 Aspen Street, Philadelphia, 3 p. m.

7th.—Preparative Meeting in New York and Brooklyn.

7th.—George A. Slater, State Senator for Westchester County, New York, author of bill for Military Training for boys, will explain this law and its purpose at Friends' Meeting-house, ("Old Meeting-house"), Chappaqua, New York, at 3.30 p. m. This is of vital interest to free America.—Committee of Young Friends, Purchase Quarterly Meetings.

13th.—Robert E. Speer will address a meeting at Twelfth Street Meeting-house, Philadelphia, at 7.45 p. m., arranged by the Young Women's Auxiliary. His subject will be "Loyalty to Christ, the Supreme Missionary Motive." A cordial invitation is extended to all.

13th.—New York Monthly Meeting at 221 East Fifteenth Street, New York, at 2.30 p. m. The Meeting for Ministry and Counsel will meet at 1.30 p. m. Supper will be served at six to all present. There will be a social in the evening, to which all are cordially invited.

17th.—Fairfax Quarterly Meeting, at Waterford, Va., 11 a. m.

25th.—Western Quarterly Meeting, at London Grove, Pa., 10 a. m.

27th.—Caln Quarterly Meeting, at Christiana, Pa., 11 a. m.

29th.—Scipio Quarterly Meeting, at Scipio, N. Y., following Executive Meeting, which meets at 11 a. m.

29th.—Westbury Quarterly Meeting, at New York, N. Y., 11 a. m.

30th.—Concord Quarterly Meeting, at West Chester, Pa., 10 a. m.

31st.—Purchase Quarterly Meeting, at Purchase, N. Y., 11 a. m.

"QUIET TALKS" IN PHILADELPHIA.

"QUIET TALKS," such as have been given at many of the summer religious conferences by S. D. Gordon, the author of "Quiet Talks on Power," "Quiet Talks on Prayer," etc., are to be given through a series of weeks at noon in a Philadelphia theatre, beginning January 8th. A committee of Philadelphia laymen, with the endorsement of the various ministerial associations, has been organized to direct these meetings, which are "for evangelism and for the deepening of the spiritual life." Mr. Joseph M. Steele, who was chairman of the Sunday Campaign Committee, is chairman of the present enterprise. The meetings will be held in the Garrick Theatre from 12.15 to 1.00 o'clock every day, except Saturday and Sunday, from January 8th to February 2d. A large attendance is expected from points outside of Philadelphia as well as on the part of Philadelphia people.

FRIENDS' CONFERENCE IN CALIFORNIA.

A LETTER from Septimus Marten gives preliminary plans for a Friendly Conference to be held at Pasadena, Cal., including all bodies of Friends. While neither the conservative Friends nor the Friends' Church are taking part *officially*, several individuals of both branches are helping. Sessions will be held on January 5th, 6th and 7th, at the different meeting-houses. The program includes Prof. Augustus T. Murray, William C. Allen, of San José, who has recently returned from England; Walter Vail, of San José, on prohibition; Dr. Fox, of Pasadena, and Elisabeth Stover.

REGULAR MEETINGS FOR WORSHIP.

All persons, whether Friends or not, are cordially invited to attend our meetings for worship, and, if convinced of the truth of our principles, to join with us in membership. All seats are free, and contributions are not asked for at such meetings.

(Where no day of the week is named, First-day is understood.)

CALIFORNIA.—Oakland, Starr King Building, Fourteenth Street, between Grove and Castro, at 11 a. m.

Pasadena, Orange Grove Meeting, 520 East Orange Grove Avenue, 11 a. m.; First-day School, 10.15 a. m.

San Jose, College Park Meeting, Morse Street, near Davis, 11 a. m.

CANADA.—Toronto, Foresters Building, 22 College Street, near Yonge Street.

DELAWARE.—Wilmington, Fourth and West Streets, 11 a. m.; First-day School, 9.45 a. m. Take trolley to Fourth and Market, and exchange west on Fourth to West Street.

DISTRICT OF COLUMBIA.—Washington, 1811 I Street, N. W., 11 a. m.; First-day School, 10 a. m.

ILLINOIS.—Chicago, Room 706 Fine Arts Building, 410 South Michigan Boulevard, near Van Buren Street, 11 a. m.; First-day School, at 11.30.

INDIANA.—Richmond, North "A" Street, between Eleventh and Twelfth, 10.30 a. m.; First-day School at 9.15 a. m. Mid-week meeting at 10 a. m., Fourth-day. Monthly social on the second Fourth-day evening of each month.

IOWA.—West Liberty, corner of Seventh and Spencer Streets, Wapsinonac Meeting, 11 a. m. First-day School following.

MARYLAND.—Baltimore, Park Avenue and Laurens Street, 11 a. m.; First-day School, 9.50 a. m.; Fourth-day Meeting, 8 p. m.

Forest Meeting, Forest Hill, 10.30 a. m.

Little Falls, at Fallston, 10.30 a. m.; First-day School following.

Sandy Spring, 10.30 a. m.

Third Haven, Easton, Md., First-day meetings convene at 10 a. m. First-day School, 11 a. m. Fifth-day meetings at 10 a. m.

NEW JERSEY.—Crosswicks, 10 a. m.; First-day School, 11 a. m.; mid-week meetings, Fifth-day, 10 a. m.

Mansfield, 10.30 a. m.; First-day School, 11 a. m.; Monthly Meeting, first First-day each month, at close of meeting for worship.

Moorestown, 11 a. m.; First-day School, 10 a. m.; mid-week, Fifth-day, 10 a. m.

Newark, in Directors' Room, third floor of the Y. W. C. A. Building, 53 Washington Street, 3.30 p. m.

Plainfield, Watchung Avenue and Third Street, 11 a. m.; First-day School, 10 a. m.

Salem, 10 a. m.; First-day School, 11.15 a. m.; Fourth-day Meeting, 10 a. m.; except week of monthly meeting, 7.30 p. m.

Trenton, Montgomery and Hanover Streets, 10.30 a. m.; First-day School, 11.30 a. m.

NEW YORK.—Brooklyn, 110 Schermerhorn Street, near Boerum Place, 11 a. m.; First-day School, 10 a. m.; Fifth-day Meeting, 11 a. m.

New York, 221 East Fifteenth Street, on Rutherford Place, 11 a. m.; Fourth-day Meeting, 10.30 a. m.

Buffalo, Horton Studio, 399 Franklin Street, 1st and 2d First-days of each month, 11.45 a. m., "Friends' Seminar;" subject, "Bible Study." Meeting for worship at 11 a. m. Study group the 2d and 4th Fifth-days of each month, 8 p. m., at homes of Friends.

Flushing, Long Island (on Broadway, near Main Street), 11 a. m.; First-day School, 10 a. m.

Jericho, L. I. (Hicksville Station), 11 a.m.; First-day School, 10 a. m.

Ithaca, at Barnes Hall, on Cornell University Campus, 7.30 p. m.

Purchase Meeting, at Purchase, near White Plains, N. Y., 11 a. m.; Executive Meeting, second Seventh-day in First, Fourth, Seventh and Tenth months, 2 p. m.

OHIO.—Camden, Westfield Monthly Meeting, third First-day of each month following meeting for worship, 10 a. m.; First-day School, 11 a. m. From Fourth to Twelfth months held only on Monthly Meeting days.

Green Plain, near Selma, 10.30 a. m.; First-day School, 9.30 a. m. Through

trains usually stop at Charleston, four miles distant.

Waynesville, 10.30 a. m.; First-day School, 9.30. Visiting Friends will be met at East Waynesville if due notice is given. Monthly Meeting last First-day in each month, 1.30 p. m.

PENNSYLVANIA.—Abington, 10.30 a. m. (Fifth-day, 10 a. m.); First-day School, 11.30 a. m.; Monthly Meeting, last Second-day each month, 10 a. m.

Byberry, Byberry Meeting, First- and Fifth-days, 10 a. m.

Darby, 10 a. m.; First-day School, 11.15 a. m.

Fallsington, two miles from Morrisville Station, Pennsylvania Railroad, 10 a. m.

Fishertown, Pa., Dunning's Creek, at 11 a. m.; First-day School, 10 a. m.

Drumore, Eastland, Little Britain, 10 a. m.

Grampian, Pa., 11 a. m.; First-day School (year round), at 10 a. m.; Monthly Meeting for Discipline, second First-day each month, 11.30 a. m.

Horsham, 10 a. m.; First-day School, 11 a. m.

Lansdowne, corner Owen and Stratford Avenues, 11 a. m.; First-day School, 9.45 a. m.

London Grove, 10 a. m.; First-day School, 11 a. m. Visitors take train or trolley to Avondale.

Menallen, near Flora Dale, 10 a. m.; First-day School, 11 a. m.; Guernsey nearest railroad station on P. & R. R. R.

Philadelphia, Fifteenth and Race Streets, First and Fourth-days, 10.30 a. m.; First-day School, 11.40 a. m.

Fair Hill, Germantown Avenue and Cambria Street, 3.30 p. m.; First-day School, 2.30 p. m.

Frankford, Unity and Waln Streets, 10.30 a. m.; First-day School, 9.30 a. m.

Germantown, School House Lane and Greene Street, 11 a. m.; First-day School, 10 a. m.; Fourth-day Meeting, 10.30 a. m.

Girard Avenue and Seventeenth Street, 11 a. m.; First-day School, 9.45 a. m.; Third-day Meeting, 10.30 a. m.

West Philadelphia, Thirty-fifth and Lancaster Avenue. First-day School, 9.45 a. m.; Meeting, 11 a. m.

Pittsburgh, first and third First-days of each month, in the College Club rooms, 506 Bessemer Building.

Radnor Monthly Meeting, 3 p. m., second First-day in month, at Radnor.

Haverford, 10 a. m.

Merion, 11 a. m.

Richland Meeting, at Quakertown, Pa., First-day and Fifth-days, at 10 a. m.; First-day School, 11 a. m.

Valley Meeting, 10.30 a. m.; First-day School following.

Reading, Sixth Street above Washington, 11 a. m.; First-day School, 10 a. m.

Swarthmore, 11.30 a. m.; First-day School, 10.15 a. m.

Upper Dublin, 10 a. m.

Warminster, 10.30 a. m.

West Chester, 10.30 a. m.; First-day School, 9.20 a. m. during school year.

VIRGINIA.—Clearbrook, Hopewell Meeting, 11 a. m.; First-day School, 12 m.

Lincoln, Goose Creek Meeting, 11 a. m.; First-day School, 10 a. m.

Winchester, Centre Meeting, 11 a. m.; First-day School, 12 m.

Woodlawn, 10.30 a. m.; First-day School, 11 a. m.

Fun

THE new dimes are in great demand—so are the old ones.—*Chicago Herald.*

ORDINARILY, money talks, but in this era of high prices it merely emits a faint squeak.—*Des Moines Register.*

AMONG other extinct animals is the one that grew the cheaper cuts.—*Chicago News.*

BEGGAR: "Kind lady, I've lost my leg." Kind Lady: "Well, you didn't lose it here." And she slammed the door.

"My husband may be big and fat,"
Said little Mrs. Nugg;
"But he's so tender-hearted that
He cannot beat a rug."

"ARE you the head of the family?"
"Not exactly," replied Mr. Meekton. "My position is rather that of the man higher up who gets blamed when anything goes wrong."—*Washington Star.*

PATRIOTISM.—Myrtle: "Why don't you paint the sky blue?"
Mary: "'Cos I've only got Prussian blue, and I'm not going to use that till the war's over."—*London Opinion.*

LAWYER: "Do you drink?"
Witness (quite huffy): "That's my business."
Lawyer: "Have you any other business?"—*Cornell Widow.*

LUBRICATION.—Wife (to husband, who has just emerged from underneath automobile): "I've been oiling the cylinder, dear." Hubby: "Cylinder, indeed! That was my ear you put the spout of the oil-can into!"

"COULD you suggest some suitable badge for our 'Don't Worry Club'?" asked the typewriter boarder.
"How would a pineknot do?" asked the Cheerful Idiot.—*Indianapolis Journal.*

WOMANLIKE.—Husband: "Where did I leave my spectacles last night?" Wife: "Let me see. I saw them somewhere, but I can't remember where it was." Husband: "That's just like a woman—can't remember anything."

VERY REASONABLE.—"You must remember, my boy, that wealth does not bring happiness." "I don't expect it to," replied the boy, according to the Boston *Traveler.* "I merely want it so that I may be able to choose the kind of misery that is most agreeable to me."

THE mother asked little Dot to go into the next room, and see if the clock was running, for she had not heard it strike. Dot put her curly head in, and exclaimed: "Why, no, mother, de clock isn't a-runnin'. It is des stannin' still and a-waggin' its tail."

ALGERNON (after being accepted): "Have you ever loved before?"
Angela: "No! I have often admired men—for their strength, courage, beauty, intelligence, or something like that, you know, but with you, Algernon, it's all love—nothing else!"—*Woman's Journal.*

EVIDENTLY A GOSSIP.—Mrs. Jones: "That Mrs. Tucker next door must be an awful gossip." Mr. Jones: "Why, what's the row now?" Mrs. Jones: "Oh, nothing in particular, but I never can tell her anything but what she's heard it before."—*Harper's Bazar.*

DANGER IN SIGHT.—The cat settled herself luxuriously in front of the kitchen range and began to purr. Little Dolly, who was strange to the ways of cats, regarded her with horror. "O gran'ma, gran'ma," she cried. "Come here quick. The cat's begun to boil."—*Christian Register.*

BRIGHT YOUTH.—Caller: "So your son Willie has started work as an office boy. How is he getting on?"
Fond Mother: "Splendidly! He already knows who ought to be discharged, and is merely waiting to get promoted so that he can attend to it."—*Pittsburgh Chronicle-Telegraph.*

THE aunt of a little boy was amazed at his appetite during a recent stay in her household. "Mercy!" she exclaimed one day. "But you certainly eat a terrible lot, Willie, for such a little fellow!"
"I expect," rejoined Willie, "that I ain't so little as I look from the outside."

SHE OUGHT TO KNOW.—A story is told of a laborer's wife, who was attempting to feed an eight-months-old baby with some form of herring.
"Do you think I don't know how to bring up children?" replied the indignant mother to a remonstrator; "why, I've buried ten."—*The Freeman.*

WHAT OTHER KIND?—"What a nasty smell burned powder has!" said Johnny.
"Powder?" exclaimed his elder sister, Miss Maud, looking up. "Why, it hasn't any sm—oh, you mean gunpowder!"
And she turned a lovely, creamy shade of vermilion and became absorbed in her fashion magazine again.—*Chicago Tribune.*

MORE FRIGHTFULNESS.—Old Dame: "Tinpence a pound for candles! That's very dear, ain't it?"
Grocer: "Yes, but, you see, they are dearer now on account of the war."
Old Dame (in surprise): "Lor' a massy! You don't say so. An' be they a-fightin' by candle-light now?"—*Tit-Bits.*

NO HOPE.—A three-hundred-pound man stood gazing longingly at the nice things displayed in a haberdasher's window. A friend stopped to inquire if he was thinking of buying shirts or pajamas.
"No, indeed, wish I could," replied the fat man wistfully. "The only thing that fits me ready-made is a handkerchief."—*Harper's Magazine.*

A TEST.—The sewing-machine agent rang the bell. A particularly noisy and vicious-looking bulldog assisted in opening the door. The dog stood his ground. The agent retreated slightly.
"Will that dog bite?" he asked.
"We don't quite know yet," the lady said. "We have only just got him. But we are trying him with strangers. Won't you come in?"—*Tit-Bits.*

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GREAT LUCK.—Bridget: "He crossed the Atlantic twinty-siven times, an' niver got drownded but wanst."

Mrs. Murphy: "Indade. An' which wan of his trips was it he was drownded on?"

Bridget: "Oi'm not sure, but I think it was the twinty-siventh."

Mrs. Murphy: "He was lucky. Manny a man would have wint to the bottom on his first v'yage."

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